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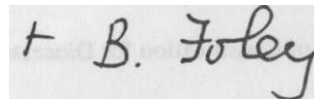
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FOREWORD

I warmly welcome this new publication: *Catholic Archives*. When I first learned of the founding of the Catholic Archives Society I felt a sense of deep relief, as many must have done. Every now and then one had heard of the irreparable loss of Catholic documents and wondered what future generations would think of us for allowing such things to happen. Mgr. Philip Hughes once stated that more than one third of the Catholic papers listed in the last century by the Historical Manuscripts Commission had been lost by the time he became archivist at Westminster.

Lately, indeed, something has been done to avert further losses. The valuable papers of the Old Brotherhood still remaining have been gathered and bound and deposited for safe-keeping. A number of dioceses are now placing their records on permanent loan in county record offices established since the last war.

I offer congratulations to all who have inspired and supported the new venture and the publication of *Catholic Archives*. It will be a notable addition to the scholarly volumes which the Catholic Record Society continues to issue annually to its members.

A rectangular box containing a handwritten signature in dark ink. The signature reads "T. B. Foley" in a cursive, slightly slanted script.

Bishop of Lancaster
President, Catholic Archives Society

THE CATHOLIC ARCHIVES SOCIETY

The Catholic Archives Society was founded in 1979 'to promote the care and preservation of the records and archives of the dioceses, religious foundations, institutions and societies of the Roman Catholic Church in the United Kingdom and Eire in order that these may be of greater administrative service to the organisations they concern and may become accessible for academic and cultural purposes.' The value of Catholic archives for educational purposes has long been recognised; for example, in 1904, the Catholic Record Society was founded for the 'advancement of education in connection with the history of Roman Catholicism in England and Wales since the Reformation.' Since then, the Catholic Record Society has published its distinguished series of Catholic Record Publications and, in more recent years, *Recusant History* and monographs. In addition, there are flourishing local Catholic History Societies publishing valuable articles.

Archives, records and personal manuscripts are the raw material of history. Hitherto, their existence has been taken for granted but with the changed economic and social conditions and the various technological revolutions which have taken place since the Second World War, their very survival is threatened. To counter such threats public and private bodies during the last three or four decades have provided and developed professional archives services and now to assist in providing for Catholic archives, the Catholic Archives Society has been founded to bring those who are in charge of the archives of their diocese, house or congregation into contact with one another and with professional archivists.

Although the Society is yet still young and has only a few members, it has already held three conferences at Spode House and a seminar at Leicester for religious archivists, and has promoted two meetings of archivists and officials of northern dioceses. Similar activities are envisaged for the future and by the publication of *Catholic Archives* it is hoped to reach a wider field, especially users of archives.

By a happy coincidence, in November 1979, only eight months after the Society was formally founded, Cardinal Samore began his duties as Librarian and Archivist to the Holy See; in the same month he presided over the Congress of the Association of Archivists of the Church of France and UNESCO held its International Archives Week. This was the occasion for Pope John Paul II, in sending his greetings to the Cardinal, to emphasise the important role archivists have in the service of the Church and the special responsibilities of the various ecclesiastical authorities in preserving both their ancient and modern archives, since

they 'are imprinted with a character proper to the nature of Christianity, which is founded on the mystery of Christ.' The Catholic Archives Society hopes to provide some ways by which those responsible for the archives of the Church in these parts might make themselves better able to fulfil their role and to discharge their responsibilities.

The Society cannot hope to attain its objectives without wide and active support. I earnestly encourage all who are interested in the Society's work to become full members.

Leslie A. Parker
Chairman

EDITORIAL NOTES

The Society at its Annual Conference in April 1980 decided to publish a yearly periodical containing articles describing the archives of religious orders, congregations and other foundations, dioceses, parishes, families and individual persons, and other documentary sources, relating to the Roman Catholic Church in the United Kingdom and Eire. The long term objective of *Catholic Archives*, of which this is the first issue, is to record the character, content, arrangement, accessibility, and use of such archives for the benefit of all who are concerned to promote their care and scholarly use.

The articles in the early issues will relate mainly to archives which are already wholly or partly arranged and accessible but in the later issues it is hoped also to describe archives in the process of arrangement, even though these may not be open to inspection for many years. A secondary objective is thus to encourage those who are responsible for Catholic Archives of all classes to emulate the orders, dioceses and other bodies which have made arrangements for their archives. It is also hoped to assist archivists who are presently collecting and arranging records by publishing articles on problems specific to Catholic archives, and in this issue two outline schemes of classification, one for archives of religious orders and the other for diocesan archives, are printed as possible guidelines.

In each issue an attempt will be made to publish articles on different classes of archives. It may be noted, however, that not one of the articles in this issue concerns the archives of a women's order or foundation: this is unintended, and the editor, being anxious to avoid a reputation for male chauvenism, hopes to rectify this failing in future issues.

His Lordship Bishop Foley, President of the Society and ever the friend and counsellor of Catholic historians, has generously written a Foreword, and the Society is further honoured to publish in this first issue articles by such distinguished Catholic scholars and archivists as Fr. Francis Edwards, S.J., Archivist of the English Province of the Society of Jesus, Fr. Mark Dilworth, O.S.B., Keeper of the Scottish Catholic Archives, Fr. J. Denis McEvelly, Archivist of Birmingham Archdiocese, Fr. Bede Bailey, O.P., Archivist of the English Province of the Dominican Order, Fr. Michael Sharratt, Librarian of Ushaw College, and Fr. J. M. Tweedy of St. Cuthberts's parish, Durham.

The Society hopes that *Catholic Archives* will commend itself to archivists, record repositories, libraries and institutions, and to all who are concerned for the care and use of the archives of the Catholic Church. Subscription details appear on the inside of the end cover.

R. M. Gard
Hon. Editor

REFLECTIONS ON THE ARCHIVES OF THE
ENGLISH DOMINICAN PROVINCE

The Rev. Bede Bailey, O.P.

The *Catholic Record Society*, volume 25, published nearly fifty years ago, was said by one its editors, if I remember rightly, to contain all the Dominican historical papers except, as he put it, those of a mere administrative nature. The volume consists of records from the seventeenth, eighteenth and early nineteenth centuries. By and large, the volume represents the records that were housed in safe accommodation specially built for them in St. Dominic's Priory, London, just over a century ago, accommodation at most the size of two large cupboards. These were the archives.

So what of the clutter, and in part order, that fill a large room at Hawkesyard, spread through three rooms at Carisbrooke — not to mention cupboards in passages — and take up a considerable amount of storage space in the provincial office in London. The amount of paper has grown, as though presided over by Professor Parkinson, so that a large horsebox, built for three horses and a groom, was needed to move what is now at Carisbrooke from the North East.

He who is now the archivist of the English Dominican province had already held that job for fifteen years before he became aware of any of those simple rules that should control the keeping and growth of archives. When our chairman, Dr. Parker, spoke at our preliminary meeting about the do's and don'ts of any competent archivist — no biros, no sticky stuff, no re-arrangement of material, (keep it as it comes), constant warfare on damp, rusting paper-clips and pins (so much more common than mice) — then I realised that for many years I had been encouraging deplorable habits. But when I heard Robin Gard say at a later meeting that perhaps we may think of the archives of religious as being akin to family archives — some doubtless kept in a strong room, in the library or lawyer's office, but others as likely as not in boxes under a bed in a spare room, in a cupboard on the stairs, or in a trunk in a loft or garage — then I began to wonder whether I had really offended — so grievously against all that archivists hold most dear.

How worth while has it been, this gathering together from drawers, attics, corners, cellars, and anywhere else where unwanted clutter is put away? The great majority of our papers since 1850 are concerned with details. It is interesting that of the great topics of the last 130 years, negotiations between the new hierarchy and the religious orders, the *Rambler* controversies, Infallibility, Anglican Orders, Modernism and its condemnation, there is; save for the first, hardly a trace. The brethren may have been expert in covering their tracks, though some evidence can be found elsewhere, among the Richard Simpson papers

at Downside, and perhaps the Clifford papers in the Clifton Diocesan archives. Or was it that the English Dominicans of the time were so taken up with positive pastoral work, largely among the Victorian poor — Manning said that St. Dominic's in London was the best run parish and that Fr. Austin Rooke (once a curate at St. Saviour's, Leeds) was the best parish priest in the diocese — that they had no time, or even interest, for those theological mountains that were agonized over at the Birmingham and London Oratories, in Bishops' Houses, in Farm Street and Richmond? Looking through our papers there is hardly a clue of any controversy in the Church, of disagreement over Vatican I and Manning coming out on top. There is hardly a mention of Modernism, and no recorded contact with von Hugel — the greatest English-speaking theologian of this century Bishop Michael Ramsey judges him — though he lived for some years only a short tri-cycle ride away in Hampstead. And yet Fr. Hugh Pope, that epitome of orthodoxy and English tradition, was expelled from his teaching post in Rome because he was said to be a modernist; and there is barely a reference to this among his English brethren's surviving correspondence that has so far come into the light of day. So what use is that horsebox full of papers?

I have said that the great majority of our papers since 1850 are concerned with details; also, as with many family archives, the personal and the administrative are inextricably interwoven and the classification should doubtless preserve this. There would be nothing odd if the first part of a provincial's letter was to do with some important policy decision, the second with young Brother X and his having enough to eat, and the third about the recipient's corns. They might, at first sight be considered of no, or little, interest to a later generation, especially if they are of a purely personal character. Yet these letters are not just details for those immediately concerned, but rather clues to the circumstances of their lives.

In the year before his death in 1648, Dom Gregoire Tariesse, president of the Benedictine Congregation of St. Maur and the progenitor of the great Maurist tradition, and achievement, sent a circular to the houses of the Congregation. 'Reject and despise nothing, even if it is only a distich or an epigram, and be careful not to fall asleep at your work' (quoted by Sir Richard Southern in *Downside Review*, July 1967, p. 173); Professor Southern commented that 'nothing was too small for the attention of the greatest of the Maurists.' (*ib.* p. 175.) Professor Southern had previously declared that 'there must be no delay in making libraries active centres of civilisation: they must not be repositories, still less tombs, of learning, but places where systematic, well-directed work is done.' (*ib.* p. 171.)

Family archives can be prime sources of the way in which people actually lived and thought; they can provide clues to the day-to-day way in which members of the family thought about each other and their neighbours, towards their social and religious circumstances, to their life.

We often remember only details. So Fr. Mark Schoof, recalling the first

lecture in theology he ever attended (it was at Blackfriars, Oxford), wrote that 'of what was actually said I understood little and remember even less'. Yet the lecture for him 'was a very memorable one', for 'the lecturer, Fr. Thomas Gilby, added to his words a striking, almost prophetic, gesture. As soon as he had finished a page, he picked it up, crumpled it slowly and very audibly in his right hand and, while reading the next page, dropped it into a waste-paper basket'. This, for Fr. Schoof, was a 'fascinating demonstration' of an attitude to theology that he has valued ever since. It was perhaps unfortunate for the archivist; but it was an action that at any rate for one of the audience spoke more than words; and the detail is worth noting among the Thomas Gilby papers. Is it just a meaningless detail that Fr. Dominic Aylward provincial from 1850 to 1854, and again from 1866 to 1870, wrote anxiously from London to the Mayor of Newcastle upon Tyne about an alleged murderer; and to the priory there about the health of a young boot-black called Patrick Rooney? At the time he was seriously ill, and the province embarrassed by serious financial difficulties which haunted him. Or those many letters of Fr. Bede Jarrett, provincial from 1916 to 1932, dashed off in answering a daunting pile of letters and in the middle of so much else, that still have the power to bring wonder to those unborn on St. Patrick's day 1934 when he died.

So what, very broadly, do these 'family' papers include? Apart from the Acts of the general and provincial chapters, there are letters from Masters of the Order, both circulars and personal — 'I come as a brother to brothers' was the stated policy of old Fr. Aniceto Fernandez fifteen years ago. There are letters of provincials from the eighteenth century onwards, full of insight in to the hopes and actual achievements and failures of the brethren; letters from hundreds of brethren, of very varied 'importance', and collections of individuals' papers — Fr. John Baptist Reeves, who died at the age of 88 in 1976, left a heap of papers which he could deliberately have intended to prove the truth of his own estimate of himself, 'Alas and alack, and yet at the same time thank God, I am not a normal priest, and nobody who knows more of me than the clothes I wear would ever write me off as that'; Fr. J.B., far from covering his tracks, carefully mapped them; not many have been so explicit about their own self-judgement, but some have unconsciously left vivid accounts of themselves. There are published volumes of over eighty members of the province, starting in 1738. Letters to and from architects, and benefactors, and bishops, concerning various houses founded since 1850 are more, or less, complete. There are many photographs of all sorts since the 1850s. Fr. Raymond Palmer spent forty years copying documents in the Public Record Office and the British Museum, mostly to do with the pre-Reformation province. Fr. Godfrey Anstruther has indefatigably copied in libraries and collections in most western European countries, mostly to do with the post-Reformation province. When the house of contemplative nuns at Oxford closed soon after the end of the Vatican II, a large collection came to the Province archives, from the beginning to the end of the house. There is the

beginning of a collection of Dominican Rite liturgical books, starting with a missal of 1603. There are papers, many volumes, about what we used to call 'the overseas missions of the province.'

Sometimes I have been tempted to think that our collection is notable. I am coming to think that there are many collections greatly its superior in the care of religious institutions of one sort or another. A few years ago, one of the brethren wrote of a shift in ecclesiological consciousness which had, in the 20th century Church, given priority to life and mystery over structure and institution. This shift, he said, had begun in the 1930s and had been affirmed in *Lumen Gentium* of Vatican II. It has produced a wavy and uncertain line on the graph of opinion in this country, and our province has been no exception.

My aim — though I gather this is a serious archival offence, but perhaps not for the keeper of 'family papers' — has been to provide, in a small way, some clues and evidence about the Church in England, (and so about ourselves who are a little corner of the Church in England), and how people thought and did during the 20th century. There are many footpaths, as well as lanes, roads, and motorways. A reviewer of a book called *The English Path* wrote, 'To be reminded of what footpaths mean in emotional, social, spiritual and metaphorical terms to the generations of country feet that created them, comes as something of a surprise .. . Mapping is one thing, and a life-time's repetitive treading of intimate little routes quite something else. Professor Richard Cobb has long since known this, but most of us have not.' I believe that the archives of religious orders and congregations, because they are family archives, may be able to provide some of those 'intimate little routes' which, so it seems to me, can sometimes tell the truth better than the administrative highway.

THE SCOTTISH CATHOLIC ARCHIVES

The Rev. Mark Dilworth, O.S.B.

The Scottish Catholic Archives as a homogeneous collection can be said to date back to the early nineteenth century, i The person responsible was James Kyle, the place where they were put together was the seminary at Aquhorties, on Donside. The facts of James Kyle's life are simple. Born at Edinburgh in 1788, he entered Aquhorties as a boy of eleven and was appointed master there at the age of twenty. Four years later, in 1812, he was ordained priest and became prefect of studies, a post which he held for fourteen years. He then spent two years as missionary in Glasgow before returning to the north-east to be vicar apostolic of the Northern District. He went to live at Preshome near Buckie and remained there until his death in 1869. Apart from two years in Glasgow, therefore, Kyle spent seventy years of his life in the rural north-east, and he received his entire education from the age of eleven in the small college of Aquhorties. He was, however, a man of quite exceptional gifts, both intellectual and practical, and became proficient in many fields, with a wide reputation for scholarship and learning. .

There had been a seminary in Scotland since 1716, at Scalan in the Braes of Glenlivet. It remained there until 1799, then for thirty years it was at Aquhorties, until finally in 1829 it was transferred to its present site at Blairs near Aberdeen. The books and papers at Scalan went with the college to Aquhorties in 1799. Material from elsewhere in Scotland also found its way there, and it became the repository of archival material rescued after the French Revolution from the Scots colleges on the continent, particularly that of Paris. The Paris material is so valuable, and the history of the Paris archives is so distinguished, that they need to be considered at some length.

PARIS

When James Beaton, archbishop of Glasgow, sailed from Leith to France in July 1560, just one month before the Reformation Parliament altered the country's religion, he took with him the muniments and treasures of his cathedral church. He went to Paris, where the young Mary Stuart was queen of France as well as of Scotland. A year later, however, she returned to Scotland, leaving Beaton in Paris as her ambassador. He was to remain there over forty years and to serve as a focal point for Scots Catholics in exile. As it became increasingly clear that the medieval church was not going to regain its former position in Scotland, Beaton refounded the ancient Scots College in Paris with two ends in view: not only would it educate Catholic students but it would provide safe-keeping for the silver ornaments and title-deeds of his see until a Catholic restoration should take place.

To ensure continuity and provide security, Beaton placed the new college under the jurisdiction of the Prior of the near-by Charterhouse. It was in the Charterhouse in fact that the valuables and muniments of Glasgow archdiocese were deposited on the archbishop's death in 1603, though his library and his diplomatic and personal papers were taken to the new college.

The story of the college and its archives during the seventeenth century is one of development and growth. The medieval foundation and that of Beaton were definitely merged in 1639 and new premises, including a spacious library and archive-room, were built in the early 1660s. The archives grew steadily; Beaton's papers and the college documents were augmented by administrative material and by correspondence with the Mission and other Scottish establishments on the continent. The college also became the repository for the papers of many Scots Catholic emigres. Thus the *Album Amicorum* of George Strachan, the celebrated orientalist, and Gilbert Blackhall's *Brief Narration* found their way with other manuscript volumes into the archives. A document of 1660 lists 225 manuscripts and we have the record of at least one visiting scholar from Scotland using the material.

The college assumed new importance after the Revolution of 1688 when the exiled Stuart king set up his court near Paris; links between college and court were very close. It was at this time that Thomas Innes began his work in the college archives. Born in 1662, he entered the Paris college in 1681, was ordained priest ten years later and, apart from three years on the Scottish mission, spent the rest of his life there. He was a disciple of Mabillon, also living in Paris at the time, and became in his turn a brilliant historian. Innes, having found the college archives intact but in a chaotic condition, arranged them according to the best principles of his master. That was in 1686-87. Then, after ordination, he turned his attention to the Glasgow diocesan muniments preserved in the Charterhouse, which were likewise in a parlous state. In the winter of 1692-93 he catalogued them and stored them carefully in a specially made cupboard and series of wooden cases. He also set to work to transcribe the original bulls and charters.

Thus far he had worked as a good archivist should. Now fortune took a hand. Innes came across a document showing that Robert II had received a papal dispensation for his marriage. The legitimacy of the Stuart dynasty springing from that union, which had been impugned by George Buchanan and others, was decisively vindicated. King James made full use of the discovery. In a great assembly of courtiers and the leading scholars, the document was examined and pronounced authentic, and notarial copies made for distribution. The 1709 edition of Mabillon's *De Re Diplomatica* singled out the document and proceedings for special mention.

It was no doubt as a result of this that the Glasgow muniments were transferred from the Charterhouse to the college. Not only had the affair given wide publicity to the archives, but James promised an endowment to enable the

college to continue as guardian of these invaluable records. In 1701, a few months before his death, he went further and deposited in the college his autograph memoirs and personal papers. In effect this made the college archives the official archives of the Jacobite court, and leading Jacobites followed the example of their king. Among the accessions at this time were the earl of Drummond's fifteenth-century manuscript of the *Scotichronicon*, the papers of Mary of Modena and other state papers, the papers of the Erskines of Mar, a family history of the Gordons and, rather later, the papers of Bishop Attenbury of Rochester.

Thomas Innes returned from the mission a few weeks after James' death and resumed his work in the archives. His *Critical Essay* in 1722 was an epoch-making work, dispelling the myths and setting the early history of Scotland on a scientific basis; he also unstintingly and painstakingly assisted all scholars who sought his help. Numerous works acknowledge his transcriptions, while the civic authorities of Glasgow made him a burgess of their city. This same spirit of co-operation continued to animate the college after his death in 1744, though the archives were no longer so well cared for.

The Royal Stuart papers were used during the eighteenth century, even if the reasons for consulting them were political rather than scholarly. King James' own papers consisted of three autograph volumes of *Memoirs*, together with a three-volume copy, and about ten volumes of letters and papers. In 1707 a life of the King was compiled from these sources. It filled five folio volumes and, apart from one instance, whenever royal permission was given to consult the Stuart papers, it was this Life and not the original that was made available. The college authorities looked on their custody of the Stuart papers as a sacred trust.

It is worth summarising the holdings of the archives when the French Revolution put an end to the college. The medieval Glasgow muniments included 500-600 original charters and bulls, two registers of the diocese, its rental book and much besides. Beaton's diplomatic correspondence filled fourteen thick folio volumes, containing many letters of Mary Stuart and James VI; in addition there were his personal and family papers. The Stuart papers comprised the memoirs and correspondence of James VII and II as well as papers of the court in exile and many Jacobite emigres. The college archives proper contained not only the muniments of the college itself but also papers of Catholic emigres, two centuries of correspondence with the Mission and other colleges, and the papers of Thomas Innes, not to mention accessions like the *Scotichronicon* manuscript.

In the early 1790s, as the situation in Paris worsened, Alexander Gordon, principal of the college, failed to act promptly enough to save the archives. He did indeed send King James' memoirs and other documents in a box to St. Omer for transportation to England, but at St. Omer they were burnt. He himself then escaped with a few valuable documents. Some outstanding items were confiscated by the civic authorities in 1794 but were recovered three years later. The bulk of the material, however, was taken away 'in several carriages and in twenty-four

boxes or small coffer's' and was never seen again. A fair amount seems to have been scattered round the college premises or simply abandoned.

In May 1798 Abbe Paul Macpherson arrived in Paris on his way to Scotland. When he resumed his journey he took with him a box full of what was considered most worth preserving of the material salvaged from the wreck. Then, having brought the Paris documents safely to Britain, Macpherson did a very foolish thing. While passing through London he lent four Glasgow medieval manuscript volumes to a Scottish antiquarian and writer, George Chalmers. Not only that, but he later had Thomas Innes' notes and the five-volume Life of James VII and II sent from Scotland for Chalmers to examine. Negotiations to get these volumes returned dragged on until after Chalmers' death and were only partially successful, so that today Innes' notes are in Edinburgh University Library and one Glasgow cartulary is in the Scottish Record Office. Indeed a great deal of pilfering as well as scavenging among the remains of the college archives went on at this time, with the result that pirated Paris items were printed and 'lost' treasures are to be found today in various collections and libraries.

AQUHORTIES, PRESHOME, BLAIRS

This article, however, is more concerned with the present holdings of the Scottish Catholic Archives than with losses in the past, great though these have been. The manuscripts brought from Paris to Scotland began to find their way to Aquhorties. Macpherson had brought material from Rome as well as from Paris. He was the Roman agent of the Scottish Mission and when in 1798 the revolutionary army invaded Rome he set off for Scotland with what he could collect and pack, in the short time at his disposal, of the Scots College and agency archives. Even though he later took much of these back to Rome when the college was re-established, valuable material remained in Scotland and was preserved by James Kyle. To Aquhorties also came William Wallace bringing documents and books from the Scots College in Valladolid. Aquhorties already had the material from Scalan and to this was added material from elsewhere in Scotland, in particular the books and papers of Bishop John Geddes (died 1799) and Bishop George Hay (died 1811). We also know of a trunk full of old papers sent to Aquhorties by the priest in Aberdeen. The seminary thus had a fair-sized collection of eighteenth-century documents from Scotland, to which the material from the continent was added.

As a young priest and teacher at Aquhorties, Kyle set to work to arrange the material from home and abroad. Quite early on he deciphered the secret letter code used in the diplomatic correspondence of Mary Stuart. His major achievement, however, was to amalgamate the correspondence brought from Paris with that of Bishops Hay and Geddes and their predecessors in Scotland. Particularly valuable were the numerous letters to and from Will Leslie (died 1707), who was for many decades both the Scottish Mission agent in Rome and the secretary of the Congregation of Propaganda Fide. Every letter was folded

and docketed, sorted into bundles and pigeon-holed. Before he left Aquhorties, Kyle had had a large oak cabinet made to hold them,² with 200 pigeon-holes in its upper part.

When the seminary moved to Blairs, the library and archives went with it, except for this collection of letters and some other historical items, which were taken to Preshome, where Kyle (now bishop) resided. Here he continued his archival work; indeed, the new house at Preshome built about 1830 according to Kyle's specifications contained a library and archive room. Papers continued to accumulate, for instance documents from the Valladolid archives in 1843 and 1853 and charters and papers of families in the north-east. The collection of letters grew steadily, for Kyle's prestige made him the recipient of a voluminous correspondence on matters of scholarship as well as church affairs. When he died in 1869, the orderly collection of letters totalled 75,000. Almost single-handed he had reconstituted the archives of the Scottish Catholic church and had provided both continuity with the past and safe custody for the future. He encouraged his young priests to take an interest in the archives and was, like Thomas Innes, generous in his help to scholars. Since this was the golden age of the Scottish publishing clubs, their volumes include many items from Preshome.

Blairs seminary also received accessions. Portraits from Douay and the remains of the Paris library were taken there in the 1830s. The most valuable items came from the Scots Benedictine abbey at Ratisbon (Regensburg). Since the late sixteenth century Scots monks had occupied three monasteries in Germany, at Ratisbon, Wurzburg and Erfurt. The latter two were secularised in 1803 and 1819 respectively, and their archives taken over by the state. The Ratisbon abbey lingered on, crippled by hostile legislation and in constant difficulties, until it was finally dissolved in 1862 and its magnificent archives went to the local bishop. Some of the most valuable items, however, came to Scotland, brought by the last surviving monk to Fort Augustus abbey, which he constituted the continuation and successor of Ratisbon. Earlier, in the 1840s, Bishop James Gillis (vicar apostolic of the Eastern District) had visited Ratisbon and been given documents to help him prove that the seminary attached to the monastery was the property of the Scottish Mission. After Gillis' death in 1864, these were taken to Blairs.

When Bishop Kyle died, his former curate, William Clapperton, was parish priest at Buckie, a few miles distant, and took charge of the Preshome collections. Thus it was that Joseph Stevenson made a survey for the Historical Manuscripts Commission of the papers at Buckie and in the bishop's house; at Edinburgh; later Blairs was also surveyed. The Scottish bishops then ordered the transfer of the Preshome collections to Blairs, an operation which was not efficiently carried out, for about one-third of the letters (that is, 25,000) and some very valuable documents remained at Preshome. All the same, now that most of the Preshome muniments had been joined to the collections brought from Aquhorties in

1892 and the accessions since that date, the Blairs library and archives had no rivals. When the new college was erected at the end of the century, it included a spacious library and a special muniments room.

Naturally, it was now Blairs that received accessions of value: Henry Gall's newspaper cuttings and notes from continental libraries in 1891; Clapperton's historical papers and his *Memoirs of Scotch Missionary Priests* after his death in 1905; Canon George Wilson's transcripts in 1916; books from Edinburgh cathedral house, many of them belonging to the old Mission, in 1924; documents relating to the Paris and Douay colleges in 1928; valuable items from Paris which had remained in the bishop's house in Edinburgh.

In 1913 a retired priest, Mgr Peter L. Butti, came to Blairs, where he was to spend the remaining nineteen years of his life cataloguing the library of 30,000 volumes and making an index, by year and writer, of the 50,000 letters from Preshome. Material had been made available for publication, notably, in 1874-75, two further volumes from the medieval Glasgow muniments and thirty documents from Archbishop Beaton's papers. In at least one case, however, permission to examine material had been refused; the seminary could not easily cater for the needs of scholars. Conditions improved with the arrival of Mgr Butti, enabling work of collation and synthesis to be done, for perhaps the first time, by visiting scholars (as distinct from the priest curators). In 1929-30 two works appeared: *Bibliographia Aberdonensis* using the printed books and *The Blairs Papers 1603-1660* using the Kyle collection of letters.

With Mgr Butti's death in 1932, however, the situation deteriorated once again. Hay continued to publish, aided by the transcripts of documents provided by Bishop George Bennett of Aberdeen, but most scholars were discouraged. Blairs could not offer scholars the facilities they needed; even less could it combine these facilities with the necessary security. Although some research work was in fact done, it was more or less confined to a limited number of known persons.

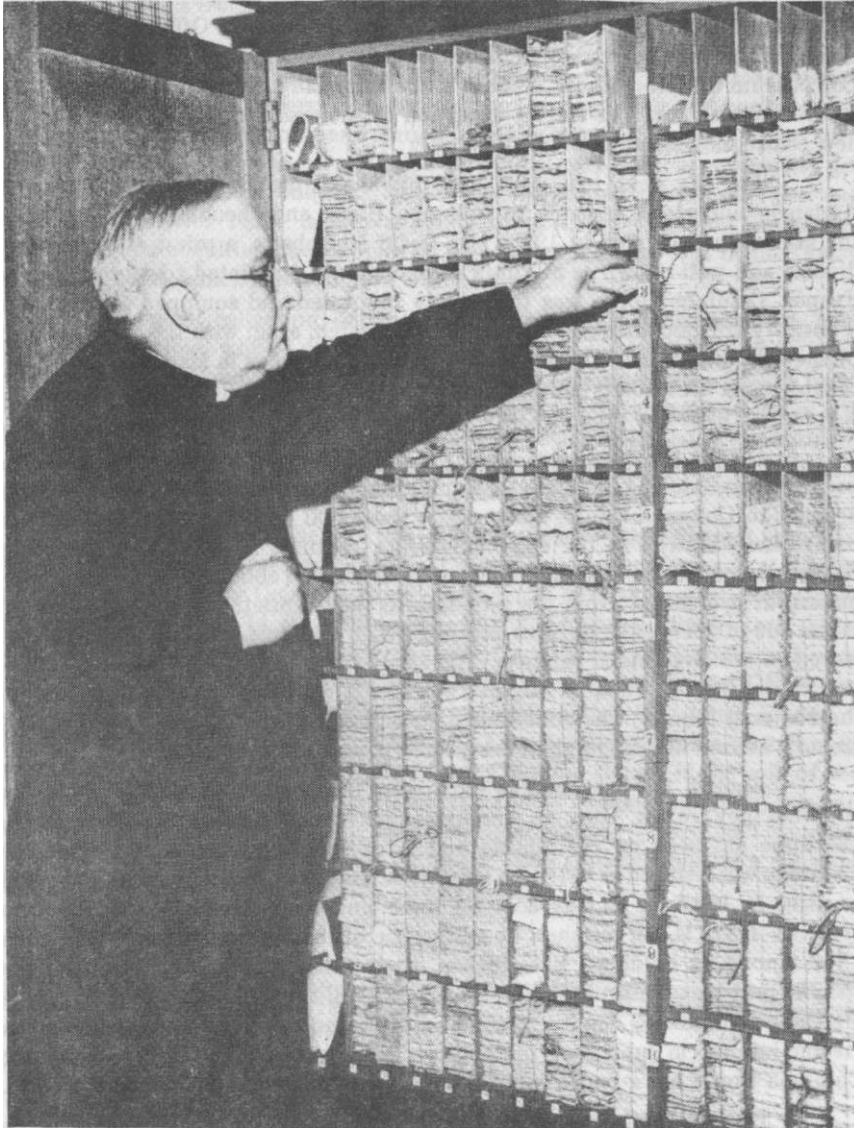
It was to remedy this situation that a full-time archivist was appointed. Fr. William James Anderson, of Arbroath, after a brilliant scholarly career in which he was senior assistant to E.A. Lowe in the production of *Codices Latini Antiquiores*, had spent twenty years in parochial work in London. On his retirement in 1954 he accepted the bishops' invitation to take charge of the Blairs muniments and at once began to work in close co-operation with the Scottish Record Office, depositing documents for examination and use in Edinburgh and providing facilities for the National Register of Archives (Scotland) to compile an up-to-date report on the Blairs holdings.

COLUMBA HOUSE

Fr Anderson had been only four years in Blairs when a further important step was taken. The bishops in November 1957 decided that the archives



Mgr. Peter Louis Butti (1847-1932) at work in the Blairs College Library, about 1930.



Fr. William James Anderson (1894-1932) at work in the Scottish Catholic Archives in 1959. The nineteenth-century wooden cabinet contained part of the large collection of post-Reformation letters preserved in the archives.

should be stored in a central place in Edinburgh, where they would be accessible for research and within easy reach of the Scottish Record Office and the National Library of Scotland. With a grant from the Columba Trust, founded by Lord Colum Crichton-Stuart, a house in the Georgian new town was bought. The archives moved south in August 1958 and Fr Anderson took up residence in the new centre, now named Columba House.

For the next ten years, until his health broke down completely, Fr Anderson undertook research in Columba House and encouraged others to do the same. When he died in 1972, Mgr David McRoberts, a priest of Motherwell diocese and well-known as a liturgical scholar, was appointed to succeed him as Keeper. Columba House was thoroughly renovated and equipped to serve as a repository for documents and a centre for research, again with the generous help of the Columba Trust. The house was formally reopened in March 1974. Unfortunately Mgr McRoberts did not enjoy good health and died quite suddenly in November 1978. The present Keeper was appointed some months later.

During his short term of office Mgr McRoberts carried out one much-needed operation: the 25,000 letters and other documents still at Preshome were brought to Columba House, and so were the 3,000 letters in Oban dealing with the Western District in the early nineteenth century. Together with the Blairs Letters the collection in Columba House now totalled about 80,000 — some estimates put it higher — from the sixteenth to the twentieth century, and all were taken out of their tight bundles and laid flat in 600 dust-proof cardboard boxes stored in ten large metal cabinets. The entire library of printed books in Blairs also moved south, when in August 1974 it was deposited on long-term loan in the National Library. The books and manuscripts collected during four centuries are now housed in Edinburgh in fairly close proximity to each other.

Enough has been said to show what the Scottish Catholic Archives are and what they are not. They are a national institution, the property of the bishops, but there has been no centralising policy for depositing documents. When the hierarchy was restored in 1878, the three vicariates became six dioceses, increased to eight in 1947. In no way does Columba House replace the various diocesan archives. There is, for instance, no systematic official correspondence later than 1869 among its holdings. Nevertheless, the existence of an institution for the specific purpose of safeguarding archives with a full-time Keeper, should stimulate a greater readiness to deposit material — it has indeed already done so — and a greater interest in preserving present-day documents for the future. No doubt Columba House has a part to play in liaison with college and diocesan archivists.

Perhaps this account can most fittingly end with an assessment of the present condition of the Scottish Catholic Archives and their needs. The muniments of the medieval see of Glasgow, Archbishop Beaton's papers and the Royal Stuart papers are well known and are to a large extent available in print. The Blairs Letters are also known and they are indexed, but their full potential is still

to be realised. The Ratisbon documents and the Oban Letters are listed. Some outstanding items from the Mission at home or the four colleges abroad are easily identifiable.

Besides this accessible material there is a vast and rich collection of varied material — letters and papers, manuscript volumes, pamphlets and books — that has been accumulated at home and abroad from the sixteenth century to our own times. Some of it has been carefully labelled in the past, some is completely unsorted. Accessions since Columba House was established are considerable and continue to arrive. There is also a policy of purchasing relevant books and pamphlets and acquiring photocopies of manuscript material (e.g. of the Douay college registers, which survived the French Revolution).

This great collection, only partially sorted and listed and therefore only partially accessible, will be of great value to scholars and historians when it becomes readily available. Plans are on foot at the moment to deal with this backlog of 200 years and produce a catalogue of holdings for circulation where it is likely to be of interest. The Blairs Letters have been recognised as constituting one of the most important sources for the history of emigration from Scotland; similar distinction perhaps awaits the less well-known material.

Meanwhile, even before this is accomplished, the pleasant, spacious reading-room, with its reference library of several thousand volumes, is at the disposal of scholars. Since Columba House was opened in 1958, and especially since its renovation in 1972-74, its holdings have provided for numerous doctoral theses and also much published work by scholars of established reputation, in a wide range of countries. There is close liaison with the Scottish Record Office, the National Library of Scotland, museums and universities. The *Innes Review*, a twice-yearly journal devoted to the history of the Scottish Catholic church in its widest aspects, continues to be edited from Columba House. If the role of the Scottish Catholic Archives can be stated at its most fundamental level, it is perhaps something like this: to show that the historiography of Scotland is incomplete and lacks an integral element, unless it takes into account, as a constant factor, the Roman Catholic Church.

NOTES

1. This article is based on D. McRoberts 'The Scottish Catholic Archives 1560-1978', *The Innes Review*, 28 (1977), 59-128, but concentrates more on present-day holdings whereas Mgr McRoberts dealt rather with the history of the records.
2. Scottish Catholic Archives, Blairs Letters, Kyle to Cameron, 26 Feb. 1826.

THE ARCHIVES OF THE ENGLISH PROVINCE OF THE SOCIETY
OF JESUS AT FARM STREET, LONDON. Part 1.

The Rev. Francis O. Edwards, S.J.

By way of preliminary to a brief *catalogue raisonné* of the archive titled above, a short note on the organization of the Society of Jesus as it affects the English Province, seems indispensable. The division of the Society for administrative purposes has not much changed in its main principles during the 400 years or so of its existence. The General, at least until the time of writing (June, 1965), has always been elected for life by a General Congregation specially summoned for the purpose at the death of his predecessor, in accordance with rules laid down in the Constitutions. All other superiors, including Provincials (heads of Provinces), hold office for a term only, six years being a norm for higher appointments, and for all practical purposes. The world-mission of the Society is divided into Assistancies, each consisting of one nation or group of nations, associated usually according to language or culture, and having an appointed representative in Rome to advise the General in governing the Assistancy. The Assistant is appointed from one of the constituent countries or Provinces of the Assistancy. So there is, for example, a French Assistancy, a German, Spanish, Italian, Indian, and an English-speaking Assistancy. Although of the same language, the United States form another Assistancy. The Assistant does not give orders: advises only. Each Assistancy is divided into Provinces headed by the Provincial appointed from Rome. The Provincial has authority to command and institute policy, albeit under the supervision of the Roman Curia of the Society. The offices of the latter are staffed by responsible Jesuits of appropriate nationality so that no unnecessary conflicts arise. Every Provincial has a Socius, or secretary, and a Procurator to deal with the financial side of provincial administration: also Consultors to advise. According to these various divisions by office and responsibility, the contents of the archive under review may be conveniently grouped; and the terminology given above will suffice to explain most, or at least much, in the labels.

The English Province, which included Wales from its beginnings, and Scotland from the beginning of the restored Society (1815), came into formal existence as such in 1623. From the coming of Edmund Campion and Robert Pearsons in 1580 until 1619, this area was a Mission with a local superior in England and a head in Rome. From 1619 until 1623 it was a vice-Province dependent on Flanders. In 1623 it became an independent Province. The Province archives are mainly concentrated in two places. Stonyhurst College, Lanes., has most of the extant early papers and transcripts running from about 1580 and covering the 17th century, but with many later papers as well. The Stonyhurst collection has been summarily surveyed in the second and third reports of the Historical Manuscripts Commission of 1870 and 1872 respectively. Farm St. has most of

the later papers on general province affairs running from about 1700, especially those dealing with procuratorial matters. These have not previously been adequately summarized or calendared in any published report.

The logical point at which to begin this short survey would appear to be the correspondence with Rome. There are six volumes of photographic reproductions of the Generals' letters to Mission Superiors and Provincials. The originals covering the same period, 1605–1769, are kept in Rome. Signed originals of similar letters for 1750–1892 occupy four more volumes, while for subsequent years the letters form a loose collection. These letters, written by hand by secretaries and signed by the General, are more confidential in nature, and were intended mainly for the attention of Provincials and their confidential advisers. In this they are opposed to circular letters sometimes addressed to the whole Society, sometimes to an Assistancy, or even a single Province. Provincials also issued their own circular letters to their Provinces from time to time. The Generals' circulars begin in the Farm St. collection at April 3, 1587 (a reprint of a letter detailing passages from the Old Testament to be omitted by the public readers during meals in the Society's refectories). The series is only continuous from about 1830. Letters from the Assistant are included in a bound volume, "Foreign Correspondence, 1776–1859" (472 ff.), and also in a series of loose letters for 1877–1888. Nineteenth-century transcripts from old catalogues in Rome give terse but essential details of birth, place or origin, time in the Society, health, studies and work of individual members of the Province between 1593 and the suppression in 1773. There are also printed catalogues of Jesuits in Russia for 1803/4, 1805, 1809/10, and although there are no recognizable British names among them, one is reminded of the curious and transient connection of the English Province with the Russian Empire. As is general knowledge, the 1773 Bull of suppression remained unpromulgated in Russia since Catherine the Great withheld her *placet*, an essential condition to its valid application. Thanks to the irony of circumstances, Protestant Britain likewise made no special move against the Society, and without continuing the title, the Jesuits in Britain virtually pursued a policy of business as usual. Indeed, on May 27, 1803, Pius VII gave oral permission for the former British Jesuits to affiliate themselves to the unsuppressed Jesuits in Russia. From the universal restoration of the Society in 1815 until the present day, the series of printed catalogues is fairly complete, especially from about 1840.

From 1623, England and Wales was divided for provincial administrative purposes into "Colleges" and "Residences". "College" is here taken in its sense of a group or assembly, as used, e.g., in describing the College of Cardinals, and indicated an area of operation, certainly not a building. "Residence" was used in much the same sense, and was used to refer to an area of lesser importance and usually smaller extent, where the superior had less power of individual action, theoretically, than the Rector, who ruled a College. In fact, the superior of a Residence could come to enjoy more freedom, perhaps, than the Rector himself since the latter was bound more specifically and expressly in his work by the

written Constitution of the Society in a way the local superior, technically his subordinate, was not. As correspondence in the archives makes clear, in the Society as elsewhere, a great deal always depended on personalities. In the days of persecution, the Jesuits were scattered for the most part among the houses of Catholic gentlemen and nobles. With the 18th century, if not before, Jesuit communities and houses as such became more common, resembling the smaller houses of the contemporary Society. Even in the darkest days, however, there were a few houses where Jesuits could be reasonably secure from pursuit, and lie up for a brief while for rest, and go through the spiritual exercises of St. Ignatius. All of which explains how it was possible to preserve records at all, but also why there are so many lacunae and inadequacies in these archives.

The bulk of the records described here are divided according to these "Colleges" and "Residences". Many are still kept in files or deeds-envelopes, but they are gradually being guarded and bound in volumes, beginning, of course, with the oldest and most interesting: or one should, perhaps, say resuming, since many early papers were bound in the late 19th century.

The College of St. Ignatius covered London and extended into Middlesex, Berkshire, Kent and Hertfordshire. It retained the title of 'novitiate' until 1773, although in fact no novices were trained here after the celebrated "Clerkwell search" of March, 1628. The Jesuits were established in this "College" at some 29 places at different times in the 17th century. Included was the well-known "White Webbs", associated with Father Henry Garnett, S.J., from 1604-1606. Two colleges in an educational sense existed from 1687-8, at the Savoy, and in Golden Square at the Bavarian Embassy. Of these no more need be said since there is no record of these earlier institutions at Farm St. beyond modern notes. The earliest original records of the London District begin at 1750 and are mainly financial, dealing with gifts and bequests to the mission made by Charles, Earl of Shrewsbury, Frances Rawe, Father John Poyntz, and others. There are details of a school or college which ran in London from 1824-1835, the earlier ancestor, in some sense, of the contemporary Jesuit schools at Stamford Hill and Edge Hill, Wimbledon, each of which has a deed-envelope in the archive. From about 1834, when a church was established at St. John's Wood, records become more numerous. Records of the 19th century throw light on a church in Westminster which preceded the cathedral, Farm St. Church, opened in 1849, a residence at 9 Hill St., about the same time, and the chapel of St. Augustine at Tonbridge Wells. There are a number of early registers, account-books and files also dealing with the Church of the Immaculate Conception, Farm St., and a recently bound volume (315 ff.) illustrating the history of the church and its earliest origins from 1802 to 1865. More light on this project may be found in a box-file on Cardinal Manning which includes letters and papers also on a proposed Catholic University College (1880-1888), and the foundation of a central school at Westminster. Concerning the latter is a "Prospectus for establishing in London a great Catholic central middle-class school for boys, on the great

commercial principle of the age, co-operation and limited liability". There are also a few interesting papers, some printed, on the question of Catholic attendance at Protestant universities which was a live issue from 1869 to 1885.

The College of the Holy Apostles operated mainly over Suffolk and Norfolk, Cambridge and Essex. The most important papers for 1775-1840 have been bound (309 ff.). They deal principally with Norwich and Bury St. Edmund's. A foolscap box-file contains later 19th century material while the Bury *Historia Domus*, account books and other papers bring the story down to 1929 when the parish was handed over to the secular clergy.

Lancashire, Cheshire, Staffordshire and Westmorland formed, in 1623, the College of Blessed (afterwards Saint) Aloysius. This district included Stonyhurst College, the oldest surviving institution in the Province, and has left behind the largest group of documents in the collection for a single area. They fill some eighteen deeds-envelopes as well as a number of account-books, day-books and financial analyses drawn up in the mid-19th century. From 1660, Staffordshire hived off to form the Residence of St. Chad, becoming a College in 1671/2. For archives purposes, this distinction is practically ignored. Records for Lancashire begin about 1700 with a file on the costs of salaries and services for 1702-1836, and another on district affairs, 1725-1765. Procurators' letters for the district run from 1744-1792. Portico, Prescott, Bedford, Leigh, Gilmoos, Croxteth, Fazakerley, Dunkenhagh, Formby, Croft, Westby Hall, Ince, Crosby (Little), Accrington, Blackpool, Chipping, Clitheroe, Clayton all have at least a few papers, commonly starting from about 1750. Preston, especially the three churches of St. Wilfrid, St. Ignatius and St. Walbergh has several files. Liverpool is also well represented. Separate files deal with the Mile End Chapel and its transfer to the secular clergy, 1822-24; the Edmund St. Chapel, and a dispute with the good Benedictines, 1743-1844; St. Anthony's Chapel, 1819-40 and Sir Thomas's Buildings' Chapel, 1788. There are two modern files on the church, parish and school of St. Francis Xavier's, Salisbury St., a mid-19th century foundation. Wigan and St. Helens each has a file of modern papers. Two envelopes enclose the accounts of the curious West Leigh Corn Tithes, a source of income to the Society recorded here from 1656 to 1941 and not always yielding its modest harvest without controversy. Papers on Stonyhurst here in London are source material from 1793 onwards: that is from the time of its transfer from the continent owing to disturbances created by the French Revolution. There is also much original material for its history while at St. Omer, which has been put to good use most recently by the Rev. H. Chadwick, S.J., in his *St. Omers to Stonyhurst*, London, 1962. The college also made a relatively brief stay at Liege. Its history is contained in several volumes: "Correspondence relating to St. Omers and North Wales, 1666-1781" (volume 1, 184 ff.), and "Liege: Procurators' Correspondence, 1682-1739" (volume 2, 307 ff.); volume 12, (305 ff.), is devoted to St. Omers and Stonyhurst in the period 1763 to 1829 as well as with the restoration of the Society and the Paccanarists, which may be described as an interim substitute for the Society.

The Old College of St. Francis Xavier, as opposed to the present homonymous institution in Liverpool and its dependencies, was founded for the West Country, including not only Devon and Cornwall but also Wales. Incidental references apart, records at Farm St. only begin with 1743 for this College as a whole. A volume of papers on Bristol and its environs begins at that date and ends in 1847. Unfortunately, many of these papers were damaged seriously at some time by damp. They have recently been sundexed, guarded and bound in black buckram. They form an interesting supplement to the papers held by the Bishop of Clifton. Another volume for 1746 to 1853 is made up of general and mainly financial documents on the mission (282 ff.) and at least touches on Bristol, Shepton Mallet, Hereford, Swansea and Glamorgan; Hereford also has a volume to itself for 1779-1855 (224 ff.). After 1666/7, North Wales ceased to be part of the College of St. Francis Xavier, when it became the Residence of St. Winefride. A volume noted above (vol. 2), dealing with St. Omers, also embraces the St. Winefride papers for 1666-1781. In addition, there is "An abstract of writings relating to the Star Inn in Holywell" for 1639 to 1669 (2 ff.); also an "Abstract of old writings relating to Llanvechan", 1620-1728 (8 ff.). There are two copies of this. A deeds-envelope of loose documents deals mainly with the shrine and the Society's interest at Holywell for 1743 to 1843, but the papers are not numerous.

Returning to the eastern side of England, Durham, Cumberland and Northumberland comprised the Residence of St. John the Evangelist. One rather inadequate volume (212 ff.) covers its history from 1717 to 1858. A Residence of St. Dominic, also part of the primitive foundation, and dealing with Lincolnshire, was transformed in 1676 into the College of St. Hugh. Its papers for 1723 to 1869 have been bound. Yorkshire formed the Residence of St. Michael which served at different times or simultaneously some thirty-seven mission posts. Its headquarters was at York until 1685 when it transferred to Pontefract. In 1849 it was raised to the status of a "College". A bound volume (417 ff.) covers the period 1813 to 1860. Richmond, Pontefract, Wakefield, Skipton, Huddersfield, Selby, Brough Hall, and Leeds are the centres mainly covered.

Oxfordshire, Buckinghamshire, Bedfordshire and Northamptonshire formed the Residence of St. Mary. A volume (358 ff.) having as its main subject Oxford itself runs from 1729 to 1876. It includes a number of holograph letters from Bishop Ullathorne and a short, hitherto unpublished (?) letter from Cardinal Newman to the Jesuit Provincial, dated February 22, 1871: "My dear Father Provincial, Thank you for your letter. Nothing can be more natural than that the Society, which so lately has had the mission of Oxford, and for so long, should resume it. Yours [&c.]" There are also several letters from the Marquis of Bute dated between 1871 and 1876.

Moving south brings us to the oldest series of papers on the English mission. They occupy a volume (321 ff.) for the period 1613 to 1839 and are the records of the Residence of St. Thomas of Canterbury. This part of the mission

included Sussex, Wiltshire, Hampshire and Dorset; and the main stations for the missionaries were at Soberton, Bonham, Canford, Stapehill, Lulworth, and Wardour. The many names of donors and benefactors have among them the distinguished Arundell family of Wardour the heads of which enjoyed the very rare distinction of being Counts of the Holy Roman Empire as well as barons of their titular seat. Next to this residence in time, though not of course in space, was another named after St. George which covered Worcestershire and Warwickshire, the earliest papers of which fill a volume (238 ff.) beginning at 1635 and going up to 1695. Two more foolscap files contain 18th century and later papers. Among other interesting items in the volume is a small account-book for the two years preceding the Popish Plot of Titus Oates. It includes two pages in the hand of Anthony Turner, the Jesuit martyr, who was executed for alleged complicity in the plot. This diary has been published by Mrs. A. M. Hodgson in a recent issue of the journal of the Worcestershire Catholic Historical Society. The volume also contains references to, and the signatures of, the Winter/Wintour, Windesor and Talbott families among many others. The south-west of England was, for Jesuit purposes, the Residence of Blessed Stanislaus (Saint Stanislaus from 1701) and comprised Devon and Cornwall. A smallish volume (228 ff.) contains much of the Jesuit history of this area for 1655-1845. Ugbrooke and Chudleigh were the principal stations. The documents include a number of references to the family of the Lords Clifford, Barons Chudleigh. The bulk of these letters date from the end of the 18th century. Here too there are references to the family of the Barons of Wardour. The Rev. Joseph Reeve, superior of the ex-Jesuit mission in the Napoleonic era, is well represented, and provides an example of the continuity of the work of the Society in England even after its formal suppression. In this part of the collection there are interesting letters from Lord Petre and Dr. George Oliver, an old Stonyhurst boy, who made valuable historical collections for the history of the Society and the Catholic Church in the West Country generally.

[To be continued]

NOTE

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BIRMINGHAM DIOCESAN ARCHIVES

The Rev. J. Dennis McEvilly

GENESIS

In the summer of 1955 a few people met in Oxford with the object of forming a group for the promotion and study of Post-Reformation Catholic History in the former Vicariate of the Midland District. This entailed an approach to Archbishop Grimshaw for permission to list the Archives of the Midland Vicariate kept at Archbishop's House. Accordingly, a deputation waited upon His Grace in the autumn and received warm encouragement from him for the work proposed.

In the following year of 1956, some rough listing was made of the papers at Archbishop's House and a promise was given by the National Register of Archives to reproduce such lists as they were completed. By now, the group had co-opted two or three other members and called themselves the Midland Council for Recusant History. Advice and help was given by one of the new members, a County Archivist but, even so, faced with such a heterogeneous collection of documents, the work was slow and complicated. Hence the unsatisfactory state of the 1st Report (catalogue) as explained later under Calendaring. Again, valuable help given by assistants in two County Record Offices was terminated by three ladies joining Religious Orders! Prior to this, at the request of the Archbishop, a priest had to be appointed as Diocesan Archivist (either to fulfil some rule of Canon Law or to give the work an ecclesiastical 'cachet'), and eventually the Rev. J.D. McEvilly was appointed in March 1957.

It is useful to note that this Committee or Council for Midland Recusant History was responsible for inaugurating the Annual Conference on Post-Reformation Studies at St. Anne's College, Oxford. The first was held in April 1958 and after the 1960 meeting the organisation was handed over to the Catholic Record Society.

PROVENANCE

The papers appear for the most part to have belonged to the Vicars Apostolic of the Midland District and the Bishops of Birmingham, though the origin of certain bundles is uncertain.

A number of documents were probably lost down the years, due to the bishops changing their residences. Bp. Giffard lived at the ancestral home of Chillington Hall, near Wolverhampton, Bp. Witham resided at St. Thomas' Stafford, the home of the Fowlers, Bp. Stonor at various houses of his family in Oxfordshire, while their successors Bp. Hornyhold, Talbot, Berington and Stapleton were housed at Longbirch, the dower-house of the Giffards on that estate. Bp. Milner, within a year or so, moved from Longbirch into the town of Wolverhampton and

Bp. Walsh, his successor, also lived there until 1841 when the new Bishop's House was opened in Birmingham along with St. Chad's Cathedral. Bp. Ullathorne continued to reside at Birmingham, though he often 'wintered' at Oscott College. Bp. Ilsley lived continuously at Oscott, but his successor, Abp. McIntyre, acquired new premises at Norfolk Rd., Edgbaston, and there his successors lived until 1959, when a new residence was obtained outside the city of Birmingham. A few years later (1965) a new Cathedral House was built containing specifically designed Curial offices, including a strong-room and office for the Archives. Here the deposit of papers from Archbishop's House, Edgbaston, was brought, together with the collection of Midland District and Diocesan documents formerly housed at Oscott College. A few papers have been added from the Cathedral archives, Cotton College and from a few parishes.

Dr. Kirk appears to have abstracted papers for his projected continuation of Dodd's Church History: would some of these be in the Southwark archives, as Kirk lent papers to Canon Tierney? Again, Ushaw College has some 80 or more documents of correspondence between Bp. Walsh and the Earl of Shrewsbury (dated 1838–1847): did Cardinal Wiseman take them up there on one of his many visits there? Also housed there are a few letters from Alban Butler to Bp. Hornyhold. Photocopies of these have been kindly provided by the college authorities.

CONTENT

In spite of the losses, the collection (the total number of documents we hold is over 17,300) remains one of the best sources for the history of the Catholic body in England in the 18th and 19th centuries. While there are not many documents of the 17th century (about 160) and they are chiefly concerned with financial matters, yet some deal with religious matters: the faculties of the Arch-priest, the regulations and appointments made by the Chapter, some inventories and the controversies over jurisdiction between the Vicars Apostolic and the Regular clergy. Also, of this period, there is a small group of papers concerning the Rev. Thomas More (great-grandson of the Martyr), agent in Rome for the clergy. Even these are mostly financial, dealing with his rent to his landlord and even the apothecary's bill in his last illness, and a few concern his successor as agent, the Rev. Peter Fitton (*vere* Biddulph).

Most of the papers of the late 17th century and early 18th centuries deal with what we would term in modern language curial affairs, including a large group dealing with the constitution of the Chapter, its relations with the Vicars Apostolic, the reference of controversial matter to Propaganda; the establishment of missions and chaplaincies, including lists of the stations of various priests.

Many of the papers deal with the correspondence and relations of the Vicars Apostolic with the Holy See through the Nunciature in Brussels, the Cardinal Protector and Propaganda. A great amount of the documents deal with the financial organisation of the Vicariate: trust funds drawn up to evade the Penal Laws, the funds of the Common Purse, the Common Fund and Johnson's

Fund, with a complete early 18th century account of the latter's foundation.

In the early documents of this collection there appears little evidence of any contact between the English Government and the Catholic body. Under Bp. Giffard (1668-1702) there appears to have been some relations with the Court at St. Germain, and Bp. Hornyhold was deeply attached to the House of Stuart, but the general tendency among the clergy and more prominent laity was towards the established succession. Bp. Stonor's well-known Whig principles and the rank of the leading Catholic laymen certainly led to unofficial relations after the passing of the Clandestine Marriage Act in 1753, Bp. Challoner discusses the best method of approach to the Government for putting forward Catholic objections to it.

In the whole collection there is surprisingly little reference to any international questions; it would appear that the English clergy had, with the passing of the centuries, lost nothing of their insularity.

The controversies over jurisdiction between the Vicars Apostolic and the Regular clergy, with the answers given by the Holy See to the various complaints of the protagonists, are well represented. A few papers deal with matters of Cult; alleged cures, Indulgences, the inclusion in the calendar of the feast of English saints, &c.

The Colleges abroad are featured by correspondence to and from the Superiors to the Vicars Apostolic, the establishment of funds or burses for students and the sometimes vexed question of appointments of Superiors.

The 18th century papers mainly consist of the Howard, Stonor and Kirk collections, dealing with the business of the Vicars Apostolic in the Midland District, their correspondence with the Roman authorities and financial transactions over wills and bequests. Kirk's papers are largely concerned with the controversial issue of the Oath of Allegiance arising out of the Catholic Relief Bills, his lengthy correspondence with the Rev. Jos. Berington, the collection of 'data' about priests, letters about the clergy Funds and correspondence with the egregious Rev. Alex. Geddes on scriptural matters.

The Archives also contain Dodd's original manuscript of his Church History, his collection of material for a biographical dictionary of English Catholics and other papers on theological subjects. Alban Butler's documents on the Martyrs, used by Bp. Challoner for his *Memoirs of Missionary Priests* is also preserved here.

The early portion of the 19th century papers consists of the controversial issue of the Oath of Allegiance prior to Catholic Emancipation, hence the large amount of correspondence between Bp. Milner and Charles Butler and other members of the Catholic Committee. The 'Veto' question the 'Staffordshire Clergy' controversy are both well-documented. After Bp. Milner's death in 1826, Bp. Walsh appears to have set himself the task of building churches, opening new

missions and introducing religious congregations into the Midland District. The building of the new Oscott College (1838), St. Chad's Cathedral, Birmingham (1841), Nottingham Cathedral (1842), St. Mary's, Derby (1839), resulted in much correspondence, especially as Bp Walsh lived at Nottingham while building operations were in progress, thereby causing many letters to and from Bp. Wiseman, his coadjutor.

The latter half of the century shows inevitably from the papers the day to day administration of the diocese and its parishes. However, some are of more than local interest, viz. the division of the country into eight Districts or Vicariates in 1840, the negotiations for the Restoration of the Hierarchy in 1850 (in which the young Bp. Ullathorne was prominently concerned), and the letters and comments of the latter during the sessions of the Vatican Council in 1870. Correspondence from Dr. Newman, Fr. Faber, John, Earl of Shrewsbury, Ambrose Phillipps de Lisle and others, illustrate the rapid strides the Faith was making in the middle of the 19th century.

Education is a prominent feature of correspondence, from the vexed question of University education to the struggle for survival of the Poor Schools.

CALENDARING

Faced with the task of sorting and listing the deposit of papers at Archbishop's House, the first group of workers found themselves in difficulties. The papers were in no reasonable order nor classified; many were damaged, some almost undecipherable and numerous ones were undated. Added to this, many were in Latin, some in French, some in Italian and even a few in Flemish. Consequently, progress was slow, and although various attempts were made at classification, it was decided to list the documents in chronological order. Even this had to be abandoned since time was valuable and all work done was purely voluntary. Therefore, by 1959 the 1st Report or catalogue was produced by the National Register of Archives. Suffice it to say that, though the papers listed are not in chronological order, a separate Index was made later, this consists of names of persons, places and subjects and should make it easier to find a particular document. The 2nd Report followed, covering the same period as the first, i.e. 1600 to 1829, consisting of the papers brought from Oscott College. This is in chronological order, as far as possible. The 3rd Report, printed by the Royal Commission on Historical Manuscripts, lists all papers from 1830 to 1900.

Since then, three issues of 'Addenda' have been compiled, consisting of papers newly found or previously mislaid: a fourth one is now completed but awaits typing for reproduction.

The working method has been as follows:- a) read a document, then list it by a short title or summary, with special attention to date and names of persons and places, b) such listing is done on rough slips, because sometimes a document has to be put aside for further consultation as to a possible date or name,

c) type out lists on foolscap (13" x 8") sheets, numbering each entry consecutively. This gives time and opportunity to check and correct any errors.

This absence of 'classification' may seem a grave disadvantage to the members of the new Catholic Archives Society who have drawn up an excellent scheme for the classification of Diocesan Archives. We can only plead the initial difficulties attendant on our callow efforts in tackling such work for the first time, and the lack of expert guidance in a field alien to most professional archivists.

As it is too late to use the suggested classification, at least for the post-1850 papers, it may be possible to avail ourselves of this method for the post-1900 material — though, in fact, these are already in typescript up to 1911 and 'rough-listed' beyond that year.

PARISH ARCHIVES

The first address given at the First Conference at Oxford on Post-Reformation Catholic History in 1958 was entitled "The Vanishing Archive". This high-lighted the grievous loss and destruction of parish documents that have occurred over the years and it was urged that some means of ensuring the safety of such records should be found. Abp. Grimshaw drew the attention of the clergy to this in an 'ad clerum'. Then, through the efforts of the then County Archivist in Warwick, every parish in the county was visited and an inventory made of the parish archives. Some parishes were likewise visited in Staffs., but little has been done since owing to lack of personnel for this work.

REGISTERS

With the authorisation of the Archbishop, the Registers of the older parishes in Warwickshire, i.e. dating from the 18th century, were brought for safety to the Archives in Birmingham, having been micro-filmed in the County Record Office. Some registers of the same period have been collected in Staffordshire, and a few in Oxfordshire and Worcestershire.

Episcopal Registers we hold include a Confirmation Register starting at 1768; Ordination Registers from 1829, but earlier entries are found in Bp. Milner's Diary with further entries by Bp. Walsh.

LIBRARY

A small but adequate library of reference books is essential for any Diocesan Archives. A set of Catholic Directories is most useful for tracing priests and their sphere of work and their obituaries. We are fortunate in possessing a complete set even going back to 1820. Gillow's *Biographical Dictionary of English Catholics* (5 vols.), Kirk's *Biographies of English Catholics 1700-1800*, are still very useful despite the need for correction. FY. Anstruther's *Seminary Priests* (4 vols.) has now given us an up-to-date and well-researched account of all seminary priests up to 1800. After this date, all Dioceses should compile their own

lists of priests gathered from the rolls of the seminaries and colleges they attended. The volumes of the Catholic Record Society are of great help in many ways for checking information — we have a complete set at Birmingham. The standard lives of Cardinals Wiseman, Newman, Manning, Vaughan and Boume, of Bp. Challoner and Abp. Ullathorne can prove useful for reference, especially for items of church government in the 19th and early 20th centuries.

Parishes should make it a duty to send in to the Diocesan Archives any history of the parish that has been written, also any brochure or booklet issued at the opening of a church or school or the occasion of a parish's jubilee.

RESEARCHERS

As the Diocesan Archivist is a parish-priest, he can devote only one day per week to the work of the Archives—Wednesday, 10.30 a.m. till 6 p.m. Visitors are welcome to consult the papers, giving adequate notice. But it is important to consult our catalogues beforehand, noting the reference numbers of the documents to be seen and sending such a list before their arrival. This saves much time and labour at the time of the visit, and enables the papers to be ready for perusal. Copies of our catalogues can be found at the British Museum (Library), Bodleian Library, Oxford, Historical Manuscripts Commission, Westminster Diocesan Archives, Downside Abbey, Ushaw College, Leeds Diocesan Archives, Oscott College, and the County Record Offices in Stafford, Worcester and Warwick.

Enquiries can be dealt with by post, providing a s.a.e. is enclosed and the search does not entail more than ½ an hour. Protracted searches delay the normal work in the Archives and are best done by a personal visit.

THE ARCHIVES OF THE PARISH OF ST. CUTHBERT,
DURHAM CITY.

The Rev. John M. Tweedy

OUTLINE HISTORY

The nominal date for the foundation of the parish is 1685, although this may only be because circumstances clearly allowed the existence of a public chapel; no other specific event in that year has yet been found to explain the choice of date. The Recusant Roll of 1624 is the earliest indication of a substantial number of Catholics in the city: of the 1,112 persons convicted in the county, 129 lived in the city. Fifty men of the city refused the Protestation in 1642, indicating an adult population of about the same size. The Catholic population seems to have dropped during the interregnum but rose rapidly again after the Restoration, reaching about 300, including children, by the turn of the century. Nearly half this number were concentrated in one district of the city, Elvet, which became known as "popish Elvet;" this was also the fashionable part of the city and many houses were occupied by Catholic gentry fleeing the loneliness of their country houses.

Secular and Jesuit priests are known to have been working in the city and three distinct missions emerged; one Jesuit and two secular, one of which was in Gilesgate based on the Maire family chaplaincy and the other in Elvet. The Jesuit one was soon also established in Elvet. The Catholic population reached a peak about the time of the 1767 Return, when 420 Catholics were reported; after that it declined somewhat, for reasons which, I think, were economic not religious; no manufacturing had been established in the city and many were leaving to seek work elsewhere. It looks as if many of the Catholics who left Durham went to Sunderland, for the Catholic population there rose as Durham's declined. The mission in Sunderland had been lacking a resident priest since a riot destroyed the chapel in 1745 and was looked after by the priest from the Gilesgate mission; he wisely went to live in Sunderland in 1769, closing his chapel in Durham.

Irish immigrants did not come to the north-east of England in any number until 1848, but the number of Catholics in Durham city was increasing rapidly long before that date; by 1824 it had outgrown the two existing chapels so a new church, the present St. Cuthbert's was built and the two old chapels closed.

The first wave of Irish immigrants arrived in the years 1848-53 and many new parishes were started in the surrounding area. St. Cuthbert's itself was split into four in 1868-69: a second parish, St. Godric's, was founded in the city, another at Sacriston three miles to the north and another at Brandon (now Langley Moor) to the west. The city was surrounded by coal mines — some 78 pits were sunk within five miles of St. Cuthbert's — but it had become a back-

water as far as the general industrial development of the county was concerned; the parish life by the end of the century reflects this situation. The Irish seem to have used the city as a staging post; staying a few weeks or months before moving on to the main industrial centres, in particular attracted to the large iron works at Consett.

EARLY RECORDS

Most of our information about the parish before the middle of the 18th century comes, naturally, from government or Anglican church sources. The earliest surviving parish records are the registers of two Jesuit sodalities: that of the Immaculate Conception, started in 1702 with entries continuing until 1739, and that of the Bona Mors, started in 1706. The entries in the register of the latter do not continue after 1770, but apparently the sodality itself continued to function until well into the 19th century. The lists of names in these registers do illuminate one interesting point; they include many members of the congregation of the secular chapels, one secular priest of the area and most probably a secular priest from Durham itself. One may conclude that relations between the two missions, which were in the same street and only about two hundred yards apart were amicable.

A baptismal register was started at the Gilesgate mission in 1739 and at the Jesuit one in 1768; the copies of these which were made before the originals were surrendered to Somerset House in 1840 are in the archives, though I think that of the first, which gives only the names of those baptised, also includes baptisms at both secular chapels. This has to be confirmed by comparing with the micro-film copies of the original which are available at the Durham County Record Office.

A "Miscellaneous Book" contains lists of those confirmed on 9 July 1745 (before the Rebellion!) by Bishop Dicconson, on 8th and 9th June 1752 and 9 May 1757 by Bishop Petre, plus another rather obscure list which may be confirmations by Bishop Smith in 1750/1. There is also in existence an 18th century obit book, which somehow found its way into the Leeds diocesan archives but is now safe in the vast collection of Fr. W.V. Smith; this has only limited value as only the day and month are given for many names and when the year also is given it does not always correspond with the date of burial given in local Anglican church registers.

THE 19th CENTURY REGISTERS

It is with the nineteenth century that the parish records start to become really useful and may well be unique. The baptismal registers from 1800 both include the names of the parents and of the priest. Entries of conditional baptisms, i.e. converts, commence in 1826 there are only 17 entries in the first eleven years, then they become much more numerous. The church was registered for marriages as soon as this was possible and we have the 1837 certificate; the first marriages

were recorded in a small book, which also includes a copy of the report to the bishop of 1839 made by the priest, William Fletcher, but from 1841–55 they are in a proper register which shows the place of residence of the parents of the couple; this enables one to see not only which were recent immigrants, but also to determine how many immigrants married natives.

CENSUS BOOKS

Repeated censuses of the parish were taken to keep track of the rapidly changing Catholic population and the books in which three of these were recorded have survived. The first is dated 20 September 1854; it gives the names and ages of the children and the streets the families were living in, but does not always make clear the distinction between married couples and adult syblings living together; it includes the names of many single men and women. The second is undated but comparison with the baptismal register enables one to ascribe it with confidence to September 1858; this also gives the sacramental status of each person, showing the reception of first confession, first communion, confirmation and Easter communion, and indicates when a spouse was Protestant. The third, of September 1861, gives all ages and the sacramental status, but does not distinguish between the Catholic parents in mixed marriages and the widowed. The completeness of the recording of sacramental status varies, mainly according to the district; the poorer districts, mainly occupied by immigrants, are the most incomplete in this regard.

EASTER. COMMUNICANTS

Two books contain the names of all the Easter Communicants from 1824 to 1860; the totals rise from about 170 to 1,000 ! An analysis of the actual names enables one to determine something about the sacramental practice of recent immigrants. The parish statistics, combined with those of the rest of the diocese and the national censuses of 1841, 1851 and 1861, enable one to form a very clear picture of the arrival and subsequent movements of the immigrants.¹

NOTICE BOOKS AND SCHOOL LOG BOOKS

Another probably unique feature of the archives is the possession of all the notice books from 1857 to the present day, with the unfortunate exception of those covering most of the period of World War I. In these one can see something of the impact of the Irish, the pastoral methods used to cope with the new situation and the general pattern of parish activities. They also tell us quite a lot about the personalities of the various parish priests! The school log books cover from 1865 until recent times, providing a good picture of the difficulties of running a charity school in the late 19th century.

LIBRARY AND MUSIC

The parish ran a lending library from some time in the 18th century until well into the 20th; many of these books, together with books which were the personal property of successive priests, have survived to form a substantial col-

lection. They have been sorted and catalogued; those of which Ushaw College did not already possess a copy have been deposited in a separate section of the library there, the remainder are together in the Presbytery. The collection includes early editions of the Douai-Rheims Bible, a very few 16th century books, many from the two subsequent centuries.

The church first obtained an organ in 1841 and ran a flourishing and enterprising choir for many years. No one ever seems to have thrown anything away, so there is a cupboard in the choir loft containing a remarkable collection of music, some of it printed, some in manuscript with separate little books for the four lines. The writer has made a rough survey; a more careful one would show clearly the changing musical taste throughout the 19th century as sufficient of the music is dated.

Finally, if anyone should suggest that this material should be used to produce a parish history, let them be assured that the work is well under way.

NOTE

1. See J.M. Tweedy, 'A Study in Mid-Nineteenth Century Catholic Expansion', and 'Irish Immigrant Mobility and Religious Practice in Nineteenth Century Durham' in *Northern Catholic History*, No. 9, Spring 1979, pp. 21-27, and No. 11, Spring 1980, pp. 25-32 respectively.

THE LISBON COLLECTION AT USHAW¹

The Rev. M. Sharratt

In August 1628 two priests and ten students set out for Lisbon from the English College at Douai. They were the founder-members of the English College at Lisbon. The last of their successors left the College of Saints Peter and Paul in Lisbon to complete their training elsewhere; that was in 1971. In 1973, when it was clear that the College had closed definitively, the President, Monsignor James Sullivan, began to make arrangements to preserve in England some permanent record of the College's life during the three and a half centuries in which it had trained priests for work in England and Wales. The result was the transfer to Ushaw of the College's archives, along with a selection of books from the College's libraries and a number of portraits and other objects associated with the history of the College. This collection (known as the Lisbon Collection) is housed in the Big Library Wing at Ushaw in a former classroom now called the Lisbon Room.

The purpose of this article is to give a brief description of the Lisbon Collection, so that scholars will have some idea of what they may hope to find in it. Although it will be some years before an adequate catalogue of the archives is completed, even the uncatalogued papers are available for consultation in rough groupings, while a provisional card-catalogue of the earlier papers and correspondence is being added to steadily. The books are now catalogued in a short-title catalogue of authors.

There are about 1,900 printed books in the Collection. They were selected from the College's libraries to illustrate the life and work of the College, the interests and activities of its members, and their connections with their host country. It should be said at once that most of the books are in poor condition, since they have been ravaged by worm. In fact, despite all precautions, live worm was discovered to have survived the journey to Ushaw, and the whole Collection had to be fumigated in 1975. On the other hand, about one hundred books have already been repaired and more will be repaired as time goes on. Next year two or three hundred badly wormed books will be released from 'quarantine' and, if found to be free from worm, will be replaced in the Lisbon Room so that each book in the Collection can be given its definitive location.

Many of the books are connected with the teaching and spiritual training provided by the College. Others are concerned with the Church in England and with controversial theology, including several works by the controversialist John Sergeant, himself a Lisbonian. A large number deal with the history of Portugal, especially the history of the Church in Portugal, and with the Anglo-Portuguese relationships. A number of books are there because of their association with the

the College, for instance, because they were written by Lisbonians or were given by the author. Altogether it makes a useful little collection, although it is known that in the past many books had to be destroyed because of damage by worm, so it is only too likely that many of the College's acquisitions in its earliest days have disappeared long ago.

Among the portraits are those of Joseph Harvey or Haynes (the first President), Bishop Russell of Portalegre and Vizeu, and John Sergeant. The splendid silver sanctuary lamp from the College Chapel hangs in the centre of the Lisbon Room, and on the east wall is the magnificent ivory crucifix from the High Altar. The College sundial (by Thomas Wright, 1732) and an orrery (at present away for restoration) are reminders of the College's interest in science in the eighteenth century, while a small display case includes (among other objects) four seventeenth-century *azulejos*, the blue and white tiles which are such a pleasing feature of Portuguese interior decoration.

The main interest of the Collection lies, of course, in the archives. Here no selection was made: the complete surviving archives are at Ushaw (with the exception of some stubs from cheque books). This is not to say that all the College's archives have survived. It is only too clear that there are regrettable gaps — tradition has it that the archives suffered badly when the College was occupied in the Peninsular War. In this preliminary survey I shall deal with the archives in two sections: book archives and sheet archives.

There are over two hundred and fifty items in the book archives. Most important is the *Annates*, or register of staff and students from the very beginning of the College. This was used by Gillow in his Register (Appendix I to Croft's *Historical Account of Lisbon College*) and by Anstruther in *The Seminary Priests*, but it contains information not used by either; despite its patchiness it is a very useful record. It can be supplemented by other official records, such as the *Liber Missionis*, the *Juramenta Praesidum* and *Juramenta Alumnorum*, the *Regimina* (a book of instructions for office-holders) and the minutes of meetings of superiors (the earliest being from the eighteenth century), while things that the annalist fails to record sometimes turn up as jottings in account books or in private note books. These official records, when used with the long series of account books, will eventually provide a fairly full, though summary, account of most of the members of the College, at least for the period which they spent in the College.

The printed *Constitutiones* have survived in their various drafts and versions (1635, 1819, 1865). The original version was drafted by the second President, the famous or notorious Thomas Blacklow, and will repay detailed study. (Unfortunately, apart from the occasional signature, nothing else by Blacklow has been discovered so far in the archives).

The Protector of the College was the Inquisitor General of Portugal. The written records of his various visitations are sure to contain useful items of information. One can, moreover, reconstruct the framework of life in the

College in astonishing detail, since the *Regimina* of 1639 sets out to provide just that. Here one finds pretty well everything one has always wanted to know about meals, clothes, teaching, disputations, examinations, recreation, the infirmary, funerals, the sacristy, Church services, sermons, refectory reading, libraries, rewards and punishments and a few more things as well.

Nearly all the items mentioned so far go back to the very early days of the College. It is a great pity that dictated lecture notes (dictates) from the same period have not survived. The dictates are nearly all from the eighteenth century, so there can be no great hope of discovering from the Lisbon Collection just what was taught in philosophy and theology during the seventeenth century. Among the dictates which have survived is John Preston's course on *Physics* given in 1752: it bears out what was already known, namely that his course was Newtonian, though fragments of another course show that, at least at one time, he was not a Newtonian in astronomy. There is also a set of Douai dictates in theology (1698–1704), some of which are duplicates of ones already at Ushaw: the duplication shows that the dictated notes are a faithful record of what was said in lectures. (A handlist of the sixty volumes of Douai dictates at Ushaw is in preparation; it will include those in the Lisbon Collection).

A substantial proportion of the book archives consists of account books which cover the day to day expenses of the College and its income from various sources. There are also letter-books of Presidents from the early eighteenth century onwards, though the bulk of the extant correspondence is in the sheet archives and consists of letters to the presidents.

The sheet archives are as yet only partly explored. There is indeed a catalogue which was completed in 1852. This is of great assistance in that it puts the papers into natural groupings. Much of this work was done by James Barnard, who was President from 1777 until 1782. Since no one is likely to acquire his knowledge of the College's properties and rights without enormous research, it is of immense help to be able to rely on his sorting of the great mass of legal papers. But a more detailed catalogue is needed of the rest of the papers.

For the correspondence a simple chronological sequence has been adopted: a summary of each letter is included on a card. This arrangement works well for the bulk of the correspondence, since most of the letters are ones written to the President about College business. But it has occasionally proved useful to make a separate classification for a collection of letters. Thus thirty letters written by the Founder, Dom Pedro Coutinho, are grouped together: these, by the way, have yet to be deciphered. Likewise about one hundred and fifty letters written between 1667 and 1683 by Bishop Russell to the President have been kept together. Apart from these two collections there is not much correspondence from the seventeenth century, though one or two very important letters from the years just before and just after the opening of the College have fortunately been preserved. With the eighteenth century there is no shortage of letters (or letter-books to give the College's side of the correspondence). The provisional

card-catalogue of the presidents' correspondence has now reached 1770. As one would expect, the letters provide a great amount of detailed information about College life that would otherwise be unknown. There is also a fair scattering of letters written by prominent members of the English Secular Clergy.

One important group of papers is that belonging to Bishop Russell when he was in the Portuguese diplomatic service at the time of Catherine of Braganza's wedding with Charles II and for a few years afterwards. There are over fifty of these diplomatic papers and all have been catalogued.

Other classifications employed are worth mentioning as they will serve as a summary of the documentation to be found in the archives: papers connected with the foundation of the College; Roman ecclesiastical documents (e.g. dispensations); non-Roman ecclesiastical documents (e.g. confessional faculties); ordination certificates; letters patent (e.g. appointing presidents); rules and constitutions of the College; certificates of reconciliation to the Catholic Church; and papers connected with the Bridgettine nuns in Lisbon.

Of the remaining papers some are connected with teaching in the College but disappointingly few theses sheets or posters have survived. This is curious when one considers the importance attached by the College to the public defence of theses. (By way of comparison: Ushaw alone has many more Douai theses sheets or posters than the Lisbon Collection has from Lisbon).

There is a large collection of sermons from the eighteenth century onwards. These are being catalogued by the author and date. Those examined so far are mostly sermons given by the President or another of the staff to the College. As regards the legal papers, little is likely to be added to Barnard's summary descriptions, while a large collection of business papers belonging to families connected with the College will come at the end of the queue for cataloguing.

I hope that this brief and impressionistic survey will be sufficient to give a fair idea of what the Lisbon Collection contains. Anyone who wishes to make use of the Collection is asked to write to The Librarian, Ushaw College, Durham DH7 9RH. The Collection is already beginning to be used — for several articles have appeared in recent numbers of the *Ushaw Magazine* and it seems reasonable to hope that now that it is more accessible to scholars in Britain more work will be done on the history of the College than was ever possible in Lisbon. This will be some consolation to Lisbonians (who have generously made over funds at their disposal to support the Collection), and will fulfil the hopes of the College's last President: that there should be a permanent record of the College's work and that its achievements through three and a half centuries should become better known.

NOTE

1. This article was first published in *Northern Catholic History*, No. 8, Autumn 1978, and is reprinted by courtesy of the author and the North East Catholic History Society.

SCHEME OF CLASSIFICATION FOR ARCHIVES OF RELIGIOUS ORDERS

This outline scheme has been prepared by a Working Party¹ on the Archives of Religious Orders appointed at the first Catholic Archives conference at Spode House in July 1978. It is published simply as an aid to archivists in the initial identification of archives and archive material and not as a blueprint for their arrangement. This will be determined largely by factors individual to each order, congregation or other institution, such as its original foundation and rule, its spiritual, missionary and vocational work, and its structure and national and international organisation.

SCHEME OF CLASSIFICATION FOR ARCHIVES OF RELIGIOUS ORDERS

I. GENERAL

- A. Histories — MSS or printed annotated works; lives of the Founder
- B. Lists
 - a. Province Lists of Members
 - b. Lists of Works undertaken
 - c. Lists of Obits.
 - d. Lists of other Provinces

CONSTITUTIONAL

- A. General Chapters
 - a. Acta etc.
 - b. Constitutions
- B. Provincial Chapters
 - a. Acta
 - b. Provincial and local Statutes
 - c. Commissions
- C. Provincial Councils
 - a. Acta (or Minutes)
 - b. Memoranda

III OFFICIALS

- A. General Superior and his/her Council
- B. Procurator General

- C. Provincial
 - a. Official Letters
 - b. Visitations
- D. Provincial Treasurer
- E. Regent of Studies

IV. PRE-REFORMATION PROVINCE

V. PROVINCE FROM REFORMATION TO FRENCH REVOLUTION

- A. Houses abroad
- B. Roman Archives
- C. Other Archives
- D. English missions and/or convents

VI. PROVINCE FROM FRENCH REVOLUTION TO REVIVAL

- A. Houses
- B. Missions

VII. MODERN PROVINCE

- A. Houses
 - a. Foundation
 - b. Superiors' Papers
 - c. Building records
 - d. Liturgical records and registers
 - e. Financial and legal records
 - f. School/Hospital records
 - 1. Superiors' records (Matron /headmistress)
 - 2. Building records
 - 3. Financial records
 - 4. Activities, programmes etc.
 - 5. Staff
 - 6. Pupils/patients
 - 7. Old Boys/Girls associations
 - 8. School Magazines
 - g. Dependent houses
- B. Missions and Chaplaincies
 - a. Presently functioning
 - b. Defunct

- VIII. FOREIGN MISSIONS**
 - A. Presently functioning
 - B. Defunct; proposed but never started
- IX. PERSONAL PAPERS OF INDIVIDUAL RELIGIOUS**
- X. RELATIONS WITH BISHOPS AND CHAPLAINS**
- XI. GENERAL PICTORIAL RECORDS** (we would prefer other classifications where possible, e.g. houses, individuals)
- XII. RELIGIOUS OF OTHER SEX**
 - A. Congregations/Convents of the Province (those which are an integral part of the congregation/province e.g. Stanbrooke, Carisbrooke)
 - B. Other Congregations/Houses of the Order
- XII. LAY MEMBERS OF THE ORDER**
 - A. Third Order (lay)
 - B. Oblates
 - C. Lay Institutes related to the Order
 - D. Sodalities
- XIV. PRINTED VOLUMES BY MEMBERS OF THE PROVINCE**
- XV. LITURGICAL BOOKS**
- XVI. MATERIAL NOT DIRECTLY RELATED TO THE PROVINCE**

NOTE

1. The scheme was drafted by Fr. Bede Bailey, O.P. and Fr. Placid Spearrit, O.S.B., convenors of the Working Party, in consultation with archivists of other religious orders.

SCHEME OF CLASSIFICATION FOR DIOCESAN ARCHIVES

This outline scheme has been prepared by a Working Party¹ on Diocesan Archives appointed at the first Catholic Archives conference at Spode House in July 1978. It is an attempt to identify all diocesan records created after 1850 which are already recognised as Historic archives and also those which are of long term value for administrative or historical purposes.

Regarding records dating before 1850, although it is presumed that any survey of diocesan records would reveal the identity of early documents it is thought likely that these would have been known about already and be preserved in appropriate places. In character, the pre-1850 records are essentially the personal papers of the vicars apostolic and all that would possibly be needed would be to collate existing information about their character and whereabouts.

Even after 1850, it is possible that for several decades the records of many dioceses would consist very largely of the personal papers of the bishop and the principal diocesan officials. However, the Working Party considered it likely that in the course of time the government of populous and extensive dioceses would require the establishment of diocesan administrations broadly speaking similar in character and practice. The scheme was originally based partly on the nature of the surviving archives of a few dioceses and partly upon evidence, for, and presumptions concerning, the creation of certain records, even though few examples of such records had been found.

The Working Party hoped that the final scheme might provide a framework for a survey of diocesan records throughout England and Wales and might encourage the adoption of common procedures so as to ensure that all post-1850 archives and records of long term value would be dealt with uniformly for the mutual benefit of administrators and historians. However, while this remains a desirable objective, the experience of revising the first draft scheme six times, following discussions with various diocesan officials and archivists, has convinced the Working Party that no single scheme could accommodate the differences of administration and record keeping practice from one diocese to another. This latest draft is therefore published primarily as an aid to officials and archivists in identifying diocesan archives and not as a blueprint for their arrangement.

The scheme also includes records which do not arise from the diocesan administration but which, because they are territorially related to each diocese, may be comprehended in any survey of diocesan archives.

The post-1850 diocesan archives are roughly classified under the following main groups:

SCHEME OF CLASSIFICATION FOR DIOCESAN ARCHIVES

- A. THE BISHOP AND DIOCESE IN RELATION TO ROME AND THE ENGLISH HIERARCHY
- B. THE BISHOP AND DIOCESAN CLERGY
- C. DIOCESAN ADMINISTRATION

RELATED RECORDS

- D. CLERGY FUNDS
- E. THE CHAPTER
- F. DIOCESAN SOCIETIES
- G. PARISH RECORDS

A. THE BISHOP AND DIOCESE IN RELATION TO ROME AND THE ENGLISH HIERARCHY

- A1. Papal bulls, papal chancery or other documents received directly or indirectly from Rome, including appointments of bishops if not kept by the Chapter. Certain papal documents, e.g. marriage dispensations, encyclicals, may be among other classes of diocesan records.
- A2. Minutes, agendas, etc. of annual (Low Week) meetings of hierarchy and of any other meetings of bishops.
- A3. Papers of committees, commissions, etc., of the hierarchy, especially if the bishop a principal member, e.g. chairman or secretary.
- A4. Reports to Rome on the state of the diocese prepared for the bishop's quinquennial *ad limina* visits.
- A5. Personal papers of the bishop. Possibly the most important class in this section because of the personal character of the bishop's work and diocesan administration. Correspondence (copy letters out and letters received) may survive for many bishops and these, together with other papers, have been sorted and arranged, chronologically or otherwise, in certain dioceses.
- A6. Bishop's correspondence and other papers relating to civic authorities or government bodies.

THE BISHOP AND THE DIOCESAN CLERGY

- B1. Clergy lists and records of appointments, etc. The form in which these may have been kept may vary from index cards to registers. Lists of deceased clergy also.
- B2. Clergy ordinations and records thereof. A *liber ordinatorum* may be kept, and duplicates or 'stubs' of ordination certificates may survive.
- B3. *Ad clerum* letters.
- B4. Pastoral letters, for example a) Lenten pastoral; b) circular letter re Ecclesiastical Training Fund; and c) Advent letter re Diocesan Rescue Society. In one diocese the *ad clerum* and pastoral letters, together with papal encyclicals, letters apostolic, etc. are bound into volumes.
- B5. *Status animarum* records. Dioceses may have had different practices in collecting parochial statistics. Possibly yearly returns giving: a) details of baptisms, marriages, confirmations, etc; b) statement of parochial accounts; c) numbers of Easter communicants and Mass attendance in Lent. These have been replaced in recent years by a standard form sent to the Catholic Education Council for processing, but finance not included.
- B6. Diocesan synods. Held infrequently but nevertheless occasionally so that some records may survive. Presumed to have been held to establish or renew clergy rules and diocesan 'standing orders.'
- B7. Deanery conferences. Possibly five or six meetings of clergy in each deanery held yearly. Printed agendas and minutes may survive, and quarterly 'reports' on the theological, liturgical or other subject discussed.
- B8. Meetings of diocesan clergy. Doubtful if any annual or regular meetings of all the clergy in a diocese were held, but minutes of the Senate or Council of Priests (post-Vatican II) could be considered under this heading. (Records of clergy meeting as members of historic clergy funds, should be described under section D).
- B9. Visitation records. Visitations were generally held every three or four years and records, if only in the form of a pre-Visitation circular, may survive, and possibly detailed records for special visitations. Records of numbers confirmed may survive but diocesan confirmation 'registers' are unlikely to exist, the names of persons confirmed being recorded in parochial confirmation registers.
- B10. Correspondence and papers concerning individual parishes. Several dioceses have a parish files series.
- B11. Correspondence and papers concerning religious orders and congregations, etc., within the diocese, if not kept in a parish files series.

DIOCESAN ADMINISTRATION²

- C1. Deeds of property. May be kept by diocesan solicitors.
- C2. Records of Diocesan Finance Commission or Committee, e.g.
 - a) Committee minutes;
 - b) Account books, statements;
 - c) Treasurer's papers, correspondence, etc;
 - d) Parochial accounts.
- C3. Parish boundary documents.
- C4. Diocesan litigation. Papers kept by diocesan solicitors or among bishop's papers.
- C5. Records of Chancellor and Chancery.²
- C6. Marriage Tribunal records. Probably an extensive series.
- C7. Diocesan Schools Commission records. Again probably extensive records which may include;
 - a) Education Committee minutes, c. 1870–1902;
 - b) Diocesan Education Commission minutes, and papers concerning relations with local authorities and the Education Department;
 - c) reports of Diocesan Inspectors of Schools;
 - d) records of Secondary Schools;
 - e) papers re parish schools, possibly individual files of each school;
 - f) papers concerning relations with teachers' professional bodies, parent/teachers associations (especially following the 1944 Act and the re-organisation of schools within recent years).
- C8. Other Diocesan Commissions or Committees, e.g:
 - a) Social welfare (Rescue Society, etc.);
 - b) Vocations;
 - c) Missions;
 - d) Liturgy.
- C9. Church building. An artificial category which might include, for instance, architects' plans and drawings for churches, correspondence between the bishop and priest concerning new churches, alterations, etc., and possibly photographs.
- C10. Photographs. The number of miscellaneous photographs found may require a separate section.

RELATED RECORDS

D. CLERGY FUND RECORDS

E. THE CHAPTER

F. DIOCESAN SOCIETIES

In as much as few of the traditional diocesan societies required more than the bishop's patronage, it is thought unlikely that any actual records of diocesan societies, except perhaps of long defunct bodies, would be found among diocesan archives. Nevertheless, any society having the bishop as its patron or one in which the bishop may have had a particular interest would possibly have sent him its annual report or accounts, and these may be found among diocesan records. (The identity of diocesan societies and their period of activity may be found from information in old diocesan year books).

G. PARISH RECORDS

Few parish records are likely to be found among the diocesan records but, insofar as the Bishop may have issued directions from time to time about their safe keeping and may have inspected registers and other records at visitations, it is possible that information about parish records may be found among diocesan records.

However, the identification and possible surveying of parish records is essentially a distinct task to that of surveying diocesan records, to which this draft classification relates. The main classes of parish records are:-

1. Registers — baptisms, marriages, confirmations, burials.
2. Church minutes and accounts.
3. School records, especially managers' minutes, also logbooks.
4. Records relating to the upkeep of the church and parish matters.
5. Notice books
6. Copies of returns to the Bishop, and elsewhere, and correspondence.

NOTES

1. The original members of the Working Party were Miss J. Close (Bristol), Miss E. Poyser (Westminster), Mgr. **G.** Bradley (Leeds), Fr. J.D. McEvilly (Birmingham) and Mr. R.M. Card (Newcastle), convenor and correspondent. The working party continues and has been augmented by Miss A.J.E. Arrowsmith, Fr. M. Dilworth, O.S.B. (Scotland), Fr. A. P. Dolan and Mrs. L. Loewenthal (Nottingham).
2. Technically speaking, the chancellor is the official responsible for diocesan records and, as chief administrator of the diocese after the Bishop, he is most concerned in practice in their creation and keeping.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1980

The first annual conference of the Society, formed in March 1979, was held at Spode House from 18–20 April, and was attended by 45 members and observers. As on the two previous meetings, the programme afforded opportunities for learning about professional archive practices, for discussing problems met by fellow religious archivists, for descriptions of specific archives, for reports on work in progress and, since this was the first formal AGM, the adoption of a constitution.

On Friday evening, 18 April, *Fr. Bede Bailey OP* (Vice-Chairman) described the archives of the English Province of the Dominican Order and his particular concern to collect the papers of individual members of the Order. The following morning, 19 April, *Miss A.J.E. Arrowsmith*, County Archivist of Berkshire, spoke on practical aspects of archive keeping and indicated how certain principles stated by *Dr. L.A. Parker* in a similar talk at the 1979 meeting should be applied in practice. Even though religious archivists may have only limited resources, it was important that they should be aware of the accepted standards of record keeping.

The AGM was held in the afternoon, 19 April, when a policy statement setting out the aims of the Society and a constitution were both adopted, and the officers and Council were elected. This was followed by progress reports by the working parties on the archives of religious orders and dioceses respectively. Outline classification schemes had been drafted in each case. Work on the diocesan archives of Nottingham, Clifton and Westminster was reported by *Fr. A. Dolan*, *Miss J. Close* and *Miss E. Poyser*, *Fr. M. Dilworth OSB* spoke about Scottish Catholic archives, *Fr. L. Leyden* referred to the Irish Society for Archives, *Fr. E. Lanning* reported on Salvatorian archives, while *Sr. Angela Gallagher*, *Sr. Marguerite Greene* and *Sr. Grace Hammond* were among others who commented on work in their respective congregations. On Saturday evening, *Dr. David Rogers*, Bodleian Library, gave a masterly review of the history and traditions of record keeping within the Church from the earliest centuries to post-Vatican II.

In the final session, on Sunday morning, 20 April, *Dr. L.A. Parker* (Chairman) invited members of the Council to describe their work and ideas for the Society. *Fr. F. Edwards SJ* justified the formation of 'yet another Society' and referred to the potential isolation of the archivist and the need to share information and advice. He pleaded also for strict historical impartiality, openness of access, and he hoped that archivists of other Churches would join the Society. *Mr. R. Gard* (Hon. Editor) outlined a prospectus for the proposed periodical *Catholic Archives*, and mentioned the *Newsletter*, information sheets and a directory as means of keeping members in touch. *Miss Close* and *Fr. Lanning* suggested a list of religious archivists, notes on their holdings, the places where these were kept, and details of access, and *Miss E. Poyser* volunteered to compile such a directory. It was arranged to hold the 1981 Conference at Spode from 28–30 April.

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EDITORIAL NOTES

When the Society decided in 1980 to publish a yearly periodical it had barely fifty members so that the first issue which appeared in April 1981 was inevitably a trial one — indeed that it was published at all was due to faith, hope and charity. Happily, its reception and circulation justify its continued publication on a regular yearly basis.

Catholic Archives is devoted mainly to the description of the archives of religious orders, congregations and other foundations, dioceses, parishes, families and individual persons, and other documentary sources in the United Kingdom and Eire. Its long term objective is to record the character, content, arrangement, accessibility and use of these archives for the benefit of all who are concerned for their care and scholarly use.

The Society, which itself was founded only in 1979 to promote the care of Catholic archives (its objectives are stated more fully on the inside of the end cover), is very much a self-help body and it is hoped that the articles by religious archivists describing the collection, arrangement, listing and indexing of the archives in their charge will assist others faced with similar problems.

However, *Catholic Archives*, also seeks, by describing particularly the content, accessibility and use of Catholic archives, to introduce institutions and scholars to a perhaps hitherto unrealised wealth of historical evidence for the study of the history of the Church in the spiritual, administrative, missionary, social and other aspects of its life and influence.

The periodical cannot possibly succeed without the generous support of the distinguished scholars and archivists who contribute articles on their archives. In this issue the Society is grateful to the Very Rev. Mgr George Bradley, Archivist of Leeds Diocese, Dame Eanswythe Edwards, O.S.B., Archivist of Stanbrook Abbey, Sister Mary Clare Holland, F.C.J., Archivist of the Sisters, Faithful Companions of Jesus, Fr Edmund Lanning, S.D.S., Archivist of the English Province of the Salvatorian Fathers, Fr William Mol, M.H.M., Archivist of the Mill Hill Missionaries, and, not least, to Fr Francis Edwards, S.J., Vice-Chairman of the Society, Archivist of the English Province of the Society of Jesus.

All Catholic archivists, particularly those working in isolation and under difficulties, will have been greatly heartened by the Pontifical message addressed to Cardinal Samore on his assuming his duties as Librarian and Archivist of the Holy Roman Church in November 1979, and it is printed here for easy reference. Likewise, the Society has been encouraged by the establishment of links with associations of Catholic archivists in France, Ireland and the United States, reports from each being included in this issue.

R.M.Gard
Hon. Editor

THE ARCHIVES OF STANBROOK ABBEY:
GATHERING UP THE THREADS

Dame Eanswythe Edwards, O.S.B.

To know that a religious community of today has a continuous history since 1623 is to expect that it must possess very full and historically interesting archives. In the case of the Stanbrook Archives, this expectation is only partially fulfilled. The purpose of this article is to explain why this is, and to give a general idea of what they do in fact contain. However, before they can be described, it will be as well to give a brief sketch of our history. This will explain how much has been lost, but also how, bit by bit, various threads have been picked up over the years, so that continuity can still be traced back to the beginnings.

Our Community was founded in Cambrai by the monks of the English Benedictine Congregation, for their fellow-countrywomen, who could no longer become nuns in their own country owing to the dissolution of the monasteries. On 1 January 1625, which we reckon as our foundation day, the nine foundress members were professed, having received the habit on 31 December 1623 from the hands of the Archbishop, Francis Vanderburgh. This Prelate had welcomed them very kindly into his diocese, placing them under the immediate jurisdiction of the English monks, and exempting them entirely from his own.

Of the nine foundresses, the most noteworthy, and the one whose dower in fact made the foundation possible, was Helen More, (who became Dame Gertrude), great-great-granddaughter of St Thomas More. The nine were joined by three professed nuns from the Brussels Community, which had been founded in 1597. These came at the request of Dom Rudesind Barlow, then President General of the English Congregation, to instruct and train the postulants in the monastic life. One of them, Dame Frances Gawen, was named Abbess, but in 1629 the Community elected one of their own number, Dame Catherine Gascoigne, to be Abbess.

In order to help the nuns in their life of prayer, Dom Rudesind Barlow sent to them Dom Augustine Baker to be their spiritual guide. It was while he was at Cambrai, 1624- 1633, that Fr Baker wrote the greater number of his spiritual treatises, which were originally conferences for their instruction, to lead them in the paths of contemplative prayer.

The Community increased, and lived peacefully at Cambrai until the French Revolution, when, on 18 October 1793, they were driven from their monastery at less than half-an-hour's notice, and imprisoned at Compiègne, where they were later joined by the sixteen Carmelite nuns who were martyred at Paris on 16 July 1794. While in prison, four of the Benedictine nuns died of

hardship, and also the President of the English Congregation, D. Augustine Walker, who had accompanied them as their chaplain.

In 1795, nine months after the fall of Robespierre, they managed to obtain passports to return, now only 17 in number, to England. They had no secular clothes, and the governor of the prison, fearing lest he should get into trouble if they were seen in their religious habit, gave them those left behind in prison by the Carmelite Martyrs. Having lost house, money, and everything they possessed, they settled for a while at Woolton, near Liverpool. To give them a means of livelihood, one of the monks, Dom Bede Brewer, handed over to them a small school he ran there.

The house at Woolton, however, was not at all suitable for the monastic observance which the nuns longed to recover, so in 1807 they moved to Salford Hall, near Evesham. This manor was kindly lent to them rent-free by Mrs Stanford, the owner, but it could not become their permanent home as the estate was entailed. Accordingly they moved once more, this time, in 1838, to Stanbrook, near Worcester, where they have been ever since.

Here, owing to the devoted efforts of D. Laurence Shepherd, their chaplain, and Lady Gertrude Dubois, their Abbess, the Community was once more raised to a high level of monastic observance. A new church was built in 1871, and the first wing of the monastery, including the parlours which enabled the re-establishment of strict monastic enclosure, in 1880. Fr Laurence was much influenced by the great restorer of Benedictine life in France, D. Prosper Gueranger, Abbot of Solesmes, whom he visited yearly. Since the Cambrai Constitutions were found unsatisfactory for those times, D. Laurence obtained permission in 1869 to introduce, for a trial period, the Constitutions which the Abbot had just completed for his newly-founded monastery of Benedictine nuns at Ste Cecile, Solesmes. With a few modifications, these continued to regulate the observance of the Community until the renewal required by Vatican II. Owing to the zeal of Fr Laurence, the standard of studies was greatly raised. He himself taught the nuns Latin, and Plain Chant, and gave them regular conferences on Scripture, and the Fathers. He also inaugurated the Printing Press, in 1867.¹

The good work begun by Fr Laurence and Lady Gertrude was consolidated by her successors, D. Caecilia Heywood (Abbess 1897—1931), and D. Laurentia McLachlan (Abbess 1931-1953). The latter was herself an authority on Gregorian Plain Chant.

That suffices to set our present archives in their context. The summary expulsion from our Cambrai house made it impossible for our nuns to bring any of their records with them to England. Dame Anne Teresa Partington wrote an eye-witness account of those last days at Cambrai.

On Sunday, October 13th, 1793, the District sent four of their creatures to fix the public Seal on the papers, and effects belonging to the nuns.

They arrived at about halfpast eight at night, and then, all the nuns being assembled, one of the men who seemed the most cruel of the Company read a very long paper the purport of which was that all the Effects belonging to the Nuns were confiscated to the Nation . . . They then proceeded to fix the seals on all the Books, papers etc. belonging to the Lady Abbess and Dame Procuratrix Dame A. T. Partington, threatening them all the while how severely they should be punished in case they concealed the smallest article of their property. They were told they were now prisoners. They went out of the monastery about Eleven o'clock to put the public seals on everything in the outward buildings and apartments. From that time they were strictly guarded, until Friday, 18 October, when a body of light horse guards surrounded the street door, and entered the Convent with a crowd of blackguards at their heels. A very brutal Man sent by the District of Cambray was at their head . . . he gave orders that the nuns should be totally out of their house in half a quarter of an hour and that they should take neither Trunk nor Box with them. He only allowed each one of them a small bundle. . . . At this afflicting moment the future want of every necessity found no place in their minds - they were stupified with grief. The Procuratrix, however, petitioned to carry off a small Book where was written a few memorandums very useful to her, but the Ill natured Man to whom she addressed herself wrested the Book from her hands, telling her at the same moment to fetch Brandy for the Hussars, which she instantly was obliged to do, while the barbarous man was running about the house with a club in his hand ready to make anyone feel the weight of it who did not make haste to be gone.

That makes it clear enough how our Cambrai archives were lost. When we eventually managed to get to England, we were evidently so busy just surviving, and, at first, hoping to get back to Cambrai, that we never thought of preserving records until 1875, when Lady Gertrude Dubois began putting into order various old papers which had been thrust, *pele-mele*, into a drawer by former Abbesses. She realised their value, and was inspired by them to make further investigations about our early records, and also to appoint an official Archivist, Dame Benedict Anstey. Together they did a wonderful work of salvage and reconstruction, and laid the foundations of our present archives.

At the-time of our expulsion from Cambrai in 1793, the contents of our archives were transferred to the public library and archives of that city. At a later date, some of these were carried to the Archives Centrales of Lille.² About the year 1867, Lady Gertrude Dubois had several of these documents copied.

From this time onwards, various good friends copied for us many items in the archives and libraries at Cambrai and Lille. Some of these have since been destroyed in one or other of the two world wars. For instance, in 1909, Dom Benedict Weld-Blundell obtained for us a photo-copy of the ground-plan for our house at Cambrai, dated 1630. The original no longer exists so we value the

copy the more. Most of the material acquired by these kind friends was incorporated into the account of our Abbey at Cambrai, 1623—1793, in *C.R.S.* vol. XIII, pub. 1913. The documents were at that time carefully verified and edited by Mr Joseph Gillow, and there they can be read today by all.

The other source of information on our early history is Dom Bennet Weldon, (1647—1713), monk of St Edmund's, Paris, who was the first Annalist of the English Benedictine Congregation. He compiled two folio volumes of 'Collections', written in 1701, and now at Douai Abbey, Woolhampton; and also a book which he called 'Chronological Notes', 1709. Both of these works survive in manuscript. The latter is at Downside, but was printed in 1881 at Stanbrook. The material for Cambrai, Weldon obtained from Cambrai, so that his work may be taken as representing the lost archives of our house.

There is very little, then, of the original Cambrai material now at Stanbrook. In our library at Cambrai, there were 17 folio volumes, containing the originals of Fr Baker's spiritual instructions given to the nuns. These were deposited in the Bibliotheque Municipale of that town after our expulsion in 1793; but by 1821³ they had disappeared, and so far all attempts to trace them have been in vain. Fortunately, copies were made very early, some by contemporaries of Fr Baker, particularly at the time of the foundation from Cambrai of the Paris Community (1653). These copies were mostly small pocket volumes. Sadly, we have at Stanbrook only four of these 17th century MSS, as well as several 19th or 20th century copies of early MSS now in other hands.

Another MS, quarto size, which has come down to us is 'Dame Anselma Ann's Book'. Dame Anselma died in prison at Compiègne, of hardship, and our nuns must have brought it back to England with them. It is composed of extracts from various spiritual writers, letters of spiritual direction, and so on, all in the hand of D. Anselma. Some of them date from the early days of the foundation, and may have been copied from a commonplace book of such items which was kept in the Community, and part of which is now in the Archives du Nord, Lille.⁴

We have a small manuscript copy of the vows made at Cambrai in 1630 by Dame Brigid More. It is written in her hand, but not signed. There is a similar one recording the vows of Dame Benedicta Warwick in 1702, which is signed. These were probably not the original charts of vows, but small copies made by their owners for their private devotion.⁵ One of the most intriguing manuscripts to have survived is a copy of our Cambrai Constitutions, dated in 1687. Shortly after the nuns came to Woolton, it was found fluttering in a ditch, not far from our Woolton house, by a professor of dancing employed for the school. How it got there remains a mystery to this day.

Another item of historical interest is the Knight family correspondence: a series of letters written by three of our nuns to Alexander Knight, of Sixhills Grange, Lincolnshire. He was nephew to one of them, and brother to the other two. They give a vivid picture of life at Cambrai during the early years of the

French Revolution. They were donated to us by Col. Alexander Knight, grandson of the original recipient, in 1897. 6

Other smaller items which came with our nuns from Cambrai are a few printed mortuary bills, dating from 1734; a few pathetic little scraps of notes relating to customs of the house, and evidently treasured against the day of their return; and a tiny envelope addressed to 'Citoyenne Philippe', from Compiègne. This was Sr Mary of the Incarnation, one of the three Carmelites who happened to be away at the time of the arrest of their Sisters, and so escaped the guillotine. 9ie often visited our nuns in prison.

An interesting relic of our last days at Cambrai is a parchment cut-out of the Royal Arms, mounted on velvet and framed. It is extremely delicate work, and gives the effect of very fine lace. It was completed a few weeks before the nuns were expelled from their house, accompanied them to prison, was brought safely to England, and is now in our archives. The rest of our material on Cambrai consists in transcripts of MSS, mostly in the archives at Lille and Cambrai, made at different times, as I mentioned above, by friends of our Community. This material continues to grow as friends still obtain for us photocopies of MSS from these sources.

From our early days in England we have several notable MSS. Firstly, there is D. Ann Teresa Partington's 'Brief Narrative' of our expulsion from Cambrai, and all that followed, to which I have referred above. We also have a small note-book headed, in her hand, 'Str. Ann Teresa's Little Book' — evidently the successor to the small book 'wrested from her hands' by the ill-natured man at Cambrai. After notes of 'Extraordinary expences', (including such ordinary items as brown sugar and coffee pots!), there follows a list of 'Young Ladies in the School when the nuns arrived at Woolton' — eleven of them, and two secular teachers. She then adds the names of all the children who came subsequently, up to 1820, the year of her death. At the other end of the book, she had made short notes on the nuns' journey to England, and arrival at Woolton. Then follow seven pages of lists of gifts, from the greatest to the smallest, received by our nuns in those early days in England, and recorded with touching gratitude.

We have a whole series of account books, from our arrival in England in 1795 onwards, and these supply us with interesting details about our daily life. In 1802, a Petition was drawn up for presentation to the French Government when negotiations for peace between England and France were going on. Though nothing came of it, the document is of the greatest interest to us as it gives an accurate account of the house and church at Cambrai, and of all their furnishings.

Of our time at Woolton, 1795—1807, we have very few records, apart from the account books. There are a dozen letters, dating from 1795—1818, from the Constable brothers, Edward and Francis, of Burton Constable. They were both most generous benefactors to the Community. Another interesting correspondence, 1806—1811, is that between Mrs Stanford and Dame Agnes Robinson,

the last of the Cambrai nuns to be Abbess. It deals with the negotiations for our removal from Woolton to Salford Hall, and illustrates Mrs Stanford's great kindness towards us.

From Salford days, various oddments have come down to us. They include two letters from Bishop Milner; a letter from a former cure at Cambrai, 1814; a letter from Marie, a faithful old servant at Cambrai, 1817; several letters from the Maire of Cambrai, and drafts of replies from Mother Agnes Robinson, concerning proposals for our return to Cambrai, which, of course, came to nothing; a printed prospectus of our school at Salford dating from between 1822—1830; a pitifully scanty list of library books at Salford; an inventory of furniture, 1825; and a letter from the Prioress of Stapehill, RM. Augustin de Chabanne, 1826. There are letters from Presidents of the Congregation, 1816—1838; and from Procurators of the Southern Province, 1795—1838. There is a letter from Dr Bede Polding, 1834, thanking for an offer to make his pontificals. We have a packet of 'Chapter Speeches' of Abbess Christina Chare, given between 1822—1830.

Once we get to Stanbrook, the records are much fuller. Letters from Presidents, and a few Bishops, continue, 1838—1854. Bishop Ullathome's letters, 112 of them, dating from 1850—1889, are kept apart.

In 1842, one of our nuns, D. Magdalene le Clerc, went to Australia with Archbishop Polding as one of the two foundresses of the first Community of Benedictine nuns in that continent. We have a fairly large correspondence in connection with this foundation, including letters from Archbishop Polding, many from D. Magdalene, some from Princethorpe, one from Archbishop Vaughan.

There is a box-file of very heterogeneous papers entitled 'Stanbrook Papers 1851—1872'. It contains amongst much else a letter from Lord Beauchamp, 1859, acknowledging the gift of 'cuttings in parchment'. (So we were still producing them!) There are letters from Mile Muser, Maid-of-Honour to Queen Marie Aemilie, regarding four visits Her Majesty paid to Stanbrook in 1858. There is a letter from Mother Imelda Poole, with a post-script by Mother Margaret Hallahan, about a visit of our Abbess Placida Duggan to Stone in 1867.⁷ There is a curious letter from Br Ignatius, Anglican monk of Llanthony, written in 1869.

Another collection of letters, 43 in all, dating from 1859—1885, is from a Mr John Hopkins of Great Grimsby. They accompanied gifts of impressions of old monastic or other ecclesiastical seals which he sent to the Abbess over these years. They make a quite remarkable collection.

We have a box full of letters to D. Laurence Shepherd, concerning his translation of D. Gueranger's *Annee Liturgique*. They include letters from Cardinal Manning, Cardinal Newman, and many Bishops, priests, monks, nuns and seculars.

There is a box of papers and letters relating to our new buildings: church and monastery, P.P.Pugin's specification for the latter, etc. There are packets of letters from Archbishop Scarisbrick, 1877—1897; Bishop Hedley, 1885—1897;

Archbishop Ilsley, 1885—1922; a box of letters from three Abbesses in succession of East Bergholt, 1876—1904; a box of letters from various other Abbeys of nuns, both at home and abroad; and letters from the Anglican Prioress of Llanthony, which resulted in her conversion.

Letters from Solesmes, both from the monks of S. Pierre and from the nuns of Ste Cecile are very numerous, forming a large part of the papers of D. Laurence Shepherd, and of Lady Gertrude Dubois, and continuing, though in smaller numbers, during the abbacies of Lady Caecilia Heywood and Lady Laurentia McLachlan. Besides his correspondence, we have many books of sermons and conferences of Fr Laurence's, dating from 1863 until his death on 30 January 1885. Also among Lady Gertrude's correspondence, there are a considerable number of letters from Pere Rabussier S.J., (written 1885—1897), and from Dr Butler, Rector of St Charles's College, (written 1888-1897). There are many letters to her from Prior, later Abbot, Ford, Prior Raynal, and various other Benedictine monks and nuns.

The letters and papers of Lady Caecilia Heywood, Abbess from 1897—1931, have never been sorted. The letters are mostly from other monasteries of nuns in England and abroad. In 1907—1911, we trained at Stanbrook the Brazilian members of the first Benedictine monastery for nuns in South America. They went out to Sao Paulo, Brazil, in 1911, accompanied by three of our nuns. From this time on, there is a large correspondence with this Brazilian Community, and others which have since sprung from it. We have many unsorted letters from members of our own Community to other members staying for some reason in another monastery, together with their letters home.

Letters from various Bishops are scattered through the years: besides those already mentioned, there are some from Bishop Amigo, Bishop O'Neill, and a few from Archbishop McIntyre, Archbishop Williams, and Bishop Keating. Naturally, there are considerable collections of letters from Presidents of the E.B.C., including D. Aidan Gasquet, both before and after he became Cardinal. There are letters from Abbot de Hemptinne, the first Abbot Primate, from Cardinal Manning, one from Cardinal Vaughan, and a good many from Cardinal Pitra. There is a box of letters on historical matters from Abbot Justin McCann, D. Gilbert Dolan, D. Benedict Weld-Blundell, Mr Joseph Gillow, and others.

There is a great deal of matter about the Carmelite Martyrs of Compiègne, owing to the fact that our Community acted as witnesses in their cause of Beatification, which took place on 27 May 1906.

After 1931, the beginning of D. Laurentia McLachlan's Abbacy, there is a good deal of correspondence which is still very largely unsorted. Her own correspondence, both before and after this date, is kept apart, and is roughly sorted. Many of the letters of Bernard Shaw and Sir Sydney Cockerell have been published in our book *In a Great Tradition*. The largest part of Lady Laurentia's correspondence is concerned with Plain Chant, or monastic history. On the

former subject, there are packets of letters from Dom Mocquereau, Rev. George Palmer, Donald Edeson, H.P.Allen, to mention only a few. One packet is concerned entirely with the Society of St Gregory. There is also a packet of letters from Sir Ivor Atkins, then Organist and Choir Master at Worcester Cathedral. There are letters dealing mostly with historical matters from Henry Worth, Edmund Bishop, and Canon Wilson of Worcester Cathedral, particularly while he was the Cathedral Librarian. The present Librarian, Canon J. Fenwick, recently lent us the other side of this last correspondence, and we now have photocopies of these.

One of the MSS discovered in the Archives Centrales at Lille was the Entry Book, giving the names and other details of all who entered the Community from the time of its foundation until November 1725. At this point, unfortunately, it breaks off, the rest of the book having been at some time torn out. A similar book was begun, about 1869, by D. Benedict Anstey, who filled in all the entries since 1838. It has been kept up ever since, and we are now in the third volume.

There are also six MS volumes of Annals of the Community, which gives its history from 1623- 1907. This was almost entirely the work of D. Benedict Anstey, who collected together all the matter. Unfortunately, the style is so aggravating that it could never be published. The same applies to a MS life of Fr Laurence Shepherd, and another of Lady Gertrude Dubois, both of which she wrote. But the *facts* are there, at least. In 1869, with the encouragement of Fr Laurence, a house journal was instituted. He gave three stout volumes with which to begin it, and it has been continued, with a few unfortunate gaps, until the present day.

There is a small box of material concerning the school, or 'alumnate', which was always very small. The list of pupils seems to be complete, at least since 1795, though the 'Pensioners' of Cambrai days also are entered in the Entry Book, until the point where it breaks off in 1725. We have several diaries of varying reliability, and a drawer-full of photographs.

In our Archives,⁸ there is much waiting to be done in the way of sorting and listing. The great obstacle is the one which besets most amateur archivists: shortage of time, and the competition of other seemingly more urgent duties. One can only do one's best to preserve the threads so carefully gathered up, and ensure that they never get tangled.

NOTES

1. For a full history of the Press, see *The Stanbrook Abbey Press*, by the Benedictines of Stanbrook, (Stanbrook Abbey Press, Worcester, 1970).

2. See *Memoire sur les Archives des eglises et maisons religieuses de Cambresis*, by M. Le Gay (Lille 1852) where the author says they were transferred to Lille in 1844.
3. According to D. Placid Spearritt, in his article 'The Survival of Mediaeval Spirituality among the the exiled English Black Monks', p. 308 of the *American Benedictine Review*, vol. 25, 1974.
4. 20 H 10 — Misleadingly described in the Catalogue as 'Vie de Catharine Christine Brent . . . In fact, the last pages only, p.767—908 are 'Some things written by V.R.M. Katharine Christine Brent'. The first 196 pp. of this MS are missing.
5. Photos of these are in *C.R.S.* vol XIII, facing pp.43 and 1 respectively.
6. Extracts from some of these letters were published in 1907 in the *Downside Review*, vol. VII, in an article by D. Cyprian Alston; and, also 1907, as an appendix to an article by D. Aidan Gasquet in *The Catholic World*, an American journal.
7. On becoming Archivist in 1968, I found this letter listed, but missing. It turned out to be at Stone, but the Dominicans there generously restored it to Stanbrook, 1979.
8. Stanbrook Abbey is an enclosed house, and so the Archives are not open to inspection. However, the Archivist will always be willing to answer enquiries.

THE SALVATORIAN PROVINCIAL ARCHIVES:
HOW IT ALL BEGAN

The Rev. Edmund Lanning, S.D.S.

When asked to write about 'How it all began', I had a few qualms of conscience. What do I write about? Has what I have attempted to do with our Salvatorian Archives any relevance, or will it be of any help, to others? Well, perhaps it may be. I had to start from scratch, had no purpose built room to take over, no shelving, indeed nothing. But, is not that how all things start, usually from nothing? I know of two of our parishes starting on £10.

Well, it all began some five years ago, in January 1976, when I was asked, perhaps better to say appointed, to our Provincialate House at Abbots Langley. I was asked to assist the Provincial in his office and to assist Brother Joseph in our appeal work. First impressions were indeed great, everything looked to be in apple-pie order, the office seemed and looked tidy. But upon examination, things turned out quite differently, the filing cabinets being crowded with all sorts of things. So my first job was to try to give some order to the existing files and I did this by extracting all that did not seem to be in its proper place, taking out periodicals, brochures and so on. At least, one created a little room to work in within the filing system. Then, I spent months just sorting out letters into their appropriate year and headings.

In May 1976, our Generalate in Rome sent out questionnaires concerning the structure of the Secretariates of the various Provinces and asking for a detailed picture of how things were ordered. They wanted to know the contents of the files, about membership, etc., and they spoke about 'archives'. Well, we did not have any. This was certainly an easy question to answer. Shall I say that I began to get curious and so I thought a little more on the reasons for trying to get some order. During August, the then Provincial received a further communication from Rome asking that a member be sent to a meeting concerning the history of the Society and who would also be able to say where this and that could be found. This meeting was not to be held until the end of December 1976 and beginning of January 1977. So the next three or four months were spent trying to get together a list of the contents of the Provincialate files. It also asked that we furnish a plan of how they were organised. Well, all that I could do was to say that we had eight steel filing cabinets and that certain subjects were contained in Drawer A of Cabinet 1 and such and such were in the remaining drawers of the other cabinets.

To the meeting itself I took a rough plan of how matters were arranged. Indeed, it was at this meeting that I became the Corresponding Member of the British Province on our International Historical Commission. The meeting

turned out to be a little high powered for me as I was not an authority on the history of the Society, but at least I learnt a great deal. It was only towards the end of the meeting that the various Province delegates were asked as to how their respective Secretariates were organised and to what extent were archives in existence. My eyes were certainly opened when I saw that some of the Provinces were highly organised, but I was also pleased to note that some were very much like ourselves. We were all asked to try to bring to the notice of our respective Provincials the necessity of a proper filing system and that certain materials were to be deposited in the Archives.

Just to show us how things ought to be ordered we were shown the Generalate archives, and saw how they were organised and indexed. We were given ideas on how ours ought to be organised, indexed etc., and were given the Roman order and asked to follow it. It was quite plainly stated that for many of the Provinces this was impossible. First of all, men had little time — no Provincial was going to put a man full-time on it. Furthermore, most of the Provinces did not have purpose built archives accommodation and they would have to make use of any type of room that the Provincial or Superior could give. At any rate, we were asked to speak nicely to our Provincials, state what was needed (the minimum needs), and try to get on with things as best we could. Why all this? Well, the year 1981 was to be our Centenary Year of Foundation. Each Province was asked to write up its own history and to send to Rome details of this, that and the other. This made one think, 'Ah, Rome has not got everything, it is not quite as well organised as it makes out to be, it has not all the information that it should have.'

One afternoon, we were taken to the Vatican Archives and shown how they were ordered and the conditions in which the documents were stored. Certainly very interesting. Indeed, the whole trip to Rome was interesting. I learnt a lot from it. It made me feel very humble in that I knew very little of the history of the Society to which I belonged and that I knew nothing at all about the other provinces, their work, number of personnel and their apostolates. So this meeting was to generate enthusiasm for the Centenary. We were to go back to our Provinces and to look into our various files or archives and see if they contained information about the early days of the Society and within a year we had to report by letter giving an indication of what materials we had up to the year 1921. For this Province it meant only the years 1901—1921. Even so, I found some very interesting things, for instance, that the founder had visited this country on two occasions and that he had written certain letters which had been posted in London. At the time of our meeting in Rome, the Centenary year looked to be so distant, yet now when this is written, it is with us, and in fact now nearly completed.

After about a month more detailed information sheets were sent from Rome, asking for all sorts of information: who had been novices, names of novice masters, if novices had left, dates to be given; lists of all who had left

during Scholasticate, if dispensations had been sought, numbers to be given; lists of all priests and houses to which they been assigned; lists of Superiors, when they entered office and when their term finished. As I said earlier, I think that their files were not in order, that many gaps existed in their histories of the various provinces. At any rate, I did the best I could in getting together all that was required. It also gave me a chance to think of how things were to be ordered. It was then that the Provincial asked me to establish the Archives, if possible. Just as a matter of interest, in our early days one of the brethren was always appointed as Archivist, but just before the First World War that title seems to have disappeared.

On my return from Rome, I noticed in the *Universe* the first proposed meeting for Catholic Archivists here at Spode in July 1978. I asked if I could go. I attended, listened to what people had to say, and went back home and reported. That meeting was certainly the answer to prayer. Certainly, our Provincial saw the need and asked whether something could be done about it. I said that I thought that it could, that we would need certain things, and so a start was made.

The start had to be made at source, namely with the Provincial files, what did he want to keep in his office; if he did not want it, then it was archival material. So I set about indexing the Provincial files, giving each file, and in some instances a group of files, a number. I used nearly five hundred numbers in all. It sounds a lot, but then I think that I have worked out a fairly good system to meet our needs. Numbers were given to our houses past and present, to our various apostolates over the years, to the professional people who advise us, and so on. Once all these had been sorted out, numbered, and in some instances lettered and numbered, we were on our way.

In between times, I made trips to the Catholic Library in London for the purpose of consulting the Catholic Directories to find out about our membership, where they were, and what they were doing. Members only seem to have stayed in a house for about three years in those days and then went off to another place. We have our own Catalogus of membership but this is only issued on average every three or four years. People tend to get lost for a while. So with the aid of these sources I have now got together a pretty fair record of where people have been, what they have been doing, where they entered, were professed and ordained. This information is on a card index system and also contained within the files of each member, past and present. Also, we have cards on people who have applied to join us over the years, those that have left during the Novitiate or Scholasticate and, recently, those that have left the priesthood, or have sought incardination into a diocese. All deceased members are listed, when and where they died, the work that they have done, and names and addresses of relatives, which I think is essential, because they are still part of the family. We also have index cards giving information about all students who have attended our minor seminaries at Christleton Hall and Sindlesham, and of those who were late vocations and studied at Abbots Langley.

The Provincial Files are contained in 9 filing cabinets. This gives 39 compartments or drawers, each identified by one or two letters of the alphabet. The contents of these compartments are numbered from 1 to 500.

Compartment 1. This contains information about our coming to England and the early years of the Province. Each file contains 5 sub-divisions: **A. Rome; B. Diocese; C. Members letters; D. Other letters; E. Ratio's and Miscellaneous.**

1. History of the Province
2. 1901
- 2.1 1902

In 1908 we became part of the Anglo-American Province. This lasted until 1926.

3. Anglo--American Province 1908
- 3.1 1909
- 3.18 1926

In 1926 we became a Commissariate with Italy.

4. Commissariate. 1926
- 4.1 1927
- 4.21 1947

In 1947 we became a Province.

- 5K. 1947 [K. stands for the Provincial, Fr Kevin Kenny]
- 5K.1 1948
- 5M. 1975 [M. stands for our present Provincial, FV Malachy McBride]
- 5M.6 1981

Materials up to 1921 have been catalogued, as well as other small sections. This is all recorded in a Master File, which one can consult when looking for a particular letter or document. A copy of an original letter or document is recorded by the letter c within brackets, thus (c).

Each House has a number, thus:

150. Wotton-under-Edge
151. Kings Langley Pastoral area
- 152 Australia
- 153 Noctorum, Birkenhead
156. St Augustine's, Runcorn

The missing numbers are to be found in the Master File. They are houses that we had had to leave for one reason or another.

Renewal, Formation, Chapters (General and Provincial), Insurance, Banks, Accountants, Solicitors, and so on, all have an individual number and are prefixed by 1, 2, 3, 4, 5, etc. to denote year.

As Archivist, I am lucky in that I also have the job of filing all the current materials in the Provincial's office. When materials are moved from these

I mentioned earlier that we have not always been a Province. We are an international Congregation and so countries with which we were associated appear under Provincialate (i.e. 1), until we separated from them. All correspondence with Rome appears under 1—5 until 1947, then under 200; likewise the United States is under 1—5 until 1926, and then under its own number; and, again, likewise with Belgium and Italy. I found it easier to work in this way, following the way the files were set out when I took over. It seemed more sensible to keep an existing order or system than to devise a new one. International Commissions and Committees are dealt with in the same way as those of the Province, that is by number and letter. Roman documentation and periodicals are to be found under 200A, with 1.2.3. after the A.

All archivists are, I believe, expected to be mines of information. I am expected to know this and that and the other. I have been asked to prepare brochures for various conferences; give children who are doing projects for School all sorts of information; prepare histories of various houses and establishments. For the smaller congregations this seems to be what is expected of the archivist, but with the larger Orders it is not the case.

Where do I keep the archives? What sort of room have I got? To begin with, I used old cupboards and wardrobes and had shelves put in them. Recently, I have been able to purchase some steel shelving and so was able to get rid of the cupboards and wardrobes. I keep the Archive materials in 'Storflat' storage cases and other reinforced cardboard storage boxes, e.g. bankers' boxes. Such boxes are cheaper than steel cabinets and far easier to move around. This may not be ideal from the professional point of view, but order is being kept. In years to come, we may, like our Church of England brethren, be able to use the facilities of county record offices and other official repositories.

1981 has been the Centenary year of our Congregation and I have been able to publish materials about our early years in this country which have been informative for the membership of our British Province. The room where the archives are situated is large and serves also as my office (I am Information Secretary, now Provincial Bursar, as well as Archivist), and so it is the home also of the typewriter, the scanner, the duplicator and now the photocopier. I see my job as trying to bring together as much information as possible about the Congregation, its work and apostolates abroad, and also keeping the membership informed through a monthly Newsletter, in which we try to record events, such as anniversaries of members and relatives, sermons at special events, jubilees, professions, and the like.

Earlier, I mentioned about filling in gaps: one know that materials exist, but they are not in one's possession now. I try to find out if they exist, where they are to be found, whether copies be obtained, and, if not, to record details. Last year I went to the States and came back with over a thousand copies of letters and documents dealing with our days as the Anglo-American Province,

and I have been to Belgium and acquired further copies from there. I know that materials exist in Rome and I hope one day to be able to visit Rome again.

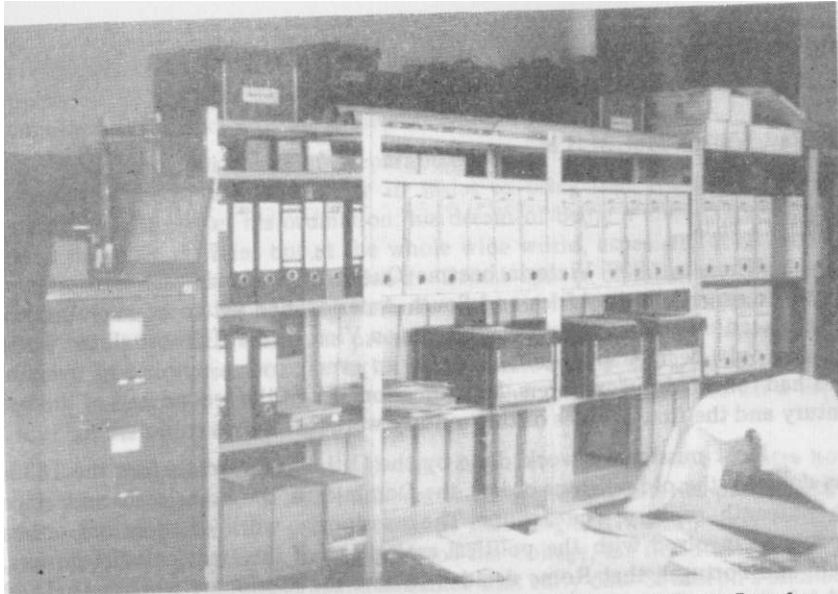
Over the years one gets to know what one is looking for, the piece of information that will complete the puzzle. For instance, information gathered from these sources has helped to fill in the picture of the early days at Wealdstone. The Fathers were all German, and after five to ten years here moved on to America, and it has been interesting to find out what they did there. Similarly, I have visited Campion House, Osterley, and found out more about our early links with them, of how the Jesuit Fathers gave financial assistance to some 70 of our students, of whom 15 became priests. Some of the German Fathers came to England to learn English before going to Assam for missionary work. They had studied in Liverpool but where did they stay? Here the Christian Brothers were a great help, because it was found that they stayed with them, and all were recorded in their House Chronicles.

I find my work interesting. I like History and so perhaps I do more than just keep or preserve records. The religious archivist is different from the professional: they are doing a job for other people; we are doing a job for ourselves, our religious family. The job is not an impossible one, but I still feel that I am a beginner and have much to learn. If I can do what I have done, I am sure that others can do the same. It means hard work, it needs dedication, it is a lonely job and one can become the butt of community jokes, indeed those of the Province. However, the value of our work I am sure will be seen when we are long gone. We have tried to gather our heritage together and to make it available for others.

The motto of our Centenary Year was taken from the words of John's Gospel, Chapter 17, 'That all may know the Saviour' — words that inspired Father Francis Jordan to found a religious Congregation bearing the title of 'Society of the Divine Saviour'. I hope that my work as Archivist is valuable in keeping alive the memory of the Salvatorians who over the years brought, and at this present time are now bringing, the knowledge of the Saviour to the People of God.

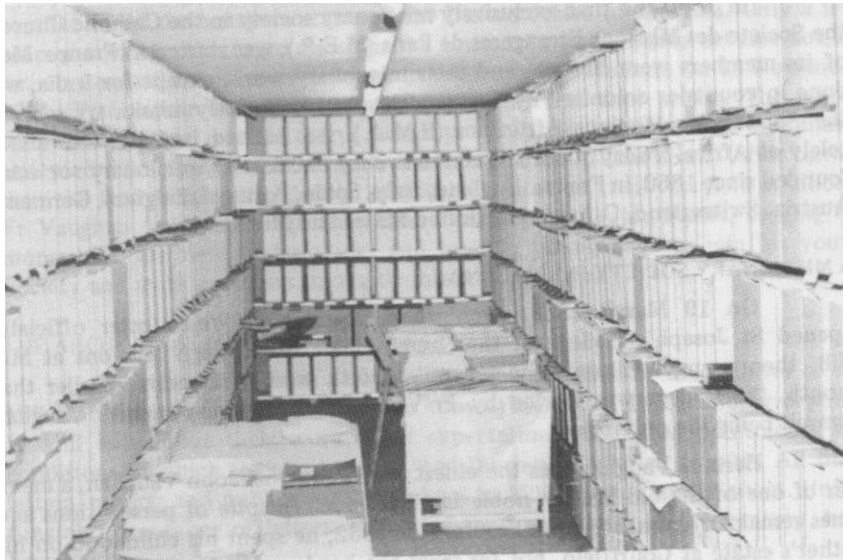
NOTE

This article was originally given as a talk to the Annual Conference of the Catholic Archives Society at Spode in April 1981. The archives are kept at Breakspear College, Abbots Langley, Watford, Herts, WD5 1DT.



The Salvatorian Provincial Archives, Breakspear College, Abbots Langley.

The Mill Hill Missionaries Archives, St Joseph's College, Mill Hill



THE ARCHIVES OF THE MILL HILL MISSIONARIES

The Rev. William Mol, M.H.M.

INTRODUCTION

When in 1837 Victoria became Queen of England, vast territories of our world, especially in Africa and South America, had yet to be explored and to be placed on the map. By the time Queen Victoria died, almost all the world had not only been mapped out but also an ever growing number of missionaries had followed the explorers. Many missionaries of the second half of the last century and the first decades of this century were themselves explorers.

Most missionary work done by the Catholic Church before the 1830s was done by the old religious orders, the Dominicans, the Franciscans and, since the sixteenth century, the Jesuits. The missionary work of these old orders became so involved with the political aspirations of the great colonial powers, Spain and Portugal, that Rome decided to have the missionary work centralized and taken out of the jurisdiction of the great Catholic countries. In 1622 the Congregation of the Propaganda Fide was started in Rome. From then onwards Rome slowly managed to regain from the secular powers the right to appoint Ecclesiastical Superiors for the mission territories.

In 1660 the first exclusively missionary society in the Catholic Church, the Societe des Missions Etrangeres de Paris (M.E.P.), was started in France. Most of its members were French, and their missionary work, except for India, was done in countries colonised by France. The next exclusively missionary society, the Societe des Missions Africaines (S.M.A.), was started in Italy, and aimed solely at Africa. Today there are about twenty exclusively missionary societies, founded since 1860, in France, England, Italy, Spain, Portugal, Belgium, Germany, Austria, Switzerland, Canada, the United States and Mexico.

A MISSIONARY SOCIETY IN ENGLAND

On 19 March 1866, Archbishop Manning of Westminster officially opened St Joseph's College of the Sacred Heart for Foreign Missions at Mill Hill, then a small village some ten miles north west of London. Earlier that month, the College was started by Fr Vaughan with one student, Fr Vaughan himself being the only priest.

Herbert Vaughan was the eldest son of Colonel John Vaughan, a member of one of the old English noble families which in spite of persecutions and fines remained staunchly catholic. Born in 1832, he spent his childhood on his father's estate at Courtfield, not far from the border of Wales. He was educated

at Stoneyhurst (1841-1846), Brugelette, Belgium (1846-1848), and Downside (1849-1851). In 1852 he left for Rome to study theology. He was ordained a priest on 28 October 1854 at Lucca in Italy. On his return to England he was appointed Vice-Rector of the College at Ware in Hertfordshire.

During his years of preparation for the priesthood Herbert Vaughan wanted to become a missionary in Wales to bring that country back to the Catholic faith. After his ordination, his dream of being a missionary made him look not only at Wales but at the whole wide world, especially at all the newly explored territories brought under the British sphere of influence. England, he thought, ought to be sending Catholic missionaries to all these countries. The fact that his health was poor probably decided him to start a College to train young men to be sent out to, as he put it 'where the need is greatest', instead of going out himself. He did, however, go to the Americas in 1863 on a begging tour for his missionary College.

Vaughan's College at Mill Hill started very humbly in a country house. His idea was to send British missionaries to overseas territories partly with the idea of taking away the general concept that England was a purely Protestant country. Two years after the opening of the College, the first foreign student, a Dutchman, applied for admission and since that early date St Joseph's Missionary Society (as it is known today) has been a very cosmopolitan Society, to the benefit both of the Society and its work in the mainly former British colonies.

In 1871, when Vaughan had four young priests ready for missionary work, Rome assigned to the young Society the work of evangelizing the negro population of the southern states of the United States of America. Only a few years previously, the negro slaves in the United States had been set free but, so far, no one had taken much interest in their spiritual welfare. On 18 November 1871, Fr Vaughan set sail for America with his first four priests. The young missionaries were received very cordially by Cardinal Gibbons, of Baltimore, and placed in charge of St Francis Xavier's Church in that town. After having seen the four missionaries settled and made a start on their vast field of labour, Fr Vaughan toured through the eastern part of the United States, begging for money for the new undertaking, and inviting young boys to join his young Society and work as priests among the black population.

THE ARCHIVES AT MILL HILL IN THE PAST

It is from this time onwards that the contents of the archives of the Mill Hill Missionaries (as they are also known) are dated. The missionaries wrote to Mill Hill about their work, their expectations, their disappointments, the conditions in which they had to live, and the results of their labours. All these letters, reports and publications were kept in Mill Hill in a special room. Unfortunately, a number of letters, mainly of the first quarter of this century, have been lost.

In the early 1950s, one or two people asked permission to study some of this material. Mill Hill kindly allowed such a study of documents and letters of the early years and helped the researchers to find things. One of the results of these first studies is H. P. Gale's book *Uganda and the Mill Hill Fathers*.

The authorities at Mill Hill then realised that all the material in their archives provided a wonderful account of the work of their men on the missions, and a well of information for the future student of the history of the evangelization of parts of Africa, Asia, America and New Zealand. They decided that the time had come that their archives should be properly sorted and indexed for the benefit of future researchers. Up to 1976 this task was allocated to one of the four consultants of the Superior General of the Mill Hill Missionaries, but, since they often had so many other and more pressing work to do, only the period between 1866 and 1903 was properly sorted and all the letters written by the Founder transcribed. Even so, this was quite a formidable task completed.

In August 1976 I was asked to put the archives in order and to index its contents. As a student for the Mill Hill Missionary life I had already a great interest in the history and the work of the Mill Hill Society. I read through all the Mill Hill publications, and compiled lists of the names of the missionaries and the places where they worked. I copied maps of the territories of their activities and collected articles written by them in the Mill Hill mission magazine. When, therefore, in 1976 I had my first look at the material in our archives, I was a bit over-awed seeing letters written a century ago by the 'workers of the first hour', for whom I had developed a great admiration, especially since I myself had worked as a missionary in Uganda, and experienced the great distances these old missionaries travelled on foot, and the climate in which they had to live.

THE ARCHIVES OF MILL HILL TODAY

When I was appointed archivist, I did not have a clear idea about the work involved. On the advice of my Superior, I visited a few archives, mainly in the Netherlands. I also studied a few books on the administration and maintenance of archives. During my visit to the municipal archives of Nijmegen, the place where I was born, I was very impressed by the neat and practical way the archival material was stored in uniform boxes, and the easy way of finding any material by means of the card index system. Also, the archives of Nijmegen University I found very neatly and clearly arranged. Both archives were re-started after their destruction in September 1944 during the battle around Nijmegen and Arnhem.

Back in Mill Hill I decided to arrange the archives along the lines of the archives I had visited at Nijmegen. Two storage rooms were built in the basement underneath the College chapel, together with an office. Although the material in the archives has by no means all been indexed as yet, at least it has been sorted now and arranged as follows. One storeroom contains all the original

documents. This material can be studied by appointment, except for all the personal correspondence of the last fifty years. The other storeroom houses the open archives which are more readily accessible, and contains a bound set of all the Mill Hill publications in England, Scotland, Ireland, U.S.A., the Netherlands, Belgium, Germany, Austria and South Tyrol. There are also bound sets of diocesan publications from territories where the Mill Hill missionaries are working, or used to work. Books written by Mill Hill missionaries can also be found here, together with all the photographs, slides, and films made by the missionaries. Eventually, this storeroom will also contain microfilms and the index to the contents of both storerooms.

The main divisions used in sorting all the material are:

- a. Cardinal Herbert Vaughan, the Founder. [All his letters, notes, and articles by and about him]. 48 boxes.
- b. The daily government of the Society. [Correspondence, general chapters, meetings, reports, logbooks, etc.]. About 180 boxes.
- c. The members. [Personal correspondence]. About 60 boxes.
- d. The missions. About 250 boxes.
- e. The colleges and houses. About 120 boxes.

Except for the bound sets of publications, the photographs and the films, all the material in both storerooms is stored in uniform boxes of 10 x 14x5% inches. Everything in these boxes is arranged in chronological order. Each box has a clear 'code' of three capital letters, indicating the subject material. For example, all the material by and on Cardinal Vaughan is coded HCV (Herbert Cardinal Vaughan). The boxes are then numbered from 1 to as many boxes as are needed to contain all the material on that subject.

Inside each Box, the material is placed in Files, each given a small letter (a,b,c, etc.). Each File may contain one or more Sleeves, each given a number. The material in each Sleeve is page numbered. Thus, for example, on 10 October 1871, Fr Vaughan wrote a circular letter 'The Mission Assigned to St Joseph's College of the Sacred Heart, and the First Departure of the Missioners'. This letter is indicated in the index system as HCV 6 a 1, pp. 15—16, and can be found in the set of boxes coded HCV, Box no. 6, File a, Sleeve 1, pages 15 and 16.

The most interesting part of the archives for the student of Mission history will no doubt be the material from the various countries where the Mill Hill Missionaries have been working, or are still working. For that reason, I will now give a list of these territories, and their place in the archives.

		<i>Code</i>	<i>Boxes</i>
1871--1893:	United States of America		
	1871-1893 Archdiocese of Baltimore	BAL	10
	1873- 1893 Diocese of Louisville		
	1875-1893 Diocese of Charleston		
	1884-1893 Diocese of Richmond		
	1889-1893 Diocese of Wilmington		
	In 1893 the work of the Mill Hill Fathers in the United States became independent, with headquarters in Baltimore. (Their archives are unique for anything on the history of the evangelization of the black population of the U.S.A.)		
1875—today:	South India		
	1875—1928 Archdiocese of Madras	MAD	10
	1929-1976 Diocese of Nellore	NE L	6
	1965—today Archdiocese of Hyderabad (Regional seminary only)	H YD	1
	1967—today Diocese of Kurnool	KUR	2
1879--1881:	Afghanistan		
	Chaplains to the Forces during the Afghan campaign with the view of opening a mission	AFG	1
1881- today:	Borneo (mainly former British Borneo)		
	1881—1927 Prefecture of Labuan and North Borneo	BOR	10
	1927-1952 Prefecture of Sarawak	BOR	10
	1927-1952 Prefecture of North Borneo	NB0	8
	1952—today Vicariate/Diocese of Kuching	KUC	8
	1952 - today Vicariate/Diocese of Jesselton	JES	8
	1959—today Vicariate/Diocese of Miri	MIR	4
	1973—today Archdiocese of Pontianak	PON	2
1886--today:	New Zealand		
	1886—today Diocese of Auckland	AUC	10
1887--today:	North India (1947, Pakistan)		
	1887-1947 Prefecture of Kashmir and Kafiristan	KAK	8
	1947—today Diocese of Rawalpindi	RAW	4
	1952—1979 Prefecture of Jammu and Kashmir	KAJ	4

1894—today:	Uganda			
	1894-1947	Vicariate of the Upper Nile	U N L	32
	1947—today	Vicariate/Diocese of Kampala	K A M	8
	1947	today Vicariate/Diocese of Tororo	T O R	8
	1966-	today Diocese of Jinja	J I N	2
	1980—today	Diocese of Soroti	S O R	
1905—today:	Belgian Congo (1961, Zaire)			
	1905-1926	Prefecture of Basankusu	B A S	5
	1926-1959	Vicariate of Basankusu	B A S	5
	1959—today	Diocese of Basankusu	B A S	3
1905—today:	Philippines			
	1905-	1962 Diocese of Jaro	P H I	10
	1962—today	Prelature of San Jose	P H I	2
1912-1925:	Caribbean Islands			
	1912-1925	Mission on San Andres and Old Providence	C A R	2
1921—today:	Cameroon (former British Cameroon)			
	1921-1939	Prefecture of Buea	B U E	4
	1939--1950	Vicariate of Buea	B U E	4
	1950—today	Diocese of Buea	B U E	4
	1970—today	Diocese of Bamenda	B A M	2
	1973—today	Diocese of Garoua	G A R	1
1924—today:	Kenya			
	1894—1925	(under the Vicariate of the Upper Nile, Uganda)		
	1925-1932	Prefecture of Kafirondo	K I S	2
	1932—today	Vicariate/Diocese of Kisumu	K I S	8
	1959-	today Prefecture/Diocese of Ngong	N G O	4
	1960—today	Diocese of Kisii	K S I	3
	1968—today	Diocese of Nakuru	N A K	1
	1977—today	Archdiocese of Nairobi	N A I	1
	1978—today	Diocese of Kakamega	K M G	1
1938-	today:	Sudan		
	1938-1964	Prefecture of Kodok/Malakal (Between 1964 and 1975 our missionaries were expelled)	M A L	4
	1975—today	Diocese of Malakal	M A L	1

1952-today: Falkland Islands Prefecture of the Falkland Islands	F AL	2
1966- today: Chile Archdiocese of Santiago	SAN	2
1974—today: Brazil Diocese of Governador Valadares	GOV	1
1978—today: Peru Mission in the Archdiocese of Piura	PIU	1

These boxes contain, first of all, the correspondence between Mill Hill and the mission territories. But, besides this correspondence, there are diaries, dictionaries (some of them hand-written), descriptions of journeys, studies of local languages and tribes. Of course, by no means everything that has been written by our missionaries is now in our archives. There is still quite a lot of material, especially diaries, in the mission countries. To obtain these, and other interesting material, I make regular appeals in our Society magazine. Of late, one of our Dutch priests, who spent over forty years in Cameroon and who is now retired in the Netherlands, has followed a course in interviewing. He now visits the old missionaries, lets them talk about their years on the missions, and records their recollections on tapes. These tapes will eventually find their way into the Mill Hill archives.

It is exactly one hundred years ago (1881) that our first missionaries went to Borneo. Because of this centenary one of our priests, who had been in Borneo, was asked to write a book about these past one hundred years. He went to Borneo and collected quite a lot of interesting material, including a diary kept by one of the Sisters during her years of internment in a Japanese camp in the Second World War. Much of what he found he was not allowed to take with him to Europe, but he was allowed to photocopy all this material. He has now finished his book, and all the material he had collected (25 box-files of the A4 size) has been placed in our archives.

THE INDEXING

It will take several years before everything is properly sorted and indexed. The first indexing will be placed on cards. Each card contains a global index to the contents of the file. The advantage of this way of indexing is that if someone wants to know what the archives contain on a certain subject, the card, or cards, containing the index to that subject can easily be photo-copied and sent to the enquirer. He will then be able to decide whether it is worthwhile for him to come to Mill Hill for further information.

All the correspondence will be transcribed. Alongside the transcription there is a broad margin in which all the names of persons and places referred to will be noted down. This will make a more detailed indexing later on much

easier, and it will also enable future researchers to find things more easily. A synopsis of the contents of each letter will also be compiled.

Articles written by Mill Hill Missionaries, or about the Mill Hill Missionaries and their work, will also be transcribed and indexed.

Eventually I intend to make a file-index combination about every member of the Mill Hill Society and about every mission station served by Mill Hill Missionaries. This will enable future students to find out straightaway everything the archives hold on each missionary, mission station, school and college. A photo-copy of the transcribed articles will be added to each file.

Photographs are being placed in special files, each photograph having its details as to subject, date and photographer added on a separate paper.

NOTE

An article by Fr Mol 'Our Archives' appears in the 1981 edition of *Millhillania*, a quarterly periodical for members of St Joseph's Missionary Society, pp.31—36.

An article by David Henige, 'The Archives of the Mill Hill Fathers', dealing with the African contents of the archives, was published in *African Research and Documentation*, 1980, No.22, pp.18—20. This is the Journal of the African Studies Association of the U.K. and the Standing Conference on Library Materials on Africa, edited by the Centre of West African Studies, University of Birmingham, P.O. Box 363, Birmingham, B15 2TT.

CANADIAN DIARY OF MISSIONARY SISTERS OF
THE FAITHFUL COMPANIONS OF JESUS, 1883

Contributed by Sr Mary Clare Holland, F.C.J.

Monseigneur Vital J. Grandin O.M.I., one of the great pioneer missionaries of the North West Territories of Canada approached Reverend Mother Josephine Petit, second Superior General of the Sisters Faithful Companions of Jesus, and asked for some teaching Sisters to help him in his work of evangelizing the Red Indians in his diocese of St Albert. He promised her that the Sisters would have the opportunity of doing much good and of suffering a great deal in their work for souls. Reverend Mother replied: 'If it is a question of sacrifice, I accept'.

So, on 11 May 1883, eight Sisters embarked on 'S.S. Peruvian' at Liverpool. There were 1,200 passengers on board including 800 Irish emigrants travelling steerage. These latter were most friendly but the first-class passengers found the Sisters objects of curiosity and pity. During the voyage there were the usual hazards from fog and icebergs. The Sisters succumbed to sea-sickness.

On 18 May they had their first sight of land and on the 21 May they landed at Quebec. From Quebec they went by train to Montreal where they were met by Bishop Grandin who now undertook the direction of the journey. After a prolonged stay, caused by the Bishop's desire that they should meet as many missionary priests and sisters as possible, they left Montreal on the evening of 29 May for Ottawa, thence along the Great Lakes to St Boniface and Winnipeg, arriving at Winnipeg, 1 June.

Here, the last preparations were made for the final stages of the journey. The Sisters were amused when they saw the store of provisions which included, among other items: 17 hams, 8 pieces of bacon, 44 lengths of sausages (each nearly a yard long), 3 bags of flour, 2 crocks of butter, 1 canister of coffee, 1 chest of tea; also, utensils such as a stove, buckets, frying pans, etc.

On Monday 11 June, they went by train to Qu'Appelle. The Canadian Pacific Railway was in the course of construction but it had not yet crossed the Great Prairie which was still the domain of the Red Skins, so the only method of making the journey from Qu'Appelle was by covered wagons and carts. The rendezvous for the caravan was the O.M.I. mission station 24 miles west of Qu'Appelle.

As well as the letters which the Sisters wrote, they kept a diary,¹ which, from time to time, they illustrated with sketches. It is from this diary preserved among the Society's Archives,² that the following extracts describing their trek across the Prairie are taken.

[June 15th] The man charged with our luggage went on in advance and arrived at the spot chosen for the evening encampment about an hour before us, so when we arrived we found our tents already pitched on the summit of a hill commanding a beautiful view of the surrounding country. . . . On a hill opposite was an Indian encampment, whose red-skinned inhabitants soon began to execute a strange dance around their wood fire, while the hollow sound of a drum alternating with a loud shout was meant no doubt for music. This performance lasted the greater part of the night, and did not exactly favour our slumbers. The Fathers told us they make use of these ceremonies when anyone in the tribe is ill: it is their manner of praying to the gods for recovery. . . .

As our daily routine during the caravan voyage was always the same, let us give an account of it. About 4 a.m. a loud 'Benedicamus Domino' from our good Bishop is repeated at each tent, and if his Lordship does not hear our answer, 'Deo Gratias' and a great bustle in a second or two, the call is again made. In less than a quarter of an hour, we have to be dressed and our bundles made up. These bundles are made by strapping into our rugs, our pillows (for our good Bishop provided them, fearing we should not sleep well without), night-dress, waterproof cloak, camp stool, Communion veil, and merino cloaks. Our bundles made, we arrange them against the side of the tent, and Mgr enters with his stand and box which serves for an altar. Then he brings his pillow, upon which he has laid his Vestments, and upon which he places the two tiny bottles containing the wine and water. How fervently we prayed during the few moments that our Lord is sacramentally present, for His protection and blessing for the coming day, perhaps fraught with a thousand difficulties and dangers. During the Masses (for there were two or three every day) the guides light the fire and put on the saucepan. Our thanksgiving is made while completing our bundles and folding the sheep skin rugs ready to be put into the carts as soon as the men want them. The first day we remained in our tents to make our thanksgiving, but the Bishop asked us the next time to set to work immediately, for not a moment must be lost in the morning. 'It was,' he said 'only leaving the good God to find the good God.' Our meals are spread on the grass, a little piece of oilcloth serves for a tablecloth, and on it are placed tin milks, plates and dishes, knives and forks . . . We think only of getting over our repast as soon as possible.

. . . Our fare was the same every day except when game or eggs are brought in by the men. The guide Matthias makes a very good omelette of the wild birds' eggs, As soon as breakfast is over the Bishop takes down the tents, and folds them and puts them into their respective sacks, some of us wash up the breakfast things and put into the waggons our bundles, which serve for seats during the journey. Others take a walk in advance of the caravan until the rest rejoin them. *[Illus. 1]* In the meantime the men go to seek the horses, 14 in number, besides two colts and a foal, and by the time they are harnessed and the caravan overtakes us, we have¹ said our prayers and finished our meditation. The signal is given to mount, and in a few minutes we are closely packed in our

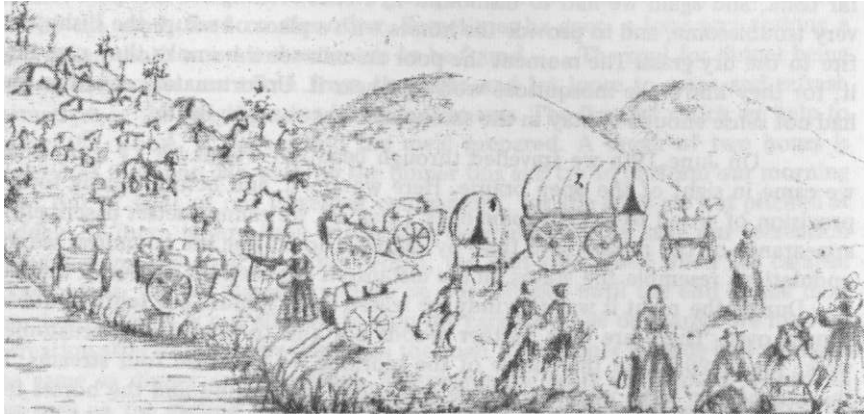
covered wagons, drawn by two horses, and thus we sit, singing and praying and reading by turns, except when prevented by the jolting. . . . We proceed on our way for four hours at a time, towards the end of which we are eagerly looking out for the signal to camp. . . . The head guide acts as outrider during the whole journey. . . . He is a fine, strong man, and forms quite a picture mounted on his beautiful black courser, whose harness is the embroidered bead-work of the Indians. Matthias holds the lasso and gallops at full speed in advance, first on one side of the road, then on the other. Sometimes he goes a long way seeking a place where both wood and water are to be found. . . . The spot for dinner being chosen the horses are taken from the carts and let loose to graze and refresh themselves in the neighbouring lakes and streams. The fire, for which we help to gather the wood, is lighted and the meal prepared. A break of two hours is allowed at this time. We wash up the dinner tins and try to perform our morning toilet out of sight of our travelling companions, for the tents are not pitched at midday. If there is any time before the caravan starts we take our recreation walking along the road, in other words, the cart ruts. Then when the caravan comes up to us, we remount and sit on our bundles until the end of the next four hours, for it is not allowed to stop the caravan while on march. We have no recreation after supper so we take it on the road. The supper is made and arranged the same as dinner and breakfast. Afterwards the tents are erected, we spread our rugs on the ground, and if the mosquitoes are troublesome we fumigate and close the tents for the night.

Our canvas dormitories (for we have two) are 12 ft. by 9 ft. There are four of us in each tent; two place themselves with their heads at the end and the other two each side of the opening. . . . A tin basin, which serves for a soup tureen at dinner, has treasured in it about a pint of water (full of insects), and into this we dip our towels and wipe our faces and hands. This was sometimes the only wash we could get for days together. We consider ourselves very fortunate if we can, during the day, get near to a stream or lake, but often these beautiful spots are surrounded by marshy ground in which grow long reeds, so that to approach the water one would have to run the chance of sinking in the mud. The men take off their shoes and stockings and go into the water to fill our pails for tea. They are very clever in detecting unwholesome ponds or lakes, though they look very clear and good. Our beds made and the supper things washed, Mgr. calls the men together for night prayers, in which, at his desire, we gladly join, when it is not too late. The Bishop recites them himself and gives his blessing at the end. After this we retire, taking care to place our clothes under the waterproof cloak (in case it should rain during the night), and then we cover ourselves with our woollen rugs. Our sleep is sometimes disturbed by a sudden gust of wind which threatens to overturn our little canvas convent, shaking it to its foundations, or by a horse grazing too near our heads, which are in danger of being struck by its nose or feet. The croaking of the numberless frogs, or the cry of the prairie dog or wolf has occasionally roused us, but generally speaking, we sleep better than in our beds.

On June 18th, in passing through a swamp about 10.30 a.m., the shaft of one of our carts was broken and we were obliged to encamp. The guide cut down a large branch from a tree and in a short time the cart was fit for use again. During the afternoon we passed through a stream 15 or 16 feet wide, with five or six feet of soft mud on each side, in which the horse stuck when climbing the far bank, and again we had to dismount. . . . That evening the mosquitoes were very troublesome, and to provide the horses with a place of refuge the Bishop set fire to the dry grass. The moment the poor animals see the smoke they rush into it, for they know the mosquitoes won't go near it. Unfortunately our little foal had not sense enough to stay in the smoke and was stung to death. . . .

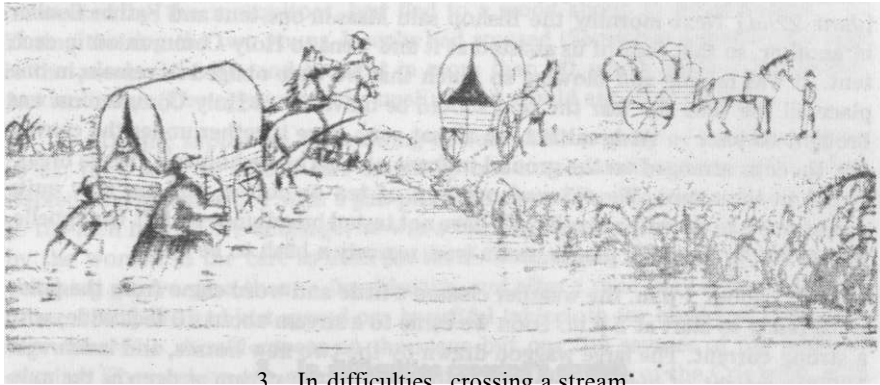
On June 19th we travelled through beautiful woods till 11 a.m., when we came in sight of the open prairie. Here we dined, and before leaving took a provision of wood to last for some days, [*illus. 2*] We cannot better describe the appearance of the prairie here than by saying it looks like the boundless sea, its undulations resemble the waves, in the distance it has even the colour of the sea. . . . During the night it was so windy We feared every minute our tents would be turned over. There are now neither woods nor hills to favour our accustomed walk. [*June 20th*] In the course of the morning we traversed four streams. In the second the large waggon became embedded in the mud and the horses fell several times. Our two horses were taken to assist them, whilst the Bishop and the men pushed at the wheels with all their strength. After half-an-hour's efforts they succeeded in extricating it. In the fourth stream it was our fate to be at a standstill; it was not till we had lightened the burden by some of us descending on the muddy bank that the horses were able to draw out the cart. . . . [Y/us.3]

On June 21st, the feast of St Aloysius, our little altar was decorated with a bunch of wild flowers equalling in beauty any hot-house flowers we had ever seen. There were a great many cranes flying about the numerous lakes and marshes that we passed. Matthias was very fortunate with his gun. Amongst other booty he brought home a young fox, which he boiled with a large piece of bacon and ate for his supper. We were not to pass this day without another misfortune in crossing streams. The heavy waggon was again embedded in the mud, and some of the things fell off and our beds (or rugs) took a little journey down stream. Everything had to be taken off the waggon before the horses could move it. . . . This afternoon we passed through the widest stream that we had yet to traverse: it was at least 35 feet wide, though not more than 2V% feet deep. We passed without incident. It gives rather a strange sensation to feel that you are being driven through the water and to hear the men shouting and the horses dashing through it. The flowers growing around us to-day were very abundant and beautiful. . . . We tied several bouquets round the poles of the tents under the statues of the Sacred Heart and Our Blessed Lady. The rain which began to fall about 5 p.m. obliged us to camp an hour earlier than usual; it lasted without intermission till two a'clock the next afternoon. Our preparations for the night took rather longer than usual. The rain runs down the sides of the tents and



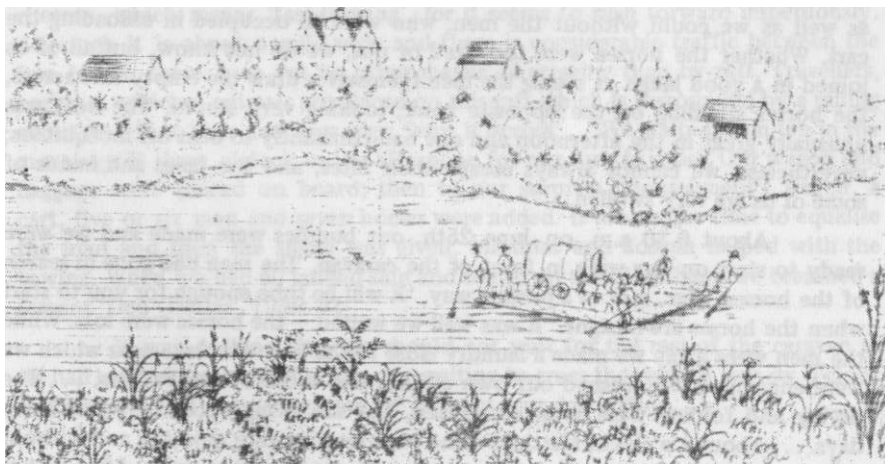
1. Preparing for the day's journey.
2. First camp on the 'open prairie'.





3. In difficulties crossing a stream

4. Crossing the South Saskatchewan River.



forms little pools, which we with difficulty avoided. Nevertheless, though the grass was so wet and the rain so heavy, we contrived to get to sleep. Several times during the night we had to change the position of the waterproof cloaks which covered us, when any part was getting more than an ordinary shower. **[June 22nd]** Next morning the Bishop said Mass in one tent and Father Soulier in another, so that four of us assisted at it and went to Holy Communion in each tent. It was raining and blowing so much that we were obliged to remain in one place all the time for fear the tent should be moved — so Holy Communion was brought to us. . . . At breakfast we all sat very close together under the canvas, our tin cups arranged on the ground in front of us. The Bishop and Priests breakfasted in their tent. We enjoyed our cup of tea or coffee, and are now quite accustomed to do without milk. We have not tasted bread since we left Qu'appelle. We are still in the open prairie, not a tree, scarcely a bush to be seen.

About 1 p.m. the weather cleared a little and word came from the guide to be ready to start at 2 p.m. Soon we came to a stream about 40 feet wide, with a strong current. The large waggon drawn by the two new horses, and laden with 1000 lbs weight of luggage, sank in the middle of the stream as deep as the axle-tree of the wheels. The horses tugged and pulled, but to no purpose, and there was no alternative but to unload the cart — no small labour with such heavy boxes as ours. It took an hour and a-half for the caravan to cross this stream. . . . We had not proceeded on our way more than a few paces when we came in sight of another stream, to be crossed with hardly less difficulty. In four hours we advanced two miles and crossed five streams. On June 23rd, about 10 a.m., in crossing a stream nearly 50 feet wide, the big cart again broke down and became embedded in the mud. Every means was tried to extricate it, four horses even were put to it, but in vain. So the guide gave orders for the rest of the caravan to pass, which was done in safety. We were obliged to camp and prepare dinner as well as we could without the men, who were all occupied in unloading the cart. Whether the horses were too tired or not, we do not know, but all of us joined in a good laugh at seeing the men themselves draw the empty cart across, the horses standing on the opposite bank, looking very stupid. The heat was unusually great in the afternoon and one had constantly to beat off mosquitoes; nevertheless, we cannot always escape their bites, and the faces and hands of some of us are very swollen.

About 6.30 am. on June 25th, our bundles were made and we were ready to start on our walk in front of the caravan. The men had gone in search of the horses. Mgr. said in a passing way, 'It will be time enough for you to start when the horses are in sight.' It was well we waited — the horses were lost. While the men were away we made a laundry dose to the beautiful lake near which we were encamped. We washed our own clothes and those of the Fathers. . . . The drying and folding were soon completed, the sun being excessively hot these days. . . . About 2 o'clock, Matthias came back looking very dejected and without the horses: he had walked more than twelve miles in search of them. After dinner

they again set off; this time our good Bishop accompanied them. They walked all afternoon in the burning sun and returned about 5 o'clock without any success. The men were very disheartened, but could do nothing more than look for them; we could not move on our way till they were found.... About 7 p.m. the men were seen returning with the runaway horses. . . . The poor creatures, tormented by the mosquitoes, had fled to a wood about 27 miles distant. . . . During the day the two young Josephs had amused themselves searching for eggs in the ponds close by, and brought in more than 90, which made a good breakfast next day. (The eggs were very small: a boy would eat 10 at a meal.)

During supper on the evening of June 27th a party of savages came up to us; they were in a little cart drawn by one horse; another horse with a foal walked beside, and a boy with a gun preceded them. The boy came up and spoke to the men in the Cree language; he was a Christian and an orphan, and was hired by the women in the cart to hunt for them. They sat on the grass for some time watching us; we gave them a few biscuits, and after a time they drove away.. .. *[June 28th]* We had just spread our beautiful tablecloth for breakfast this morning when who should appear on the scene but our five savages of the previous evening. They sat on the grass and watched us. They were of the Cris tribe, with long black hair and feathers, and anything but a savage appearance; some were good-looking. They were enveloped in their once white blankets; they wore trousers, and some had ear-rings and necklaces of blue beads. One had a brass thimble suspended like a locket. They spoke to Matthias and asked him to tell us that since we were using their prairie they would like us to give them something. We gave them biscuits and some pieces of bacon, and filled their own tin cups with good tea. We noticed that they used a kind of skewer in eating rather than their fingers. . . . Their faces beamed with pleasure. . . . We continued our journey, descending towards the banks of the South Saskatchewan River. From the heights the view was magnificent. The river well deserves its name: Saskatchewan, which means 'fast-flowing', for it seems to rush forward impetuously. Although it is about a mile wide and there is considerable traffic between the two banks, there is as yet no other means of crossing than by raft. Travellers, baggage, vehicles, animals are placed on this raft which is surrounded by a railing about one foot high and four men ferry it across. . . . We waited from ten in the morning till three o'clock in the afternoon for our turn to cross. Our wagon and baggage were placed on board; then to our surprise, Monseigneur's wagon, a cart, five or six men and seven horses were added. It took some time to equalise the load and then the signal was given. Matthias and Joseph helped with the rowing. When we had all landed safe and sound on the other bank we breathed a fervent 'Deo Gratias'. *[illus.4]*

It was decided that we should not wait for the rest of the caravan as we had lost the greater part of the day waiting to cross the river. It was six o'clock and we were still some way from St. Laurent, our destination....

When we came in sight of the St. Laurent mission the bells rang out joyously and priests and people came out to meet us. We went to the Chapel where the Bishop gave Benediction of the Blessed Sacrament and we all sang the 'Te Deum.'

Our convent is extremely poor — a cottage, one storey high, without chairs or beds. We slept on the floor on our rugs and we certainly found that these beds were harder than our beds on the prairie.

Immediately after Mass on June 29th, Mgr. went through the ceremony of blessing the Convent. . . . When, according to the Ritual, the Bishop placed the crucifix on the wall, he turned to us and reminded us that we had come to help our Lord Himself to work for those souls that He had died to save, and that we could never suffer as much as He had endured for them.

On 30 June, four of the party left the mission of St Lawrence's for that of Prince Albert, 40 miles distant, where the little house, just four walls built of tree trunks, was placed under the patronage of St. Anne.

NOTES

1. The original diary was written, in French, in simple notebooks measuring c. 8¼ x 7 inches, and illustrated with roughly drawn sketches. Later, manuscript copies were made and illustrated with more finished copies of the original drawings, adding details taken from the artist's notes and embellished with decorative borders. The illustrations reproduced here are taken from these later copies, but omitting the borders. Extracts from the diary were translated into English and printed in the *Sedgely Magazine* during the centenary year of the Society in 1920, but the diary has not otherwise been published. As well as the description of the Sisters' journey across the Prairie in 1883, the diary also contains later entries, including references to Riel's Rebellion.
2. The archives of the Society of the Faithful Companions of Jesus are preserved at Stella Maris Convent F.C.J., North Foreland, Broadstairs, Kent, CT10 3NR. They are not open to public inspection but enquiries may be addressed to Sr Mary Clare Holland, F.C.J., archivist.

THE ARCHIVES OF THE ENGLISH PROVINCE OF THE SOCIETY
OF JESUS AT FARM STREET, LONDON. Part 2

The Rev. Francis O. Edwards, S.J.

With the achievement of Catholic emancipation in 1829, the 'Second Spring', and wider opportunities for expansion, the Society in England, with the approval and, indeed, the orders of the Roman authorities, began to turn its attention to foreign missions. Even before this, from the 1630s in fact, English Jesuits were deployed in the Maryland mission. Letters from January 23, 1772 until March 10, 1835, make up volume 25 of these archives. They include original letters from the hand of Bishop Carroll of Baltimore, Bishop Neale his co-adjutor, and from a number of Jesuits. The British Guiana mission was entrusted to the English Province in 1857. A series of letters and reports contained in two files covers the history of the mission from the foundation year until 1939. It contains, among other items, Bishop Etheridge's notes for a history of the mission up to 1877, although the relevant material for the period prior to the Jesuit take-over is missing, presumed destroyed. Letters for the Rhodesian, formerly known as the Zambesi, mission begin at 1878 and continue until 1934. There are many original letters, and most recently, by courtesy of the Rev. W. F. Rea, S.J., transcripts of letters still in Zambia itself have also been added. There are also tables of general statistics and a clip on colleges. An interesting relic is part of the diary of an early pioneer, Peter Prestage, S.J., for 1882—3, eaten by white ants through some of the pages but still preserving valuable information. The other half of this diary is still in Africa but a microfilm of it has been sent to London. Here also is the first register of the first school opened at Empadeni in 1887 by Father Prestage in the days of Lobengula. Admittedly, it is not a prepossessing relic, being a small note-book of the cheapest kind.

Until quite recently, the English Province had a direct hand in missionary endeavour in India. The Catholic mission at Calcutta was founded by the Prince Bishop of Paderborn in 1802. English Jesuits went to the mission from 1834. By that time it was clear that English-speaking missionaries would be indispensable if proper liaison were to be maintained with the paramount political, and growing cultural, influence. A clip on general history and lists of personnel includes a brief history, printed in India, consisting of three magazine articles with written notes at the end; also a copy of the '*Relatio . . . fundationis*' of 1802; a report for 1832—41, and a list of Fathers and Brothers from 1834—1847. Another clip of outgoing letters from India covers 1834—1847, while nineteen letters addressed from Dublin, Rome, London, Clongowes, and Stonyhurst deal at least in part with this mission from 1833 to 1848. With the sale of St Francis Xavier's College to the Protestant Bishop of Calcutta, Dr D. Wilson, at the end of 1847, the connection of this Province with India seems

to have ended for a time. Apart from a few miscellaneous and undated papers, there are general accounts and financial details for 1834—1849. The English Jesuits' connection with India was re-established a few years later. Documents on the Bombay mission, including printed memorials, especially concerning the Portuguese question, go from 1861 to 1911, though very intermittently. There are also letters on Madras (1871), Karachi (1870—71), an address from Travancore of 1881, Poona letters of 1889-92, and one from Cannanore (January 24, 1893).

A mission in Jamaica began in 1837 and consisted of one Jesuit. The mission was held by the English Province until December 8, 1893, when it was transferred to the Maryland and New York Province. Correspondence in this archive goes over the whole period of its association with the English Province and even beyond: until 1901 to be precise. Among the documents is an interesting diary for 1872 kept by one of the Fathers. It mentions many details of local life and illustrates a few of them with small sketches. The first move made to bring British Jesuits to Honduras seems to have been in 1821. The first superior of the English mission was appointed only in 1853, although until 1875 his charge was to some extent subordinate to Jamaica. In 1882, Salvador de Pietro became Superior, Prefect Apostolic in 1889, and received consecration as a bishop in 1893. On December 8 of that year, Honduras was transferred to the American Jesuit Province of Missouri. Correspondence at Farm St runs from 1821 to 1897, and includes statistics and two sketch-maps; but is scanty being limited to some fifty-two pieces.

Malta, as is a matter of general knowledge, came under enduring British political influence at the close of the Napoleonic wars by the treaties associated with Vienna. With the early 1840s, English cultural pressures were considerable; and there was some fear of a Kulturkampf between the indigenous Catholic tradition of the island, with strong Italian influences, and the new factor being rather forcefully introduced by the Anglo-Saxons. The British Jesuits were called in, primarily by the authorities of the Catholic Church and the Society itself, but also by sheer destiny, perhaps, to avert, as far as they could, a serious clash. Their task was to preserve the essentially Catholic features of Maltese higher education, at the same time making it compatible with northern tradition. In this they were at least tolerated by the English civil administration as the lesser of two evils, the worse one being unmitigated Italian and Mediterranean influence. Nevertheless, there were many cross-currents as ever in this small but highly complex island, and the history of the colleges run at different times by the English Province was far from unchequered. Farm St papers on the Maltese ventures fill three large deeds envelopes. Among them are two small diaries kept by the Minister, or vice-Superior, between 1848 and 1858 when the first college — St Paul's as it became — was kept open. The staff was mainly Italian, although British Jesuits taught English and mathematics. The General of the Society leaned rather to Italian, it seems, than English culture, if only because the islanders themselves were more in sympathy with this at that time; and it then seemed a

more obvious vehicle for Catholic education. The Archbishop of Valletta was not friendly to the anglicizing element, and even refused to give the college a church. Financial difficulties were present from the start. Finally, Father Beck, the General, deemed it prudent to yield to the views of the Archbishop, and on May 21, 1858, the college was suppressed. The need for higher education remained, however, and since, for political reasons, the government refused to countenance an Italian college as such, it was almost inevitable that the English Province should be called in to make a fresh attempt: this time with what had once been a Protestant school at St Julian's Bay. Father John Morris, S.J., later editor of *The Month* and well-known for his writing, was appointed Rector on July 26, 1877, and the school opened in November. Its transactions mainly fill another envelope (deeds). On the whole this College of St Ignatius flourished for some years; but there were difficulties, this time with the University of Valletta, very much under the same enduring Italian influence. The college came to an end in 1907, although Joseph Dobson, S.J., remained behind to wind up its affairs, and only returned to England in the following year. Property rights in the college were not relinquished for some time: papers from 1908 till 1928, in fact, form the third section of this part of the archive.

Since the British civil administration took a lively interest in these colleges, the letters from the Governors of Malta and other officials concerned give the subject a wider appeal, perhaps, than other documents, or than many of them: hence the somewhat larger treatment given them here. A movement began to re-open a college run by British Jesuits soon after the first world war. Times had changed, and from 1921 to 1923, the British authorities, hesitant enough in the 19th century, fully favoured the re-entry of the English Province to the island in an educational way. Negotiations came to nothing, but they occupy another file. The failure was due, as much as anything, to pressure on the manpower of the Society in England and elsewhere. Special clips among these Maltese papers deal with one or two personal *causes celebres*; also the question of mixed marriages between Catholics and non-Catholics, a problem which came to the fore between 1891 and 1896, and involved correspondence with the Archdiocese of Westminster as well as with the Governor. Not only the English Province but the Sicilian was concerned with Maltese higher education at one time; and representing as they did diverse ethnic cultures, something like rivalry developed between them, if not a serious difference, as is apparent from documents for 1888—1898 when the problem of English versus Italian influences in education became rather acute. A few interesting transcripts of original documents on the island and elsewhere illuminate the expulsion of the Jesuits from Malta in 1768 and events leading up to it. A printed monograph of Dr Alfredo Mifsud, published in Malta in 1914, enlarges on the same topic.

The above collections, systematized according to place, consist in large part of letters and reports of individuals. Sometimes individual members of the Society and others left behind sufficient letters, or were important enough in

their own right, to justify the classification of their correspondence, as it was thought, under their own names. The following are the more significant collections, perhaps, of this kind, but from the foregoing it will be evident, no doubt, that the fact that an individual is thus listed does not mean that some of his letters do not appear elsewhere under place- or other headings. The earliest collection of this kind fills volume 1, 'Notes and Fragments of Father Thorpe, 1585-1790'. John Thorpe, S.J., was at the English College, Rome, from 1757 till the suppression in 1773. He stayed on in Rome, acting as agent for his brethren until his death on April 12, 1792. He was professor, seemingly, of *literae humaniores* and English penitentiary at St Peter's. He was responsible for saving much and even most of the English Province records from loss or destruction at the time of the suppression. Thus he deserves special mention even in so short a paper. The best of what he saved or salvaged is now at Stonyhurst. The volume under review, as the name implies, is in the first part, mainly a collection of torn letters and scraps, but there are a number of complete original letters and transcripts in the volume, and the whole is of considerable interest if only for some of its autographs and signatures. Among them may be found writings of Dr Barrett, President of Douai College — his is the first fragment, of November 19, 1585 — Robert Persons, Richard Blouant, Giles Schondonck, John Gerard, Ralph Bickley, all of the Society of Jesus, and, conjecturally, of Tobie Matthew. There is a good deal in the way of notes and transcripts on the English College, Rome, itself in the hands of Father Thorpe. Another volume is filled with his extracts for 1707—1773, while transcripts of his own correspondence from Rome with Henry, 8th Baron, Arundell of Wardour, between 1773 and 1791, fills another. Charles Brooke, S.J., likewise compiled interesting historical notes and transcripts for the 17th and 18th centuries which fill two small volumes.

As one would expect from the introduction to this brief survey, the more numerous, and probably more significant, letters kept at Farm St date from the middle of the 18th century. A volume of letters (351 ff.) from bishops and cardinals for 1753—1853 includes correspondence from Cardinal Wiseman and Bishop Ullathorne of Birmingham. A companion volume (492 ff.) is made up of letters from non-Jesuits, mainly priests and Catholic laymen, for 1766—1857. Included are a number of letters of Dr George Oliver, the antiquarian and scholar, who published a valuable *Collectanea* on the Society in Britain (two editions, Exeter, 1838 and 1845). Dr John Lingard, a shining light of Ushaw, is represented in original correspondence, including his own letters, which fill a 260-folio volume and run from 1818 to 1860. Among his correspondents in this volume was Canon M. A. Tierney. Another two volumes of transcripts of Lingard's correspondence cover together 1818—1851. Among other 18th and early 19th century collections, one must note a volume of original letters of Father Charles Plowden, S.J., running from 1764 to 1821 (428 ff.); also transcripts of his and Father William Strickland's letters for 1779—1791; letters of Marmaduke Stone (1788-1832) (124 ff.), of Nicholas Sewell (1776-1832) (124 ff.) and of

James Connell (1792-1803) (67 ff.), all of the Society. These letters were taken to Rome in 1895 by John Hungerford Pollen S.J., at Father General's request, re-arranged in chronological order, and rebound in July 1898. Dr John Milner, Vicar-Apostolic of the Midland District, wrote fairly often to Charles Plowden and his brother Robert, also a Jesuit, and to others whose letters are bound together in two volumes for the period 1790 to 1826, the year of Milner's death. To complete a reasonably detailed picture of life for the Jesuits and ex-Jesuits in the years preceding, during, and following the suppression, i.e. at the restoration, there is also the volume of William Strickland's letters for 1756 to 1811 (244 ff.). Further information on the English scene at this time is contained in volume 10 (327 ff.), 'Scottish Mission: 18th and 19th Century'. Thomas Glover, S.J., sent to Rome in 1825, was secretary to the General from 1829 until 1849. During his stay he compiled three volumes of historical transcripts which went to Stoneyhurst. The third volume was copied once again, and very legibly, by a Servite nun of South Tottenham in 1896. This copy was given to the Rev. J. H. Pollen. It bears the title, 'Re-establishment of the English Province, S.J., 1773-1829'. A further mine of information on this era of Province history is provided by Brother Henry Foley's five manuscript volumes on which his widely-known 'Records of the English Province . . .' are based. There is a fair amount of unpublished material here, although the ore takes a good deal of digging out from the inevitable informality and almost disordered array at times of what are essentially personal notes.

Penetrating more deeply into the 19th century, the Rev. Joseph Stevenson, S.J., was, in his day, Rector of All Saints' (C. of E.) Church, Leighton Buzzard, part-editor of the Calendar of State Papers (P.R.O.), a scholar of eminence, and eventually a Jesuit. He maintained a wide correspondence, and Farm St possesses a fair number of his received letters. Four loose-leaf books, home-made from contemporary (?) printed works, contain letters of 1831—32 from R.Wedall and J.Smith; of 1833 with R.Pitcairn, R.Wedall and I.Morton while the recipient was working in the Department of MSS. of the British Museum; of 1829—33, and of 1834 with largely the same correspondents. Other letters of Stevenson's include an interesting correspondence with J. Hosack, the writer on Mary, Queen of Scots, on precisely that subject; with various Catholic notables, bishops, fellow-Jesuits and scholars, including Sir J. Duffus Hardy and his colleagues in connection with the publications of the Rolls Series. Stevenson's interests ranged over a broad field of scholarship, and a considerable number of transcripts, mainly medieval, from his hand or by his commission, are kept at Farm St. They fill fifteen foolscap files and are principally in French, Latin and English. They begin with Alcuin and end in the 17th century; include John de Trokelow's annals of Edward II (from a Cotton MS.), documents from the Vatican before 1500, from the Inquisition at Lisbon (demolished 1822), antiquities of Leighton-Buzzard (Henry II—Richard II), a list of historians from the 11th to the 14th centuries whose work at the time Stevenson wrote was either

in print or manuscript, the Nuncio Grimani's correspondence with Cardinal Farnese of 1543, de Selve's dispatches to the King of France for 1547—48, Acts of Privy Council for 1555 (Harleian MS., 353, ff. 146-17%), Queen Christina of Sweden's *Draco Normannicus*, and many other documents including royal letters of 1438 to 1605. One may note in passing there is an extensive collection of Elizabethan and Jacobean transcripts at Farm St, but these are, for the most part, in active and continual use by the historiographers of the Province and are not generally available.

Further collections of 19th century letters include transcripts of Canon M. A. Tiemey's (editor of Dodd's Church History) letters to ecclesiastics and scholars. The Rev. Henry Coleridge, S.J., who wrote a life of Mary Ward, left behind a correspondence on the subject. There are also copies of letters sent to him by John Henry Newman. Richard Cooper's letters to Thomas Cooper, of 1842—44, deserve mention, but more important are those of Henry Schomberg Kerr, S.J., who has been honoured with a full-length biography. The archive has his letters from Cyprus of 1879, papers concerning the Kerr family at Dalkeith (1738—1896), his chaplaincy to Lord Ripon, Viceroy of India, a correspondence between Lady Kerr and E. Bellasis of 1850 and 1870, and H. S. Kerr's letters from the Zambesi mission together with his journals and diaries. Joseph Keating, S.J., a former editor of *The Month*, left a number of letters, among them two from A. Conan Doyle of 1894. Augustus Henry Law, S. J., another pioneer of the Zambesi and Rhodesian mission, is well represented in letters, journals and diaries for the period 1845—1880. Among the letters of J. H. Pollen, S.J., historian (dL 1925), is a holograph from W.E. Gladstone of May 15, 1894. Edward Purbrick, S.J., Provincial for the uniquely long period of eight years (1880—88), was probably responsible for a *Liber Responsorum* of 1864 to 1896 recording the answers of the Generals to various queries ranging from the time to be given to examinations in philosophy to whether *The Month* should discuss the question of the Papal temporal power. Another Purbrick note-book has for subject the Provincial, General, and Procurators' Congregations between 1883 and 1906. This Jesuit was an ardent educationist, and a collection of his printed papers on higher Catholic education is useful for related topics from 1871 to 1895. Apart from what may be learned of him in his letters, there is an anonymous MS. account of him by one who knew him personally. A well-known writer in his day on spiritual matters was Joseph Rickaby, S.J., whose diaries and correspondence, with a few other papers, run mainly from 1889 to 1926. William Amherst, **SLJ**, brother of a bishop, is recorded not only in letters to his mother and to the Poor Qares, but also in a rather valuable collection of documents, notes and transcripts, including some original correspondence and press-cuttings, for a history of the Catholic Church in England from 1748 to 1850, with notes for subsequent years also. A separate foolscap box-file holds the correspondence of his brother Francis Kerril Amherst, Bishop of Northampton from 1858 until his resignation in 1879. Among them are letters written when the bishop was present

at the First Vatican Council describing its incidentals to family and friends. James Albany Christie, S.J., bequeathed to posterity an album of correspondence and press-cuttings with other papers which throw light on — *inter alia* — a case in Chancery in 1873 involving the Baroness Weld. Another court-case which left behind a considerable amount of paper was associated with the Rev. W. H. Eyre, S.J., while the Caddell-Jerningham case of 1888 involved Father Peter Gallwey, a well-known writer, in a charge of 'undue influence' in the making of a will. With the exception of Father J. Stevenson, and possibly Brother Foley, the largest number of papers and letters in the archives here were left behind by Herbert Thurston, S.J., who wrote journalistically but very reliably on a vast number of topics. He reached depth in several of his researches especially in the field of psychic phenomena. Unfortunately, his handwriting is often very difficult to decipher. John Morris, S.J., editor of *The Month* for a time, and author, also left behind a significant correspondence which includes original letters from Cardinal Manning. Many of the documents outlined above have already been used in various published works.

Every growing archive collects a certain number of documents which do not fit readily into any general scheme of classification, or which deserve mention in their own right. Among Farm St papers of this kind one may note four short tracts or studies formerly among the Phillipps MSS., with their catalogue number in that collection 'News from Spain, 1618' (7186) (cf. British Museum, Stowe MS. 281, a pamphlet by Thomas Scott, printed in 1620 and suppressed, and reprinted in Somer's Tracts, vol. ii, 1809); a 'Life of Pope Gregory the Great' (8694); 'Rome's Plea for her Popes' (4939); and 'England's Safety' (9454). All appear to be in an early 17th century hand. An original letter, seemingly, of Michael Baius, the celebrated theologian of Louvain, to Father Polanco, Secretary of the Society, bears the date March 17, 1569. The oldest document in the collection is an indenture concerning the village of Hyndley in Lancashire, and is dated March 25, 1537 (28 Henry VIII). A devil's advocate view against raising Cardinal Robert Bellarmine to the altars is provided in 'Voto dell . . . Cardinale Domenico Passionei fatto e presentato a N. S. Papa Benedetto XIV nella causa di beatificazione del . . . Cardinale Roberto Bellarmino', a manuscript of 231 pages written in 1757 at Rome. A gift of Alexander Falierton, Esq., was the French MS. 'Tableau de l'Ordre Religieuse en France avant et depuis l'Edite de 1768'. It is possible it came from the library of the Archbishop of Paris when the Archeveche was destroyed in 1831. It is a neatly drawn-up catalogue of 210 pages giving details on the principal French foundations of the various Orders and Congregations throughout France, viz. their numbers, houses and incomes. The small 4to volume retains its original 18th (?) century binding in red morocco leather with embossed spine and gold tooling. It carries the following notice on p. 210, 'Delibere et approuve en l'assemblee generale du Clerge de France sous la presidence de Monseigneur l'Archeveque de Narbonne, Primat: session de . . . [1773] . . . 2^o exemplaire'. A curious heraldic album with coats of arms in colour,

'Preuves de Noblesse des Dem [oiselles — cf. index] de St Cir', is another leather-bound small 4to volume of some 100 pages, each indicating the descent of a girl received at the college. Its conjectural provenance may be the same as the last. From the other side of the world are thirty holograph oaths of obedience made in accordance with the Papal Bulls *Ex illa die* of 1715 and *Ex quo singulari* of 1742. Such oaths had to be taken by all Catholic missionaries to the Far East between 1742 and 1942. Signatures include the Bishop of Peking's, of Nanking's, of Macao's and also for some Annamite priests for whom the oath had been translated according to an early form of the romanization of that language. Some of these missionaries were Jesuits, all are of the 18th century. For the other side of the world, there are notes and papers on the unsuccessful canonization cause of John Palafox (1600- 59), Bishop successively of Angelopolis (near Mexico) and Osma. Original letters to the Rev. William Bliss from the Rev. John Keble, and from the latter to William Henry Bliss, son of the clergyman, have been stuck in an album. The letters are dated from 1812 to 1866. There are also a few from Dr Pusey to W. H. Bliss seemingly taken — torn, in fact, and clumsily enough in places — from another similar album. This volume is inscribed, 'The library of William Henry Bliss, Oxford, 1866' with 'from' inserted before Bliss's name. It is further inscribed on f.1, 'Sent to the Rev.d H.J.Coleridge [S.J. July 29, 1870. Will. H. Bliss' - all in the latter's hand.

Artistically, the two most attractive documents, if historically among the less significant, are a communication of the spiritual privileges of the Society to the noble ladies Magdalen, Veronica and Anne Cecily, all of Hatstein: such communication was sometimes granted to notable benefactors of the Jesuits, and this document is signed by the General, Mutius Vitelleschi, given at Rome on March 8, 1628; also an authentication of a gift of relics of Saints Sulpicius and Aurelia to William Wolfgang, Duke of Neustadt, likewise signed by Vitelleschi, and dated from Rome, March 15, 1616. Both documents are illuminated on vellum, beautifully written in capitals in a Spanish (?) style in brown ink with gold initials. Although the illumination is not comparable in fineness of execution with the best work of this kind, it is competent enough, the same hand apparently producing both documents.

The Farm St archive, to sum up, is a small highly specialized collection, but having connections with subjects more generally pursued, and certainly indispensable for some aspects at least of the history of the Roman Catholic Church in Britain.

Since this article was written, there have been considerable additions to our archival holdings. Many of these are of fairly recent date; the papers of fathers recently dead, for example, so that they are not yet available for study. We have a forty-year rule limiting access: forty years from the date of death of an individual for his papers and letters; forty years from the date of any administrative paper. A number of deeds and testamentary material have come to us including the papers

of the Leicester Fields Estate in London and the Ridley Hall Estates in Northumberland, formerly belonging to the Earl of Strathmore. More recently letters and papers connected with George Tyrrell, S.J., and the 'Old Catholics', including Bishop A. Matthew, and many papers and letters of Herbert Thurston, S.J., are now accessible. His original notes and correspondence in connection with his well known work on poltergeists and mystical phenomena are now open to inspection to bona fide scholars. A fuller treatment of this subject will be included in a later number of this journal.

NOTE

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THE LEEDS DIOCESAN ARCHIVES

The Very Rev. Mgr George T. Bradley

The archives of the Diocese of Leeds include not only the records of the present Diocese which was established by the Apostolic Brief *Quae ex hac* on 20 December 1878, but also those of the former Diocese of Beverley, and, in common with other diocesan collections, part of the papers of the earlier Vicars Apostolic. The archives of the Northern Vicariate have probably not survived as fully as those of the Midland District or of the London District now preserved at Birmingham and Westminster respectively. The Vicars Apostolic of the North rarely resided in the same place as their predecessors, consequently their archives appear to have moved from place to place. Some papers were inevitably left behind, and so are now to be found in a number of depositories.¹

A number of the papers originating from Lancashire are now in the Lancashire Record Office at Preston. These include part of the papers of Bishop Edward Dicconson, for example his clergy list for 1741, and in the Weld Bank Papers, his four volumes of diaries when he was assistant to Lawrence Mayes, the Vicars Apostolic's agent in Rome.² Perhaps the fullest collection of the papers of the Vicars Apostolic of the North are to be found in the Ushaw Collection, preserved at St Cuthbert's College, Ushaw, Durham. The Ushaw MSS. are three bound volumes and several files of documents concerned with the government of the Church in the North of England from 1650 to 1850. They include the records of the visitation and confirmation tours of the Vicars Apostolic between 1723 and 1788.³

The remaining principal part of the Vicariate papers is to be found in the Leeds Diocesan Archives. This collection seems to have had its origin in York about 1720, when a secular clergy house was established in Lop Lane, later Little Blake Street. The missionary priest in York was usually someone of importance. Edward Parkinson, Bryan Tunstall and Thomas Daniel were each Vicar General to the Vicars Apostolic between 1711 and 1769. In 1770 Bishop William Walton came to reside with the priest in York and continued there until his death in 1780.⁴ Although the next four bishops lived elsewhere, Bishop John Briggs returned to York in 1836 bringing with him the papers of his four predecessors, Matthew Gibson, William Gioson, Thomas Smith and Thomas Penswick. These, together with the papers which had accumulated at Little Blake Street, appear to have been transferred to the bishop's new residence at Fulford House, York.

On the death of Bishop Briggs, the next bishop, Robert Cornthwaite moved in 1862 to Springfield House, Little Woodhouse, in Leeds. He brought the diocesan archives with him from York and they were stored in a specially prepared room in the basement of Bishop's House. Although the bishop, by then Bishop Poskitt, again changed house, the bulk of the archives remained at Springfield

House. From 1939 to 1956 the archives were virtually untouched, but 1956 the old Bishop's House became the Diocesan Curia and some work began on sorting the papers. In 1970 the Curia, together with the archives were transferred to their present home in North Grange Road, Headingley.

The main collection consists of the personal papers of the various bishops from 1688 to the present. For many dioceses a curial administration did not appear until well into the present century. The bishop's papers represent then a wide range of documents, and the following brief conspectus will perhaps illustrate this.

1. ***Bishop James Smith (1688—1711).*** His papers include abull of Clement X dispensing him from the canonical defect, 'ab haeresia' before the reception of orders. There are a number of other Roman documents addressed to him when he became Vicar Apostolic. It is not a large collection but included amongst his papers are the private wills of Cuthbert Morley of Thumham (Lanes) dated 1712 and Margaret Howard of Durham (1718) and a donation to the Franciscans at Osmotherley for 1709. There are scarcely any papers for the episcopates of Bishop George Witham (1716-1725) and Bishop Dominic Williams, O.P. (1726—1740). There is an odd letter from Edward Parkinson, missioner at Wycliffe, and former secretary to Bishop Smith, on the financial arrangements for some Yorkshire missions in 1734; and another from Rev. Edward Hatton, O.P. at Huddleston Hall to Bryan Tunstall at York in 1740, sending him a copy of the Propaganda document from the late Bishop William's archives on the prodecure to be adopted on the death of a Vicar Apostolic.
2. ***Bishop Edward Dicconson (1740—1752).*** Amongst another small collection is an account book for 1738—1745 and a note-book containing the list of letters which he wrote between September 1741 and December 1751. There is an interesting packet of 13 letters from Rev. Peter Grant in Rome to Dicconson. Grant was the son of the laird of Blairfindy, Glenlivet, and became the Scottish agent in Rome in 1737. It was no doubt because of his Jacobite sympathies that Dicconson sought the assistance of Grant as his agent in Rome. Two of his brothers were in exile with the Stuart court in Rome, where Grant was also resident. There is a fascinating reference to Prince Charles Edward appearing at one of the Carnival Balls in Rome in highland dress.
3. ***Bishop Francis Petre (1752—1775).*** There are a few papers of administration of the District including letters to William Walton, his coadjutor. There is the first example in this collection of a printed pastoral for 1753 and there is the original of his private will signed in 1771.
4. ***Bishop William Walton (1775—1780).*** The series now begins to take on a more typical format. There is a short series of letters to the bishop dealing with donations to various missions, mostly in Lancashire (e.g. Charles Townley's Bequest). There are the customary grants of faculties from Rome forwarded by Christopher Stonor, the usual Vicar's agent in Rome. There is a transcript of his

instructions to his executor in 1778 and fragments of a personal note-book with a list of Mass obligations and notes on confirmations and visitations. There are also some copies of the oaths taken by the Jesuits in the Northern District, on their suppression.

5. **Bishop Matthew Gibson (1780—1790).** There is a continuous series of Pastoral Letters commencing at this time, some printed, others in the original handwritten draft. There is a note-book containing the bishop's draft of his *status* of the Northern District for 1787 which he was to forward to Rome. Once again there is a collection of letters to the Bishop on a variety of District matters; faculties from Rome, legacies to missions, establishment of funds, including one on behalf of the suppressed Jesuits in the district.
6. **Bishop William Gibson (1790—1821).** A much larger collection of papers is to be found in this group. There are a number of letters from the other Vicars Apostolic, including a series dealing with the negotiations which Gibson carried out on behalf of the Vicars Apostolic on compensating for the loss of Douay College. He had himself been President there. There is also preserved the Bishop's Diary or what is more accurately described as his Faculty Book. In this, between 1792 and 1797, the bishop lists the French emigre priests to whom he granted faculties in the Northern District. There is a sad note for January 1793, 'Monseigneur d'Amicile, who ordained me priest, was guillotined at Cambrai when 90 years of age. He was suffragan Bp. there.' There are twelve files of documents in all, sorted chronologically, but not yet listed.
7. **Bishop Thomas Smith (1821-1831).** There are 521 documents largely made up of correspondence addressed to him, including letters from Pius VIII, the other Vicars Apostolic and Dr John Lingard. All are sorted chronologically, numbered, listed and indexed by subjects.
8. **Bishop Thomas Penswick (1831—1836).** The earliest documents are dated June 1824. There are the letters for his appointment as Vicar Apostolic, some of his own letters to his coadjutor, altogether a collection of 237 items, sorted, numbered, listed and indexed by subjects.
9. **Bishop John Briggs (1836—1861).** Bishop Briggs was Vicar Apostolic of the Northern District (1836—1840), Vicar Apostolic of the Yorkshire District (1840-1850), and then the first Bishop of Beverley (1850- 1861). This is the largest collection of documents in the archives, numbering over 3,000 items, commencing with letters from his family when he was a student at Crook Hall and Ushaw, correspondence when he was the missionary at Chester, when he was President of Ushaw, and then as Bishop. He appears to have preserved almost any papers which came to him. As one of the senior members of the restored hierarchy, Bishop Briggs was frequently consulted by his episcopal colleagues. There are interesting letters from Thomas Grant as a student at the English College in Rome, then as Rector of the College, and later as Bishop of Southwark. Briggs had known Grant

as a child in his parish in Chester.⁵ Briggs' papers cover almost three decades of nineteenth century Catholic life in very many of its aspects.⁶ There are some visitation returns for the period before the division of the old Northern District in 1840.⁷ There are also some letter books of the Bishop with copies of his own correspondence. All the papers are sorted, numbered, listed and indexed by subjects.

10. ***Bishop Robert Cornthwaite (1861—1891).*** This is also quite a considerable collection, covering a wide aspect of diocesan administration from the establishment of new missions to the problems of the appointment of clergy. There is a valuable visitation record of the Diocese of Beverely, commencing in 1861 with additions for 1875, a series of documents concerned with the division of the Diocese into Leeds and Middlesbrough in 1878. The Bishop's own notes from the hierarchy Low Week meetings for most of his episcopate are valuable for the light they throw on the discussions on the subject of Higher Education. In 1878 Bishop Comthwaite, following Manning's policies on seminaries, opened St Joseph's Seminary in Leeds. The papers concerned with the building, including letters of the architect George Goldie, some of the seminary accounts, and the Seminary Register (1878—1939) are included in the Cornthwaite Papers. There is also some material from the time when he was rector of the English College, Rome (1851—1860). At present the papers are sorted chronologically but have not yet been listed or indexed.

The papers of the bishops of the twentieth century have yet to be sorted and listed, but by this time diocesan administration had begun to take on a more departmental aspect and the bishop's papers are no longer concerned with the vast range of subjects which was the case in the nineteenth century. Already by the first quarter of the century, commissions for education, finance, building, rescue work and other areas of diocesan activity had been set up and begun to produce their own collection of records.⁸ However one general view of this can be traced in a series of volumes entitled 'Acta Diocesis Loidensis' (in the earliest volumes 'Beverlacensis'). These comprise the printed pastorals, letters *ad clerum*, reports of Diocesan Committees, of Diocesan Inspectors of Schools, and such like items, dating from 1861 to the present.

An additional part of the archives is entitled the Hogarth MSS. These are three volumes of transcripts of documents concerned with the secular clergy of Yorkshire dating from the mid-seventeenth century. They were transcribed by Rev. Robert Hogarth between 1842 and 43 from documents which have since disappeared. Robert Hogarth was the brother of Bishop William Hogarth. He was chaplain to the Stapletons of Carlton Hall (West Yorkshire) from 1810 to 1823, and then chaplain at Burton Constable for thirty-five years. In 1858 he became missionary at Dodding Green (Westmorland) where he died ten years later. His first volume is entitled 'An account of the Yorkshire Brethren's Fund, compiled from original documents'. Hogarth transcribed the original register 'A' of the Brethren which begins on 20 November 1676, although the register of benefactors goes back to 1660. These transcripts are valuable not only for the clergy lists of members

but also for the minutes of the meetings of the Brethren in the second half of 17th century. There are also transcripts of accounts for 18th century, as well as details of some Yorkshire Missions' funds. The second volume of transcripts entitled 'Extracts and Copies of Books and Papers ...' gives the history of other mission funds, many of them from Rev. John Lonsdale's (1736—1802) account books when he was at York and Linton-on-Ouse. There is also a transcript of Bishop Matthew Gibson's Account Book. The third volume of Hogarth's transcripts is entitled 'An account of certain missionary stations in the South Deanery of the Yorkshire District'. It is possible that there were further volumes of Hogarth's work which have yet to be discovered.

Another item concerned with the secular clergy is the original account book of the Yorkshire agent, or procurator, for Douay College for 1722—1808, which details the Yorkshire funds for the College during those years. Presumably these were transferred to Ushaw in 1808.

The archives also contains a number of miscellaneous collections from various sources. The largest, some six files, is the Taylor of Cornsay MSS. These are the family papers of the Taylors of Cornsay House (Co. Durham) and cover the years between 1722 and 1850. They also include, through intermarriage, some papers of the Tancreds of Brampton (West Yorkshire). The papers came through Bishop Briggs who appears to have been the executor of the last of the Taylors who left the estate to Ushaw.

A later item is the Fitzgerald—Hart MSS., a collection of four books of news cuttings dealing with the various crises facing Catholic schools in Yorkshire at the beginning of this century. This collection has been found useful by students of Catholic education, together with various educational committee collections for the Diocese.

Diocesan archives do not contain as a general rule any parochial records. However, there are some documents dealing with individual parishes where the bishop, or a diocesan authority, has been involved. For example, there are a number of architectural drawings for various churches in the Diocese, including a very full set of J. H. Eastwood's for St Anne's Cathedral.

Through their kind assistance the West Yorkshire County Record Office in Wakefield has begun a survey of the parish records preserved in the parishes themselves, and has so far published five reports, copies of which are deposited with the Diocesan archives.

The task of conserving Diocesan records is an ongoing process. Not only are new items from the past being continually discovered, but at the same time records from the immediate past are being deposited in the archives. This presents storage problems for many dioceses, as well as deciding what modern records should be preserved.

The Archives has also attempted over the years to build up a library of reference books. For example, the Leeds Archives possesses a series of the Catholic Directory from 1803 to the present, and a set of the volumes of the Catholic Record Society. There is also a large collection of printed papers, pamphlets, pastoral letters of other bishops, circulars, college prospectuses, copies of which were often sent to the bishop and which have been preserved in his papers. These now form a separate collection, but have yet to be sorted and listed. Some of these items can be of considerable interest to the social historian. For example, rule books of early Benevolent and Friendly Societies found their way into the bishop's papers, e.g. Rules of the Hibernian Benevolent Burial Society, published in Liverpool in 1833. There are also rule books and reports of many diocesan societies.

The Archives also collects, as far as possible, printed parish histories and brochures published for church openings, parish jubilees and other such events. These are added to the printed papers collection.

The Archives have no full-time staff and although visitors are welcome to consult the documents, this can only be arranged by prior appointment made in writing to the Diocesan Archivist.

It is hoped that eventually a full catalogue and report on the Leeds Diocesan Archives will be published, following the lead given by the Birmingham Diocesan Archives.

NOTES

1. An initial survey of the Leeds Diocesan Archives, 'Leeds Diocesan Archives — A Provisional Summary' was published by the present writer in *A Newsletter for Students of Recusant History*, No. 4, (1962), p. 26
2. R.Sharpe France, *Guide to the Lancashire Record Office*, (1962), pp. 69-70; 241-243. See also, 'Some Records of Roman Catholicism in Lancashire' *Lancashire Record Office Report*, (1966), p. 24. There have been further deposits in recent years.
3. D. Milburn, *A History of Ushaw College*, (1964), pp. 325,327.
4. J. C. H. Aveling, *Catholic Recusancy in York 1559-1791*. C.R.S., Monograph Series II, (1971), p. 385.
5. Michael E.Williams, *The Venerable English College Rome*, (London, 1979), p. 103.
6. For one example, see J. H. Treble, 'The Attitude of the Roman Catholic Church towards Trade Unionism in the North of England 1833—42', *Northern History*, Vol. V., p. 94.
7. G.T.Bradley, 'Bishop Briggs' Visitation of Durham and Northumberland in 1839', *Northern Catholic History*, No. 3, p. 24.
8. For the problems of sorting recent records in Diocesan Archives see, 'Scheme of Classification for Diocesan Archives', *Catholic Archives*, No. 1, (1981), p.43.

PONTIFICAL MESSAGE TO CARDINAL SAMORE,
LIBRARIAN AND ARCHIVIST OF THE HOLY ROMAN
CHURCH, 1979

SECRETARIA DISTATO
No. 27338

From the Vatican, 21 November 1979

Monsieur the Cardinal Antonio SAMORE
Librarian and Archivist
of the Holy Roman Church

Monsieur the Cardinal.

The existence of the *Scrinium Sanctae Romanae Ecclesiae* is attested as early as the century which saw the end of the persecutions; its antiquity shows the interest shown by the Church in the conservation of its documents. The important function of Librarian and Archivist to the Holy Roman Church which your Eminence assumes today is further proof that the Church in our century continues to attach great importance to the memory of the past — history — and therefore to the archives which make the historical evidence possible.

The Holy Father was pleased to learn that your Eminence had been invited to preside the Congress of the Association of Archivists of the Church of France; the theme is 'Archives from ecclesiastical and religious sources as a specific element of the patrimony of humanity'. This year too the Congress has an added interest because of the solemn Session organised by UNESCO in connection with the International Week of Archives. His Holiness desires that this message should help the archivists to be more deeply conscious of the importance of the task which is entrusted to them in the service of the Church.

The nature of Christianity — a religion founded on the mystery of Christ — imparts a particular character to the documents concerning the life of the Church and her universal Mission. Amongst other results it follows that ecclesial and religious archives possess a specific character which marks their essence inprescriptibly no matter what their date, their form, their contents, the situation in which the hazards of time have placed them, or their origin whether diocesan or religious.

Hence the responsibility incurred by the various religious authorities, which they cannot ignore; they should preserve both ancient archives and documents referring to daily life. The Church should take particular care not to sell or alienate these manifestations of her activity and life. On the contrary, like the faithful steward of the Gospel she has a duty to guard and increase them so as to pass them on to the generations to come.

Canon Law stresses several times the responsibilities placed on the archivists: they have a specifically ecclesial role to fulfil. That is why the Sovereign Pontiff desires — through your Eminence — to encourage all those who devote themselves to this important work. For believers who study not only with a scientific end in view but in the light of faith, these archives of the Church witness to the Christian lives of previous generations through their history; in general, archives are part of the intellectual, cultural and spiritual heritage of each country and of the whole human race.

Archivists therefore preserve the heritage of the past by using all their expertise to grasp the full meaning and import of the documents they communicate. Furthermore, by their international collaboration, they contribute towards making the various countries and cultures meet one another in mutual understanding. The archivists thus become makers of peace and unity.

The Holy Father sends his cordial regards to M. Amadou Mahtar-M'Bow, Director General of UNESCO and to the important people who, by their presence, honour this Congress of the Association of Archivists of the Church of France. He prays that the Lord will bless the participants as well as the efforts of all those who preserve evidence from the past and strive to enhance its value in the eyes of contemporary society so that man will gain a true sense of history and thus a better understanding of his own day.

I am happy to transmit this message to your Eminence and I beg you to accept the assurance of my faithful devotedness,

Agostino Card. Casaroli.

THE ASSOCIATION OF RELIGIOUS ARCHIVISTS OF IRELAND

The editor has been very insistent that I write a short account of the origins of the above Association. Let me begin by recalling the origins of the Catholic Archives Society itself. The first edition of the Society's Newsletter carried a report of that event. A letter from Ireland in June 1977 to Fr Conrad Pepler, O.P., Warden of Spode House Conference Centre, asked if 'the Centre offered courses to help religious sisters who, without any training for the work, found themselves in charge of their congregation's archives. Fr Conrad replied that he knew of no such course but that it might be a good idea to plan one . . . A course was plotted and a seminar was arranged to be held in Spode House from 18 to 20 July 1978. Over 30 attended.'

That first group had among it 6 Irish religious. Along with the Presentation and Louis Sisters, were members of the Passionist, Vincentian and Holy Ghost Fathers. Some lively discussion took place at this meeting which included professional archivists and librarians. It concluded with a call for the setting up of what we now know as the Catholic Archives Society (CAS). During the discussions it was agreed among the Irish group that there would be a renewal of contacts among them in the autumn.

This renewal of contact did indeed take place during the autumn of 1978. Visitation of each others archives was undertaken by the religious who had got acquainted at Spode House. Gradually a picture began to emerge. Many religious involved with preservation of archives had little or no professional training. Most were part-time, work in archives taking place when other administrative chores were less pressing. At the same time there was evidence of the existence of some very valuable archival material. Some questions then arose. How could religious best undertake the organisation of archives so as to benefit the whole Order, Congregation or Society to which they belonged? How to attain an easy retrieval system? Where go to look for archival aids? These questions (and there were many others) were easy to ask, but there was no one to answer them.

About this time too the extent of interest in archives was not quite clear. The *Irish Catholic Directory*, a very comprehensive work which lists the clergy and religious of Ireland, identifies only a few of the archivists belonging to the many religious houses. (In this connection it is perhaps also worthy of note that in the 1980 Directory only 6 of our 26 dioceses have named archivists.) This, then, seemed to be the measure of interest in archives. However, nothing was to be taken for granted. Here, the Conference of Major Religious Superiors (CMRS) entered upon the scene. Informal contact was made with this august body during the course of 1979 with a view to testing the degree of interest among member

groups. The result was a letter from the Secretary-General, CMRS, at Milltown Park, Dublin, addressed to Major Superiors affiliated to Conference. The date was 18 October 1979. The letter referred to a recent Executive Council Meeting at which archives had been discussed. Now it was suggested that Superiors should 'nominate a person to attend an initial meeting of archivists'. As a result of this initiative there were 41 replies. This was indeed encouraging. A first meeting was fixed for 19 March 1980.

At the first meeting, after some informal discussion, a Steering Committee was formed with 6 members. There were quite evident signs at the meeting of active interest in archives and archives management. When this Steering Committee had in turn its first meeting at the end of April it was decided to invite Fr Mark Tierney, O.S.B., of Glenstal Abbey, to deliver a practical paper at the next general meeting and this would be a prelude to a business meeting later in the day. Fr Mark's paper ('An Approach to Archives Management') was very well received by an appreciative audience when about 40 archivists assembled for the next general meeting on 14 June 1980. At the business session on the same day the possibility of forming an archives association was considered and accepted in principle.

At the Steering Committee meeting in September 1980 it was decided to keep up the momentum by calling another general meeting for 11 October. In spite of the many demands on people at this busy time of the year, there were 29 interested religious at this meeting in October with apologies from 8 others. A proposal to set up an archives association was carried unanimously. A draft constitution, already circulated, was then amended and adopted as the constitution of the society.

Thus was born the Association of Religious Archivists of Ireland. At the next full session of the Association on 11 April 1981, the officers were elected. A notable contribution at this meeting was the paper read by Sr Ruth Kidson of the Holy Rosary Sisters entitled 'Archive Principles and Practices'. Her professional training and work as an archivist before she entered religious life gave Sr Ruth a great advantage over most of us.

It was perhaps this professional touch which gave Sr Ruth's listeners a taste for more. If the new Association was to command the respect of its members and hold out any attraction for the still uncommitted ones, it would have to have some professional input. It was at this stage that the Irish Society for Archives was approached. This is the professional body in Ireland dealing with the subject of archives and it is attached to University College, Dublin, with headquarters at 82, St Stephen's Green, Dublin 2. A letter to the Society requesting a course for beginners was very sympathetically received and, to cut a long story short, a week long course for archivists ran from 6 to 10 July 1981, with a formal opening by Professor Donal McCartney (Professor of Modern Irish History, UCD) and an opening lecture by Professor R. Dudley Edwards (Emeritus

Professor of Modern Irish History and, might I add, presiding genius over all things archival in Ireland at present).

It would be difficult to exaggerate the benefit to the 22 participants of the lectures which followed. The staff of the archives department put themselves at our disposal. The two main lecturers were Kerry Holland and Seamus Helferty. There were workshops on the afternoons with 3 tutors in attendance. There were two conducted tours — one of the Royal Irish Academy in Dawson Street, and another of the UCD archives in St Stephen's Green. At a reception in Newman House towards the end of the week we got to know still more professional people in the world of archives. The week's work left everyone feeling much better equipped to face and solve their own archival problems.

Before concluding this narrative another venture of the Association might be mentioned. It was felt that as yet not all religious superiors were aware of its existence. To remedy the situation the CMRS was again approached, this time before its AGM in June. The organising secretary of CMRS put ten minutes of a very tight schedule at the disposal of a speaker on archives. This time was eagerly availed of to inform the assembled superiors from all corners of Ireland that an organisation now existed which could be of help to them in their individual secretariats. They were encouraged to apply for membership. It was also suggested to them that during the next working year they might consider the possibility of listening to a lecture from a professional archivist. It was not immediately ascertainable how this suggestion was received.

This is where we stand at present (November 1981). The executive committee will shortly be meeting to review progress so far. It will also consider how best to implement the object of the new association. This object is outlined thus in the Constitution: to promote the care and preservation of records and archives in order that (a) they might be of greater administrative service to religious congregations and other bodies and (b) they might be accessible for academic research and other cultural purposes.

For further information about the Association, please contact either the chairman, Fr L. Layden C.S.Sp. (Holy Ghost Fathers, Cypress Grove North, Templeogue, Dublin 6) or the Secretary, Sr Margaret Mary Altman (St Catherine's Provincial House, Dunardagh, Blackrock, Co. Dublin).

The Rev. Leo Layden, C.S.Sp.

CATHOLIC ARCHIVES IN THE U.S.A.

In the last few years, interest in Catholic archives in the United States has grown at a truly encouraging rate. The bicentennial of American independence, which was celebrated in 1976, was responsible for an upsurge of interest in historical studies of all kinds. Even though Catholicism had not played a major role in the American Revolution — the first bishop for this country was not appointed until 1789, well after the end of the war - the bicentennial nonetheless made all people more aware of their history. Happily, it also made them renew their efforts to preserve the documentary evidence necessary for the study of that history.

The important first initiative among Catholic archives was taken by the communities of women religious, through the agency of a national coordinating body, the Leadership Conference of Women Religious. Encouraged by a handful of dedicated archival 'missionaries' and aided by financial support from departments of the national government, the LCWR sponsored six workshops in which nearly 400 archivists, most of them recently appointed their tasks, received a basic course in professional archival training. The LCWR has followed this effort with the compilation of a Guide to the Archives of Women's Religious Orders, publication of which is expected shortly. This volume will certainly prove to be an invaluable tool for scholars and church officials alike.

Diocesan archivists have been somewhat slower to start than their women religious colleagues, but have recently been developing quickly. In 1974 the national conference of bishops called for the appointment of an archivist, even if only part-time, for every diocese, and the bishops of the United States seem to be heeding this call. At the present time, just over half the 170 dioceses in the country have a formally designated archivist. Most are part-time, though an encouraging number are full-time; many dioceses have hired professional archivists to arrange and care for diocesan records. Since 1979, diocesan archivists have held an annual meeting (with attendance in the 30—50 range) to discuss mutual concerns, generally in conjunction with the regular meeting of the Society of American Archivists. The diocesan archivists have presented recommendations on matters of archival policy to the bishops' conference and are currently developing a more formal organizational structure.

Archival activity among men's religious orders is not as extensive as that of the women's orders, but some efforts are being made. Many orders have well-established archival programs and these are serving as models for others. Catholic colleges and universities are also devoting attention to archival matters and are actively preserving the records of lay societies and organizations.

Much work remains to be done, but the archival movement within the American Catholic Church has made a good start. At the very least, Catholic archivists are coming to realize that they are not alone in their efforts, that there are many others who face the same questions and problems. The knowledge that our colleagues in the United Kingdom and Eire also face those problems is an additional boost to morale: we are all in this together.

James O'Toole

EDITORIAL NOTE

Mr James O'Toole is Archivist to the Archdiocese of Boston and Editor of the *Catholic Archives Newsletter*, which is published twice yearly (January and July) by the Archives of the Archdiocese of Boston, 2121 Commonwealth Avenue, Brighton, Massachusetts 02135, U.S.A. Mr. O'Toole kindly offers to serve as an American correspondent for anyone interested in American Catholic archives. The U.S. subscription to the *Catholic Archives Newsletter* (duplicated sheets, average 6 pp.) is 2 dollars yearly.

THE ARCHIVES OF THE CATHOLIC CHURCH IN FRANCE
AND THE ASSOCIATION OF ARCHIVISTS OF THE
CHURCH OF FRANCE ¹

The archives of the Catholic Church in France have had to undergo, throughout history, a certain number of vicissitudes. Thus, the Reformation in the 16th century and the French Revolution in the 19th century caused grave and irreparable losses.

At the Revolution the church registers were generally seized for use as civil registers, title deeds —and like documents — were placed in the office created for that purpose, the Agency of Deeds (the forerunner of our public archives). As to other archives, the spoliation laws, the destruction circulars, and decrees for sale were variously applied. At the Restoration, the restitution laws (for example, concerning documents useful for the government of dioceses) were also observed unequally.

Thus, such diocesan and parish records which survive from the time of the Ancien Regime are mostly preserved in public collections. As to records concerning the religious orders, the most precious spiritual documents (those relating to the foundation, rules and constitutions, registers of vows, etc.) have often been saved. The archives of charitable foundations (their very function as hospitals sheltering them more from political upheavals) have always been subject to a special fate, for, during the centuries, the hospital has veritably been maintained by the community, otherwise it would in other respects always be easy today to distinguish between what concerns the community and what concerns the charitable foundation.

At the end of the 19th century and the beginning of the 20th century the laws of secularization and Separation again affected ecclesiastical archives, not only in their content but also in their role as the living memory of the nation.

Today, then, the ecclesiastical and religious archives preserved in their original fonds represent only a small part of those which ought to exist.

Meanwhile, the present situation concerning ecclesiastical and religious archives which are in the hands of the Church is marked, on the one hand, by a renewed interest and, on the other, by circumstances which require certain action and which call for urgent work.

Various reasons have combined to renew the Catholic Church's interest in its archives. In the last century the concern shown by certain senior and responsible ecclesiastics and religious as well as the efforts of certain local scholars have begun to bear fruit. During the last decades, pastoral, archival and academic interests for different reasons have directed attention to the documents which answer the questions raised.

More recently, the losses sustained during two world wars and the consequences of *raggiornamento* following the Council have induced the Catholic Church in France to rediscover for itself the historical sources for its own identity. Moreover, the political, social and cultural upheavals, as well as the active and many-sided presence of the renewed Church and its bodies at the heart of the contemporary changing scene, has required the examination of documents to answer the question: what does the Church have to say to the world?

So much for the signs of a renewal of interest for ecclesiastical and religious archives.

However, this very interest again highlights the gaps in ecclesiastical and religious fonds, the losses they have sustained, the destructions suffered, and certain grave, even critical, situations. Paradoxically, indeed, just when the ecclesial and social role of archivists gives the Church needed and increasing relief, the conditions required to ensure the physical condition, the proper housing, the management and the use of archives present conflicting demands. The decreasing number of qualified people scarcely helps in placing trained archivists where they are really needed. Moreover, the sale of religious houses and the re-arrangement of others in order to make the best use of accommodation often includes even the lofts, in which, until recently, documents could at least accumulate!

It also happens that certain documents considered to be those of an individual person but which often contain papers relating to his work, which is still being carried on, have, on the death of their holder been burnt, transferred, broken up, neglected, or even sold by a searcher who was the first to use them!

Such is the context within which the Association of Archivists of the Church in France was founded in 1973.

In 1967 I was asked to undertake rescue work on a category of documents particularly at risk, that of the archives of women's congregations. Thus it was that on 16 December 1971 the 'Group of historical and archival research of French women's congregations' was born (it now has some 200 members and meets for a weekend every quarter). And, at the end of 1974, there appeared the *Guide des sources de l'histoire des congrégations féminines françaises de vie active* (Paris, 1974, 480 pp.).

In September 1973, a meeting organised at Paris for diocesan and religious archivists was attended by 51 persons. It was there that, with the agreement of the ecclesiastical and religious authorities, the Association of Archivists of the Church in France was born: in order to establish what might be called a general policy for the archives of the Catholic Church in France, not only to make those in overall responsibility more aware but also to help in training archivists.

Since 1974, a half-yearly bulletin has been published (No.1, March 1974; No.16, October 1981) providing liaison, information and training. To make this bulletin a useful working tool, an index of ten main categories has

been devised: it comprises some 3,000 names arranged under three headings — persons, groups, places.

Apart from various regional and specialist (diocesan and religious archivists, etc.) meetings, a national congress is organised every two years. These national congresses enable combined projects to be undertaken as well as special seminars: the programme includes both workshop sessions and discussions to promote the general theme chosen for each congress.

From this has emerged the *Manuel des Archives de l'Eglise de France* (Paris, 1980).² This publication contains, firstly, the pontifical message addressed to the congress held at Paris in 1979,³ then the general rules for the archives developed from experience. There follow certain principles concerning the character, classification and use of archives, and a practical note on the preparation of handlists. Finally, there are various classification lists (for the archives of dioceses, parishes, religious, monastic, teaching and charitable foundations) approved by the congresses.

Since 1980, annual two-week courses for specialist archival training have been organised by the Association at different Catholic Institutes. And, for the benefit of archive instructors, it has been possible to organise archival information weeks at the Vatican, thanks to Cardinal Antonio Samore, Librarian and Archivist of the Holy Roman Church.

Another fruit of work in progress might also be mentioned. It is not strictly the work of the Association but it is warmly encouraged by it. I refer to the publication of articles by archivists and these are frequently included in the bulletin. This work is very important, at least when it is done well!

These various initiatives are witness to the mobilisation of ecclesiastical and religious archivists in France. Doubtless, this effort needs to be continued, improved and intensified, but progress is clearly evident. By this progress, nationwide in coverage, the Church is becoming more aware of archives, practical training is extending among ecclesiastical and religious archivists, amongst whom a common spirit is being forged in both their ecclesial and social roles. Within the perspectives of the common heritage it is a matter of 'Servata tradere viva'.⁴

The Rev. Charles Molette
(President de l'Association des archivistes de l'Eglise de France)

NOTES

1. This report has been translated from the French at short notice by three conscientious but inexperienced translators who apologise to the author for any errors.
2. A copy may be borrowed from the Editor.
3. This pontifical message is printed in this issue.
4. The motto of the Association.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1981

The second annual conference, held at Spode House, 28—30 April, was attended by 44 members, mainly archivists of religious orders, congregations and dioceses, with some professional archivists and observers, among them **Mr G. H. Foulkes** of the National Archives of Mexico.

On 28 April, **Fr Edmund Lanning, S.D.S.** described how, starting from scratch, he had collected and was arranging the Salvatorian archives. The following morning, 29 April, **Miss Judith Close** (Bristol Archives) dealt with many of the practical problems of record keeping and displayed useful materials, during the afternoon **Dame Eanswythe Edwards, O.S.B.** traced the history of the Benedictine archives of Stanbrook Abbey, and in the evening **Fr Michael Williams** spoke of his experience in using the archives of the English Colleges at Rome and Valladolid.

During a brief A.G.M. on 30 April, **Dr L. A. Parker** (Chairman) read messages from Bishop Foley (President) and Fr Layden, Chairman of the new Association of Religious Archivists of Ireland, and reported on two training seminars held during the year, the officers for 1982 were elected and other business expeditely dispatched, leaving time for a short open forum during which **Mr Foulkes** described the mechanics of a current survey of Catholic archives in Mexico involving the training and use of local volunteers, **Fr F. Edwards, S.J.** (Vice-Chairman) skilfully answered the awkward 'are we archivists or historians?', **Mr R. Gard** (Hon. Editor) introduced the first issue of *Catholic Archives* and reported that the Working Party of Diocesan Archives was still alive and that a meeting of diocesan officials had been held in the North, **Miss M. A. Kuhn-Regnier** (Hon. Secretary) promised a *Newsletter* shortly, and members were assured that a directory of Catholic archives and archivists would be forthcoming this year.

The conference was saddened by the tragic death of Fr Jim Murphy of Dublin a few days earlier and of Fr J. D. McEvilly in February. Fr Conrad Pepler, O.P. Warden of Spode, was warmly thanked for helping to found the Society and wished well on his retirement. The 1982 conference will be held at Spode, 13-15 July.

OBITUARY NOTICES

FATHER JOHN DENNIS McEVILLY

All those concerned with and for Catholic archives will have been saddened by the death in February 1981 of Fr McEvilly who did so much pioneering work with diocesan archives and championed the cause of the preservation of Catholic archives generally when little official or professional interest was shown in their care and organisation. It is indeed largely because of the work of Fr McEvilly and others like him that our Society has been able to become quickly established and accepted. His article on the 'Birmingham Diocesan Archives', published in the first issue of this journal — it was possibly the last article he wrote — reflects the thoroughness and tireless application he applied to his diocesan archive work and also the modesty and diffidence with which he regarded his considerable achievement in collecting and arranging and cataloguing the major part of the archives for which he was responsible.

Fr McEvilly was born on 7 November 1907 and educated at Cotton College (1918-26) and Oscott (1926-32). After his ordination on 21 May 1932, he served as parish priest at St Patrick's, Walsall (1932- 37), Our Lady's, Shirley (1937-41), St Augustine's, Meir (1941- 43), and St Nicholas, Boldmere (1943—81) where he built the church, school and presbytery. His work on the archives of the Birmingham archdiocese began in 1955 and in March 1957 he was appointed diocesan archivist. From 1957 until his death he travelled into Birmingham every Wednesday to spend a full day at the office in Archbishop's House. He was also editor of the *Worcestershire Recusant* from its beginning in 1963 and contributed many articles on archives and on Recusant History. May he rest in peace.

FATHER JAMES MURPHY, C.M.

Tributes to the memory of the late Fr Jim Murphy and appreciations of his work have been published elsewhere (for example, the *Irish Times*, 26 May and the *Catholic Herald*, 15 May 1981) but it is fitting that his interest in archives should also be recorded, not least because he died on the morning he was to leave for England to attend the AGM of the Catholic Archives Society.

Fr Jim had been with us since we took our first tentative steps to organize ourselves as religious archivists in Ireland. He brought experience and expertise to the task. Moreover, he was enthusiastic about the possibilities of our archival association. There has hitherto been a certain element of mystery attaching to archives — confidentiality must be respected; skeletons must be kept buried. That has often been the thinking in the past. But now a plea has

arisen for more knowledge about origins and founders. Fr Jim saw great possibilities in learning more about the whole missionary movement in modern Ireland — and he saw the work beginning with a new approach to and a new organization of archival material.

We elected him on to the Committee of the Association of Religious Archivists of Ireland, and he was going to represent us, as I have said, at Spode House when he met his untimely death. He surprised two intruders in the presbytery, one of whom attacked him with a knife. He was dead before help could reach him. Even now we who worked with him can hardly realize that he is gone. May he rest in peace.

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EDITORIAL NOTES

Catholic Archives differs from other periodicals concerned with archives and archival problems by publishing mostly descriptions of archives, in our case those of religious orders, congregations and other foundations, dioceses, families and individual persons, in short all significant or characteristic documentary sources for the history of the Catholic Church in the United Kingdom and Eire. The long-term objective is to record the character, content, arrangement, accessibility and use of these archives for the benefit of all who are concerned for their preservation and scholarly use.

While the yearly publication of seven or eight descriptions of particular archives will, it is hoped, build up over the years to become in itself a valuable body of reference to a wide range of Catholic archives, the potential number of reports of archives worthy of publication would sustain a quarterly periodical for many years. In this context, therefore, *Catholic Archives* can hope only to throw a little light on an already broad and extending scene. Even so, perhaps this will be sufficient to indicate to scholars and research institutions that there exists in such archives a range of evidence referring by no means solely to the bodies to which they directly relate, nor even restricted to the Catholic Church, but relevant to research into political, educational, literary, social and moral aspects of life in developed countries and a vital source for studies of emerging nations.

Many religious bodies have only recently become aware of the need to record their history, and often a centenary or a similar event has prompted the collecting of archives and other historical sources and provision for their care and use. The Catholic Archives Society, founded only in 1979 to promote the care and preservation of Catholic archives in the United Kingdom and Eire, can claim some modest credit for the progress made in recent years by enabling religious archivists to meet together in order to share their experiences and work out solutions to their problems with sideline advice of professional archivists. *Catholic Archives*, by publishing reports on archive work in progress, likewise performs a valuable role in demonstrating to religious archivists new to the work what can be done even with very limited resources. Religious archivists may perhaps lack formal training but they bring to their work, among other talents, an intimate knowledge of their foundation, an awareness of its life and continuity, an appreciation of the value of non-documentary materials, and a vigorous common sense approach to archival problems which professional archivists much admire.

The Society is grateful to the religious archivists and historians for their articles published in this issue and it wishes them success in their continuing archive work. The Society is also fortunate to have formed links with associations of Catholic archivists abroad, and reports on the situations in Australia and Mexico are published in this issue, as is a report on the Society's annual conference in 1982. Finally, the Hon. Editor would welcome offers of articles for future publication.

R.M. Gard
Hon. Editor

THE ARCHIVES OF

THE ENGLISH PROVINCE OF FRIARS MINOR

The Rev. Justin McLoughlin, O.F.M.

Part of the Archives is a large collection of manuscript material beginning in 1625. Much of this section comes under what is often marked RECOLL. ANGLO, or English Recollects.

In 1517 the Friars Minor were divided by Pope Leo X into two autonomous branches, the Friars Minor Conventual and the Friars Minor Observants. The Observants in the middle of the sixteenth century promoted Houses of Recollection where the missionaries could prepare and to which missionaries returning came back to re-invigorate their energies. Gradually these Houses got their own Statutes with an emphasis on poverty and austerity of life. In 1595 several of the Northern Provinces of the Order adopted these Statutes and became known as Recollect Provinces: England, Ireland, Brabant, Flanders, Strasburg, and Thuringia. They were all subject to the one Minister General of the Friars Minor and never became an independent body. They had representatives on the General Council of the Order at Ara Coeli in Rome, and to facilitate communications the Minister General gave wide faculties to a Commissary General based in Flanders. He it was too who appointed Visitators and, if it was within his competence, he dealt with all requisite permissions and controversies.

The General Chapter held at Rome in 1625 decreed the restoration of the English Province, a novitiate and House of Studies having been opened at Douay in 1618 and many vocations having attached themselves to John Gennings and the first community. In 1629 Gennings was officially appointed Provincial with a Council which included Sancta Clara Davenport and Francis Bel, and on 1 December 1630 the first Chapter of the Restored Province took place at Brussels in the Convent of the English Franciscan Nuns.

The Chapter Register dealing with this event and the Registers of all subsequent Chapters up to 1838 along with other Capitular Registers, such as those of the Procurator, form a major part of the Official Records. All the entries are in Latin.

Reg. I.A. Acta Capitulum, 1625—1746

Reg. LA. and B. A copy of I.A. and I.B.

Reg. I.B. Acta Capitulum, 1746-1788

Reg. I.C. Acta Capitulum, 1790—1808

Reg. I.D. Acta Capitulum, 1808—1838

These are a record of every Chapter and Intermediate Chapter from 1630 to 1838, when the friars of the penal day generation were reduced to

nine. For each Chapter the name of the Visitor and President of the Chapter is given with the date and place. In spite of civic conditions, 123 Chapters took place between 1630 and 1838 and the minutes of each of these meetings are recorded. The business transacted covered personalia problems, friars and their missions, appointments, elections, faculties, obituary notices, and the record of an occasional lapse or apostasy. All the martyrs and confessors are mentioned: Bullaker, Heath, Bel, Woodcock, Colman, Wall, Levison, East, Batten, Wrest, Gregory Jones, Langworth, Mathews, Osbaldeston, Marianus Napper, Parry, Hardwick, Lockier, Cartwright, Barras, Selby, Grimbalsen, Angelus Fortescue, Paul Atkinson, and Germain Helme.

In Register I.A. and in the notebooks of Antony Parkinson, Provincial, are interesting items connected with the Mission of the Province to Maryland from 1672 to 1720, regulations for the running of Baddesley School, and care for imprisoned friars, others being deputed to visit and assist them if possible.

The Official Account Books that have survived are:

4. Mass Book, 1788-1863
- 5.A. Procurator's Book, 1773-1783
- 5.B. Procurator's Book, 1784-1803
- Procurator's Book, 1798-1832
- Procurator's Book, 1832-1843

The Note Books of Provincials also contain much relating to the individual friars, chaplaincies, and missions. There are seven such notebooks belonging to Antony Parkinson (1713-1715), John Joseph Pulton (1728-1731; 1737-1740; 1746—1748 - he had three terms of office); Felix Englefield (1755); George Joachim Ingram (1767—1770); Peter Bernardine Collingbridge (1810—1818; 1822-1829); Edward Ignatius Richards (1827-1828); and Charles Francis McDonnell (1815-1818; 1821-1824; 1827-1830; 1832-1838).

Some smaller Registers of individual friars are informative not only about themselves but also the missions they served, notably the Register of Edward Madew and Athanasius Baynham. Fr Madew who served Grove Park and Ufton Court (1758—1770) has many baptismal entries at the end of the book. Of similar personal value are notebooks of Samuel Bonaventure Fisher (1821-1872), and James Anselm Millward (1821-1857).

Two other important volumes must be noted: first, a Register marked *Collectio Rerum Memorabilium*. On 5 July 1741 the Commissary General wrote to the English Provincial, Thomas Holmes, citing the text of a letter he has received from the Minister General, Cajetan a Laurino, regarding the continuation of the Annals of Luke Wadding. Wadding (1588-1657) was a distinguished Irish Franciscan from Waterford who became a prominent Churchman in Rome both with regard to the Church and the Order. His literary output on theology and history is incredible. Among his more notable writings must be mentioned

his monumental *Annates Minorum* and *Scriptores Ordinis Minorum*. The Minister General states that Wadding's work must be continued. To this end each Province must provide 'Viri Idonei'. When one considers the circumstances of the English Mission it speaks well for the English Province that the *Collectio* was begun that very year 1741. It contains an astonishing amount of information about personnel, missions, benefactors, bishops, and controversies.

Among the texts preserved in this *Collectio* are authorizations for the foundation of St Bonaventure's, Douay, issued by the General Chapter of Salamanca, 8 June 1618, and the incorporation of Francis Bel in the English Province from Segovia, 31 December 1619. The full title of this register is: *Collectio Rerum Memorabilium spectantium turn ad fundationes Conventuum Fratrum et Sororum Provinciae Angliae Ordinis Seraphici Patris Sancti Francisci, turn ad personas Virtute et Religione eximiae, Benefactores, Epitaphiae.*

The second important more localised Register to be noted is the Ledger of Baddesley School in the early nineteenth century. This private school, originally a kind of juniorate, started in Osmotherley, Yorkshire, in 1672 and continued at Edgbaston whence it was transferred to Baddesley towards the end of the eighteenth century. The Baddesley Ledger is really an account book giving the names of all paying the fees and the names of many of the pupils, some of whom emerge as important in later life: Bishop Weathers, Auxiliary in Westminster, Canon Shattock of the Western District, Canon Cheadle, first Vicar General of Nottingham, and many others, especially for the years 1823—1828.

The Inventory Register, begun in 1704, is much more than it suggests. It is a mine of information about many things other than goods, properties, and monies. During the lengthy controversy over Faculties and the controversy between Regulars and the Vicars Apostolic in the mid-eighteenth century, transcripts of endless letters to and from Bishop Stonor, the Administrator Apostolic at the Nunciature at Brussels, and the Minister General and individual friars involved in the Midland and Northern Districts, are all entered. In connection with this controversy there are also two large folders of other documents on the case and a box file containing sixty letters from Felix Englefield O.F.M., written in Rome between 1749 and 1753, to his Provincial. Englefield had been sent to Rome to argue the case for the Regulars.

Occasionally, statistics occur. For example, in 1708 the number of friars in St Bonaventure's, Douay, is given as 17 priests, 1 deacon, 3 subdeacons, 5 clerics, 13 brothers, and 3 oblates, a community of 42, of whom 9 were students. Residences in England are listed under 'Our Concerns in Northumberland, Yorkshire and Nottingham', while other places listed are: Samlesbury, Wales, Osmotherley, houses in Fleet Street, the mission in Monmouth, benefactors, and some Mass obligations.

The Procurators' Account Books register various annuities and investments, the names of Patrons of Missions, missionaries serving them, and salaries

per quarter. Expenditure and income become interesting because of the place and personalities mentioned. Practically the last entries are interesting payments for 1834—1835. The Procurator is disbursing £100 per annum for the education of seven boys studying for the Franciscans with the Benedictines at Douay. Their names and places of origin are recorded. Unfortunately, when they were ready to enter, our novitiate was temporarily closed, and they had to look elsewhere. What we lost can be guessed from the fact that six persevered to the priesthood: George Ambrose Gillett, John Anselm Bradley, Charles Stanislaus Holoham, and John Augustine Gilbert as Benedictines, John Bond from Lanherne who died as a Jesuit missionary in Calcutta; and James Bond, his brother, who became a priest in the Midland District, taught for a time at Oscott, and died at Wolverhampton in 1846.

Apart from these official Registers and Note-Books, there are nearly a thousand letters, loose manuscripts, and small bundles. It is not easy to assemble them either chronologically or in much order. A Card Index has been compiled, but there is no Catalogue as such. From 1650 to the end of the seventeenth century, there are perhaps a hundred items of Religious, ecclesiastical, personal, and local matter. From 1700 to 1800 there must be at least three hundred papers, including printed notifications from the Commissary General of the Order in Flanders and occasionally notifications from the General himself which reached England via the English Friary in Douay.

Documents connected with families touch on the Pendrills, Eystons, Powells, and Mountrneys and Stonecroft. A large number of wills occur. There is an interesting will of Thomas Reeve of Rowington 7 June 1688 in which one of the trustees bears the distinguished name of William Shakespeare. Reeve left one shilling a year to each poor Catholic in Rowington. The Pendrel Papers include a grant to the Pendrel brothers for assisting Charles II to escape to France in 1651. The Eyston Papers concern, with one exception, an annuity due to Bonaventure Eyston, a Franciscan who transferred to the Dominicans in 1758, and the claim that the annuity should follow him. The one Eyston paper unconnected with the lengthy correspondence about the annuity has been of some interest to the Knights of the Holy Sepulchre. It consists of a two-page written appointment of Robert Eyston of Hendred as a Knight of the Holy Sepulchre. Issued by the authority of Fr Antony a Badalato, Custos of the Holy Land, on 5 November 1715, it lists all the Privilegia and Obligationes of the office and is signed by the Secretary of the Holy Land, 'de mandato Patris Suae Adm. Reverendae'.

Such papers are a pleasant relief from the mass of documents concerned with wills, indentures, and legal matters. Such papers, for example, are those connected with St John Wall, the Venerable Thomas Bullaker, the notes on Paul Atkinson in prison for twenty-nine years, and letters of Germain Helme, who died in Lancaster Castle in 1746. The Wall Papers include John Wall's letter to the Provincial written from Worcester Gaol in 1679, a Latin translation of his last speech from the scaffold, and an account written by a priest who styles

himself 'His True Honorer'.

The Venerable John Baptist Bullaker (Thomas) was executed at Tyburn on 12 October 1642. The Provincial must have been surprised and pleased to receive a lengthy letter in Italian written in February 1643. The letter in Italian is from a Genoese nobleman who with his wife has just returned from England and describes how he and his wife were at Tyburn and witnessed the death of 'un santo martire di Nazione proprio Inglese dell'Ordine de S.Francesco'. Another letter from two Italian friars of the Province of Turin and addressed to the Provincial, John Pulton, thanks the English friars for their hospitality when passing through London, from which they sailed for Abyssinia on 'The Cumberland'. The letter was posted in India in 1728.

Of much later date but quite informative with regard to names are the programmes of the Midsummer Concerts or Exhibitions at Baddesley Academy, 1825 and 1827. Wills have been mentioned as though entirely uninteresting reading, whereas in fact they link quite a number of people as witnesses, provide addresses of the friars, and add to family histories. Bundles of documents on the more extensive scale concern Bishop Prichard, the 'Jockey Hall' controversy, and disputes concerning Stonecroft, Goosnargh, and Lee House. The closing years of the eighteenth century touch on two renowned missionaries, John Pacificus Nutt and William Leo Pilling, and the question of the Oath.

It is fairly well known that in the middle of the nineteenth century the English Province was restored from Belgium and questions are sometimes asked as to how the extensive Archives of recusant days came into our possession. Most of the 270 manuscript items of the nineteenth century deal with the negotiations between the men of the old generation and the Franciscans of Belgium. In 1848 the surviving friars met at the Franciscan Convent, Taunton, to discuss with the representative of the Belgian friars the restoration of the Order in England. Throughout the whole business it was a matter described as 'ab initio propositum illorum semper fuit instaurandi Angliae Provinciam Antiquam'. The Belgian friars who had never been involved in parish work had many doubts and difficulties, but eventually came in 1858. Propaganda decreed that the old Franciscan Funds should be handed on to them and all the bona, etc., including books.

The last Superior of the old generation was William Joseph Hendren, who retired from the See of Nottingham to Taunton Convent in 1853, and it was at Taunton with three other friars that negotiations with the Belgians were initiated. So far as we can ascertain the Archives were in Hendren's possession at Taunton and remained there for some years after his death in 1866. It is clear that they were there and examined by the nuns who compiled a 'Taunton Miscellany', listing the majority of the papers, in fact one would have the impression that the many documents are still there. It is only a list however. The actual Archives collection was handed over to the Commissary General of the

Friars in Manchester by Bishop Clifford, who had concerned himself very much with both the old friars and the Belgians, he himself having been ordained priest at Clifton by Bishop Hendren. When forwarding the collection he says he had made a promise to Fr Emmanuel to restore the old books and manuscripts. Fr Emmanuel was Superior of the Belgians who arrived in 1858. The Archives then went to Manchester and at the end of the last century to Forest Gate where they are at present.

The 'old books' are quite a large collection of published works by friars of recusant days, from 1626 to the early nineteenth century, being the writings of fifty-six authors, excluding the *Opera Omnia* of Francis a Sancta Clara Davenport, bound in two volumes. Their scope covers Theology, Philosophy, as in the case of Le Grand, and a number of works on controversies, as with John Vincent Canes and Stillingfleet. On the liturgical side, there are Missals of 1584, 1657, 1711, and 1744. Divine Office Books of 1668 and 1744, and an Epistle and Gospel Book for High Mass of 1750. Published sermons are dated 1686, 1687, and 1688.

Among objects of interest are of course the two Observant seals 1482 and 1555, chalices of 1711 and 1718, seventeenth-century Bruges lace from a Franciscan alb, a number of portraits, and a handwritten ceremonial of 1765.

Outside material inherited from the recusant generation are a number of other items. There is a 1533 deed of affiliation of a husband and wife in Southampton, signed and sealed by the Observant Provincial, Francis Faber. This deed came via the renowned Canon George Oliver of West Country fame.

Of tremendous value for information on pre-Reformation Franciscans is a Card Index compiled personally by Fr Conrad Walmsley, O.F.M., from Episcopal and Cathedral Registers, from which he extracted all the known dates of ordination covering nearly two thousand friars from the 13th to the 16th centuries. Along with this Index are two box indexes dealing with pre-Reformation Franciscan friaries in England and Wales.

For detailed data of a much later period but quite invaluable for the early nineteenth century history of the Order in this country is a bound volume of 289 typed pages of transcripts from the Archives of Propaganda, made by Fr William O'Connell of our Province, in Rome since 1948. All the correspondence connected with the difficulties of the nineteenth century, in which the famous Bishop Baines had a hand, is printed in full, as are the decrees of Propaganda.

For modern times since 1858 we are fairly well documented and many albums of photographs and newspaper cuttings have been assembled. We were beginning to experience the familiar problem of lack of storage space when our solicitors transferred all the legal deeds and papers connected with our modern houses. These make heavy reading but have already proved useful, for a young solicitor has already consulted them for evidence of the drafting of early legal documents dating from the seventeenth century.

The foregoing is but a brief outline of the main content of the Franciscan Archives housed at present at the Friary, 58 St Antony's Road, Forest Gate, London, E7 9QB.

NOTTINGHAM DIOCESE ARCHIVES

The Rev. Anthony Dolan

In 1840 the four Districts or Apostolic Vicariates into which England had been divided in 1688 were reorganised into eight Districts. The territory of the present Diocese of Nottingham, which had belonged entirely to the Midland District, was then split between the Central District (Derbys., Notts., Leics.) and the Eastern District (Lines., Rutland). Bishop Thomas Walsh, the first Vicar Apostolic of the Central District — he had previously been in charge of the Midland District — moved his residence from Birmingham to Nottingham in 1844. His home was the presbytery attached to the newly-erected church of St Barnabas on Derby Road.¹ After Walsh's translation to the London District in 1848, William Bernard Ullathorne, who had succeeded him in the Central District, lived in Birmingham.

Two years after this, when the Catholic hierarchy was restored by virtue of the Letters Apostolic *Universalis Ecclesiae*, Nottingham was one of the bishoprics to be created. It was to consist of the counties of Nottinghamshire, Derbyshire, Leicestershire, Lincolnshire and Rutland, an arrangement which lasted, with minor modifications occasioned usually by the revision of county boundaries, until, on 30 May 1980, parts of North Derbyshire and the Bassetlaw District of North Nottinghamshire were cut off to form part of the new Diocese of Hallam.

In 1850, the Diocese of Nottingham had twenty-eight missions.² In 1979, just before sixteen parishes went over to Hallam, there were 132 parishes.³ In 1850 there were approximately 20,000 Catholics;⁴ in 1979 there were 150,293.⁵

For the first nine months of its existence, Nottingham had no bishop of its own. Bishop Ullathorne of Birmingham acted as Apostolic Administrator. Then, Joseph William Hendren, a Franciscan born in Birmingham, who had been Vicar Apostolic of the Western District and later first Bishop of Clifton, became the first Bishop of Nottingham on 22 June 1851. His episcopate lasted, in effect, for little more than six months. Age and ill-health on his part, and the immense amount of work to be done, coupled with very inadequate resources for doing it, led to his resignation in the summer of 1852.

He was succeeded in September 1853 by a Lancastrian, Richard Roskell, Provost of the Salford Chapter, who was to rule the Diocese for twenty-one years. It is from Bishop Roskell's time that the earliest records contained in our Diocesan Archives, apart from some parish registers, survive. The Book of Ordinations begins in May 1863.

The third Bishop of Nottingham, and from an archival point of view one of the most important of our bishops, was the London Oratorian, Edward Gilpin Bagshawe, who received his episcopal ordination in November 1874 when he was not quite forty-six. His episcopate, which was to be the second-longest in the history of the Diocese, lasted until 1901 when his failing powers and ill-health led to his resignation. He did not die for another fourteen years, however, and he is the first of our bishops to be buried in the crypt of the cathedral.

I said that from an archival point of view — and of course it is this angle I am primarily interested in — Bagshawe is one of the most important of our bishops. We have, for example, his diary. This gives mainly a list of things that happened rather than his thoughts. We learn that he went on Visitation to Worksop on 3 October 1878; that a new parish was founded at Glossop on 15 March 1882; that his mother died on 6 May 1878. The diary is invaluable as a source of reference and for cross-checking.

Bagshawe also kept a book for each of the parishes of the Diocese. In these books he made notes on the occasions of his Visitations. Unfortunately, all the books for the Derbyshire parishes are missing, and I have been unable so far to track them down. We have an incomplete set of the Reports on the state of the Diocese which he sent to Rome in preparation for the 'ad limina' visits. I have found these very useful for information about my own parish of Ashbourne. We also have reports prepared by parish priests prior to a Visitation of their parishes by the Bishop or the Dean.

It may be recalled that, during Bagshawe's episcopate, two Congregations of Sisters, the Little Company of Mary and the Sisters of St Joseph of Peace, were founded in Nottingham. We have a handwritten copy of the Constitutions and Rules of the Little Company with the Bishop's signature inside the front cover. It was in Bagshawe's time, too, that a Diocesan Major Seminary was founded — in 1883. It lasted for a mere nineteen years, but the last priest to be ordained from it died as recently as 1962.

Towards the end of this vigorous episcopate, things began to slip as the Bishop's age and ailments increased, and it was unfair to expect that the fourth Bishop would catch up on what had been left undone in the way of administration. Robert Brindle, a Liverpoolian ordained for the Diocese of Plymouth, was, after all, sixty-four when he came to Nottingham after three years as Auxiliary in Westminster. Prior to that he had spent a quarter of a century as an army chaplain of outstanding calibre, a fact recognised by the award of the D.S.O.⁶ Brindle appointed Canon Croft as his Vicar General.⁷ This was important because Croft was interested in the history of the Diocese. His papers, the 'Croft Collection', form an important part of the Diocesan Archives and are one of the bases of the later work done on the history of the Diocese by my immediate predecessor as Archivist.

Bishop Brindle resigned in 1915, and later that year Thomas Dunn, a Londoner, was appointed to Nottingham. He took possession of the See in March 1916 after his episcopal ordination at Westminster the previous month.⁸ Dunn, partly because of his training at the *Academia dei Nobili Ecclesiastici* and his subsequent experience as Secretary to Cardinals Vaughan and Bourne, was beyond question the greatest administrative bishop Nottingham has ever had. He had lots of other qualities of which we cannot speak here, but from an archivist's point of view his episcopate is a delight: "... he was one of the most orderly and neat men that could be found ... He loved law and order ... He revelled in his statistics ... so we read in an obituary notice published in the *Diocesan Year Book* for 1932,⁹ a publication which Bishop Dunn had inaugurated in 1921. The Bishop's devotion to his duties was outstanding; he wore himself out and died in 1931, two months after his sixty-first birthday. A lot of the materials and of the order in the Diocesan Archives derive from the meticulous work of its fifth bishop.

John Francis McNulty came from Manchester to Nottingham as its sixth bishop after a mainly academic career, part of which (1921—1929) was spent as Master of St Edmund's House, Cambridge. Of his contributions to the Archives it is difficult to say much as we have not yet sorted out his papers and, indeed, we are not exactly sure what we have from his time.

Bishop McNulty died in June 1943, and in the centenary year of the consecration of its cathedral church, Nottingham at last saw one of its own priests, Edward Ellis, who was born not two miles from the city centre, ordained as its chief pastor. He was to rule the Diocese for thirty years until, at the age of seventy-five, he made way for his Coadjutor, James McGuinness of Londonderry, whom Bishop Ellis had ordained to the priesthood in Nottingham in 1950 and to the episcopate in 1972.

So much, then, by way of an outline of the history of the Nottingham Diocese. I will now discuss the Diocesan Archives and will do so by posing and attempting to answer the following five questions:

1. Where are the Archives housed?
2. What do they comprise?
3. How are they arranged?
4. How have they been acquired?
5. What work on the Archives is being currently undertaken?

1. WHERE ARE THE ARCHIVES HOUSED?

Sometime in the mid-1950s, a lady interested in the history of the Catholic Church in the East Midlands came to see Fr Sweeney, the Archivist, at Tollerton where he was Rector. After the usual polite chit-chat she asked: 'Where exactly are the Diocesan Archives kept?' With more than a trace of embarrassment, he replied: 'Under my bed in two cardboard boxes'. It was a slight exag-

geration, but it broke the ice and there began a friendship which endured until Canon Sweeney's death in 1979.

By then the Archives had grown and they had spent some time in Cambridge where Sweeney was Master of St Edmund's house from 1964 to 1976. Often they travelled round with him in his shooting-brake. When ill-health forced him to retire from the active ministry, he came to live at St Hugh's College, Tollerton, where he had already spent sixteen years of his priestly life. A lot of the material belonging to the Archives stayed in the college library, but some was housed in one four-drawer filing cabinet and several boxes in a small, insufficiently ventilated, first-floor room at Cathedral House, Nottingham.

In the late summer of 1978 Canon Sweeney asked the Bishop if he might have some help in the Archives and my name was mentioned. We spent a total of three afternoons together working in the Archives. That was the sum-total of my initiation! Fortunately, Mrs Loewenthal, the present Assistant Archivist, had done some work on the Archives and knew more about their structure and content.

The room at Cathedral House was inadequate for a variety of reasons, and the idea was put forward that the Sisters of Mercy in the convent next to the Cathedral might be willing to let us use a spare room until we were able to get somewhere really adequate. Accordingly, we moved the contents of the room in Cathedral House and the archival material still at Tollerton, together with Canon Sweeney's notes on the history of the Diocese, to two rooms on an upper floor of the convent. This took place in August 1980, after Dr Parker had given us his opinion as to the suitability of the premises and had suggested certain improvements, such as better lighting, locks on doors, etc. In that same summer, with Bishop McGuinness' permission, we investigated the cellar of Bishop's House "where we discovered, among other things, some personal letters of Bishop Dunn to a seminarian who subsequently became his Secretary. About the same time we began to collect old registers and other documents from some of the parishes.

In May 1981 the Bishop's Secretary asked us to do him a favour by removing from Bishop's House to the Archives a lot of non-current material. In fact we took away sixty-five 'items', a term which could be misleading since a single 'item' might consist of five or six fairly thick files tied together! We have not even tried to work out how many documents there are in this latest bulk-acquisition.

More recent documents, which probably are not archive material anyway, are still at Bishop's House. Most of the title-deeds and similar documents relating to property owned by the Diocese are kept in the office of the Diocesan Solicitor in Nottingham. We are in the process of making a list of these documents for our own reference. Nearly everything relating to the area covered by the Diocese from the time prior to its creation is to be found in the Birmingham Archdiocesan Archives.

With these exceptions, most of the contents of the Nottingham Diocesan Archives are housed at the Convent of Mercy, College Street, Nottingham.

2. WHAT DO THE ARCHIVES COMPRISE?

The main types of documents within the Archives may be listed as follows:

- a) Correspondence on all sorts of subjects with all sorts of people, but usually with a diocesan official at one end of it. We have, for instance, a copy of a letter (17.5.1956) referring to an agreement between the East Midlands Electricity Board and 'The Bishop and Deity of the Roman Catholic Diocese of Nottingham'!
- b) Reports — on the state of the Diocese, on parochial visitations by bishops and deans, on school visits by Diocesan Inspectors, the 'Red Books' of Bishop Bagshawe.
- c) Pastorals and *Ad Clerums*; Deanery Conference Cases; Orders of Procedure at and Statutes of Diocesan Synods.
- d) Statistical information — on parishes, finance, etc.
- e) Parish and local histories, the former often produced on the occasion of a centenary, etc.
- f) Some books and articles written by priests of or in the Diocese.
- g) Files on parishes and religious houses.
- h) Files on some individual priests and students.
- i) Rules and Ceremonials of some of the religious congregations in the Diocese.
- j) Miscellaneous documents, such as attestations of relics, authorisations for erecting Stations of the Cross.
- k) An incomplete set of *Catholic Directories* from 1880 and a complete set of *Diocesan Year Books*.
- l) Photographs of all sorts and from various sources.
- m) Personalalia of some of the bishops. Among the most touching of these is a letter which the twelve-year old Edward Ellis wrote to Bishop Brindle on 6 May 1912 asking to be accepted as a student for the priesthood. There is also Bishop Dunn's wallet.
- n) 'Collections', of which 'Croft' and 'Sweeney' are the most substantial.
- o) Registers and other documents acquired from the parishes.
- p) Copies of recent and current correspondence.

The extent and the chronological and subject reference of the Archives, particularly the files, may be stated, again roughly, as follows:

<i>Temp.</i> Vicars Apostolic	one file, but contents not related to them.
Ullathorne	no files
Hendren	no files
Roskell	no files
Bagshawe	many files
Brindle	eleven files
Dunn	large quantity of files
McNulty	fair number of files, as yet unsorted
Ellis	likewise

3. HOW ARE THE ARCHIVES ARRANGED?

The classification scheme under which the Diocesan Archives are arranged is given in Appendix A.

I wish I had had the opportunity to discuss with Canon Sweeney the thinking behind the system of classification I inherited from him. I am not certain that he devised the system, but it is probable that he did, perhaps on the basis of Dunn's work, for it was the fifth Bishop who labelled the parish and convent files.

When the suggested system of classification for Diocesan Archives was produced by the Working Party, we had a good look at it and, as a result of so doing, modified the Canon's system somewhat. We did not, however, feel that we could adopt the new system entirely — it would have required far too much work, and we were not convinced that it was necessary to do so anyway.

If you look at the Classification and Finding List (see Appendix A), I will try to explain how it works. Within each file, each document will eventually have an individual number. Thus, E.02.05 would be Bishop Bagshawe's fifth report to the Holy See. The parish files (or some of them), together with a number of other files, were handlisted by Canon Sweeney's father, but these lists will have to be revised as fresh documents come to light.

The outer and larger of our two rooms at the Convent of Mercy contains one small and two large desks, two filing cabinets, two large steel cupboards and a number of boxes. In the inner room we have some steel shelving and more boxes. Most of these are empty but we hope, eventually, to transfer most of the files from the cabinets to the boxes.

One cabinet holds files on the parishes and religious houses together with Canon Sweeney's papers. This collection is made up mainly of his unpublished outline of the history of the Diocese, as well as his notes on recusancy in the counties which now make up the Diocese. The other cabinet contains files on some or all of the topics in the Finding List; these are arranged in chronological order within each episcopate. The cupboards contain parish registers and Bagshawe's 'Red Books'.

In the inner room are to be found *Directories*, *Year Books*, publications by priests of the Diocese and boxes of documents relating to individual priests.

4. HOW HAVE THE ARCHIVES BEEN ACQUIRED?

Reference has already been made to this in discussing where the Archives are housed. Apart from the things already mentioned, the most important acquisitions have consisted in registers and other documents, such as Church notice books, which have been collected from many parishes in the last two to three years.

This collection from the parishes had been inspired by Bishop McGuinness who, as well as asking parish priests in more than one *Ad Clerum* to send in old registers, has, in several instances, contacted me directly and asked me to collect documents from such-and-such a parish.

When I go on one of the archival visits, I usually begin by making a note of what older registers are being retained in the parish. (I also have developed a habit of scouring churchyards for graves of priests and scribbling down their details on bits of card to the occasional consternation of passers-by.) Then, for the documents I am going to take away with me, I fill in two copies of a form, signed by the parish priest and myself, one copy being retained in the parish and the other placed in the Archives.

5. WHAT WORK ON THE ARCHIVES IS CURRENTLY UNDERTAKEN?

Our main task at the present time consists in sorting, stamping and listing the documents we received from Bishop's House in 1981.

When we acquire new documents, we enter them, in some cases individually e.g. registers, in other cases collectively, e.g. files on Hierarchy Meetings 1957—58, in an Accessions Register. Then we try to work through them in more or less chronological order of accession. Eventually, we hope to have an index for most of the documents in the Archives!

Usually we work on one or two days a week, but how many hours we can spend will vary. We sometimes take work home with us. For myself, I find it much more profitable to deal with archival correspondence at home, even though some of the work preparatory to dealing with a query has to be done in the Archives. There is a fair amount of correspondence.

Because it is important to know not only what records have been created in the past but also what is being preserved for the future, we have recently tried to find out about the creation of records at the present time in the various areas of the Church's work in the Diocese, e.g. in the Marriage Tribunal, the Liturgical and other Commissions, the Cathedral Chapter. We have enquired of each of these bodies: *Who* keeps the records?; *Where* are they kept?¹, *What* records are kept?; and the approximate date of the *earliest* records.

Sometimes we are asked to do research for other people — for example, in connection with the history of a parish. We used to do quite a lot of this ourselves, but we are finding that it can take up too much time. Because the time we have available for archive work is so limited, we are tending to follow the example of most local Record Offices and cut down on the amount of research we do ourselves. We prefer to invite people to come in and, under our supervision and guidance, to do their own digging.

As we began to get more organised, and since we are finding that more people want to do work in the Archives, we decided that it would be useful, indeed necessary, to have a set of Guidelines for Searchers. These were drawn up at the end of last year and have received the Bishop's approval. They are based on the regulations customary in county and municipal record offices, on the rules obtaining in the Birmingham Archdiocesan Archives, and on our own experience.

Acknowledgments

We are very grateful to the Sisters of Mercy in Nottingham for letting us have the use of two of their rooms. This is a vast improvement on what we had before, but we dream that one day we may be able to house the Diocesan Archives in premises which are fireproof and in which it will be possible to ensure the regulation of temperature and humidity. We realise, however, that this is out of the question at the present time and that, like other amateur archivists, we will have to be content with non-ideal conditions, at least for the time being.

In so many ways we in the Nottingham Diocese Archives are very fortunate. We have the whole-hearted support of Bishop McGuinness, who encourages us in so many ways and gives us practical help too. Dr Leslie Parker, who lives in the Diocese, has given us, on numerous occasions, the benefit of his long experience and we regard him as our honorary, part-time archival consultant. Above all, we are fortunate — and myself in particular — in having as Assistant Archivist, Mrs Lilian Loewenthal. If you were to ask me the difference between an Archivist and an Assistant Archivist, I would say that, in the case of Nottingham at any rate, the Assistant Archivist does most of the work and the Archivist gets most of the credit!

Enquiries may be addressed to the author, Diocesan Archivist, c/o All Saints' Presbytery, 23 Belle Vue Road, Ashbourne, Derbyshire, DE6 1AT [SAE please].

APPENDIX A

THE ARCHIVES OF THE DIOCESE OF NOTTINGHAM:
CLASSIFICATION AND FINDING LIST

a) *GENERAL ADMINISTRATION*

Code letters of fonds:

- A. Vicars Apostolic
- B. Bishop Ullathorne (Administrator)
- C. Bishop Hendren
- D. Bishop Roskell
- E. Bishop Bagshawe
- F. Bishop Brindle
- G. Bishop Dunn
- H. Bishop McNulty
- I. Bishop Ellis
- J. Bishop McGuinness

Code numbers for sub-divisions within fonds:

GENERAL ADMINISTRATION

- 01. Correspondence with the Holy See
- 02. Reports ('Relationes') to the Holy See
- 02/1 Correspondence with the Apostolic Delegate
- 03. Correspondence with other Dioceses
- 04. Synods
- 05. Diocesan Senate of Priests
- 06. Bishop's circulars
- 07. Bishop's Pastoral Letters
- 07/1 Bishop's Addresses
- 07/2 Bishop's Sermons
- 08. Correspondence with Deans
- 09. Litigation
- 10. Faculties

FINANCIAL ADMINISTRATION

- 11. Financial Statements
- 12. Financial correspondence
- 12/1 Correspondence with Solicitors
- 12/2 Correspondence with Diocesan Surveyor
- 13. Schedules of Property & Endowments
- 14. Trust Funds

15. Legacies
16. Ecclesiastical Education Fund
17. Diocesan Finance Committee
18. Clergy Fund Records

GENERAL PAROCHIAL SUPERVISION

21. Episcopal Visitations
22. Decanal Visitations
23. Deanery Conferences
24. Statistics
25. Pious Organisations
26. Correspondence with Bishop's Secretary

PERSONALIA

28. Personal papers of the Bishop
29. General Correspondence

EDUCATION AND SOCIAL SERVICE

31. Education and Authorities. Correspondence
- 31/1 Hierarchy Action Committee on Education
32. Reports by H.M. Inspectors
33. Reports by Religious Inspectors
34. Diocesan Schools Commission
35. Schools Miscellaneous
36. Social Questions
- 36/1 Deprived children
- 36/2 Care of School leavers
- 36/3 Leakage
- 36/4 Miscellaneous Social
- 36/5 Rescue Society
37. Catholic Action
38. Religious Broadcasting
39. Matrimonial Cases

THE CLERGY

40. Ecclesiastical Education Commission
41. Church Students & Dimissorials
42. Correspondence with Colleges
43. Priests Incardinated in Diocese
44. Other Priests working in the Diocese
45. Regulars
46. Priests leaving the Diocese
47. Cathedral Chapter

POST-VATICAN II DIOCESAN COMMISSIONS/COMMITTEES

- 50. Youth Service
- 51. Justice & Peace
- 52. Liturgical Commission
- 53. Catechetical Commission
- 54. Ecumenical Commission
- 55. Diocesan Pastoral Council

b) *PARTICULAR ADMINISTRATION*

- S. Clergy (individual)
- T. Derbyshire Parishes
- U. Leicestershire & Rutland Parishes
- V. Lincolnshire & Humberside Parishes
- W. Nottinghamshire Parishes
- X. Houses of Religious Men
- Y. Houses of Religious Women
- Z. Extravagantes (falling into no particular category)

Titles of Sub-divisions.

Files are titled by name of person, parish or religious house and arranged in alphabetical order within each fonds.

NOTES

1. A Priest of the Nottingham Diocese (Fr G.D. Sweeney): *Centenary Book: A Short History of the Diocese of Nottingham*, (R.H. Johns Ltd., Newport, Mon., 1950), p.29.
2. *ibid.* p.31
3. *Nottingham Diocesan Year Book, 1980*, p.70.
4. *Centenary Book*, p.30
5. *Nottingham Diocesan Year Book, 1980*, p.70.
6. *Centenary Book*, p.61
7. *Obituary Book of Priests of the Nottingham Diocese (unpublished)*, compiled by G.D. Sweeney, in the Nottingham Diocesan Archives.
8. *Nottingham Diocesan Year Book, 1932*, p.143.
9. *ibid.* p. 15 If.
10. *Catholic Archives, Number 1, 1981*, pp.44-47.

THE ARCHIVES OF THE PARISHES OF ST JOHN AND ST MARY, WIGAN

J.A. Hilton

The archives of St John's and St Mary's, the old town-centre parishes of Wigan, have been catalogued, and, as they cover the years since the mid-nineteenth century, are available to throw light on this period of Catholic expansion.

The two churches, both built in 1819, stand almost side by side in Standishgate. The Jesuits established a mission in Wigan by 1688, and built the first public chapel in 1785. In 1819, this chapel was re-built as St John's, but part of the congregation called in the seculars and built St Mary's. The accompanying controversy left a legacy of bitterness, which lingered on in a rivalry which persisted after the Jesuits surrendered St John's to the seculars in 1933. The last rector of St John's was the late Canon John Campbell, who retired in 1981, and the two parishes now share the same ministry. Meanwhile, another eight Catholic churches have been founded within the boundaries of the old county borough of Wigan.¹

In the task of cataloguing the archives, which took a few hours spread over some weeks, the parochial clergy gave every encouragement and assistance, and the Lancashire County and Wigan Metropolitan Borough Archivists and the editor of *Catholic Archives* gave information and advice. The archives of the two parishes are kept in their respective presbyteries, and do not include the archives of the schools, which are kept in their own buildings and have not been catalogued. The archives of each parish have been catalogued, numbered consecutively, and divided into sections. Copies of the catalogues are kept in both presbyteries, and have been sent to the Lancashire and Wigan Record Offices. Access to the archives may be had by application to the Rev. Parish Priest, St Mary's. The parochial archives for the period before the mid-nineteenth century are deposited at the Lancashire Record Office, microfilms of the registers up to 1900 are held by the Wigan Record Office, and these items are listed at the end of the parish catalogues.²

St John's is a working archive, in that all the records of the parish are kept together in the priest's study. They include notice-books for the years 1884—1959, which give a detailed picture of parish life, and register-books of baptisms from 1840, confirmations from 1860, marriages from 1860, and deaths from 1960 only. Genealogists will be assisted by the alphabetical index-books to the baptismal registers. Other records include a few exotic items: the note-books of a London prison chaplain, covering the years 1879—92, probably brought to Wigan by one of the Jesuits, who served here, and providing detailed information of the circumstances of Catholic prisoners.

St Mary's archives are kept separately (in a set of cupboards labelled 'Archives') from the recent records and current registers of the parish, which have not, therefore, been catalogued. These archives too include notice-books for the years 1851—1940. There are also a set of various financial accounts for the years 1834—1918, which include a book of pew-rents for the years 1834—1916. There are also the records of parish devotional and charitable societies for the years 1859—1918, which provide information on religious practices and on social conditions. Other records include the company rosters of the regular infantry garrisoning Wigan in the years 1807—10, a time of industrial unrest during the Napoleonic Wars. How this item came to be among the archives is unknown, but one may hazard a guess that many of these soldiers were Irish Catholics.⁴

There may be no such thing as the typical parish archive, but Fr Tweedy's pioneering account of St Cuthbert's, Durham, which outlined the material available for a parish history, indicates that one would be unlucky not to find registers and notice-books, though other items may vary. The use of parish archives is vital, not only to the study of parish history, but also to the understanding of the Second Summer of English Catholicism that followed the restoration of the hierarchy in 1850. However, they cannot be effectively used until they are catalogued. At least a start has been made on the massive, but not impossible, task of cataloguing and publishing guides to every Catholic parish archive in the country.⁵

NOTES

1. F.O. Blundell, *Old Catholic Lancashire* (3 vols., London, 1925-41), II, 48-49; *Liverpool Archdiocesan Directory*, 1933, 1982.
2. Lancashire Record Office, Preston, RCWj, RCWm; Wigan Record Office, Leigh, Wigan, St Mary's and St John's R.C. parish records. I am grateful to the Revs. Cummins, Houghton, and Tilletson, and to Messrs Hill, Swift, and Card for their help.
3. St John's Archives, Wigan, I, Notice-Books, 1-19; II, Other Records, 20-28; III—VI, Registers, 29-50.
4. St Mary's Archives, Wigan, I, Notice Books, 1-17; II, Account Books, 18—25; III—IV, Society Register Books, 26-38; V, Other Records, 39-42.
5. J.M. Tweedy, 'The Archives of the Parish of St Cuthbert, Durham City', *Catholic Archives*, I (1981), 32-35; Tweedy, *Popish Elvet*, Pt. I (Durham, 1981); G.A. Beck, *The English Catholics, 1850-1950* (London, 1950); J.D. Holmes, *More Roman than Rome* (London, 1978); A.D. Gilbert, *Religion and Society in Industrial England* (London, 1976); H. McLeod, *Religion and the People of Western Europe, 1789-1970* (Oxford, 1981).

THE PROVINCIAL ARCHIVES OF

THE SOCIETY OF THE SACRED HEART IN ENGLAND

Sr Joan Loveday, R.S.C.J.

The Society of the Sacred Heart began in France in the year 1800. Ever since her childhood Madeleine Sophie Barat had a special love for the Hearts of Jesus and Mary, whose pictures were openly displayed in the home and before which many prayers were said all through the Reign of Terror.

Seeing the havoc wrought in the lives and hearts of the people, Sophie recognised in devotion to the Sacred Heart of Jesus the means of rebuilding society after the cataclysm of the French Revolution. Life occupations open to single women at the time were practically non-existent, those of education and nursing being the only ones available to them outside religious life. Sophie, however, realised that these were the very means by which love of the Sacred Heart could be fostered, and, as for her, so for her religious, true devotion was a matter of being rather than doing. Today, our vocation can be explained as incarnating in our lives the love of God for those with whom we come in contact, especially those we teach.

In 1802, only two years after the foundation of the Society, Madeleine Sophie first expressed her interest in the British Isles — 'a country destined for great things', she said. In her letters (of which we have ten published volumes and hundreds of others still being worked on) there are numerous references to this country and its needs, especially that of its conversion. There was of course no question of Ecumenism at this time. Madeleine Sophie's wish to found convents in the British Isles was not fulfilled until 1841, when Roscrea in Ireland and Berrymead in England were both opened. In 1850 Berrymead moved to Roehampton where it has remained to provide a continuous history of Catholic education in this country.

At first the Mother House was centred in Paris, but in 1909 it moved to Ixelles in Belgium, and finally to Rome in 1920. The fact of centralised government, added to the world-wide expansion of the Society, necessitated the keeping of accurate records. Communication, which in Madeleine Sophie's lifetime was restricted to letters and to travel in person, became increasingly difficult for her in view of her age — she lived and governed until she was eighty-five.

With the formal approbation of the Constitutions in Rome in 1826, the life-style of the communities became more organised according to the pattern set out by the Mother House. In the communities uniformity of behaviour, customs, etc., was taken to be the sign of union with, and loyalty to, the Mother House. This emphasis on uniformity gave rise to a uniform system of records.

Since Vatican II the Church has shown renewed interest in her own archives and those of her members. At the same time there was a movement amongst religious orders towards giving up their institutions in favour of smaller communities. In our case, giving up the Mother House necessitated transferring the Central Archives to the Villa Lante (another of our houses in Rome). A further change brought about by Vatican II affected both the size and status of the groups of communities known throughout the world as vicariates and governed by superior vicars. Now the Society was organised into provinces, each under a Provincial and having a greater measure of independence whilst in no way causing any fundamental change in the closeness of their relationship with the Mother House. Thus was the scene set for the creation of updated and organised archives. At the Centre, the task of formulating a system of classification was undertaken, and in due time it was adopted for the Society's archives at Provincial level.

In 1972 it was realised that no historical records were being kept, and this was seen as a form of failure in communication. The remedy taken was to begin the keeping of archives in earnest at the Provincial house. The exigencies of the war years had caused damage and dispersal of the archival treasures of the Province, so that the next two years were spent in gathering up archival materials, accepting contributions and receiving the archives of houses recently closed. These were centralised at Roehampton and assembled in a small store-room there. By 1974 it had become clear that more space was essential if order was to be created and research work undertaken. Later, it was seen how fortunate it was that we first had the Archive Store-room before the Archive Room. Such an important asset would have been difficult to come by later on.

Research work continued with preparation for the Digby Stuart College Centenary in 1974 at Roehampton and went ahead despite the fact that the archive materials were only summarily arranged and labelled. A period of great activity followed. There were visits to the houses of the Irish-Scottish Province, historically closely connected with us, visits to the archives of other religious orders for the purpose of seeing something of methods in use. Help was had from joining The Society of Archivists and from reading some excellent books. Since almost all our records, lives, and writings are in French, the co-operation of translators was sought. Later on, classifying and cataloguing was begun, but, in general, work on the archives was slow as the enquiries by letter, telephone, and visits steadily increased.

Ten years after the setting up of the Provincial Archives at Roehampton, certain bookcases began to show serious signs of disintegration which could not be ignored. I had no doubt about the kind of storage unit I should like to see in the Archive Room! As four units would be needed for books alone, it was decided that now was the moment for radical re-organisation. Accordingly plans were made. The entire Archive Room had to be emptied to admit nine new

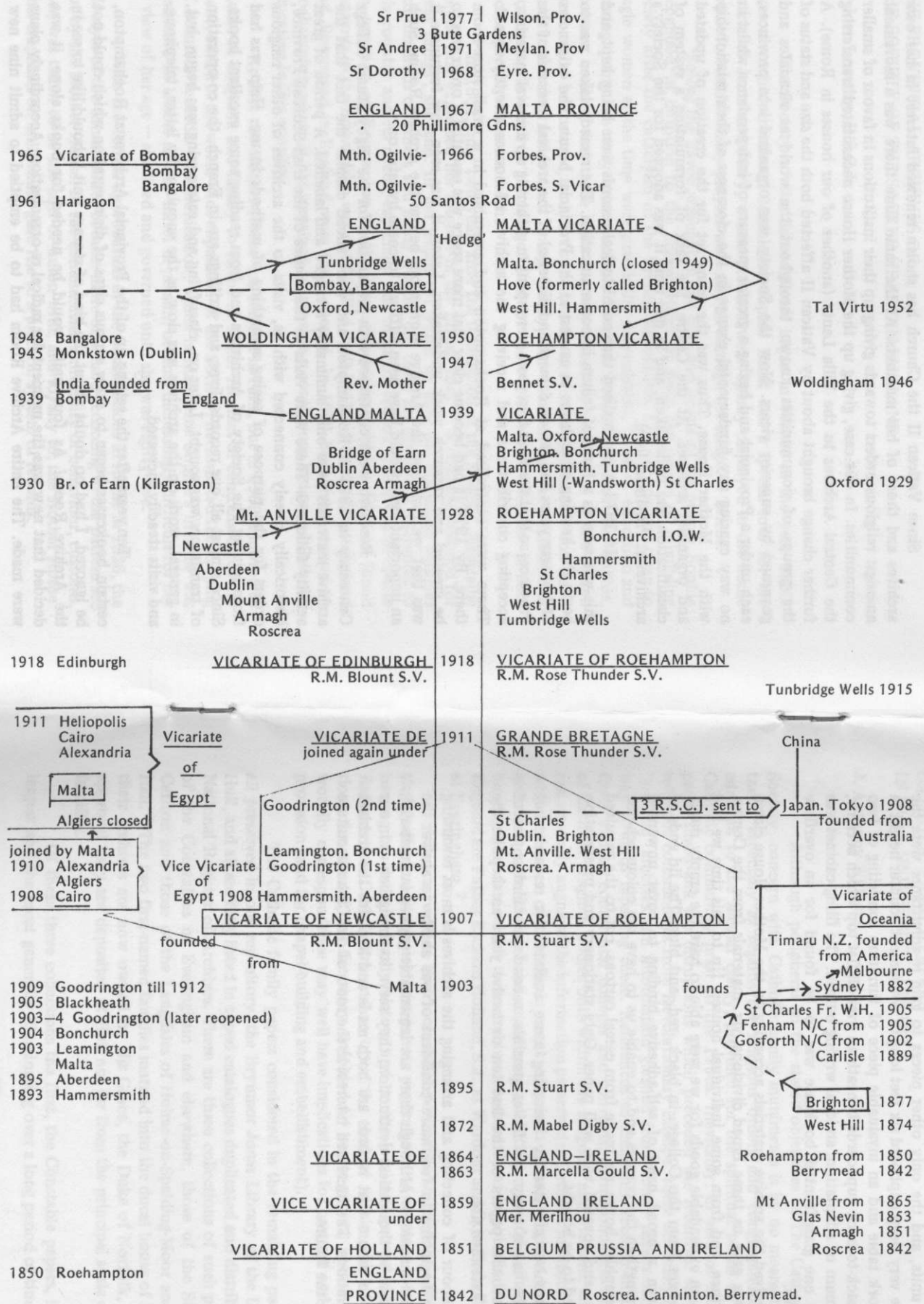


Chart showing the growth of the English Province of the Society of the Sacred Heart, 1842-1977

metal storage units, and the only other pieces to gain re-admittance were the plan chest, one very deep cupboard six feet long of convenient counter height, a long centre work table and an invaluable piece of furniture consisting of two pairs of low, back-to-back cupboards beneath an over-all flat top which became, with the minimum of adaptation, an ideal writing bureau. The filing cabinet was also kept and one glass-fronted bookcase was to be found for an overflow section of books.

We shelved the archive materials according to the Mother House classification and this gave us three broad divisions, viz. materials from the Centre, from the Province, and from some individual houses. Up to this time we had spent nothing on expendable goods for we were able to have the empty duplicating paper boxes from the College, in black, red, and blue. The lid ends of these were given a broad band of self-adhesive binding to cover unwanted lettering, to strengthen the corners and to enable us to have the colour scheme we wanted. Pamphlet boxes we made from cereal cartons, cut to the required size and shape, and covered with wall paper. Only stationery and preservation materials needed to be bought.

Our archives are steadily becoming more available for research, but nothing may be taken away. As far as possible, second and third copies of books and provincial papers of the last ten or twelve years are kept in the store for more extended use.

The labour of collecting and arranging the archives is most rewarding as we are now beginning to feel more confident of our ability to answer the many and varied questions. Although there are lamentable gaps in our material, due in some cases to thoughtless destruction, they serve to strengthen us in our determination to ensure that records are both made and kept for the archives of future generations. The increased interest in the roots of our Catholic culture augurs well for the future.

CATHOLIC FAMILY PAPERS
IN HULL UNIVERSITY LIBRARY ¹

J. Anthony Williams

Although peripheral to the stated objectives of The Catholic Archives Society, concern with Catholic family muniments is by no means irrelevant to them, especially as regards the religious orders and congregations which, in addition to the secular clergy, provided for the spiritual needs of the English Catholic community prior to the 1790s. Inevitably, in view of the hazards of penal times and the disruptions which preceded the return of various English religious communities from Revolutionary Europe, there are many gaps in their 'internal' archives and information gleaned from family papers may go a little way towards repairing these. References to chaplains, records of payments to them and to continental colleges and convents, correspondence with members of Catholic religious bodies both within the kingdom and overseas: such evidence can crucially augment the information preserved in Catholic institutional archives, while evidence of the employment of priests in non-religious capacities (e.g. entrusted with financial and estate responsibilities) may add a dimension to the biographical data which these archives contain. Cases in point in early Georgian England are Father Richard Holland, S.J., at Wardour and Dom Bede Potts, O.S.B., at Everingham.²

But as well as their occasional pertinence to religious institutions and their individual members, these private papers have, of course, a more substantial bearing on Catholic family history and on the local and general history of post-Reformation Catholicism and so upon the context within which those institutions functioned, for the story unfolded by estate-papers, account-books and worldly correspondence may well have implications for pastoral and educational provision (and for chapel-building and embellishment).

The Catholic family papers considered in the remaining paragraphs are all preserved in one repository, the Brynmor Jones Library of the University of Hull, and all are fully listed in typed catalogues duplicated and distributed by the National Register of Archives. There are three collections of such papers: those of the Constables of Everingham and elsewhere, those of the Stapletons of Carlton and those of the Langdales of Holme-on-Spalding-Moor and Houghton Hall.³ The two first-named families married into the ducal house of Norfolk and their archives are now owned by His Grace, the Duke of Norfolk, with whose approval they are deposited at Hull not far from the principal seats of these two families.

Of these three collections the first, the Constable papers, is by far the largest and the most generally illuminating over a long period of time — as far as

Catholic affairs are concerned, from the early seventeenth century onwards — whereas the other two, while containing much further material of Catholic interest, are perhaps chiefly important for sets of documents associated with one notable member of each family: Sir Miles Stapleton, upon whose life at Carlton in the second half of the seventeenth century and the opening years of the eighteenth much detailed information is preserved, and the prominent and public-spirited Charles Langdale (born Stourton) whose active involvement in Catholic affairs in early Victorian England is reflected in his family's papers.⁴

These two collections will be considered first and then attention will be paid to the more widely rewarding Everingham muniments.

1. Stapleton of Carlton (ref. DDCA & DDCA 2)

This deposit, besides masses of property-documents relating chiefly to the north and west Ridings of Yorkshire and to Northumberland (partly reflecting the Errington connection) contains wills, marriage-settlements, pedigrees etc., showing links with Catholic families, a little recusancy material (*quietuses*, or receipts, for payment of fines, etc.) correlating with Exchequer documentation,⁵ and a small amount of correspondence. The most striking and valuable items, however, are the series of detailed account-books, covering half a century (1656—1705) kept by Sir Miles Stapleton and casting a flood of light on numerous aspects of his life during that period: estate-business, personal and household expenditure, family-gifts, travelling expenses, gifts to the Catholic poor, provision for chaplains, double land-tax, fees for overseas education, payments for fish in Lent, purchase of Acts of Parliament, expenses connected with the descent upon Carlton of a voracious posse who consumed large quantities of his food and drink before taking Sir Miles into custody during the 'no-popery' drive which marked the end of James II's reign. Extracts from these household account books were printed and discussed eighty years ago by the eminent antiquary J.C. Cox in two issues of *The Ancestor*⁶ but the originals have a great deal more to reveal than was there disclosed and will repay further study.

2. Langdale of Holme and Houghton (DDHA, DDLA)

Besides a large amount of estate-documentation, there are settlements, wills and genealogical material involving other Catholic families, a few documents concerning official action against papists,⁷ a little seventeenth- and eighteenth-century correspondence and a nineteenth-century collection (DDLA 35) supplemented by 'Miscellaneous' material (DDLA 38) embodying documentation on Catholic public affairs⁸ and perhaps most notable for their association with the Hon. Charles Langdale (1787—1868) whose many public activities included membership of Parliament (he was elected for Beverley in 1832 and later sat for Knaresborough), involvement in the Catholic Institute of Great Britain and the chairmanship of the Catholic Poor Schools Committee.⁹ Among the somewhat

random collection of papers reflecting his multifarious activities are some on educational matters in various areas, on the restoration of the hierarchy in 1850 and on religious controversy, as well as printed material on the Catholic Institute giving particulars (of nationwide relevance) of its work both in tract publication and dissemination and in the field of education through grants to specified schools. Although touching on a variety of matters involving Charles Langdale, these papers (there are others on family and estate affairs) shed flickering side-lights rather than steady illumination.

3. Constable of Everingham (DDEV)

This massive deposit is important not only for the internal history of a family persistently recusant in the seventeenth and eighteenth centuries but for the light shed by some of its contents on post-Reformation Catholicism generally. One batch of papers, with ancillary material, the Everingham estate correspondence (1726—43) between Sir Marmaduke Constable and his estate manager, Dom Bede Potts, O.S.B., has been printed, with a valuable Introduction by Dr Peter Roebuck¹⁰ who has also drawn on these muniments for articles on the family's fortunes during the Civil War and Interregnum and on the future Sir Marmaduke's abbreviated 'Grand Tour' in 1701—03,¹¹ and for a major study of the family between the mid-seventeenth and the mid-eighteenth century.¹² This and other Yorkshire families already mentioned feature in the indispensable works of Mr Aveling¹³ and some of the Everingham MSS. have provided material for various articles by R.C. Wilton,¹⁴ and Mr P.J. Doyle's study of the last Beverley election¹⁵ and for short sections in two Catholic Record Society volumes.¹⁶ All this printed material has to be borne in mind when considering these documents which, however, include much which precedes or post-dates the bulk of the published work. There is a vast amount of estate material relating chiefly to the family's properties in Yorkshire and Lincolnshire but also in other counties: surveys, valuations, mortgages, conveyances, leases, deeds, grants, gifts, etc. As well as material already studied on recusancy, delinquency and double taxation there is nineteenth-century correspondence concerning attempts to amend the double assessments fixed in earlier years and to recoup overpayment. Marriage settlements, trusts, conveyances and wills reflect, as with the Langdale and Carlton manuscripts, relationships with many other Catholic families as do documents of an explicitly genealogical nature, chiefly pedigrees of the Constable and other families including one proudly illustrating the Langdales' links with three martyrs. Inventories shed light on the interior and furnishing of Everingham Hall and several detailed handwritten catalogues reveal the contents of its large Catholic-orientated library at various dates from the late seventeenth century — a significant and somewhat unusual body of evidence. There are many [persona] and household account books and stewards' accounts shedding light on estate-management, building and repairs, labourers' and servants' wages, etc. Much of this material has been used by Dr Roebuck but some relates to periods

earlier and, especially, later than that studied by him and the later items also include further documents embodying dealings with the Catholic-owned Wright's Bank, ¹⁷ relating to the erection of the great church of Our Lady and of St Everilda adjoining the Hall and reflecting many other topics.

Although Catholic-interest material is scattered throughout this collection, three sections are particularly rich in it: DDEV 60 (correspondence), 67 (Roman Catholic material) and 68 (miscellaneous). The first comprises documents running from the mid-seventeenth to the twentieth century including two volumes of 'Everingham Correspondence, 1720—1804', containing letters from, among others, Father John Thornton (or Hunt) S.J. at Haggerston Castle ¹⁸ and from members of the Haggerston, Salvin and Swinburne families, touching on many aspects of eighteenth-century life: visits to Scotland, to London and to Bath ('a veritable Mecca for Catholics') ¹⁹ ; on dogs, horses and hunting; on business affairs, dealings with continental religious establishments, taxation and legal problems and numerous other matters, including library-cataloguing.

In category DDEV 67 are Father John Knaresborough's 'Sufferings of Catholics, 1558—1654' in five MS. volumes, plus supplementary material;²⁰ MS. prayers and meditations; observations on various penal laws; the Everingham register of baptisms, marriages and burials, 1771—1801; a petition by Yorkshire Catholics against the division of the diocese of Beverley, founded in 1850, into the dioceses of Middlesbrough and Leeds (a topic also represented in the Langdale papers) and other nineteenth-century material, chiefly printed.¹ The 'Miscellaneous' group (DDEV 68) includes the important library catalogues already mentioned, and a bound volume of original documents reflecting various aspects of the penal laws: recusancy and delinquency, oath-tendering, imprisonment, double taxation, travel restrictions, the restitution of recusancy penalties under James II, the comprehensive if badly drafted Act of 1699 against 'the Growth of Popery', the Act of 1722 imposing a special levy of £100,000 on Catholics.²²

Also in this collection is a batch of documents relating to the Shireburn family of Stonyhurst (DDEV 69) and a much larger group stemming mainly from the Constables' Scottish connections (Maxwell, Hemes, Nithsdale) of which a separate, detailed list is available.²³

NOTES

1. I am grateful to the Archivist, Mr N. Higson, for access to the material discussed in these pages.
2. See respectively my *Catholic Recusancy in Wiltshire, 1660-1791* (Catholic Record Society Monograph series no.1, 1968) pp.154-55; P. Roebuck (ed.) *Constable of Everingham Estate Correspondence, 1726 -43* (Yorkshire Archaeological Society Record Series, vol. CXXXVI, 1976), the latter with a valuable Introduction.

3. Catalogues of these collections are to be found in the copyright libraries and in the library of the London University Institute of Historical Research as well as at Hull. The Humberside Record Office, Beverley, has copies of the Constable and Stapleton (but not the Langdale) lists. A brief, selective account of the Constable MSS. is printed in the *First Report* of the Historical Manuscripts Commission (pp.45—6).
4. Further Langdale (and Stourton) papers are in Leeds City Libraries' Archives Department. The collections at Hull also include papers of Irish and West Indian interest, chiefly eighteenth and nineteenth century, viz. DDLA 39, 40 (Grattan and O'Kelly); DDLA 41 (Scarlett, Jamaica).
5. e.g. with Recusant and Memoranda Rolls in the Public Record Office (series E.377 & 368 respectively). The *quietuses* and related documentation (1616—49, 1654) are DDCA 29/1, 2 & 4.
6. for 1902, pp.17-39, 132-162.
7. DDHA 18/14, DDHA 16/23, being, respectively a warrant from the Clerk of the Peace for presentment of popish recusants at Pocklington Sessions, August 1663, and a decree of the Forfeited Estates Commissioners concerning Langdale properties in Co. Durham, 18th century. Certain Langdale estate records are used in J.T. Ward, *East Yorkshire Landed Estates in the Nineteenth Century* (E. Yorks. Local History Soc., 1967), pp.36-7.
8. On Catholic Electoral Registration Societies and on the formation of the Catholic Union of Great Britain, see Mr P.J. Doyle's *London Recusant* articles (vol. III, no.1; vol. VII, no.2) drawing on the Langdale papers.
9. The entry for him in *The Dictionary of National Biography* is rather thin; J. Gillow, *A Literary and Biographical History or Bibliographical Dictionary of the English Catholics*, IV (1895), pp.118—123, is fuller, but more comprehensive is a series of articles by W.J. Amherst, a fellow-member of the Catholic Poor Schools Committee, in *The Dublin Review*, Oct. 1892, July & Oct. 1893. See also C.B.J., Lord Mowbray, Segrave and Stourton, *The History of the Noble House of Stourton* (privately printed, 1899) pp.647—659. For the Holme-on-Spalding-Moor mission, from the mid-eighteenth century, see Miss K.M. Longley's account, utilising the Langdale papers, *Heir of Two Traditions* (privately printed, 1966).
10. See note 2, above, for further particulars.
11. published respectively in *Recusant History*, IX, pp.75—87, and XI, pp.156—59.
12. *Yorkshire Baronets, 1640-1760: Families, Estates and Fortunes* (1980), ch. IV.
13. J.C.H. Aveling, *Post-Reformation Catholicism in East Yorkshire, 1558-1790* (E.Yorks. Local History Society, 1960); *Catholic Recusancy in York, 1558-1791* (Catholic Record Soc., Monograph series no.2, 1970), etc.; also *The Tablet*, 2 March 1957 (report of talk on the Everingham MSS.).
14. e.g. 'Early Eighteenth Century Catholicism in England' in *The Catholic Historical Review*, new series, IV (Washington, D.C., 1925), pp.367-387; 'Letters of a Jesuit Father in the Reign of George I' in *The Dublin Review*, April 1916, pp.307-323, etc. (see also Roebuck, *Yorkshire Baronets*, p.388).
15. *London Recusant*, IV, no.3, pp.107-114.
16. vols. IV, pp.267—271; XXVII, pp.261-273.
17. on which see Fr T.G. Holt, S.J., 'The Failure of Messrs. Wright & Co., Bankers, in 1840' in the *Essex Recusant* journal, XI, pp.66—80.
18. See Wilton, 'Letters of a Jesuit Father —: for excerpts.

THE ARCHIVES OF THE ENGLISH PROVINCE
OF THE HOLY GHOST FATHERS

The Rev. W. Wilfrid Gandy, C.S.Sp.

By way of introduction I would like to point out that the Holy Ghost Fathers date back to Whitsun 1703, when Claude Francois Poullart des Places founded his Seminary and Society of the Holy Ghost in Paris. His aim was to train aspirants for the priesthood who could not afford to pay the fees demanded in other seminaries, 'for a hard laborious life and in perfect disinterestedness, as curates, missionaries and clerics to work in hospitals, poor parishes and other abandoned posts for which the bishops could scarcely find anyone'.¹ By 1762 this work was summed up as 'evangelising the poor in the country, the sick in the hospitals, the soldiers in the army and the pagans in the New World'.² Little by little overseas missionary work came to dominate and following the suppression of the Jesuits in France (1764) the Holy Ghost Fathers became officially responsible for the spiritual welfare of the French Colonies. With the revival after the French Revolution between 1802 and 1848 they became one of the three legally recognised Missionary Societies in France.

Meanwhile, the Venerable Francis Libermann was founding the Missionaries of the Most Pure Heart of Mary for the evangelisation of the Black Race (1841). In 1848 Father Libermann's Society was suppressed by Rome and its members incorporated into the Congregation of the Holy Ghost under the invocation of the Immaculate Heart of Mary — the Holy Ghost Fathers as they are known today.

Our combined history, then, consists of three distinct periods of uneven length: 1703—1848, the life and work of Father Poullart des Places and his disciples known as 'Les Messieurs du Saint Esprit'; 1841—1848, the foundation and short history of Father Libermann's Missionaries of the Most Pure Heart of Mary; and 1848—today, the fusion of the two Societies by Libermann and the growth of a religious missionary congregation.

The principal records of all three periods are conserved in our General Archives, originally housed in the Mother House, 30 rue Lhomond, 75005 Paris, but transferred quite recently to spacious quarters at Seminaire des Missions, 12 rue Pere Mazurie, Chevilly, 94150 Rungis, France. These are open to researchers by appointment. They form an important source of information on the missionary history of Africa and the former French Colonies in America, the West Indies, the Indian Ocean and India from mid-eighteenth century until today.³

After many attempts during the second half of the nineteenth century

the Holy Ghost Fathers made their first foundation in England when they took a three-year lease on Prior Park College in September 1904. The records of the English Province date from that month. The decision to found the community was taken on 21 September, the lease is dated 27 September, and the minutes recording the first community meeting 29 September. However, our archives contain many pieces of much greater age, either in the form of books and bound collections or of copies of letters dealing with works of different kinds offered to us but not accepted. The task of collecting, sorting and classifying this material started only four years ago as a part-time job, so there is still a lot of work to do.

The archives are divided into two distinct sections. The first section is built round the books and bound collections mentioned above. To these I have added, and am continuing to add, community diaries, magazines and newsletters, and background material dealing with the Congregation in general as well as with the different Provinces and Missions. The whole is being catalogued according to an adapted Dewey System. The aim is to make it a kind of Information Centre dealing with the Congregation and its works. The scope of these pieces varies. There are, for example, two very important collections of considerable value for the history of Africa and its Missions from the mid-nineteenth century, namely the *Bulletin of the Congregation*, dating from 1863, which has so far reach 48 volumes, and *Notes et Documents Relatifs a la Vie et a l'Oeuvre du Venerable Pere Francois Marie Paul Libermann* in 13 volumes and 2 Appendices. Then, if we turn to particular Missions, we have, for example, twenty-six items dealing with Mauritius, its Dependencies and the life and work of Blessed Jacques Laval (1803-1864).

The second section contains all manuscript material — archives in the strict sense. Here the work of classifying is still continuing. All the different pieces are being classified under five main headings or categories:

1. Relations with the Generalate.
2. The Home Province, its houses and works. (See Appendix 1).
3. The Provinces, their number and development. (See Appendix 2).
4. The Missionary Districts: in particular, those where members of the English Province work. (See Appendix 3).
5. Groups not yet erected into Missionary Districts. (See Appendix 4).
6. Special Items of Administration: Chapters—General, Provincial, District; Enlarged General Councils; Other Assemblies.

In each category all material is classified under one of four headings: Correspondence; Decisions, General and Local; Information; Finance. Wherever possible we add classified photographs.

For storing the documents, we have opted for standing metal lockers in blocks of six which can be extended as and when needed. At the moment there are six rows and I hope to buy a further six shortly. Each row carries a

letter of the alphabet in a different colour, and each locker is numbered from 1 to 6. For containers for the documents themselves, I am using wallets or folders. Each document will have its own number. Thus A1 Folder contains Mother House Correspondence, 1907—1913, and in this collection there are ninety-three letters, numbered 001—093. There is also a brief description of the contents of each letter.

I hope this description gives some idea of the contents of our archives as they are at the moment. As I have now been appointed full-time archivist, I hope that the process of sorting and classifying will be speeded up. In the meantime, I would like it to be known that they are open to researchers by appointment and that I am ready to help anyone to the best of my ability.⁴

NOTES

1. First Letters Patent, signed by Louis XV, 2 May, 1726.
2. Report of Bishop de Beaumont, 1762, B.N. Ms. Fond Jolly de Fleury, 390, dossier 4,462.
3. It is hoped to publish a description of the General Archives in *Catholic Archives* No.4, 1984.
4. The enquiries should be addressed to the Rev. W.W. Gandy C.S.Sp., Archivist, Congregation of the Holy Ghost, Provincialate, 6 Woodlands Road, Bromley, Kent, BR1 2AF.

Appendix 1

The Home Province: Houses and Works, Permanent or Temporary.

Prior Park, Bath, 1904—1907. Original foundation in England; leased as a possible refuge for the Central House of Studies in Paris, threatened with possible closure by the French Government. Replaced by

St Mary's College, Castlehead, Grange-over-Sands, 1907—1979. The Junior Scholasticate of the Province for seventy-two years. Sold 1978—79.

Oaklands, Bebington, Cheshire, 1924—1926. Unsuccessful attempt at a Senior College for last two years from Castlehead.

St Joseph's, Peasley Cross, St Helens, 1912—today. Parish.

Our Lady Immaculate and St Peter, New Barnet, Herts. 1937—today. Parish.

Victoria College, Westbury, Wilts. 1939—1941. Intended as the Senior House of Studies for the Province; commandeered by the Military and sold to them in 1941.

St Joseph's College, Upton Hall, Newark, Notts. Bought 1941, commandeered for evacuees, finally occupied, 1945. Used as:

Senior House of Studies. 1945—1964;

Novitiate and House for Late Vocations, 1964—1970; and

Vocations and Propaganda Centre, 1970—1972.

Sold 1972.

6 Woodlands Road, Bickley, Bromley, Kent, 1947—today. Provincial House.
 St Peter's, Douglas Gardens, Uddingston, 1956—1973. Central residence for Scotland. Transferred to
 117 Newarthill Road, Carfin, Motherwell, 1973—today.
 Holy Ghost College, Wellesborough, Market Bosworth, Leics. 1964—1969. Senior House of Studies. Transferred to
 Aldenham Grange, Letchmore Heath, Herts. 1969—1977. House of Residence for the Missionary Institute, London. Replaced by
 3 Hillside Road, Radlett, Herts. 1978—today. Now First Cycle House of Studies.
 All Saints, Hassop, Bakewell, Derbys. 1972—today. Parish and Community Residence.
 422 Helmshore Road, Helmshore, Rossendale, Lanes. 1977—today. Vocations Centre. Was used as Novitiate, 1981-82.
 24 Gloucester Road, New Barnet, Herts. 1981. Second Cycle House of Studies for Junior Professed.

Appendix 2

The Provinces, Their Number and Development.

In all there are seventeen Provinces in the Congregation. The essential requirement is that each one possesses within its territory the works of formation necessary for the training of its own members. The evolution of these provinces follows one of three patterns: the original five were recognised as such by the General Chapter of 1896; the second group grew out of foundations in Europe and North America; the third group developed within mission territories in the Third World. Thus we get:

Name	Earliest Foundation	Vice-Province	Province
France	1703		1896
Ireland	1860		1896
Germany	1863		1896
Portugal	1867		1896
U.S.A.	1872		1896
Switzerland	1891	1947	1973
Belgium	1900		1931
England	1904	1920	1946
Holland	1904		1931
Canada (French)	1905		1946
Poland	1921	1924	1976
Spain	1950		1973
Trans Canada (English)	1954		1975
Trinidad	1863	1963	1973
Nigeria East	1885		1976
Angola	1852		1977

[U.S.A. was divided in 1964 into U.S.A. East and U.S.A. West]

Appendix 3

The Missionary Districts.

There are thirty-two in all. Each has at its head a Principal Superior with similar powers to those of a Provincial. Thus we get:

<i>Name</i>	<i>Earliest Foundation</i>	<i>Where English Province members have worked</i>
St Pierre et Miquelon	1766	
French Guiana	1777-78	
Senegal	1778-79	
Guadaloupe	1816	
Martinique	1816	
Reunion	1815	1932-1946
Mauritius	1841	1929—today
Haiti	1842	1932-1962
Gabon	1844	
Gambia	1849	1926-1936, 198CHtoday
Tanzania, Zanzibar	1862	
Tanzania, Kilimandjaro	1892	1921-1963, 1972-1981
Sierra Leone	1864	1928—today
Tanzania, Bagamoyo	1868	
Republic of Congo	1880	
Kenya, Mombasa	1892	
Central African Rep., Bangui	1894	1958-1976
Brazil, Amazonia	1897	
Madagascar	1898	
Zaire, Kongolo •	1907	
Brazil, Alto Jura	1912	
S. Africa, Bethlehem	1923	
Cameroon, Yaounde	1923	
Cameroon, Doume	1930	1970—today
Nigeria, Kwara-Benue	1930	1941-1962
Nigeria, Makurdi	1930	1941—today
Puerto Rico	1931	1975—today
Cabo Verde Islands	1941	
Brazil, Central	1949	
Brazil, South	1958	
Brazil, South West	1964	
Ghana	1971	
Brazil, South East	1977	

It is worth noting that members of the English Province have also worked in two of the Overseas Provinces: Nigeria East, 1929—1941; and Angola, 1937—1943, and 1977-today.

Appendix

Groups not yet erected as Missionary Districts

<i>Name</i>	<i>Earliest Foundation</i>	<i>Where English Province members have worked</i>
Paraguay	1967	
Malawi	1971	
Papua — New Guinea	1971	
Zambia	1971	
Ethiopia	1972	
Pakistan	1977	1977—today

continued from p. 31

19. The expression is the late Dom Julian Stonor's, in his *Stonor, a Catholic Sanctuary in the Chilterns from the Fifth Century till Today* (Newport, 1951), p.289. See also my *Post-Reformation Catholicism in Bath* (Catholic Record Society, vols. LXV, LXVI).
20. See J. Kirk, *Biographies of English Catholics, 1700-1800* (ed. J.H. Pollen & E. Burton, 1909), p.146; G. Anstruther, *The Seminary Priests, 1660-1715* (Great Wakering, 1976), p.125.
21. See remarks in *Miscellanea VI* (Catholic Record Soc., vol. VII), p.260.
22. II Will. III, cap. 4, and 9 Geo. I, cap. 18, respectively.
23. *Calendar of Scottish Papers among the Documents Relating to the Family of Maxwell-Constable of Everingham (Arundel Castle MSS. E)*. Deposited in the Brynmor Jones Library, The University, Hull, by His Grace, The Duke of Norfolk, E.M., K.G. Other, related Scottish papers are listed in the report on the Traquair House muniments compiled in 1963 by the National Register of Archives (Scotland).

THE ARCHIVES OF THE SOCIETY OF
THE HOLY CHILD JESUS

Sr Winifred Wickins S.H.C.J.

HISTORICAL BACKGROUND

The foundress of the Society was an American, Cornelia Connelly (1809—79). In 1835 she and her husband, Pierre Connelly, rector of the Protestant Episcopalian Church in Natchez, Mississippi, became Catholics. They spent two years in Rome and Europe and then returned to Grand Coteau, Louisiana, where, in 1840, Pierre told her that he wished to become a priest. The matter was referred to Rome and Cornelia summoned there in 1843. In 1845 the Pope gave permission for the separation; Cornelia took a solemn vow of chastity and withdrew to the Sacred Heart Convent at the Trinita. Bishop Wiseman knew the Connellys well and suggested that Cornelia, an intelligent and cultured woman, should come to England to found an English teaching order. With papal approval she and three companions took possession of the first S.H.C.J. convent in Derby in October 1846. Within two years the little community moved to St Leonards-on-Sea, and by the early 1850s the nuns were also teaching in London and Preston. Cornelia saw the importance of the training of teachers and opened a small but successful training school at St Leonards. Unfortunately, it had to be closed; attempts to work in schools and establish a college in Liverpool failed and the nuns moved on to Blackpool. In 1863 the Duchess of Leeds, herself an American, gave to the Society the Old Palace of Mayfield providing it was restored; this was done, and schools opened for orphans, village children and junior boarders. Later the novitiate was moved there and Mayfield became the Mother House. Two other foundations were specially dear to Cornelia: in 1862 another gift from the Duchess of land in Towanda made possible the sending of the first nuns to America; in 1869 a small school was begun in Hyeres, moving later to Toul and finally to Neuilly. Cornelia died in 1879 and for some years the task was one of consolidation and development rather than expansion. About the turn of the century new houses were opened in Oxford and Harrogate: a training college for graduates was set up in Cavendish Square, a house of studies in Oxford and pupil-teacher centres in London and Preston. A generation later came the next period of expansion; foundations were made in Ireland and Birmingham, and in 1930 the first S.H.C.J. missionaries went to Calabar and the West African mission began. There was corresponding expansion in the States but the Society has always remained, as Cornelia had described it, 'this little society', and its archives are accordingly small.

HISTORY OF THE ARCHIVES

For almost a century there was very little explicit concern about archives. In 1868 Cornelia stressed the importance of keeping house diaries containing 'facts and dates, not flights of fancy' but, despite constant reminders that these should be up-to-date, there are many gaps. After Cornelia's death her brother asked what he should do with her letters and was asked to send them to England; requests were made within the Society for information about her early companions but the response was limited. Otherwise, little was deliberately kept; M. Francis Bellasis copied out and preserved the writings on Cornelia by M. Maria Buckle; some sisters treasured letters or books; much survived merely because it was put away and forgotten. Early biographers of Cornelia used these sources and were also able to consult those who had known her and the early Society. Thus they both preserved and stimulated interest in the early records.

The great drive came about 1950 with the beginning of the work for the 'Cause' of Cornelia. As this was to be an historical cause everything possible written by, to, or connected with Cornelia had to be found and presented. A first reaction was 'We have hardly anything' to be countered by 'Look, you'll find you have plenty'. Every house was asked to carry out its own search and much was found pushed to the back of cupboards or drawers or stored in long-unopened boxes and trunks; the historical commissioners or the sisters visited archives wherever there had been any connection with the Connelys or the Society, and brought copies back to Mayfield.

The second impetus came from Vatican II and the call to religious to go back to their origins. Much of the material collected for Cornelia was relevant and so expedited our renewal movement. A special General Chapter in 1967—68 on the Rule and Constitutions was held in two parts; after the first, Fr James Walsh S.J. said 'What is needed is some sort of fresh program which would make it possible for members of the Chapter at the second session to have available from the archives of the Society material ordered and arranged according to the topics to be discussed. We have the instruments for such a crash program . . . the archives at Mayfield and the Historical Institute at Rosemont'.

This Institute originated in the S.H.C.J. college at Rosemont, Pa; it has as its aims widespread research, not only into the spirit of the Society and the personal life of its Foundress but also into the general life and times of these; and the dissemination as widely as possible of the fruits of this research. The results have been an increase in actual archival resources and in the appreciation of their usage and value. From its inception in 1968 the Institute has urged the professional training of archivists. The first official S.H.C.J. archivists were the sisters in charge of the Cause Room; since then there have been Society archivists in Rome, and provincial archivists in England and the States; some were historians but none had any archival training — they did magnificent work through a combination of common sense, intelligence, zeal and thoroughness. Our hope is

that the trained archivists we now have will live up to their standards.

LOCATION OF ARCHIVES

Until work began on the Cause, archival material quietly collected its dust in whatever house it had originated or to which it had found its possibly devious way — the exception the transfer of generalate records to Rome after the generalate moved there from Mayfield in 1924. From 1952 the Cause Room at Mayfield became the archival centre and by the time the first part of the work was completed in 1968 several thousand documents had been amassed, sorted and carefully arranged in drop files in forty drawers in large steel cabinets. The Cause Room was renamed the Archives Room, but in 1971 the Provincial moved to London and the archives followed — into a basement flat. The filing cabinets occupied most of a large entrance area; all the rest of the provincial archives were tightly packed into the wall cupboard and wardrobe of a rather small bedroom. In 1981 they were moved back to Mayfield. The present office is a long narrow room, a pleasant but specifically utilitarian working office — any displays would be held elsewhere. It is fitted with steel shelving, nine stacks on the two long walls and eight (placed back to back) down the middle of the room giving double depth for larger boxes; the remaining wall space is used for book shelves.



The Archives Room

CONTENTS AND ARRANGEMENT

The history of our archives has led to a situation of two virtually self-contained sections. The stacks on one wall contain the documentary material relating to Cornelia Connelly. Some are originals, most typed or photocopies of documents originating elsewhere — over 500 letters were found in Southwark alone. On removal from London these were carefully transferred from filing cabinets to flat boxes; 38 boxes relate to Cornelia herself, 1837—79, with a few earlier documents; 20 contain background material, the Rule, journals and ledgers, schools, etc.; 18 contain material apropos the 'Cause', regulations, Fama, favours; 7 contain business records and 2 contain miscellaneous papers — larger volumes are in the deeper middle stacks. The use of all this material is facilitated because we have eighty-nine volumes of typed copies of the documentation put into order by the historical commission and professionally indexed.

The stacks on the other wall contain the rest of the province archives. One stack has material relating to the whole Society or to the generalate — rather thin as the main generalate archives are in Rome, but including the early annals of the Society, details of some of the later general chapters and letters from various superior-general. The next stack is that of the province since 1924: documentation of provincial chapters (reports on renewal should be of considerable value to future writers on religious life in the 1960s); letters from provincial superiors; memoirs of and by individual sisters; 'communications', i.e. newsletters, magazines, etc. One stack is entitled 'Religious Life': it includes factual records of our sisters, writings on religious formation, on prayer and the liturgy, on education and the apostolate, publications of *Signum*, the CMRS, the ATR. Two stacks are filled with archives pertaining to separate houses in the European province and, apart from the house annals, there is considerable variety of quantity and kind — correspondence about houses or schools, letters, school and parish magazines, etc. There are regrettable lacunae: we have almost nothing connected with the work most of the nuns have been engaged in for well over a century, taching in 'poor', parochial or elementary schools; and sometimes a house has closed and very little survived. We have a few boxes of Amercian material, few because they have their own archives and our older records are either in the general annals or the Cornelia material; and several boxes connected with the West African missions in Nigeria and Ghana — a rich holding but one not likely to grow much as the vice-province has its own archives and archivist.

Legal documents, both civil and ecclesiastical, are stored according to geographical origin; they are few and rarely the result of planned survival. Civil documents concern the purchase or leasing of land, contracts for buildings, regulations or agreements about schools. The majority of the ecclesiastical manuscripts are rescripts or permissions, often illustrative of the relations

between bishops and religious, convents and parishes; detailed documentation of the long and involved history of the Rule of the Society shows the complicated intercommunication of Rome, local bishops and religious in such an important matter. Journals, ledgers, work-books and day-books (mostly 1846—80) are good hunting ground for the social historian, as are log-books, work-books, minutes of governors' meetings for the educationalist. Letters and memoirs are real treasure houses. The Connelly documentation reflects the social as well as the religious life of Rome in the 1830s and 1840s, and that of the Catholic Church in America then and from the 1860s; their life and work brought both Pierre and Cornelia into contact with many of the eminent churchmen of the day, while teaching in schools, such as those in London and Preston, brought an awareness of some of the worst of social conditions. In France the sisters experienced the Franco-Prussian war, the suppression of the religious houses, the evacuation of Paris in 1939 and the return six years later; they worked in London and occupied Rome from 1939—45, and in Nigeria in the Civil War.

We have a few films, mostly made in 1946 for the centenary of the Society, several boxes of slides, and the beginnings of an oral-history library tapes made by our older nuns. These are large and seemingly ever-growing piles of photographs — some sorted, the rest probably offering an opportunity for 'considered destruction'.

The books in the archives office have been deliberately collected both as background material and as archives in their own right. The collection began with the assembling of books used or referred to by Cornelia and the early nuns; these have been added to until there is quite a good library of nineteenth-century Church history, spirituality and education. It also contains books written about the Society or by the sisters. In our convent in Hastings is 'Mr Jones's Library'; the Rev. Mr Jones was parish priest of St Leonards when our nuns went there — in his library a few volumes are collectors' pieces in themselves but the real value is in the library as an entity, the collection made in the early nineteenth century by a man of moderate means who was at once a Catholic priest, a scholar and a bibliophile. In addition to the archives in the Mayfield office, the holdings in the various houses belong morally to the provincial archives. Apart from the basic house diaries and annals these vary considerably according to the age and size of the house and the work done. Lists of these holdings are in the office.

USE AND AVAILABILITY

As with most religious houses the archives office is private but we are very pleased indeed that it should be known and shared by others. Anyone wishing to visit it should write or ring to ensure it is open and we always try to supply information to those who write for it.

The archives are chiefly used by our own sisters and by students seeking information for theses, usually on some aspect of nineteenth-century education.

CATHOLIC ARCHIVES IN MEXICO

In spring 1981, invited by the Catholic Archives Society, I attended the annual Spode Conference where I was able to share the Mexican experience on ecclesiastical archives, and become aware of the progress achieved by Catholic archivists in Great Britain.

In the 1982 issue of *Catholic Archives* I have read with interest the report on the situation of Catholic archives in the United States, France and Ireland, and was very pleased on receiving that issue to be asked to report on the situation of Catholic archives in Mexico for a future issue of *Catholic Archives*.

The National Register of Archives was established in 1978 as a Division of the Archivo General de la Nacion (National Archives of Mexico), the head institution of the National System of Archives of Mexico, to rescue, register and inventory the documentary wealth of the country, that is, all State or civil archives; and, regarding the local documentary holdings of the Catholic Church in Mexico as patrimony of national interest, we considered all ecclesiastical records as well.

A programme was set forth, taking into account the benefits it could render to both Government and Church, and considering above all the rules and principles dictated by canon law, and also the rules and constitutions of the different religious institutes which show the spirit of the founder and his view towards archives and history within the institute.

Surprisingly, the episcopal body reacted with enthusiasm, and was willing to co-operate with the officers of the National Register of Archives, who have so far registered archives in thirty-five ecclesiastical districts, that is, fifty per cent of the total; classified and inventoried parish archives in twenty dioceses; and have organised meetings and courses for the training of archivists in ten dioceses. We must add that twenty-five inventories of ecclesiastical archives have been published.

Early this year, the enthusiasm of the head of the National Register of Archives, Mtro. Jorge Garibay, led him to contact the Conference of Religious Institutes of Mexico, with whom an agreement was signed to train and advise on archival matters members of religious institutes who would apply for this service through the Conference of Religious Institutes.

On 10 August 1982, the first meeting with superiors of religious institutes of women took place, with an audience of approximately 250 Provincials to whom we explained the aims of the Archivo General de la Nacion and the Conference of Religious Institutes.

On 7 August 1982, another meeting took place, attended by school

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teachers members of religious institutes of women, on which occasion we lectured on principle of provenance and archives as a media of educational apostolate.

During the first week of September, we had the first Conference on religious archives, attended by superiors, secretaries and archivists representing twenty-three religious institutes. The topics discussed were: the use of archives for a better government of the religious institute; ecclesiastical archives in the light of canon law; duties of religious archivists; ecclesiastical archival action in Mexico, and oral history.

At present, the Ecclesiastical Archives Department of the National Register of Archives has advised and helped on the keeping and the arranging of archives of religious institutes to various communities, among them: Salesians of Don Bosco, Dominican Sisters, Daughters of Mary, Help of Christians, Society of Priests of Saint Joseph, Society of Sisters of Saint Joseph, and Columbian Fathers. In most cases, the Archivo General de la Nacion provided materials and staff required, and produced inventories of the archives.

Many other religious institutes have applied for advice on the arrangement, the keeping of archives, and the writing, preserving or propagating the history of their own organisation, as well as on the undertaking of oral history projects. We hope to attend all of these requests in due time, and in this way contribute to the preservation of Catholic records, and to the propagation of the history of the Catholic Church in Mexico.

George Herbert Foulkes
Archivo General de la Nacion

EDITORIAL NOTE

The address of the Archivo General de la Nacion is Palacio de Lecumberri, Eduardo Molina y Albaniles, 15350 Mexico D.F., Mexico.

THE CHURCH ARCHIVISTS' SOCIETY OF AUSTRALIA

After being appointed to my present position (Diocesan Archivist, Toowoomba, Queensland) in October 1977,¹ I joined the Australian Society of Archivists, the body to which most professional archivists belong. Church archivists and others employed in non-government or public companies can be accepted as associate members only with no franchise. Apart from the benefit of being kept up to date in the archival world and making contact with professional archivists, the A.S.A. has very little to offer church archivists.

At the biennial General Meetings and Conferences in 1979 and 1981,¹

met no more than half a dozen confreres, but from conversation then and correspondence later with them and others I contacted in my travels, I gathered that the same major difficulties were common to all. These are smallness of budgets, lack of space and facilities, but above all dearth of suitable training for their specific needs. I had, rather early in my career, reached the conclusion that the duties of a church archivist differed very noticeably from those employed in a State or public archives. The former has to be prepared to wear many hats and personally, I find that factor makes the profession more challenging and far more interesting than it otherwise might be.

As a result of the fore-mentioned discussions, and counsel asked for and received, and acting on the age-old dictum 'if you want to get something done, etc.', I began preparations to found a Church Archivists' Society. I never entertained the thought that it should be for Catholics only, for several reasons. Chief of these are the scattered nature of the population in this country and the knowledge that both Catholic and non-Catholic archivists would benefit from the interchange of ideas that would result.

The inaugural meeting was held at the State Archives in Brisbane in October 1981. There were representatives from the Catholic Dioceses of Brisbane, Toowoomba and Rockhampton, the Anglican Diocese of Brisbane and the Presbyterian Church of Queensland. Apologies and support came from the Lutheran and Uniting Churches in Queensland and other Catholic and Anglican Dioceses. It was felt that there was enough interest to warrant the erection of a new society, so on the morning of the second day, the C.A.S. was born. It was never envisaged that regular meetings would be held — at least on a national scale — owing to both distance and expense. The *modus operandi* was to be by means of a monthly Newsletter (February to November). The draft Constitutions drawn up and accepted were (and are) very sketchy with administration minimal. This was in line with advice received from the two professionals who helped greatly, but in this respect I think we were badly advised. The matter has yet to be resolved.

I took over the editorship of the Newsletter (there were no other volunteers) and had the first edition ready by mid-November. Who was to be on the mailing list? From the start I had seen the necessity of going national immediately as the Society needed members and support if it were to be viable. Queensland is a vast State (over one-and-a-half million sq. kms.) but with a population of only two million it couldn't supply sufficient of either by itself. I therefore drew up a list of some 280. This included all Anglican and Catholic Dioceses (some fifty-one), the State headquarters of the other main Churches, the Jews and some 170 Religious Orders — both Catholic and Anglican.

By February 1982, membership had reached a respectable figure but was below expectations. The second edition went to over 230, but since then the list has been kept to a more viable 130 plus, as a continued large number of

complimentary copies was financially impossible. Growth has never ceased, so by the end of August membership reached the very creditable total of ninety-five. Every State and Territory are represented and we have even been invited across the Tasman to New Zealand. Anglican and Catholic Dioceses are equally represented although overall only one-third of members are non-Catholic.

The correspondence has revealed that there is great interest and support ('filling a long-felt need, etc.')

but on the whole, the members have failed with the latter as regards supplying material for the Newsletter. This has meant my having to write up to 80 per cent of each edition — a practice which is time-consuming and not conducive to keeping up a good standard. I have been fortunate in getting permission to reprint some good pertinent articles from outside sources. This practice will have to continue unless members overcome their 'shyness' and provide copy at an acceptable level.

At the inaugural meeting the publication of a Register of Church Archives in Australia was proposed and the project was adopted. Information sheets were sent out with the first edition of the Newsletter and subsequently to all new members. Getting a satisfactory return has not been easy. Fewer than sixty have been received to date and they are very uneven in quality. Some are excellent, particularly as regards a description of the holdings, but others leave a lot to be desired. I have made repeated appeals trying to 'educate' members into a proper appreciation of the value of the records under their care, for basically I believe therein lies the trouble. Many do not realise they are custodians of documents which form an integral part of the national heritage which the public have a right to know about and equally a right to have access to, under normal conditions and controls. Every archives (Church or State) has its sensitive areas which have limited access (or none) but I cannot credit that a blanket prohibition is ever necessary or justified.

Publishing date for the Register is November of 1982. That may seem rushed for a society so new, but the gathered data has to be used quickly if the work is to be of any value. With no capital worth speaking of, the Society has had to rely on pre-sales. These have been slow but a widespread interest has been expressed in all sectors of the community contacted. These comprise archives, tertiary institutes, public libraries and colleges — over 1,000 in all. The main attraction, I think, lies in the fact that no national register of church archival records has ever before been published, though there have been some devoted to individual States. This work will also contain details of some holdings of church records in the National Library at Canberra and in some of the major municipal and university libraries. As a first edition, it will doubtless have many flaws, but it might lead to one of the universities making a grant for some post-graduate team to produce a definitive work.

As the C.A.S. (Australia brand) enters its second year, the future is an unknown. Perhaps we will have to conduct biennial or triennial meetings and

conferences, if for no other reason than to enable a spirit to develop. However, Church archivists are proverbially hard up and the cost of travel in this fair land is prohibitive. For members in Perth (W.A.) to travel to Brisbane by train, the cost would be over \$1,000 return, and by air it would be dearer. Coach travel is much cheaper but very trying over such a distance (4,500 kms.) for the elderly members who comprise the greater proportion of the C.A.S. I can only hope that more members will become active with their pens to give more support to the lifeline — the Newsletter.

L.J. Ansell C.F.C.
Diocesan Archivist, Toowoomba Diocese

EDITORIAL NOTE

The Rev. Bro. Leo Ansell's address is Diocesan Archives, Bishop's House, P.O. Box 756, Toowoomba 4350, Queensland, Australia.

continued from p.42

Recent enquiries about the Earl of Shrewsbury and Epstein indicate wider possibilities and while one would never make the claim for one small office, I think that generally the following statement is as true of religious archives in England as in America. In an article entitled 'Archives of Roman Catholic Orders and Congregations of Women' (*The American Archivist*, 1970), the author writes: 'How much information of general interest to American historians is included remains unknown and apparently not even considered. A survey would be a tremendous undertaking; it might be a profitable one'.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1982

The third annual conference, held at Spode house on 13—15 July, although attended by only thirty religious and professional archivists, happily including some new members, proved to be a useful as well as an enjoyable meeting.

On the first evening, 13 July, *Fr F. Edwards, S.J.* (Vice-Chairman) described Bishop Challoner's missionary life and showed slides of places where he stayed during his 1741—42 Visitation and on other occasions. The next morning, 14 July, *Fr A. Dolan* gave a talk on the Nottingham Diocesan Archives in his care, the text of which is published in this issue. This was followed by a practical session in which *Miss K.M. Topping*, Deputy County Archivist of Kent, spoke about storage and conservation problems, balancing some cautionary advice on what not to do with an encouraging demonstration of basic equipment, materials and methods which archivists could employ for essential running repairs on certain documents and books.

During the afternoon of 14 July members divided into two parties. Nineteen members visited the County Record Office at Stafford where they were welcomed by *Dr M. O'Sullivan* and shown work in progress in the reading room, the conservation room, and the archivists' work room, the visit indicating the practical help and advice which local record offices are pleased to give to religious archivists. The remaining members were taken by *Sr Mary Barbara, O.P.* on a guided tour of St Dominic's church, Stone, and saw Bishop Ullathorne's tomb, the conventual buildings, and the little chapel in the grounds built by Pugin in 1845, where Blessed Dominic Barberi said Mass, preached, and was buried in 1849. The enthusiasm of members after these two visits if somewhat dampened by a torrential downpour of rain was soon revived by a lively talk by *Fr J. McLoughlin, O.F.M.*, on the archives of the Friars Minor, held at Forest Gate, London, the text of which also appears in this issue.

The Society's AGM was held in the morning of 15 July. *Dr L.A. Parker* (Chairman) reviewed progress during the preceding year, reporting, *inter alia*, that there were 152 full members and a further 82 institutional and private subscribers to *Catholic Archives*. The Association of Religious Archivists of Ireland was now well established and contacts had been made or continued with France, the U.S.A., Mexico and Australia. Two meetings of the Midland Group of Diocesan Archivists and one meeting of the Northern Group, which Bishop Foley (President) had attended, had been held, and the need for practical measures to preserve diocesan records was becoming more widely recognised.

The officers and committee members for 1983 were duly elected and the retiring and continuing officers thanked for their service. During a useful 'open forum' discussion, *Dom Placid Spearritt, O.S.B.* voiced the concern of religious archivists that the office and duties of the archivist should be stated in the constitution of religious orders.

A fuller report of the conference appears in the *Newsletter, Vol.2, No.1* (Autumn 1982). The 1983 conference will be held at Spode House, 12—14 July

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EDITORIAL NOTES

The main purpose of *Catholic Archives* is to publish descriptions of the archives of religious orders, congregations and other foundations, dioceses, and other institutions and individual persons relating to the Catholic Church in the United Kingdom and Ireland. This purpose has a twofold objective: firstly, to bring to scholarly notice the wealth of original documentary evidence held in hitherto little known or even inaccessible quarters and, secondly, to promote the preservation of all Catholic archives, thus helping the Society to fulfil its primary objective.

The variety of articles in this 1984 edition witnesses the wide range of archive resources for original research into numerous aspects of the Church's history both in this country and abroad. In scarcely one article are the archives described restricted solely to the body which created them, and few are limited to the spiritual life or institutional growth of the Church itself. Certain records are clearly relevant to subjects of general historical enquiry, for instance in educational, literary, social, political and moral issues, while in a few cases, such as the archives of the Holy Ghost Fathers in the context of the history of Africa, some documents identified are likely to provide unique information.

The Society is concerned to encourage the preservation of Church archives in all quarters. Discussion at recent Conferences has revealed several basic problems for the religious archivist — once the little matter of recognition of the need for an archivist at all is decided! An initial uncertainty about the essential character of archives, without down-grading the invaluable associated historical materials which generally fall within the purview of the archivist, is fairly easily overcome. Likewise, the practical problem of finding suitable accommodation, storage containers, proper conditions, and so on are readily appreciated, even if difficult to achieve at first. The acquisition of archives and historical materials is clearly a matter of the support of superiors and methods of advertisement within and peculiar to each foundation. But where a new archivist can feel at a serious loss is in how to sort, classify, list, index and even store the records. *Catholic Archives* does not attempt to provide answers to what are essentially questions of professional archive management technique and procedure (there are archive manuals for this) but, even so, it is hoped that professed as well as novice archivists will be able to elicit many useful lessons from the articles contributed by more seasoned campaigners.

The Society is aware of the isolation, as well as the lack of time and resources, under which many archivists labour, and it is hoped that the sharing of experiences through the medium of articles in *Catholic Archives* will lessen the sense of being 'lone arrangers'. Religious archivists working on their own will share the trepidation expressed by Sister Ita Moore, MMM in the first issue of *ARAI Newsletter* (February 1983), published by the Association of Religious Archivists of Ireland, but also take heart from her reflection: 'For many of us the Archivist is that person — all alone in a room, attic or basement — with boxes and files of material which she has been asked to preserve! In actual fact she is the person appointed by the Congregation to make available to us the priceless heritage of our Congregation'.

Happily, the importance of archives has been clearly established since Vatican II and by the new Code of Canon Law but this recognition conveys a new challenge to Catholic archivists. The Society, conscious of the value of model rules and standards, has drafted 'Clauses for the Guidance of a Diocese or Congregation in the Administration of its Archives' (see pp.70—71). These will be discussed at the annual Conference at Spode (29—31 May) and advance comments will be welcomed.

The Society is grateful to all the authors and contributors of articles, and wishes them continued success in their archive work or research. Finally, the Hon. Editor again extends an open invitation to archivists to submit articles for publication.

R.M. Gard
Hon. Editor

THE USHAW COLLECTION OF MANUSCRIPTS

The Rev. Michael Sharratt

The archives of Ushaw College, Durham are arranged in series, such as the *Lingard Correspondence* or the *Wiseman Correspondence*, and each series has its own internal reference system. So the *Ushaw Collection of Manuscripts (UCM)* is only one series out of many. But it may be considered as the foundation series of the College's archives, so it is important enough to merit separate description.

In its present form *UCM* consists of four large bound volumes and one box-file of loose documents. I say 'in its present form' because originally the series consisted of only the first two volumes. These were already collected into their present arrangement when Joseph Gillow used them in the 1880s, though he refers to them by pages rather than by item-numbers: the item-numbers were added at the beginning of this century, and it is possible that the volumes were bound at the same time. The third volume was put together and bound in 1936. Volume four was presumably assembled soon after, though I have not discovered when it was bound; the box-file serves as a location for suitable additional manuscripts.

The catalogue of *UCM* (i.e. the first two volumes) was compiled under the supervision of the Rev. Edwin Bonney in the first decade of this century. It was revised and then extended to the additional volumes by the late Mgr Bernard Payne, who was Librarian at Ushaw from 1930 until 1977. This catalogue was originally included in the catalogue of Ushaw's Big Library and so was written on index cards (5" by 3"). It was supplemented by transcripts of selected parts of the first three volumes: the transcripts were made by Fr W. Vincent Smith.

In 1982—3 I re-catalogued the whole series (again on 5" by 3") and added a name-index of authors and correspondents and a selective index of subjects and persons. Since *UCM* has been quoted frequently in publications, there was no question of changing the reference system or of re-arranging any of the documents. So, for instance, '*UCM* 2/49' still refers to the item numbered '49' in the second volume: these item-numbers were introduced by Bonney. Each of the first three volumes re-commences the item-numbering afresh, whereas volume four and the box-file (which I have treated as volume five) continue the numeration of the third volume — not very tidy, but there it is. As in many bound series one finds misplaced or split items: these have been noticed by cross-references on the cards.

The main cards have customarily been filed in chronological order, an arrangement which users have often found convenient when combing the collection for material on a given period. I have continued this arrangement, with

the consequence that I have had to make a second series of cards in numerical order of items in order to provide an adequate cross-reference system and to provide a list from which one can check rapidly whether any item has been removed from the collection. (A check showed that a letter cf. No.9, attributed to Challoner, seems to have been removed in the last decade or two.) The index to the main cards gives references to the manuscripts by date and by item-number. Users should continue to quote by volume and item-number (e.g. *UCM* 2/49). It is not necessary to give page numbers within an item, though it can help in a very long item. Old published references, such as Gillow's, which only give page numbers present no difficulties, since the items can easily be found by anyone who is using the actual manuscripts.

The bulk of *UCM* is concerned with Catholicism in the Northern District of England from the establishment of the Vicariate in 1688 until the early years of the nineteenth century, though there are also earlier and later manuscripts. It is not by any means the complete archives of the Northern Vicars Apostolic, but it includes many documents which certainly belonged to whatever *de facto* served as the Bishop's archives.

Even prolonged efforts at detection would probably not yield completely convincing results about which items were brought together at what stage, though it seems likely that a large part came to Ushaw at one time as a single deposit from the District's archives. It is almost certain that the present arrangement of the first two volumes was devised by an archivist at Ushaw, while the later volumes bear clear evidence of obsolete reference marks, showing that smaller series within Ushaw's archives were dismantled so that they could be incorporated into an extended *UCM*. There is no reason why the collection could not be extended further as and when appropriate materials are deposited at Ushaw.

I have said that *UCM* may be considered to be the foundation series of Ushaw's archives. It is well known that Ushaw's first President, Thomas Eyre (1748—1810), was one of those who hoped to continue Dodd's *Church History of England*. Gillow mentions that in 1791 Eyre 'began to circulate queries, and to collect materials' for this purpose.¹ Although Eyre's presidency of Crook Hall from 1794 until 1808 and of Ushaw from 1808 until his death prevented him from carrying out his project, it is certain that it was he who brought much of *UCM* to Ushaw, and many of the documents in it are annotated in his hand. But it is also certain that the later volumes of *UCM* include papers not collected by Eyre, and that a good deal of the material which Eyre did collect is scattered across other series in Ushaw's archives.

The material collected by Eyre will have included what were already collections: one collection within *UCM* consists of a considerable number of letters, copies of letters, memoranda, diary entries and other documents which were written or collected by Edward Dicconson (1670—1752). His library was

already in the possession of the College when it moved from Crook Hall to Ushaw in 1808, so his papers may well have been entrusted to the College along with the library. The contents of these papers of Dicconson's are already pretty well known.² Even readers who have not come across them in modern publications will occasionally feel that they have seen them before. There is more than one reason for this. Gillow drew on them heavily for his account of how the secular clergy were wrongly accused of Jansenism in the early years of the eighteenth century.³ But they also seem familiar because they are very much in Dodd's tradition of narrative, where the principal theme is the long-suffering virtue of the secular clergy despite the continual provocations of the Jesuits. Yet another reason may be that it is not just a question of Dicconson's sharing Dodd's obsession: it is that some of these papers (or their originals, in the case of copies) are among Dodd's sources.⁴

Of all the papers in *UCM* Dicconson's are the ones that have received most attention. It has to be said that there are only a few from his time as Vicar Apostolic (1741—1752), while the papers from his Roman Agency are in the Lancashire Record Office. But there are in *UCM* some items that would repay further attention, for instance, his disagreement with Bishop John Talbot Stonor over swearing loyalty to George I.

It would be pleasant to announce that in *UCM* there is a vast amount of hitherto unexplored material on the day-to-day life of the Northern District over many decades. But it must be remembered that *UCM* is a series which has been easily available to researchers for a century, so one can be fairly sure that most of the items have been examined several times by discerning eyes, and it is not surprising that there is little that will strike the informed reader as novel. Still, now that there is an index to the material, it is more likely that users and inquirers will spot material relevant to their research. So a brief outline of the kinds of material available will help readers to decide whether an inquiry will be worthwhile.

The first Vicar Apostolic of the District was James Smith. There are a couple of dozen letters to or from him, with a handful of papers (e.g. cases of conscience, admonitions to the clergy) which give glimpses of his pastoral work. Similar glimpses are given into the work of Bishops Williams and Dicconson, but one has to wait until the 1750s and 1760s for more abundant evidence of episcopal administration in the papers of Bishop Francis Petre. Even in the last decades of the century the papers of Bishops Walton and Matthew and William Gibson amount to only a few dozen in each case. A significant proportion of the items throughout the eighteenth century is material (instructions, queries, correspondence) from or to the Congregation of Propaganda. There are also a couple of dozen letters and papers by Bishop Challoner.

Even this limited material has recurring themes: how to deal with civil legislation for marriages, details of the Lenten fast, renewal of faculties for

regulars, or a flurry of submissions to the Brief for the suppression of the Society of Jesus, with intermittent queries thereafter about the ecclesiastical status of former Jesuits. There are a few lists (e.g. of regular priests working in part of the district, or of confirmations administered by a Vicar Apostolic), but there is no *cache* of hitherto unknown statistics to shorten the labours of patient gleaners. The documents written by or to the Vicars Apostolic are, of course, not the only ones to shed light on the life of the Church in the district: there are a few letters by priests and some documentation of clergy funds and funds set up by lay persons for pious purposes.

The colleges on the continent were, of course, a prime concern of the Vicars Apostolic. The few documents in *UCM* concerning the Venerable English College in Rome help to fill out its history in the second half of the eighteenth century. An isolated little collection on the College at Valladolid has already been drawn to the attention of Dr Michael Williams, who is engaged in writing a history of that college. The few items concerning Lisbon College have already been discussed in a recent article.⁵

The more substantial series of papers connected with the English College at Douai has already been explored pretty thoroughly, starting with Gillow's article on Hawarden in his *Biographical Dictionary* and Bonney's articles in the *Ushaw Magazine* early this century.⁶ But items such as Dicconson's Diary or the answers to the queries from Rome in 1741 remain essential documents for anyone studying what was the most important of our continental seminaries, and the new index to the material brings together a few snippets to add to the dossiers which are already well known.

Isolated collections are occasionally important: one example is the correspondence of Richard Short in the first decade of the eighteenth century. He is interesting for his connection with leading figures in latter-day Jansenism and the Church in Holland. Another example, from the following decade and the 1720s, is the correspondence of Edward Blount. His interest is the mitigation of the penal laws against Catholics: he is a sort of unofficial secretary who tries to steer Catholic opinion between pro-Stuart intransigence and Bishop Stonor's tactless pragmatism. Another self-contained item is a little booklet of letters by Sylvester Jenks to Thomas Fairfax S.J. on the subject of Jansenism. These were written in 1710 and 1711 and are yet another instance of the extensive documentation in *UCM* which was penned to clear the secular clergy from the charges of Jansenism.

Brief mention may be made of letters and documents concerned with the activities of the Catholic Committee, though similar collections are available elsewhere (or in other series at Ushaw, for that matter). A few letters about choosing successors or co-adjutors to Vicars Apostolic throw some light on how bishops were chosen by Rome. A short series of items give the seculars' side of the story of how they took over the running of the College of St Omer, after the Jesuits had been ejected.

UCM is not very strong on nineteenth-century documents. I think the explanation is that any such documents (at least after 1810, the year of Eyre's death) would seem to be additional to the original deposit of material. This fact by itself would not have prevented any amount of later material from being added, but it is noticeable that the Ushaw archives contain major series (such as the correspondence of Lingard or Wiseman, already mentioned) which would not have fitted readily into *UCM*. So it is not surprising that other series such as the *President's Archives* should have served as the location for what otherwise might well have been added to *UCM*. Still, there are in *UCM* quite a few interesting petitions and consultations concerning the restoration of the hierarchy and a sprinkling of clergy petitions and complaints about curtailment by the bishops of their customary rights.

It should also be noted that after the restoration of the hierarchy Ushaw was no longer the obvious place to deposit diocesan records. In fact, one may take 1840, the date when the Northern District was divided, as beginning a new period in which district/diocesan records would no longer be deposited at Ushaw.

CONCLUSION

The re-cataloguing and indexing of *UCM* will make more accessible a collection which has long been fairly well known. It is an important collection for the history of English Catholicism in the eighteenth century, though a good deal of it is discoverable in equivalent form in other archives. It remains essential for research on the Northern District, on English attitudes to Jansenism in the early eighteenth century and on the history of the English College at Douai.

To prevent disappointment, I must add that it is not possible to photocopy items from this collection; nor, since it is a bound collection, is it possible to lend items from it for exhibition.

UCM may be consulted at Ushaw by anyone who is interested, provided that an appointment is first made *in writing*. Anyone who wishes to consult the collection or to make an inquiry is asked to write to: The Librarian, Ushaw College, Durham DH7 9RH.

NOTES

1. Joseph Gillow, *Bibliographical Dictionary of the English Catholics* Vol. IF, under 'Eyre, Thomas', p.200.
2. I have referred to several recent publications which reproduce or make use of these pages in the notes to ' "Excellent Professors and an Exact Discipline": Aspects of Challoner's Douai', pp. 112—25 of *Challoner and his Church*, edited by Eamon Duffy, Darton, Longman & Todd, 1981.

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THE GENERAL ARCHIVES OF THE HOLY GHOST FATHERS

The Rev. W. Wilfrid Gandy, C.S.Sp.

The General Archives of the Holy Ghost Fathers are predominantly missionary, although they contain items dealing with seminary training in the eighteenth and nineteenth centuries, education at home and abroad, and relations between Church and State, particularly in France, Germany and Portugal. Their original home was the Mother House at 30 rue Lhomond in the Latin quarter of Paris which has belonged to the Congregation since 1731. However, quite recently they have been moved to spacious new quarters at the *Seminaire des Missions*, 12 rue Pere Mazurie, Chevilly-La-Rue, just off the Fontainebleau road. The main reasons for this move were the lack of space and the danger of fire.

In May 1983, I worked there for a week and I would say the locale is almost ideal. It covers two floors and a basement. The ground floor houses the archives themselves, provides an excellent room for researchers, and contains an office and living accommodation for the archivist, Fr Bernard Noel. On the first floor there are work rooms for repairing, preserving, photostating and micro-filming. The basement is a well arranged store.

The archives, which cover the years 1703-1960, are installed in a large room, 42ft by 32ft, the floor of which has been reinforced to take the weight. The archives proper occupy one side and are arranged in what Fr Noel calls *colonnes-classeurs*, or steel lockers, built together in rows. In all there are 1,050 lockers (what the French call *boites*). Each *boite* contains at least 2 dossiers, or large folders, headed A & B. Within these there are several *chemises*, which I think we would call single jackets, each of which contains documents relative to a given subject. Thus every item has four numbers, e.g. the manuscript life of Fr Bertout is 8.A.I.4. The general classification is geographical and chronological. On the other side of the room is what I would call a 'back-up library'.

All material is divided according to four categories:

1. Official Documents and Correspondence with the following:

Rome. In particular with *Propaganda Fide* and the Congregation for Religious.

National Governments. Of particular interest here are the relations with the different French Governments since 1703. As these deal with many aspects of Church/State relations I would like to come back to them later.

Provinces and Missions. To the number of more than 65 jurisdictions (cf. *Catholic Archives*, No. 3, 1983, pp. 34—7).

Bishops, Vicars and Prefects Apostolic. Here the most interesting are those concerned with the old French colonial dioceses and the early Vicars Apostolic in Africa.

2. Private Correspondence with Members and Others. There are tremendous riches here. Fr Noel was telling me that they amount to many tens of thousands. Not all are yet classified. They include Fr Libermann's spiritual letters to all kinds of people – seminarists, nuns, layfolk and members of the Congregation. Although they all exist in manuscript form, each one has been copied by hand so that the actual manuscripts are hardly ever used. I understand that Fr Libermann's successor employed six scribes for the work.
3. Community Journals or Diaries. These cover many of our Missions in Africa, South America and the Islands. Those belonging to the Provinces remain in the Provinces. However, there are many still in our overseas territories and with the rise of indigenous hierarchies problems of ownership crop up. If they are Holy Ghost community journals, are they not the property of the Congregation? All Ordinaries do not agree. The policy we are trying to follow is, to keep the originals and offer photostat copies to the Ordinaries, of what is relevant for them.

Among those I was looking at, the very early ones are the most interesting, like those of St Mary's, Bathurst, dating from 1851 and St Joseph's, Zanzibar, 1860. The first journal of St Mary's starts on 1 January 1851, describes the High Mass, and points out that the community is waiting for the visit of the second Vicar Apostolic of the Two Guineas. It then goes on to describe the training of catechists, the opening of church schools, both industrial and primary, and the treks of individual missionaries. It ends with the erection of the Stations of the Cross on 6 July 1878. This project had taken 12 years to realise and had involved the Superior General, the Vicar Apostolic, the Franciscans and, in the final stage, a special envoy bringing the official authentication, as the author puts it, 'in latin'.

4. Other Collections. These include:
General Bulletin of the Congregation (1857-1982). The official record of the administration and growth of the Congregation. The early numbers (1857—70) are of particular interest for the history of the opening up of Africa. For example they cover in detail the first ten years of the new missions along the East Coast (1860—70). They give in full the reports of Frs Bauer and Horner, including the latter's important journey of 1867 which led to the founding of the first mission on the mainland at Bagamoyo in 1868. It was from Bagamoyo that the push to the interior began. It was from there that Stanley mounted

his expedition in search of Livingstone and the White Fathers began their trek to the great lakes.

Notes et Documents Relatifs a l'Histoire de la Congregation du Saint Esprit (1703 1914). A collection of the official documents relating to the official recognition of the Congregation by Bourbon kings and French governments.

Notes et Documents Relatifs a la Vie et a l'Oeuvre du Venerable Pere Francois Marie Paul Libermann (13 vols and 2 Appendices). These cover the whole of his life from 1802—1852. Among other things, quoting his letters and memoranda, they give a description of the beginnings of the revival of the Catholic missions on the West Coast of Africa, 1844—1852. Although it began tragically with the death of five of the original nine missionaries within six months, he was determined to go ahead with his plans which already included the training of catechists and native clergy.

Circular Letters of the Superiors General, 1864 1980; Directories of the Congregation, 1883 1980 (35 in all), and Biographies of Members, 1703- 1961 (5 vols). From the point of view of the archivist and the historian I would think the Directories are the most interesting, for from them it is possible to follow the growth of the communities throughout the world and the distribution of personnel at any given time.

At this stage I suggest we examine the content of the archives in the light of the historical divisions of the development of the Congregation (cf. *Catholic Archives*, No. 3, 1983, p. 32).

A. *Before and during the French Revolution (1703—1802)*. Unfortunately, there are very few original documents left. The reason is that when the Congregation was suppressed by the Republican Government most of the papers were confiscated and are now in the National Archives in Paris. However, two very precious pieces have been preserved — the writings of our founder, Fr Claude Francois Poullart des Places (1679—1709) and 15 sermons of Fr Jacques Magdeleine Bertout (1753—1832), preached in England between 1795 and 1801.

The writings of Fr Poullart des Places are mostly in the form of retreat notes which when put together give us a very clear picture of the spiritual life of the young Breton nobleman who, as a simple tonsured cleric, founded his Seminary and Society of the Holy Ghost at the age of 24 and died at the age of 30. Also contained in these is the original Seminary Rule written in his own hand. This rule was followed alike by students and members of the Society. As the Society grew it became the basis of the Latin rule so that as far as I know we are the only

modern congregation which has its own rule and does not follow any one of the four Great Rules.

Fr Bertout was a rather exceptional man. His life can be divided into three parts: 1753- 1792, during which time he rose to be Assistant to the fifth Superior General; 1792-1802, when he came to England as an emigre priest and worked mostly in Yorkshire; and 1802—1833, when he returned to France, became the sixth Superior General and restored the Congregation after the ravages of the French Revolution. Concerning the first and third of these periods we have considerable information. Of the second we know practically nothing. We do not know where he actually worked, apart from the fact that his biographer says, 'mostly in the County of York'. He also adds that 'the sermons were preached to the congregations which he served' (Manuscript Life, Gen. Archives, 8.A.I.5.). I am striving to find out more about him so, if anyone can help I will be delighted. In France I drew a complete blank. No letter at all remains. He may of course have written to England.

As for his sermons, I have a full set of photostats. The one which I feel is the most important is on 'Frequent Communion' preached on 2nd Sunday after Pentecost (G.A., 8.B.111.14). This subject is rather remarkable for the time, unless we consider that in his rule No.37 Fr Poullart des Places, recommended his students to go to Communion once a week or even more frequently with permission of their spiritual directors.

B. During the Years of Napoleon and the Restoration (1802—1848).

Here the key figure is Fr Bertout. He restored the Congregation, got it recognised by successive governments, reoccupied the Mother House and the other property in France and revived the evangelisation of the overseas territories. It is worth noting that the Holy Ghost Fathers in general were in favour of the emancipation of slaves. All this period is very well documented.

C. Father Libermann and the Missionaries of the Most Pure Heart of Mary (1802-1848). His new Society, founded in 1841-2, had, as its specific aim, the evangelisation of the black race. Starting in Mauritius in 1841, with Blessed Jacques Desire Laval, his missionaries were also working in Vicariate of the Two Guineas which stretched right down the West Coast of Africa as far as Angola, with stations at Goree and Dakar in Senegal, Bathurst in Gambia, and Libreville in Gabon. As the most outstanding I would pick out Mauritius, because of Fr Libermann, Bishop Collier, O.S.B. and Blessed Jacques Laval who made the apostolate to the emancipated slaves such a success.

D. *The Holy Ghost Fathers, a Worldwide Missionary Congregation (1848—1960)*. The date 1848 is very important. In that year the fusion of the two Societies took place, or, to be more precise, the Missionaries of the Most Pure Heart of Mary were suppressed and the members incorporated into the Holy Ghost Fathers. The full title was slightly changed to Congregation of the Holy Ghost and under the Patronage of the Immaculate Heart of Mary. Fr Libermann became Superior General. It was rather a remarkable event and is very well documented. Indeed many canonists have studied it with great interest. Rules and Constitutions were drawn from the Holy Ghost Latin Rule and from Fr Libermann's provisional Rule to give the Constitutions of 1849. This event constituted a kind of new beginning. The territories served by the two Societies were complementary - the Holy Ghost with its missions in the West Indies, French Guiana and the Indian Ocean; the Most Pure Heart of Mary with its developing mission to the East Coast of Africa. The result is that, as far as the archives are concerned, there is in Africa, in the Indian Ocean and in the West Indies absolute continuity since 1841. At the same time they show clearly the steady development and expansion into South America, Papua-New Guinea and finally into Pakistan (cf. *Catholic Archives*, No. 3, 1983, pp.36-7).

In conclusion, from this vast material I would just like to pick out two outstanding topics.

- i) *Holy Ghost Missions and African Exploration*. I have already mentioned the help given to Stanley by the mission of Bagamoyo. In the archives there are letters to and from Stanley, Livingstone and almost every outstanding African explorer of the nineteenth century. However, many of our early missionaries became explorers through the progressive foundations they made. An excellent example of this was the expedition undertaken in 1890 by Bishop Roul de Courmont, Fr Alexander Le Roy, and Fr Auguste Gommenginger — an expedition which culminated in the first ascent of Mount Kilimanjaro by a white man and the foundation of the mission of Kilema by Fr Gommenginger. Much more spectacular were the expeditions of Mgr Prosper Augouard in the area of the Congo which opened up the whole of what is now the Central African Republic. The result was that by 1895 he had established a mission 1,375 miles into the interior.
- ii) *Use of the Archives to preserve the existence of the Society*. At the height of the anti-clerical laws in France the Holy Ghost Fathers were suppressed by the Law of 4 December 1902, although we had been granted legal recognition by the French kings, before and after the Revolution, and by Napoleon. The reason given was that the original Society of the Holy Ghost had ceased to exist in 1848 and had been

replaced by the Society of the Most Pure Heart of Mary. The Superior General, Mgr Le Roy, refused to accept this decision, went searching in our archives and in the French National Archives and proved that, on the contrary, the Society of the Most Pure Heart of Mary had been suppressed by Rome and all its members incorporated into the Congregation of the Holy Ghost. The result was that the Conseil d'Etat reversed the decision — and action almost unique in French history. We survived as a legal institution — a position we hold to this day.

May I end by adding that these archives are open to *bona fide* researchers by appointment.

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3. See especially his article on Edward Hawarden in Vol. III of the *Bibliographical Dictionary*, pp. 167-82.
4. See Dodd's *The History of the English College at Doway*, London, 1713, and his *Secret Policy of the English Society of Jesus*, London, 1715.
5. M. Sharratt, 'Bishop Challoner and Lisbon College', *Ushaw Magazine*, December 1981, pp. 3-18.
6. Bonney published a series of 'Douai Papers' in the *Ushaw Magazine*, including some which were not based on *UCM*. The *UCM* ones are: 'A Douai Diary (Dicconson's)', 1903, pp. 287-313; 'The Quaesita of 1741', 1904, pp. 18-44; and 'Discontents at Douai in 1692', 1912, pp. 1-34.

SOUTHWARK DIOCESAN ARCHIVES

The Rev. Michael Clifton

1. HISTORICAL INTRODUCTION

As originally constituted by the decree setting up the restored hierarchy of England and Wales, the diocese of Southwark consisted of the counties of Kent, Surrey, Sussex, Berkshire, Hampshire, the Isles of Wight and the Channel Islands. The whole area constituted the southern section of the former London District. When the arrangements were discussed in Rome, Wiseman had tried to secure that the Archbishopric of Westminster should control the diocese of Southwark, but he was overruled. However, when the dioceses were set up there was no Ordinary appointed to start with in Southwark and Cardinal Wiseman had to act as administrator.

However, this state of affairs did not last long and in July 1851, Bishop Thomas Grant was consecrated first Bishop of Southwark at the English College in Rome where he was Rector. Bishop Grant ruled the huge diocese from 1851 until his death in Rome in June 1870 towards the close of the 1st Vatican Council. He was a very saintly man by all accounts. The biography by Kate Ramsey, written shortly after his death, is virtually of no use to the historian. It is more of a hagiography. From an archival viewpoint we have a fairly good record. However, there are no copies of Bishop Grant's letters to other persons, only the replies received by him. The Bishop had to undertake most of the correspondence with government departments as Cardinal Wiseman was viewed with disfavour in official circles following the 'Flaminian Gate' pastoral letter.

After Bishop Grant's death from stomach cancer (he was suffering for the last four years of his life), the new Bishop was James Dannell, a very imposing figure judging by his portrait. He was already the diocesan Vicar General and we have a long series of letters from him to Bishop Grant, written while the bishop was in Rome at the Vatican Council, describing what was going on in the diocese. Bishop Dannell saw the need for a local seminary for the diocese and started to collect funds, but his early attempt to found a college at Clapham came to nothing. He too was noted for his holiness and is known to have recited the Stations of the Cross every day of his life. In the archives there is comparatively little material relevant to his episcopate.

Bishop Dannell was succeeded in 1882, after an interregnum of nearly one year, by Fr Robert Coffin CSSR., the provincial of the English Redemptorists. Dr Coffin was a former Anglican vicar of St Mary Magdalene's, Oxford, a member of the Tractarian movement and friend of Newman. He had originally joined the Oratory with Newman but had joined the Redemptorists in 1851. I imagine that he was the personal nomination of Manning. However, after only a few

months in office he became very ill and spent most of his episcopate with the nuns at Teignmouth in Devon. Six months before he died in 1885 he secured the appointment of Canon John Butt as Auxiliary Bishop, and Bishop Butt succeeded him as the 4th Bishop of Southwark.

With the accession of Bishop Butt, records were better kept and the first attempt at sorting out the archives was made. Bishop Butt had already had, while at Arundel, the task of going through the papers and books of Canon Tierney, and when he became bishop he saw to the return of some of the material which had been 'borrowed' by that noble Canon for his historical research to its proper home. However, in the process, much interesting material listed by the Historical Manuscripts Commission was lost. I shall refer to the Tierney material later. Meanwhile, Bishop Butt was the first of these bishops to keep a daily diary. In fact, we have his diaries back from the time he was in charge of the mission of Arundel (he succeeded Dr Tierney there). We also have from other sources a detailed account of Bishop Butt's work as a chaplain in the Crimean War.

However, I have passed by an important event in the story of the diocese. In May 1882, the Diocese of Portsmouth was created from the counties of Hants, Berks, the Isle of Wight and the Channel Islands. In fact, the whole of the diocese was growing apace. New missions were appearing thick and fast, and around London the countryside was being swallowed up by urban development. Bishop Butt is best remembered for his work in starting the first seminary for Southwark only at Henfield, later transferred to Wonersh. At this time also was started the Southwark Rescue Society for the care of orphans (now the Southwark Children's Society). The first rector of the seminary was Francis Bourne who succeeded Bishop Butt as 5th Bishop in 1897, having been consecrated as co-adjutor the previous year. Bishop Butt resigned through ill health and died in 1899.

Bishop Bourne spent six years as Bishop of Southwark, and seems to have spent most of his time at the seminary at Wonersh which had many problems to face in the early years. The troubles over the seminary are well documented and a history of the early days at Wonersh was produced by Fr Thomas Hooley, a professor there for a time. This work is entitled *A Seminary in the Making*. It might also be called a eulogy of Cardinal Bourne.

The next bishop was the well loved (by the people anyway) Bishop Peter Amigo who reigned over us from 1903 to 1949. From the archival point of view he seems to have retained only correspondence on matters which he knew were controversial or of interest to historians. He appointed proper archivists after about 1910. The first was a Fr Cunningham, then later a Fr Rochford and, finally, by far the most impressive, Canon Rory Fletcher, a leading light in the Catholic Record Society in his day and a former Doctor of Medicine. He died at his prayers in retirement in 1944. We owe practically everything that is of value in the archives to him.

Bishop Amigo had a great struggle at the start of his episcopate. He was the personal choice of Bishop Bourne against the names selected by the Chapter. He was a foreigner (Gibraltarian of Spanish descent) and was imported into the diocese from Westminster by Bishop Bourne and made Vicar General over the heads of many other priests. Small wonder he was not too popular at the start. To add to his troubles a serious rift developed with Bishop Bourne. To start with, this concerned the diocesan finances. Bishop Bourne had kept his name on all the deeds so that nothing could be done without his agreement and when the diocese was nearly bankrupted because the financial adviser appointed by Bishop Bourne turned out to be a petty crook who had used diocesan funds to make personal investments in the stock exchange, Bishop Bourne considered his own reputation was at stake and refused to co-operate in the means that Bishop Amigo took to rectify the situation. He had inside help too in his former secretary Canon St John. The good Canon sided with his former employer against Bishop Amigo in a scheme to take over either the whole diocese or at least that part until 1974 the London County Council area. Early letters between the two bishops addressed 'Dear Francis', or 'Dear Peter', were later headed, 'My Lord Bishop', 'Your Eminence'.

The matters between the two bishops had to be taken to Rome on separate occasions, first to sort out the financial matters and then to prevent the Westminster take-over. In both instances Bishop Amigo was the winner. The whole affair is known to the archives as the 'Consistorial Case' and consists of 362 docketts (each dockett might contain 10 letters) filling about eight box files. The Bishop kept a handwritten (later typed) copy of all his own correspondence on this matter and Fr Fletcher meticulously catalogued every single item.

As if this wasn't enough, there was further trouble at the seminary which led to the Rector leaving with half the staff; and then, on top of that, came the Modernist crisis and the sad case of Fr George Tyrrell, S.J., who came under the jurisdiction of Bishop Amigo as living at Storrington with Maud Petre for the last two years of his life. The Bishop was much vilified for refusing to give Tyrrell a Catholic funeral. Again the file is perfectly catalogued by Fr Fletcher and consists of 141 letters or documents including four previously unpublished letters of Fr Tyrrell, plus a series of press cuttings.

By 1914 these troubles had died down to be replaced by the War and once again the Bishop was active this time in helping to place Belgian refugees. There had been a long connection with Belgium dating from the time when St George's was virtually the Embassy Church. After the War, Bishop Amigo found himself once again at the heart of controversy over the Terence McSwiney affair, the Lord Mayor of Cork imprisoned in Brixton as an I.R.A. member and who went on hunger strike. Bishop Amigo was much criticised for allowing a Catholic funeral. The correspondence in the archives dealing with Irish affairs from 1916 to 1926 consists of 182 letters and documents, again beautifully recorded by Fr Fletcher. When that had settled down, there was the Spanish Civil War and

the Bishop was notorious for his frank and open support for General Franco.

The second World War saw great tragedy. The Cathedral was destroyed by incendiary bombs, only the walls remaining. It is said that Bishop Amigo never really recovered from this loss but he lived on until September 1949, being quite active until three days before his death. He kept a detailed diary from 1909 until three days before his death. The rest is recent history. He was succeeded by his right hand man, Bishop Cyril Cowderoy who received the title Archbishop in 1965 when the Southern Province was created and, at the same time, Surrey and Sussex were cut off to form the Diocese of Arundel and Brighton. He kept a resident archivist for many years, Fr Percival Styche, a retired priest of Birmingham, but after his death in 1963, the work of the archivist was entrusted to the Chancellor and the chaos mounted. Questions could not be answered because no one knew where anything was and keys to cabinets were lost. It has taken the present archivist, appointed unofficially in May 1982, and officially in May 1983, nearly a year to sort things out and make an inventory.

In 1976 Archbishop Cowderoy was succeeded by Archbishop Bowen, previously Bishop of Arundel and Brighton.

2. WHERE THE ARCHIVES ARE HOUSED AND WHAT THEY COMPRISE

The archives are all kept at Archbishop's House, St George's Road. They are stored in three rooms, two large and one small. Most, but not all, of the material is in box files.

The ordinary archives comprise the following material.

- a) Correspondence of the various bishops.
- b) Parochial files on every single parish in the diocese, with reports of visitations back to 1860 where applicable.
- c) Synodal reports and scrutiny papers, the preparatory papers for *ad limina* visits, and the visit reports themselves.
- d) Notes on all the priests who have ever served in the diocese giving at least the date of birth, ordination, place of ordination, where they worked and when they died, but often more details.
- e) Copious files not only on St John's seminary, Womersley, but on all the foreign seminaries, St Edmund's, Ware, and also the Hammersmith seminary.
- f) A complete file of every document from every Roman Congregation right back to 1850.
- g) Details, including agenda and some minutes, for nearly every hierarchy conference since 1860, and a few early ones also.
- h) Education files, giving school reports and dating back to 1863. (These

occupy about 13 box files but are not catalogued, although they are at least in order.)

- i) Files on every religious house established in the diocese.
- j) A complete set of all the Pastorals and *Ad Clera* from the beginning. Also, a complete set of the diocesan magazine, the *Southwark Record*, and its predecessor, *The Shield*, taking the reader back to around 1900.
- k) The rules of life for every religious congregation in the diocese, both the original ones and the revisions of the last few years.
- l) A complete set of *The Catholic Directory* and its predecessor, the *Laity's Directory*, back to 1792. This also includes the rival directories issued in the 1850s by another firm. [We have spares back to 1840 if anyone is interested.]
- m) Files for each of the bishops and also each archbishop of Westminster.
- n) The controversial files on Modernism, the Consistorial Case, Irish Affairs, and the Spanish Civil War.
- o) A large collection of photographs.
- p) Chancery correspondence, but only since about 1950.
- q) A vast number of small files on various Catholic societies, many long since defunct, like the 'Catholic Oddfellows'.
- r) Detailed accounts of the proceedings both at the 1st Vatican Council and at Vatican II (20 files on Vat. II).
- s) 100 files on a large variety of topics, all listed under the heading 'Miscellanea', and 10 of these headed 'Varia'.
- t) A limited amount of financial returns and collection of wills and bequests.
- u) Various collections discussed in 3.

There is no proper classification as yet, but the files are arranged under topic headings where possible. There is a complete inventory which gives the general location. I hope it may prove possible to make a start on classification according to the recommended scheme in the next year. It is proposed to redecorate and extend the shelving in the archive rooms over the next year also.

3. THE COLLECTIONS

The Southwark archives contain several special collections of varying importance. The outstanding one is the Tierney collection.

Canon Tierney, who revised Dodd's *History*, left his collection to the diocese and, after his demise, his friend Dr Rock took control for a while and,

after Dr Rock's death, his papers were added to the collection. The collection comprises 208 items. Many of these are books but some are boxes of letters or notes on various topics. The first nine items are 14th and 15th century manuscripts, including five books of hours. These are followed by some 20 manuscripts of the 16th and 17th centuries, of which the most important are John Southcote's notebook from 1623 to 1637 and the memoirs of Sir William Monson, which gives valuable insights into personalities of the reign of Queen Elizabeth. Then follow printed books, including Guillermus Parisiensis *Postilla super Epistolas et Evangelia* printed at Basel by Michael Wenssler, c.1478, Jacobus de Voragine *Sermones de Tempore per totum Annum* printed by Conrad Winters de Homborch, before 1479, Lopez de Ayala *Cronica del Rey Pedro de Castillo* printed at Seville in 1495, *The Golden Legend* printed at London in 1508, and St Thomas More *The Supplication of the Souls*, first edition, 1529. In addition to the printed books there are sets of notes by both Tierney and Rock on various topics. The whole collection has a detailed catalogue meticulously prepared by Canon Fletcher.

There are also what I call the 'unknown collections'. These are books dating from 1580 to Victorian times, including a first edition Rheims New Testament of 1582, a complete Old Testament printed at Douai in 1609 and 1610, a copy of *Theatrum Orbis Terrarum* printed at Antwerp in 1584, first or second editions of nearly all Cardinal Newman's works, and sets of theological treatises.

The other main collection is that entitled 'St George's Cathedral', containing a vast quantity of booklets, pamphlets, account books, etc. giving a complete picture of the history of the Cathedral up to date. The story was told up to 1950 by Canon Bogan in his work *The Great Link*. Finally, there are a series of notebooks and typescripts left by the former archivist, Fr Percival Styche. His interest lay mainly in Marian priests.

There is, indeed, much in the Southwark archives to interest the historian but I should think that it would take about twenty years to catalogue properly what we have, let alone incorporate new material. The archives are open to *bona fide* enquirers who should write to the author, Diocesan Archivist, c/o Archbishop's House, St George's Road, Southwark, London, SE1 6HX.

APPENDIX

THE ARCHIVES OF THE DIOCESE OF SOUTHWARK:
ROUGH CLASSIFICATION AND FINDING LIST

a) *GENERAL ADMINISTRATION*

Code letters where given.

Southwark Bishops

- B 1. London District pre-1850
- B 2. Bishop Grant
- B 3. Bishop Grant Financial papers
- B 4—6. Grant, Crimea and Government offices
- B 7. Bishop Dannell, also Bishop Coffin
- B 8-11. Bishop Butt
- B 12. Bishop Bourne
- B 13. Archbishop Amigo
- B 14. Archbishop Cowderoy (not available)
- B 15. Archbishop Bowen (not available)

Other Bishops

- C 1. Cardinal Wiseman
- C 2. Cardinal Manning, Newman, Bishop Errington, Mgr Searle, Mgr Talbot
- C 3. Cardinal Vaughan
- C 4. Cardinal Hinsley
- C 5. Cardinal Griffin
- C 6. Archbishop Godfrey
- C 7. Other Prelates

b) *OTHER GENERAL ADMINISTRATION PAPERS*

Correspondence with other Bishops. World wide from 1850
Correspondence with Roman Curia. Complete from 1850 on their
side, indexed 1850 to 1870 only
Relatio Status Diocesi. Some early, then complete from 1880
Relatio Seminarum. From 1900 every 10 years
Diocesan Synods including scrutiny papers (complete)
Ad clera and Pastorals. Complete in bound volumes
Diocesan Senate of Priests
Faculties
Apostolic Delegation and Rome Agency papers

c) *FINANCIAL ADMINISTRATION*

Financial Statements (incomplete)

Financial Correspondence
Schedules of Property and Inventories
Trust Funds. Dawes, Blundell, Taylor, Ellis, Duchess of Leeds
Legacies, including priests' wills.

d) *PAROCHIAL SUPERVISION*

Episcopal Diaries for Bishop Butt, and Archbishop Amigo
Visitation special report books for Archbishop Amigo
General Visitation reports in Parish Files
Parochial files on every Parish (187 in all)
Statistical information. Available in quantity from 1860
Deanery Conferences, including papers read and set

e) *PERSONALIA*

The most important are the Archbishop Amigo papers concerning:

- i) The Fr Tyrell/Maud Petre file
- ii) Relationship with Belgium in the 1st World War
- iii) Apostolic Visitor in Spain
- iv) Relationship with Ireland, notably the Terence McSwiney file
- v) The Consistorial Case, otherwise known as the dispute between Cardinal Bourne and Bishop Amigo (318 docketts)

Also special files exist for:

Bishop Brown, Auxiliary in Southwark, including the Scottish visitation papers
Mgr Banfi, Secretary to Bishop Amigo

f) *EDUCATION AND SOCIAL SERVICE*

Education Committee meetings from 1870 (some early material too)
Diocesan Inspectorate schools from 1870 (and earlier too)
Diocesan Schools Commission
Catholic Colleges of Education and Universities
The Schools owned directly by the Diocese
The Southwark Children's Society (formerly Rescue Society)
Diocesan Orphanages
The Education Acts from 1870 onwards, including the 1944 Act
The Matrimonial cases

g) *THE CLERGY*

Various lists of Clergy
Files and card index for every priest of the Diocese (pre-1940, the rest being in the secret archive and not available)
Priests incardinated into Diocese

Priests on loan to Diocese
Regulars
Southwark Vigilance Committee (Modernism Committee from 1908)
Chapter and Deans (Incomplete)

h) *CONVENTS AND RELIGIOUS ORDERS*

- H 1—27. Existing Convents in Diocese
H101—9. Closed Convents in Diocese
The Rules of Religious Orders (books)
G 1—9. Religious Houses, Priests and Brothers

i) *SEMINARIES AND THEIR STUDENTS*

Files on the following:

Henfield; Womersley; Clapham Park Hyde House (never opened); Hammer-smith; St Edmund's, Ware; St Augustine's, Walworth; Mark Cross (Juniors); English Colleges at Rome, Lisbon and Valladolid; St Sulpice; Capranica; Douai; Bruges
Limited correspondence on all other Seminaries
Irish Seminaries: Maynooth, Carlow and others

j) *HIERARCHY PAPERS*

Minutes and agendas of Hierarchy meetings back to 1864 (some earlier)
Minutes of Post-Vatican II commissions (National)
Diocesan Committees and Commissions

k) *MISCELLANEA*

- J 1—114. Various topics
J 111. Files on unclassified topics titled 'Varia'
J 114. Detailed account of proceedings at Vatican II
Ancient (19th century) Societies long defunct
Old Societies (papers *circa* 1920 to 1939)
Modern Societies
Newman Demographic Survey
Vicar Episcopal for Religious
Permanent Deacons
Special Ministers of the Eucharist

l) *THE SPECIAL COLLECTIONS*

The Tierney-Rock Collection. A most important collection of historical documents, manuscripts (including medieval illuminated manuscripts), books and notes. 208 items, fully catalogued and indexed. A summary index available.

Fr Fletcher Collection. Books, pamphlets and notes on recusant history. Indexed.

Fr Styche Collection. Typed notes on many topics, but mainly Marian priests. Indexed.

St George's Cathedral Collection. Books, letters, account books and papers relating to the building and subsequent history of the Cathedral. The story up to 1950 is told in Canon Bogan, *The Great Link*.

Historical Collection. Various documents and other items, including a Papal Bull of 1624, letters, polemical pamphlets, etc. Index available.

First Editions. A collection of books both secular and religious, including works by Challoner and Newman.

Assorted Books. A wide selection of books, mainly 17th to 19th centuries, on theological and controversial subjects. Index available.

Directories and Periodicals. *The Laity Directory*, *The Catholic Directory* and other directories (from 1792); *Pastoralia* (an early type of *Clergy Review* complete); *The Rambler* (complete); *The Shield* (magazine of the Southwark Children Society, 1892—1921, complete); *Southwark Record* (Diocesan magazine, 1921—1964); press cuttings — a wide selection in semi-bound book form.

THE ARCHIVES OF THE ARCHDIOCESE OF HOBART

Shirley King

In 1972 the Archbishop of Hobart appointed a committee to consider means of caring for the diocesan archives. There are no suitable premises in the Diocesan Offices but the University of Tasmania had for some years been accepting responsibility for records of other organisations and it is conveniently situated halfway between the Archbishop's House and the Diocesan Office. The Archbishop decided first to donate the books in the old nineteenth century diocesan library to the University Library. Late in 1973 I was appointed Archivist to the University of Tasmania and, being used to an English county record office which had been designated as Diocesan Record Office by the Anglican bishop, it seemed natural to me for an institution to deposit its records in another institution's archive strong rooms while retaining the separate identity, ownership and control of its own archives.

However, it is not quite the same thing. For one thing the University, unlike a county record office supported by rates to provide a service for all bodies in the county, is an independent institution and its only interest is in the preservation of records for future research. Australia does not have the tradition of local record offices or of the deposit of records for safe-custody in the English sense. Deposits are accepted by the big state government archives but these were originally part of state libraries (indeed many state government records would have been lost without the efforts of state librarians to preserve them) and the emphasis is primarily on historical material available for readers rather than on preserving the unity of the records of a continuing institution, so that large repositories are less suitable for the records of a small institution still needing its records for its own administrative use. It was, therefore, particularly important to have a clearly defined agreement drawn up between the Archbishop and the University.

This agreement was kept quite simple. Briefly, it ensures that the Archdiocesan Archives remain the property of and under the control of the Archbishop and his successors and that the Archbishop is at liberty to make alternative arrangements if circumstances change. In other words, although storage and professional facilities are provided by another institution, the Archdiocesan Archives is still an integral part of the diocesan administration and not part of the University. I find it necessary to stress this point to researchers and to priests and administrators otherwise confusion can arise. Access for members of the public is only by permission of the Archbishop but the Archivist is authorised to deal directly with historical enquirers by post and to provide information of specific parish register entries. Provision is of course made for records to be available for official diocesan business.

The intention originally was to make a dividing line for deposited archives somewhere between 1900 and 1910 but, as is the way of records, register volumes and files tended to span too long periods to allow any fixed division, so to some extent later records may also be deposited and there is a close link with the modern records.

The agreement was signed in 1974 and the first job was to collect and examine the early records from the Diocesan Office. These consisted mainly of correspondence of the bishops, especially the first bishop, Robert William Willson (1842- 1866), and a few earlier papers. The first missionary priest, Fr Philip Connolly, arrived in 1821 and served, under the Vicar-Apostolic of Mauritius, mainly on his own until 1836, but only two draft letters survive from that period. Fr Connolly did keep a rough register of baptisms and a few marriages but under the Tasmanian Births, Marriages and Deaths Act of 1838 this was incorporated into the State Registrar-General's records and the diocese has only a modern transcript. In 1835, Bishop John Bede Polding arrived in Sydney as Vicar-Apostolic of New Holland (Australia) and Van Diemen's Land (now called Tasmania) and sent a priest, Fr James Ambrose Cotham O.S.B., to Tasmania and later his Vicar-General, Fr John Joseph Therry. There are a few records from this period, mainly correspondence between Fr Therry, Bishop Polding and the Colonial Government in Tasmania. In 1842, Sydney was made a metropolitan see and bishops were also appointed to Adelaide and to Hobart. Bishop Willson arrived in Hobart in May 1844 with three priests and from this date the Church became established.

When Bishop Willson arrived the majority of Catholics in Tasmania were convicted felons transported to the penal settlements, those who had completed their term, or the military guards, some of whom remained as settlers. There were only a few free Catholic settlers before the 1850s. The Government paid salaries to the bishop and three or four priests to minister particularly to the convicts. Much of Bishop Willson's correspondence was therefore with government officials, especially about conditions in prisons and asylums. No doubt the bishop had experience of government red tape for he was careful to keep all such official letters and the drafts of his own letters or replies and often also copies in a register volume. Moreover, he took them all (except a register volume) back to England with him when he retired in 1866. They were preserved at Oscott College until returned to Hobart in 1947. Few purely church or personal records have survived. There are two diaries of the memoranda type. One for 1864 indicates the range of his daily work. In the earlier one for 1854, the year he spent in England and Rome, he noted visits to Hardman's in Birmingham to order church plate and furnishings and to Miss Brown's to order vestments. Willson was a friend of the Pugin family and of John Hardman who married his niece but no letters survive from them or members of the Willson family. There are a few letters from friends in England, including Cardinal Wiseman, Thomas Arnold jun., Daniel O'Connell, Bishop Thomas Walsh and J.G. Denison of Newark.

Bishop Willson's successor, Daniel Murphy (1866—1907), did not have the same kind of government correspondence as Tasmania was no longer a penal settlement but a free colony. Before his death Archbishop Murphy destroyed all his records, except the writ creating Hobart a metropolitan see in 1888, two or three circulars from Rome, some printed pastoral letters, and his will. This shocked his successor, Patrick Delany (1907—1926) who reported to Rome that he had found no archives at all, no faculties, not even title deeds to church property. Archbishop Delany attempted to ensure that better records were kept both by the diocese and parishes and he started to keep registers of confirmations in the diocese, numbers enrolled in Catholic schools, marriage validations and dispensations, faculties granted to the diocese, and files of parish visitation notes, applications for and grants of dispensations, clergy records, etc. Not all of these were continued by his successor but this was the beginning of some office series of records which continue separately from the bishop's own records. More recently separate offices were established for diocesan education, welfare, etc.

The older records were not found in any kind of order and had evidently been merely gathered together and put quite haphazardly into boxes or bundles, but, having examined and appraised them, a simple scheme was worked out to arrange and list them. Being mainly bishops' correspondence, it was natural to arrange them bishop by bishop; each bishop's papers being sorted into groups according to subject, correspondent or type, as appropriate, and then into chronological order. Each document or volume is identified by the deposit number, section code letters (based on the bishop's name) and the item number (eg. CA.6/WIL.3). The later series of office records, for example finance and property accounts, marriage dispensations, etc. kept separately from the bishop's records are also given distinctive references (eg. FIN.EDU.) and their arrangement and numbering allows for continuing records to be added. A list has been made of all records, with a description of each series of records, their purpose and the type of information contained. The list of the Willson papers also includes a brief summary of letters. A selective card index of names, places and subjects is in progress.

For parish records I have adapted the system I learnt in the Middlesex County Record Office (now part of the Greater London Record Office) for Anglican parish records. Records are listed in classified sections (distinguished by an alphabetical code letter) to allow for continuing records (eg. A baptismal registers, B marriage registers, H accounts, J property maintenance, L parish council, N parochial societies, S school). Not only is it easy to add a new register or account book but it helps to remind the parish priest that parish records include more than just the registers. In many cases of course there are just headings with no records listed or there are gaps. All a parish's records are listed, both current and non-current, whether deposited or not, and I just asterisk those items on the list which are deposited in the Archives, enabling the parish priest and the archivist to know what records exist and where they are. It also

preserves the unity of the records, showing that they are still part of the parish records even if some happen to be kept in the Archdiocesan Archives for safety. Listing may also, hopefully, prevent records from being destroyed or lost before they are deposited. I find, however, that parish copies of the lists tend to be mislaid and it is advisable to send another copy whenever the parish priest changes, together with a reminder of the existence and purpose of the Diocesan Archives. The great distances involved in Tasmania, compared with the average English diocese, unfortunately makes it difficult to visit parishes to list or collect records, so there is much still to do and it is likely to take some years. The Vicar-General and the Archbishop give plenty of support, however, and records have been known to travel to Hobart in the Archbishop's car after visitations.

The biggest problem is the enormous time span of many baptismal registers in country parishes, where one volume may be in use from the beginning of the parish in the 1850s or 1860s right through to 1960 or later and thus should remain in the parish for pre-marriage verification certificates and entries of marriage notifications. The parish priests of two parishes reasonably near to Hobart, tired of genealogical enquiries, have experimentally tried depositing such registers. I have, with the help of two volunteer assistants, made an index of names so that I can quickly answer a pre-marital verification search request by telephone and the priests can then send the certificate. They both delegate me 'as a sort of honorary parish secretary' to enter notifications on their behalf. For country parishes a central record office can, in fact, be an advantage, not only because they are more liable to the risks of bush fires and other hazards, but also because changes in parish boundaries and parish centres often make it difficult to know where a baptismal record for a pre-marriage enquiry should be.

Marriage registers are the duplicates of the State Registrar's marriage registers but in recent years some churches have started keeping additional marriage registers, recording the place of baptism, dispensations granted, etc. but not signed. English archivists may be interested to know that the Hardwick Marriage Act (1753) did not apply to the colony. Signed, official marriage registers were not introduced until after 1838. Very few churches in this diocese keep registers of funerals or burials.

Records of other organisations, for example the Catholic Women's League, are deposited in the same way as parish records.

The strong room is fully air conditioned to control humidity and maintain an even temperature, and the whole building is fumigated quarterly to prevent silverfish (which can be a pest here) eating lacy holes in paper or cloth. Standard library metal shelving is installed with shelves which are very easy to adjust. Boxes are made locally, reasonably low acid, and we share orders with the State Archives to order in bulk. Loose papers in small bundles are put in manilla folders and tied with legal tape. I also make small folders of acid free paper to protect a fragile document or to keep together loose pages of a document or letter and pins or staples are removed. The folders are then put flat into boxes.

Small volumes are also put into boxes for better protection and easier shelving. The boxes are put on the shelves in order of the deposit number and item numbers contained, marked clearly on the outside of the box. I have learnt from experience that any numbering system should be as simple as possible, preferably just a running number, so where I do number within sections I use a letter code (preferably alphabetical) for the section rather than another number. Documents themselves are only numbered with a soft pencil in the corner.

The advantages of sharing archives facilities in this way are obvious. The Archdiocese has the benefit of an air-conditioned, fire resistant archives store, and a professional archivist. The University too has, perhaps, been more ready to provide proper storage for other people's archives in its care than it might just for its own, for it is not very large itself. There are, however, disadvantages, especially using a completely different type of institution which is not primarily a record office. It is inconvenient, in any case, for records to be removed from the administrative centre, as there cannot be as close a relationship with modern current records as there should be, and it undoubtedly causes confusion when people say 'the records are at the University'. Indeed one or two priests have been heard to say, disapprovingly, 'my predecessor gave the parish records away to the University'. Researchers seem to assume that because records have been 'given to the University' they have become public property, open to anyone, whereas of course the records are still the working administrative records of the Archdiocese, and many are confidential. Even sacramental registers contain confidential or personal information, and Tasmania is an island where people know each other's families. I have, therefore, found it necessary to emphasise that the Archdiocesan Archives remain part of the diocesan administration and not the University, and the enquirers are answered on behalf of the Archdiocese or of a parish priest. Copies of replies to parish record enquirers are usually sent to the parish priest. On the whole however, the arrangement seems to work well and I have not so far experienced any problems in serving, as it were, severed masters, although I do have to steer carefully between the interests of the various administrative authorities and the users. Nevertheless, I have no doubt at all that the advantages far outweigh the disadvantages and some such joint archives could be established successfully amongst organisations of a similar nature, such as the smaller religious orders.

I have not said much about the history of the diocese or described the records in detail as Tasmania is rather remote from Britain. For those who do not even know where it is, Tasmania is one of the states of Australia and is the island about the size of Eire just below the bottom corner of the mainland, and its state capital city is Hobart. The Archdiocese of Hobart includes the whole state and is all one diocese with no suffragan dioceses. I can be contacted c/o University Archives, G.P.O. Box 252C, Hobart, Tasmania, Australia, 7001, but the official address for the Archdiocese is Catholic Church Office, G.P.O. 62A, Hobart, Tasmania, Australia, 7001.

ARRANGEMENT OF RECORDS AND REFERENCE NUMBER SCHEME

DIOCESAN RECORDS [deposit number CA.6]

MP.1-3	Missionary priest 1821-1836
POL.1—90	Bishop Polding, Vicar Apostolic in Sydney (Fr J.J. Therry Vicar-General) 1835-1843
WIL.1—560	Bishop R.W. Willson, Diocese of Hobart, 1842-1866
MUR.1—60	Bishop D. Murphy (Archbishop 1888) 1866-1907
DEL.1—220	Archbishop P. Delany 1907-1926
BAR.1—30	Archbishop W. Barry 1926-1929
HAY.1—36	Archbishop W. Hayden 1930-1936
SIM.1—137	Archbishop J.D. Simonds 1937-1942
TWE.1—	Archbishop E.V. Tweedie 1943-1955
YOU.1—	Archbishop Sir G.C. Young 1955-
EDU.1-	Education
FIN.1—	Finance and property
MD.1—	Marriage dispensations
WEL	Welfare Office
PH.1—	Photographs

DIOCESAN NEWSPAPER [deposit number CA.7]

PARISH RECORDS [deposit number CA.1 or 2-4,9-14,22-35 etc.]

A.1—	Baptismal registers
B.1—	Marriage registers (church registers)
C.1—	Marriage registration certificates
D.1—	Marriage papers (notices, preliminary inquiries etc.)
E.1—	Confirmation registers
F.1	Other registers
G.1—	Financial records
H.1—	Financial records
J.1—	Church property and maintenance
K.	
L.	Parish
M.	Parish Council
N.	Parish Societies
O.	
P.	Pamphlets (parish newsletters etc.)
R.	Miscellaneous
S.	School

THE ARCHIVES AT ST SCHOLASTICA'S ABBEY, TEIGNMOUTH

Dame Mildred Murray Sinclair, O.S.B.

A community dating from 1668 could be expected to house archives rich in 17th and 18th century material. Unfortunately, with us this is not so. A few words, however, on the history of our Community, especially of its last days at Dunkirk, will help to explain this.

By 1662 the Community at Ghent (now at Oulton, Staffs.) had so increased in numbers that, although it had already made a foundation at Boulogne/Pontoise in 1652, it became necessary to make another to relieve the congestion. Dunkirk was chosen because at that time it was an English possession, and Charles II, who was greatly indebted to Lady Abbess Knatchbull of Ghent, made it possible for the nuns to settle there.

The French Revolution found the Community unprepared, and when the town was bombarded by the English, the nuns were in the unenviable position of 'enemy aliens', constantly harassed by gendarmes searching for firearms, etc. On 13 October 1793 the nuns were evicted at an hour's notice, and were allowed to take only what each could carry in a bundle. The Abbess, it is true, took community papers but she was promptly relieved of them. There followed eighteen months imprisonment at Gravelines during which their monastery was burnt down. In 1795 they were released, and returned to England in a state of near destitution.

The outlook for the Community's archives would have been bleak had it not been for an event which took place in 1786. In that year the Pontoise community was dissolved after struggling throughout its history against a mounting tide of debt and, latterly, dearth of vocations. The Abbess with the majority of her nuns joined the Dunkirk community, bringing with her some important MSS, chief among them being Lady Abbess Knatchbull's account of the Foundation at Boulogne — later transferred to Pontoise — and Lady Anne Neville's Diary which contains the history of the Foundations of the monasteries at Brussels, Ghent, Pontoise, Dunkirk and Ypres. Lady Anne Neville was eminently fitted for this task. She was a professed nun of the Ghent monastery who had stayed at Dunkirk on her way to England on business. When she returned to the continent, Ghent, Pontoise and Dunkirk all tried to entice her to their monasteries in a kind of monastic game of 'Come and sit on my chair!' She chose Pontoise where she was elected fourth Abbess in 1666.

The archives for the first period of the history of our Community, 1661—1795, are regrettably few but, even so, they do contain, as well as Lady Anne Neville's Diary, the following records:

Various Authorizations, Indults and Indulgences.

Lady Abbess Neville's 'Duties and Customs'.

Register of the Pontoise Nuns, 1680—1713, and complete Necrology.

Ceremonial for Clothing and Profession. Printed for the Benedictine Nuns at Dunkirk, 1694.

Ceremonial for Clothing and Profession. Printed for the Benedictine Nuns at Pontoise, 1721.

Lady Abbess Neville's Book for Superiors. A small MS volume bound in vellum with white leather strings and, like all the Pontoise books, in excellent condition.

Library List. A copy of some Dunkirk books found in the Bibliotheque de Dunkerque. With copies of all the names of the nuns found in these books. Library Catalogue. 550 titles.

A Rule for Convictresses, (MS.) This is the name by which the school children were called!

Church Inventory and Evaluation of Church Plate.

Correspondence with Government Officials. These concern:

Pensions for the Pontoise Nuns who joined our Community in 1786.

French Law with regard to Houses of Foreign Religious, 1790.

The Treatment of Foreign Religious, 1791.

Several Letters of Compassionate Appeal for relief during the nuns' imprisonment by the Revolutionaries.

Domestic touch — a bill for beer and a receipt for meat from the Dunkirk butcher for the years 1789-1793!

Papers concerning the English Poor Clares of Rouen, Gravelines and Dunkirk.

Complete list of the Gravelines Community.

Original paper (1654) about the blowing up of the town of Gravelines, and the miraculous preservation of the Poor Clare Convent.

Paper as to the Professed and as to Confessors of Poor Clares at Dunkirk.

Miscellaneous MSS.

Lady Abbess Fermor's Jubilee Poem, 23.4.1763. Printed at Dunkirk by E. Laurenz, at the sign of St Ursula, 1763.

There is a framed 'Promise of Prayers for James II' signed by Lady Abbess Caryll and the secretaries to the Chapter, the treatment of which is an example of how not to display cherished documents! For many years it hung in the workroom, a room facing south with windows on three sides, thus catching all the sun. The present archivist fought a losing battle to have it removed as the signatures of the secretaries had quite faded away, and that of the Abbess was barely discernible. It was only while the workroom was being redecorated that she was asked to house it. She is housing it still!

The second stage in the history of our Community, 1795—1863, was spent at Hammersmith where Bishop Douglass, Vicar-Apostolic of the London District, offered the homeless nuns the 'Mary Ward' convent still occupied by three aged Sisters. Owing to a mortgage, the previous Vicar-Apostolic had removed not only the archives but nearly every moveable object from the convent; in fact, there was not even a teacup for the nuns when they arrived! Of the 'Former Establishment', as it was called, all we possess are:

List of Superiors (complete).

List of Superiors and Subjects (incomplete).

Our own archives for the Hammersmith period contain:

a) Monastery.

Abbesses' Diaries. These date from 1795 and, with gaps, continue to the present day. The longest gap is from 1891 to 1927, the Abbacy of L.A. Florin. The diaries contain the record of the more important events in the daily life of the Community. The nineteenth-century Abbesses indulged in much pious reflection. Not so the later ones!

Register. Formerly called the 'Dead Chapter Book'. Contains the names, parentage, date of birth, clothing and profession of each member of the Community from the time of settling at Hammersmith. To which is added, after death, a short account of each sister.

Entry Book. Contains 'The Names of all who have resided in the convent from 1795'. Perhaps the most curious is: 'Mrs Baboon & her Chinese Maid'.

Mass Book. Record of Mass Stipends and the Donors, 1846—1870.

Work Book. Record of money earned by work, 1796—1861.

Benefactors Book. Record of Donations and Donors, 1795—1820.

Letters. Relating to our property at Dunkirk, and unsuccessful claims for compensation.

From the Vicars Apostolic.

Concerning the move to Teignmouth.

Miscellaneous.

Press Cuttings. From publications concerning our Community and Ecclesiastical events. (Our chapel was the parish church until Holy Trinity was built in 1853.)

b) School

Oblations. Of the children, 1796—1869.

Reports. 1836—1870. The children are now called 'The Young Ladies', and no longer 'Convictresses'.

Accounts.

Confraternities. E. de M. Set up under the guidance of Cardinal Wiseman.

In 1863 the Community moved to Teignmouth, and in 1870 the school was given up. The fortunes of the archives have fluctuated according to the competence of the archivists, but now that the importance of monastic archives has been hammered home during the past decade, the amateur archivist tends to preserve more than is necessary, much of it which may be of sentimental value only to the community.

The Teignmouth archives are divided between the Abbess and the Archivist.

The Abbess keeps:

Personal Papers of members of the Community.

The signed Vows of each member.

Indults, Authorisations etc.

Letters — mostly early ones from interesting people!

The Archivist keeps:

Dunkirk and Hammersmith Archives.

Dunkirk Annals (see below).

Pontoise Annals (see below), Brussels Annals.

Register.

Entry Book.

Constitutions, Rule and Ceremonials of progressive dates and editions.

Publications: *The Benedictine Nuns of Dunkirk* (1958); *The Life of Helen Lucretia Cornaro Piscopia*. (Books translated by members of the Community are in the Library and no copy is kept by the archivist.) *Catholic Record Society*, Vol. VI, which contains part of Lady Abbess Neville's Diary.

Correspondence.

At one time the Archivist kept books of special interest to the Community, e.g. those that had the names of the Dunkirk nuns in them, or lives of people connected with us, e.g. 'The Life of Lady Warner' the mother of two of our Dunkirk nuns. These have all been transferred to a special section of the Library for better accommodation.

Photographic records are a comparatively recent but serious development. Formerly, photographing the nuns was forbidden, but if the purpose of this prohibition was to preserve the nuns from vanity, it was a mistake — this aim has frequently been better achieved by the photographs!

Every Teignmouth archivist must pay tribute to Dame Mary English who, in the nineteenth century worked tirelessly to assemble the 'Dunkirk Annals' and the 'Pontoise Annals'. Edmund Bishop researched for her in the British Museum, a friend scoured the Dunkirk Municipal Archives and Library and, for Pontoise, the archives at Versailles, while letters testify to Dame Mary's

many inquiries. Most valuable of all, she knew some of the survivors of the nuns professed at Dunkirk, and was able to draw on their memories. She also edited the Brussels Annals at the invitation of Lady Abbess Woollett, although restrictions were laid on her by the latter. Dame Mary always indicated her sources and resisted the temptation to speculate. Unfortunately, she did not live to write up the Pontoise Annals; this was left to her successor whose layout left much to be desired.

At the time when Dame Mary was collecting this material the archivists of many monasteries, who were trying, after the chaos caused by the French Revolution, to salvage what they could of their early history, had to rely solely on correspondence. Today's archivists can count on even greater support through the Catholic Archives Society.

The Teignmouth archives are not open to the public, nor is it permitted to send by post or lend any of its contents. Visitors, however, may consult them on request, and the archivist is always pleased to answer any queries.

A GUIDE TO THE ARCHIVES OF ST ALBAN'S COLLEGE,
VALLADOLID, WITH SOME HISTORICAL NOTES

The Rev. Michael E. Williams

THE ARCHIVES

1. Records were kept from the beginning of the College in 1589. There are still extant:

- 1.1 Liber Alumnorum. The Register of students beginning 1 September 1589 and continuing to the present day.
- 1.2 Liber Primi Examinis pro alumnis qui recipiuntur in hoc Collegium. This begins in September 1592 and ends in 1623. It contains the names and various particulars of students, made immediately upon their arrival, together with an account of the process for preventing undesirable people being admitted to the College.

(The Liber Alumnorum up to 1862, incorporating the Liber Primi Examinis was edited by Edwin Henson and printed as C.R.S., Vol. 30 in 1930.)

- 1.3 Books of Account: *gastos* (expenses) and *recibos* (income). These begin in 1589 and continue right through to the present, but one important volume is missing. Each volume is numbered.

Gastos 1598-1753 vols 1-5

Gastos 1753-1767 vol. 26

Gastos y Recibos 1589—1652 vol. 6. This is the original first book of accounts which contains both income and expenses for the early years. Additional material for the early years can also be found elsewhere in Series II, L 13.

Recibos 1652-1729 vol. 7.

(Recibos 1729—1767 is missing).

There are also *Borradores* (rough notes) for these years.

1644-1667 vol.8.

1662 vol. 10.

1747-1760 vol.16.

Particular account books, Mass offerings, alms and accounts relating to College farms and other property are found in vols 10, 11, 12, 13, 15, 17, 18, 19, 20, 22, 27 and 28.

A new series begins with the administration of the College by the English secular clergy in 1767 and there are 75 numbered volumes

for the years 1767—1911. Since 1911 the account books are extant but not numbered.

The Jesuits were forced to leave hurriedly in 1767 and when Philip Perry the first secular rector arrived in 1768 he found a whole heap of bound and unbound material in the procurator's room. He made an inventory of his findings (Press C, shelf 6). In 1768 the three English Colleges of St Alban, Valladolid, St Gregory, Seville, and St George, Madrid, were united into the one College of St Alban, Valladolid, and this meant that the College now began to acquire materials from these other institutions. Perry was a historian and knew the value of original sources which he both sought from other places and transcribed. He was anxious to preserve his own records and so the archives expanded considerably under him and his successors.

It was in the nineteenth century when John Guest was administering the College that the first serious attempt was made to organise the Archives.

- 3.1 Guest catalogued the MSS and other documents in the archives according to the 25 *legajos* (bundles) then in existence. A description of these can be found in the *Indice de los archivos del Colegio de Ingleses, Valladolid*, pp. 1—94.
- 3.2 Circa 1855 Guest made further *legajos*. Loose papers went to form 11 new *legajos* which he called Series II (Valladolid). Series I was the already existing 25 *legajos*. Later he formed another collection of *legajos* which he called Series III. A description of these new *legajos* is to be found in the *Indice* pp. 237—269.
- 3.3 He also put together the materials from St George's College, Madrid. Series I (Madrid) comprised 9 *legajos*, Series II (Madrid) were books of account. See *Indice* pp. 277—293.
- 3.4 Later the materials from St Gregory's College, Seville, were gathered together. These were classified:
 - Class 1. 28 *legajos*
 - Class 2. San Lucar de Barrameda documents
 - Class 3. 6 *legajos*
 - Class 4. 3 *legajos*Extraordinary *legajos* nos 1,2,3,4. See *Indice* pp. 297—369.

As a result of Guest's efforts there was now a record of all the materials in the College Archives. However, as the labour had taken several years, the classification was somewhat complex. In the beginning of the twentieth century the Procurator, Joseph Kelly, reorganised all the *legajos* into larger divisions: I—VII and A—H. Individual documents within each *legajo*

were numbered and so by reference to the new index one could know in some detail what the Archives contained. Documents could all be referred to in a similar way no matter what their original provenance, e.g. Letra E *legajo* 6 No. 2.

5. But there still remained the need to ensure the preservation of the Archives for posterity. Loose papers, even if gathered together, are liable to deteriorate with time. Circa 1940 the Rector, Edwin Henson, broke up the existing *legajos* to form bound volumes. Each volume is bound in leather, a general description and dates are found on the spine, and within each volume there is a table of contents, the individual documents being interleaved with blank pages.
 - 5.1 There are 32 volumes of Madrid papers bound in brown leather. (Some of the Madrid papers were published in 1929 by C.R.S. vol. 29).
 - 5.2 There are 30 volumes of Seville papers bound in blue leather.
 - 5.3 There are 4 volumes bound in green pertaining to San Lucar de Barrameda.
 - 5.4 There are 38 volumes of Valladolid papers prior to 1768, bound in red. Vols 1—20 known as Series I and vols. 1—18 known as Series II. (This nomenclature bears no relation to the old Guest series I or II.)

Another 15 volumes cover the years 1767—1915. These volumes however, do not include the rectors' correspondence. But Henson made typed transcripts of this for the years 1768—1927 and these make up another 17 volumes.

The work is incomplete as Henson was unable to finish binding together all the documents in this way, so some remain with Kelly's old classification.

6. There are several box files of Henson's own papers, many of them unsorted. But there are 26 bound volumes of official correspondence of the rectors covering the years 1915—1974.

PRACTICAL ADVICE TO ANYONE CONSULTING THE ARCHIVES OF THE ENGLISH COLLEGE, VALLADOLID.

If you wish to find materials other than those indicated in 1.1, 1.2, 1.3 above:

- (a) Go first to the Henson-bound volumes. Brown for Madrid, Blue for Seville, Red for Valladolid. On the spine of each volume you will find dates, and inside a detailed table of contents.
- (b) If the bound material does not satisfy, then consult the Indices

p.101 and following, where you will find Kelly's catalogue. When you have located the document with Kelly's classification e.g. Letra B, *legajo* 12, n.4, then go to Fr G. Anstruther's schematic index. Here you will find the exact location of the document in the Archive room. e.g. Letra A *Legajo* 3, n.1 is in Press B, shelf 1.

CONCLUSION

As can be seen from the foregoing, the present-day researcher owes much to the labours of those who have gone before. In any living institution the documentation is continually being added to and so responsibility for the present is just as much an onus on the archivist as is the preservation of the past. This can present difficulties as to the classification of the materials and so every eighty or ninety years a Perry or Guest or Kelly or Henson comes along and reorganises the collection. There is no comprehensive catalogue to the archives as they are at present. The *Indice de los archivos* referred to is a bound MS volume compiled by Kelly and comprising Guest's catalogue and Kelly's own new classification. It also includes Kelly's enumerating of all the books of account. Since Henson's work, however, it has ceased to be the sole key to the contents, but it will only cease to be of any use in the rather unlikely event of some archivist in the future completing the task of binding together all the remaining materials.

Although the Archives are mainly concerned with College affairs (staff, students, administration, etc.) they do often treat of political and ecclesiastical affairs both in England and Spain and for many of the documents an ability to read Spanish is necessary. Pending the publication of the History of the College, the best guide to events is to be found in the Introduction to C.R.S. vol. 30. The Archives are kept at the College and any enquiries should be addressed to the Rector, Colegio de Ingleses, Valladolid, Spain.

CARDINAL GASQUET'S PAPERS AT DOWNSIDE

Dominic Bellenger

I. THE DOWNSIDE ARCHIVES

Downside Abbey, Stratton-on-the-Fosse, twelve miles south of Bath, in Somerset, is the home of the English Benedictine community of St Gregory the Great. The monastery, founded originally at Douai in Flanders between the years 1605 and 1607, settled at Downside in 1814 following dispossession during the French Revolution and a period of temporary exile at Acton Burnell Hall in Shropshire. The abbey archives, the most numerous of those preserved in the houses of the English Benedictine Congregation, have, since 1971, been kept in the spacious hexagonal monastic library designed by Francis Pollen. The papers of Cardinal Gasquet form probably the most extensive collection of any single member of the community preserved in the building.

II. CARDINAL GASQUET (1846-1929)

Francis Neil (in religion Dom Aidan) Gasquet was born in London on 5 October 1846, the third son of Dr Raymond Gasquet, a medical practitioner of Provencal stock, and his wife Mary Apollonia, daughter of Thomas Kay of York. Francis Gasquet was educated at the small monastic school at Downside and (having entered the Downside conventus as a novice) at Belmont in Herefordshire, then the English Benedictine Congregation's house of studies. He was ordained priest in 1874. His subsequent career fell into three distinct parts: his years at Downside, his period of full time historical research in London, and his long stay in Rome which culminated in the cardinalate.

He taught history and mathematics at Downside until his election, in 1878, at the early age of thirty-two, as prior. His seven years of rule saw many developments in the community. Great emphasis was placed by him on scholarship, liturgy and monastic observance. The first was reflected in the publication of *The Downside Review*, which first appeared in 1880. The two latter were symbolised in the beginning of a new monastic church, the core of the present building. Gasquet's efforts were assisted by many of his fellow monks, not least by his immediate predecessor as prior, Dom Bernard Murphy, who had inaugurated an ambitious building programme, but there is little doubt that it was Gasquet himself who made possible what Dom Cuthbert Butler called 'the turning-point in Downside's history'.

Gasquet's great energy was not combined with robust health, and the years of the priorship took their toll. Under doctor's orders he turned from the



CARDINAL AIDAN GASQUET (1 846–1 929)

administration of a developing religious house to what appeared the less demanding labours of historical scholarship. Living in London with a group of research assistants Gasquet began to work his way through the books and manuscripts on monastic history in the British Museum and the Public Record Office. The material he collected was to provide the basis of an apologia both for medieval monasticism, and for a revival of the monastic spirit in the English Benedictine Congregation which had, hitherto, concentrated most of its resources on missionary work. Gasquet's academic reputation (if not that of his most prominent associate, the great liturgical autodidact Edmund Bishop) has not stood the test of time, but in his own milieu it was his prominence as a historian which brought him to the notice of the English public and the ecclesiastical authorities.

His own community and congregation paid him particular honour. He was nominated President General of the English Benedictines in 1899 following the decision to raise Downside, Ampleforth and St Edmund's, Douai, to the rank of abbey. He was made titular abbot of Reading at the same time, being translated to the titular abbacy of St Alban's in 1909. He began to play an important role in the life of the wider church. He was a prominent member of the commission which led to the 'condemnation' of Anglican Orders in 1896, he was

president of the Vulgate Revision' Commission, and in 1903 he was widely-canvassed as successor to Cardinal Vaughan as Archbishop of Westminster. In 1914, in Pius X's last consistory, he was made a cardinal. It was the year which was to see the beginning of the First World War; it was also the centenary of St Gregory's establishment at Downside.

His life as a curial cardinal was varied and full. During the Great War he undertook crucial diplomatic work. In 1917 he was appointed Prefect of the Vatican Archives, and in 1919 Librarian of the Holy Roman Church. He died in Rome on 5 April 1929, and his body was taken to Downside where, with his cardinal's hat suspended from the vaulting, he lies buried beneath an impressive, if somewhat ponderous, effigy, and a lighter canopy, both to the designs of Sir Giles Gilbert Scott, who also completed the tower of the abbey church as a more public memorial to the dead cardinal.

III THE PAPERS

Gasquet's many activities are reflected in his papers. Mementoes of Gasquet are to be found in many parts of the Downside complex: there are portraits in the monks' refectory and in the Gasquet Hall in the school; many of the documents used by the cardinal at the consistory which elected Pope Pius XI are preserved in a glass case in the west cloister; many of his notebooks are kept in the Bishop Library, now a special collection on the top floor of the monastery library; and an extensive selection of photographs is preserved in a separate photographic archives room in the monastery. What follows, in section (a) is a provisional list of 'The Gasquet Papers' in the main archives, stored in cupboards on Floor A, the ground floor, of the monastery library, which have been put into some sort of order, and, in section (b) there is a list of various other items in the archives which are directly relevant to the cardinal. The numbers refer to those in the archives accession books.

(a) *THE GASQUET PAPERS*

873	Anglican Orders 1894-1898
874	Anglican Orders (see also 942)
875	International Relations: British Government, Ireland, U.S.A., Canada, Belgium, France, Russia, etc.
876	The Benedictine Federation
877	Nuns
878A	Vatican Library and Archives. Vulgate revision
878B	Cardinalatial congratulations. Personal letters
879	Letters from priests and religious
879B	Autographs. Catholic journalists. Various associations
880	Oddments
881	Death

- 882 Personal records (including letter from Cardinal Newman)
- 883 Social letters
- 885 Gasquet Family Papers
- 886 Rome. General ecclesiastical affairs
- 887 Family papers and letters. Personal history
- 888 Rome. English and Beda Colleges
- 889 English diocesan and ecclesiastical affairs
- 890 Research Problems. St Edmund's relics (1901), Dr Frits Holm (1916)
- 891 Rough notes and drafts of books, lectures, etc. (Gasquet and Bishop)
- 892-901 Scholarly notes (historical, vulgate, etc.)
- 902 Autobiography (MS) and Diaries: 1901, 1904, 1913 (America),
1874, 1896 (Rome), 1916
- 903 Letters to Dom Philip Langdon
- 904 Draft constitution of the English Benedictine Congregation with
notes by Gasquet
- 905 Miscellaneous offprints
- 906 (i) Photograph of Moyes, Fleming and Gasquet (Rome, 1896)
(ii) Somers Town notes
- 907 Cardinalatial congratulations
- 908 Benedictine Federation. Monks and nuns
- 909 Academia at S. Anselmo, Rome
- 910A Letters to Gasquet
- 910B Offprints and articles by Gasquet
- 911A Election of Pius XI (souvenirs, etc.)
- 911B Notes (scholarly)
- 912A *Fede & vita* nos. 5, 8, 9 (1919)
- 912B Material by J.S. Gasquet (mainly offprints)
- 913A *Lettera circolare*: Card. Gasparri — Rome (1923)
- 913B Box of photographs
- 914A Scholarly notes
- 914B British Museum Catalogues. Notes from Mss
- 915A *Normae Secundum quas S. Congr. Episcoporum et Regularium Pro-
cedere Solet in Approbandis Novis Institutis Votorum Simplicium*
- 915B Folder containing historical works and lectures, etc.
- 916A Letters arranging for disposal of Gasquet's effects
- 916B Notes (religious, sermons, etc.)
- 917A Southwark. England and the Holy See (Great War), Palestine
(Fr Paschal Robinson), Ireland, U.S.A.
- 917B Photographic plates
- 918A Telegrams
- 918B Photographic plates
- 919A Pamphlets relating to Downside and the Congregation, late nine-
teenth century — early twentieth century

- 919B Medal (for vulgate work)
- 920 Box of name cards
- 921-2 Personal copies of *Edward VI and the Book of Common Prayer* (2)
- 923 Annotated copy of Loofs's *Ant. Brit. Scot. Ecclesiae*
- 924 Documents: English College, Rome
- 925 Cardinalatial congratulations
- 926 Grant to Gasquet of title of Cardinal Priest of S. Maria in Portico
5.XII.1915
- 927-934 Books of newspaper cuttings (8 in all)
- 935-937 Newspaper cuttings
- 938 Letters to Gasquet (bound) 1885—1904
- 939 Pamphlets (various authors)
- 940-941 Notebooks (scholarly)
- 942 Anglican Orders (includes many letters from Cardinal Raphael
Merry del Val)
- 943 Assorted sketchings and non-photographic pictures
- 944 Box of photographs (Rome)
- 945 Assorted photographs
- 946 Leather-bound album of photographs (Brazil)
- 947 Photographic album
- 948 Framed photograph
- 949 Printed Roman Documents, 1893 and after
- 950 Assorted Personal Souvenirs (spectacles, invitations, certificates, etc.)
- 951 Personal Souvenirs (scrolls)
- 952 Oxford Conference Lent Term 1903
- 953 Irish Settlement Proposals 1921
- 954 Account Books 1915-1935
- 955 Bound Ms of Gasquet's article, 'The Eve of Emancipation'
- 956 'Fides' 1916 (Bound). Other loose nos. 1918/19
- 957 Visitors' Guest-night book (Rome-English College), 1917-1928
- 958 *Regolamento Per Gli 'Archivi di Stato* (Rome 1911)
- 959 Printed Pastoral Letters - 1896, 1897, 1902, 1916, 1917, 1921
- 960 Autobiography (Gasquet)
- 961 Plate of Pius X's apostolic blessing conveyed to donors of Vulgate
revision
- 962 *De Ratione Breviarii. Romani Monastici D. Hildephonsus Guepin*
- 963 *Sacra Congregazione Consistoriale*, 1911—1926
- 964 Letters — miscellaneous
- 965 Notes on St Aldhelm
- 966 Printed Documents: *Sacrae Congregationis de Religiosis*
- 967 Book Catalogue for J. BAER & Co. (Text and plates) No. 750, 3rd
part

- 968 Material (1914—17) relating to question of British Service Chaplains
 969 Publishers
 970 Constitutions of, and material relating to, the Society of the Sisters
 and Faithful Companions of Jesus
 971 Material on Vatican Archives
 972 *De Sacramentis Ecclesiae Pars II Tractatus IV*. D. Thomas Symon's
 copy (1910)
 973 *Sacra Congregazione Consistoriale* 1911,1913,1914,1918,1919,
 1923,1926
 974 Documents: Propaganda 1918—25
 975 Circulars about distribution of Gasquet's effects
 976 Assorted letters (neither to or by Gasquet)
 977 File on Croatia
 978 *Religio Religiosi* (Gasquet's spiritual autobiography)
 979 Papal election material
 980 Leo XIII *Epistola Apostolica ad Anglos* (with 'Times' translation)
 981 Shane Leslie material on Gasquet
 982 Material covering the 14th anniversary of the appearance of S. Maria
 in Portico, 1924
 983 Copy of the Will of Agnes Jordan or Jorden
 984 Material (other than notebooks) relating to Vulgate Revision
 985 Personal Retreat Notes: also letters and cards 1924
 986 Spanish Documents
 987 Assorted Benedictine material
 988 Verse dedicated to Gasquet
 989 *Sacra Congregazione Ceremoniale* (printed docs. 1914)
 990 Material on the Catholic Church in Finland
 991 Documents: *Sacra Congregazione pro Eccl. Orient.* 1918—23
 992 Drafts of Gasquet's Benedictions
 993 Letter drafts
 994 Letters from members of family
 995 Document. Conference tenue par M.S. Yamamoto, capitaine de
 vaisseau de la marine imperiale japonaise 3.v.1919
 996 War Propaganda
 997 Canonization cases
 998 Documents: internal affairs, Rome
 999 Alphabet material
 1000 Packet of letters (miscellaneous)

(b) OTHER GASQUET MATERIAL

(Most of the following belong to Gasquet's terms as President General of the English Benedictine Congregation)

- 464 Registrum R. Abbatis D.A. Gasquet. Two Volumes (1900-1906, 1907-1914)
- 465 Minutes of Meeting of Regimen, 1901—1914 (In Gasquet's hand)
- 739 President's Archives. Letters, 1899-1914
- 760 President's Archives. Sundry Letters. Missions, etc.
- 761 President's Archives 1913 (Caldey, St Bride's, Election of Primate)
- 769 President's Archives. Sundry. Mainly circulars
- 1974 Papal Documents, etc. 1893—1912. From the Presidency of Abbot Gasquet
- 1993 Edmund Bishop's Papers. Letters to and from Gasquet

IV BIBLIOGRAPHICAL NOTE

(a) *THE ARCHIVES*

Dom Philip Jebb, the Archivist of Downside, provided an invaluable introduction to 'The Archives of the English Benedictine Congregation kept at St Gregory's, Downside', in *The Downside Review*, Vol. 93, No. 312, July 1975, pp.208—225.

(b) *DOWNSIDE ABBEY*

The pages of *The Downside Review*, especially the 1914 volume which is devoted exclusively to the development of St Gregory's, provide many insights into the history of the community. Dom Norbert Birt's *Downside School* (London, 1902) and Dom Hubert Van Zeller's *Downside By and Large* (London, 1954) are good general surveys, but there is, as yet, no comprehensive history.

(c) *GASQUET*

The fullest, if somewhat hagiographical account, is Shane Leslie's *Cardinal Gasquet* (London, 1953). Dom Cuthbert Butler's contribution to the *D.N.B.* (1922-1930), pp. 330—332, is succinct, while Dom David Knowles on 'Cardinal Gasquet as an Historian' in *The Historian and Character* (Cambridge, 1963), pp. 240—263, provides a critical approach to the cardinal's scholarship. Nigel Abercrombie's *Life and Work of Edmund Bishop* (London, 1959) contains much of interest.

V RESEARCH POSSIBILITIES

The Gasquet Papers provide a rich quarry of material for the history of the English Catholic community and the Vatican in the period of the cardinal's life. The following represent only some of the potential areas of research:

a) **MONASTIC HISTORY**

The rediscovery of the contemplative, conventual life in the English Benedictine Congregation, and Gasquet's part in it. The internal history of St Gregory's, Downside.

b) **WORLD WAR I**

Diplomatic relations between Great Britain and the Holy See. The Vatican's role in peace negotiations.

c) **ANGLICAN ORDERS**

The decisions and research which led to their condemnation in 1896.

d) **SCHOLARSHIP**

Gasquet's part in the Vulgate Commission, monastic historiography, the administration of the Vatican Library and Archives.

e) **ENGLISH LIFE IN ROME**

THE ARCHIVES OF EALING ABBEY, 1896-1947

The Rev. Rene Kollar, O.S.B.

The foundation of the Benedictine monastery in the London suburb of Ealing originated with a dream of Cardinal Vaughan. According to the Cardinal's biographer, '... a year before the foundation-stone of the Cathedral was laid [1894], he had no hesitation in announcing that the English Benedictines would one day keep daily choir in its stalls — although no definite arrangement had been concluded, or even considered'.¹ As in pre-Reformation times, Cardinal Vaughan wished to have a new cathedral staffed by Benedictine monks. Consequently, Vaughan immediately began to correspond with the Abbot President of the English Benedictines, Aidan Gasquet, and the superior of the Downside Benedictines, Edmund Ford. Finally on 17 June 1896, Vaughan authorised Ford to 'open a house at Ealing and take charge of the mission ...'.² But there were certain conditions: the establishment of any school, 'other than a Public Elementary School', was prohibited; the monks must care for the spiritual ministrations of Ealing and live a conventual life; if the foundation failed, the Cardinal agreed to buy back the property at Ealing; and most important, the duty of singing the Divine Office at Westminster. 'One of the principal reasons inducing the Cardinal Archbishop to invite the Benedictines to open a house at Ealing is that they may be sufficiently near to Westminster to contribute to the choral service of the Cathedral'.³

Difficulties and problems soon surfaced, and Cardinal Vaughan was forced to abandon his dream of Benedictine voices in the stalls of Westminster. According to Vaughan, '... apart from the old associations which cluster around the site of Westminster, is it not after all better, and more in accordance with the fitness of things, that the secular clergy should themselves render the Liturgy in the new Cathedral'.⁴ Yet the first Benedictines from Downside had already arrived in Ealing and began to minister to the Roman Catholics of the area. A sense of stability, dedication, and enthusiasm marked their early zeal. Dom Bernard Bulbeck said the first public Mass on 28 March 1897,⁵ and shortly afterwards the care of the parish was entrusted to the care of Dom Gilbert Dolan. In 1902, Dom Sebastian Cave began a school to educate the Roman Catholic youth of the area. By 1915, a fine church greeted the worshippers of Ealing.

Ealing was raised to the rank of a dependent priory in 1916, and still remained a mission of Downside. Dom Wulstan Pearson, O.S.B., later to become the first Bishop of Lancaster in 1924, was appointed the first superior of Ealing Priory. The parish continued to grow, and the school flourished. The Benedictine foundation successfully withstood the hardships of the Great War, the depression,

and the rigours of the 1939—1945 War. Even two enemy bombs, which destroyed part of the abbey church, did not weaken the courage of the monks to live a monastic presence in the London environs. In 1947, Ealing was made an independent priory, and Dom Charles Pontifex became the first Prior of the new monastery. Ealing was eventually raised to the rank of an abbey on 26 May 1955. In addition to following the Benedictine Rule, the monks of Ealing Abbey run a successful day-school and staff a thriving urban parish.

Although not large, the archival buildings of Ealing Abbey contain important source-material for the history and spirit of English Roman Catholicism in the twentieth century. In addition to the English Roman Church in general, the collection at Ealing sheds light on the growth and development of the English Congregation during the so-called 'Constitutional Crisis'⁶ and the history of Downside Abbey, the founding abbey. Finally, the life and problems of a growing parish and the educational aims and goals of a Benedictine school during the first four decades of the twentieth century are well documented.

The personal papers of Edmund Ford (1851—1930) form the core of the abbey's archives. When Ford, who was instrumental in the establishment of Ealing, returned there in November 1906, he brought with him his correspondence concerning the early history of the London foundation. Most important are those dealing with the initial establishment of the Benedictine mission in London. Correspondence with Cardinal Vaughan, Abbot President Aidan Gasquet, the President's Council, and Abbot Snow chronicle the intricate beginnings and rationale behind the Ealing foundation. Roman petitions, rescripts, and documents relating to the early years are also catalogued. The possibility of an invitation from Cardinal Vaughan to the French monks of Solemnes to share choir duties with the English monks form an interesting file in the Ford Papers.⁷ The reaction of Aidan Gasquet shows that the English jealously guarded the name and memory of Westminster. Moreover, Ford's large correspondence with individual monks and laymen adds insight into the early life and struggles of Ealing. Chief among this category are: Cuthbert Butler, abbot of Downside from 1906 to 1922, Dom Sebastian Cave (see below), Dom Gilbert Dolan (see below), and a file containing letters of numerous Benedictine monks of Downside. Correspondence with architects, solicitors, convents of nuns in Ealing, and a folio dealing with the acquisition of property and the building of the abbey church round off the Ford Papers.

Dom Gilbert Dolan's letters (1899—1905) chronicle the growing Ealing mission. Written chiefly to Edmund Ford, these reveal the anxieties of a pioneer parish priest. Moreover, the history of the parish is contained in his reports on 'The Mission of St Benedict's' to Downside Abbey, which began in 1899. The growth of this Benedictine parish can also be traced in *the Spiritualia Ministeria*, the earliest of which is 1897, and the Visitation Returns to the Diocese of Westminster, which began in 1905. The former records the number of parishioners, number of converts, baptisms, and communions for each year.

The Visitation Reports go into minute detail on the nature and description of the liturgical services, the distribution of sacraments, the pastoral care of the faithful, children, sick, and converts. Yearly collection returns and the condition of the church buildings and property are also included. The abbey archives also include the baptismal and marriage registers, which commenced in 1897.

The foundation of the Ealing mission or parish was far from peaceful. Newspaper clipping books (3 volumes) suggest that the Protestant Association was strong in the area, but no evidence exists to show that the Benedictines were targets of abuse. It was a fellow Roman Catholic, however, who caused the monks much concern and embarrassment. The incumbent priest in Ealing, Rev. Richard O'Halloran, refused Archbishop Vaughan's, and later Cardinal Bourne's, orders to surrender his parish to the Benedictines. For over two decades, O'Halloran not only ignored, but inveighed against Vaughan and Bourne. This priest accused the monks of deception and fraud. Fr O'Halloran raised issues about jurisdictional procedures, the rights of parish priests in respect to their bishops, and appealed to the old emotional slogan of 'seculars versus religious'. In his mind, the Benedictine monks were interlopers who had no right in Ealing. The Ealing archives are rich in material concerning this incident: numerous letters from O'Halloran, instructions and orders from Archbishop's House, privately-printed pamphlets from the rebel priest, and a detailed collection of press clippings. The O'Halloran story is an episode in English Church history which needs to be explored.

In comparison to the parish records, material on the school is not as plentiful. The correspondence of its founder and first headmaster, Dom Sebastian Cave (1902—1916) reveals the hopes and trials of a man trying to establish a proper Roman Catholic school. A number of school prospectuses, the earliest being 1908, give the fees, subjects to be studied, and the philosophy of this Benedictine school for boys. The school magazine appeared in 1914, but was suspended during the War and was not published until 1927. This publication records the daily operation of the school in all aspects from studies to games.

After 1922, a scarcity of personal papers exists. With the exception of the collection of one monk, Dom Basil Bolton, little survives to describe the daily operation of the Priory during this period. In respect to the records of the numerous monastic superiors, a few scattered letters are all that remain. However, a substantial collection of the correspondence of Ealing's priors is housed in the archives of the founding abbey, St Gregory's, Downside. Currently, photocopies of the more important papers are being incorporated into the Ealing archives. In the near future, a library of taped interviews with the senior members of the Ealing community and others who were stationed at Ealing in the past will help flesh out this important period which led up to independence.

Finally, a number of other significant items can be found at Ealing Abbey. The library contains a complete holding of *The Downside Review*, a

large collection of Benedictine history, and a substantial number of books in monastic spirituality. A number of pamphlets, pastorals, and instructions from Archbishop's House are also deposited in the archives. A photograph collection, largely uncatalogued, shows the origin, growth, and development of this urban monastery.

Material post-1947 is part of the personal and private archives of the Abbot of Ealing. As with the archives of most religious houses, the archival material is private property and requests for access must be made to the Abbot of Ealing Abbey.

NOTES

1. J.G. Snead-Cox, *The Life of Cardinal Vaughan*, vol. 2 (London, Burns and Oates, 1910), p.346.
2. Vaughan to Ford, 17 June 1896, Ford Papers, Ealing Abbey Archives, London.
3. *ibid.*
4. *The Tablet*, 1 June 1901.
5. For a brief history and description of Ealing Abbey, see Dom David Pearce, O.S.B. *Ealing Abbey*. This booklet was printed to celebrate the sesquimillennium of the birth of St Benedict. Copies can be obtained at the Abbey Bookstore.
6. B. Hicks, *Hugh Edmund Ford*, (London, Sands and Co., 1947), pp. 100-137.
7. J.G. Snead-Cox, *The Life of Cardinal Vaughan*, vol. 2, pp.350-360.

THE ENGLISH FRANCISCAN NUNS AND THEIR ARCHIVES

Alison McCann and Timothy J. McCann

The nuns of the Franciscan Third Order (Regular) are a development of the original Third Order (Secular). The history of the English Franciscan Third Order Nuns began in 1619, when two widows, Lucy Sleaford and Petronella Kemp, received the habit of the Third Order of St Francis, at Brussels, with the intention that they should establish an enclosed English convent there. They were soon joined by other ladies, sent from England by Fr John Gennings, and, in 1621, the convent was formally inaugurated, with seven novices being given the habit in the chapel in the house which had been bought for the community in Buchbere Street, Brussels. Thus began the community which, after sojourns at Brussels, Nieuport and Princenhoff on the Continent, finally came to England in 1794. In England, after staying at Winchester and Taunton, the nuns settled at Goodings in Berkshire until 1972, when they formally amalgamated with the Poor Clares at Arundel.

The convent at Brussels was dedicated to St Elizabeth, and was made subject to the English Province of the Friars Minor. In 1623 Fr Francis Bell, the future martyr, was made chaplain, and served the community for seven years, during which time he edited the book of rules which he had printed for the convent, and which still survives among their records. Two Poor Clares from Gravelines governed the community at first, but in 1626 Catherine Francis Greenbury became the first superior elected by and from among the young community, which had grown to include thirty-four choir nuns. On 1 December 1630 the first Chapter of the Restored English Province of Friars Minor took place in the convent. An outbreak of plague in the summer of 1635 claimed the lives of five nuns and the then chaplain, Fr George Paurett. The community was not to remain in Brussels for long. The site of their house was too small, and allowed the growing community no room for expansion. The cost of living in Brussels was also a problem, being much higher than elsewhere on the Continent.

In 1638 the convent moved to Nieuport, a convent dedicated to Our Lady of the Angels, but the location did not prove a fortunate choice. Within a few years of the move, thirty-seven nuns had died from hardship and unhealthy conditions, and the Civil War in England prevented the arrival of new postulants from home. The convent was also frequently in financial difficulties. Despite this, in 1640, the year in which Mother Margaret Clare West became Superior with the title of Abbess, adjoining buildings were purchased to enlarge the accommodation, and, in 1658, a colony was sent to Paris to start a convent there, which became the Convent of Conceptionists, or Blue Nuns.

In 1662 Princenhoff, the former ducal palace of the Counts of Flanders, in Bruges, was put up for sale, and it was decided that this would provide a more suitable and healthier location for the community. The palace was in a ruinous condition inside and much work was necessary to make it appropriate for the needs of the community. At Princenhoff, however, the nuns were to find a secure and peaceful home for over a hundred years, in a convent dedicated to Our Lady of Dolours. The first fifty years of their residence there, however, were burdened with financial difficulties, in spite of the beneficence of the Howard family, Dukes of Norfolk, and M. d'Ognate, a Flemish gentleman. The establishment of the community at Princenhoff left it owing nearly 32,000 florins. Only gradually, by strict economy, the kindness of benefactors and fellow religious, and of Pope Innocent III, who sent a donation of £200, did the nuns reduce their mountainous debt. Mother Margaret Clare Roper, Abbess from 1700 to 1719, made the removal of debt her chief concern, and, by the time of her death, the house was free.

For the next half-century, the community flourished. By 1770 there were fifty members. In 1772, however, the Imperial Government started to issue decrees to control the running of religious houses, culminating in the detailed regulations of 1781. Two years later, six convents in Bruges were suppressed, and the Abbess, Mother Mary Gertrude Weld, took the precaution of transferring the community's invested funds to England, and selling the church plate and furniture. The French Revolution and the Revolutionary Wars made life for the nuns very uncertain. After various alarms, the nuns finally had to leave Princenhoff in June 1794. Their initial destination was Holland, since they did not think of England as a possible refuge. However, an encouraging message was received from Thomas Weld of Lulworth, the Abbess's cousin, who had discussed the plight of the community with George III. The King had been most concerned, and had told Mr Weld to tell the nuns to come to England and to bring all their vestments, breviaries, and religious artifacts with them, and he would give orders that they would not be confiscated by the customs officials.

Mr Weld, therefore, made haste to find suitable accommodation for the nuns. In August 1794 they landed in England and moved into a temporary home in North Audley Street in London. From there they went to Abbey House in Winchester. Although a fine building, the house was not large enough to house a school, which was therefore established in a house across the road. There was also a right of way over the property, so it proved impossible to establish enclosure. After the community had been at Winchester for a dozen years, Fr Peter Collingridge, the Franciscan Provincial, insisted that they must either build or move.

A more suitable site was found in Taunton Lodge in Somerset, and though much alteration and building was necessary before it fulfilled all the

community's needs, the nuns moved to a new home once more in 1808. Once more they were burdened with a great debt; but by 1814 the debt was cleared and the community flourished once again. By 1860 the community numbered sixty, and twelve nuns and four sisters volunteered to go to a new foundation at Woodchester in Gloucestershire. Both the new and old foundations prospered: Woodchester administered an orphanage, while Taunton ran a particularly successful school.

A major change was made in the life of the community in 1953. The monastic buildings at Taunton were by now too large for the needs of the nuns, and the highly successful school made great demands on those members of the community who worked there. It was decided to leave Taunton, and to abandon the school which had been a feature of the community's life since 1621. The nuns decided to return to the contemplative life, and in December 1954 the community moved to a new house at Goodings in Berkshire, which had formerly belonged to the Canonesses Regular of the Holy Sepulchre.

After eighteen years, the community relinquished their last works of an active nature at Goodings, such as the Youth Hostel and catechising the young, and in 1972 the main body of the nuns amalgamated with the Poor Clares, who were established at Cross Bush, near Arundel in West Sussex. Three of the nuns maintained the link with Woodchester, entering the community there, which soon in turn became Poor Clares.¹

Despite their frequent changes of residence, including their hurried departure from Belgium, the community seems to have been able to preserve the major items in their archives. The Book of Clothings dates from 1619; the Book of Professions from 1622; and the Book of the Dead from 1623. The early entries in all three volumes are in the hand of Fr Francis Bell, O.S.F. All three volumes were printed by the Catholic Record Society up to the 1820s.² The Annals of the Order were compiled c.1833, and cover the years from 1619 onwards. From 1833 the Annals were kept up to date until 1972, when the community left Goodings. The constitutions of the house are recorded in six books of Statutes, dating from 1625 to 1722. There are also four books of Ceremonial from the 17th and 18th centuries.

The two bulkiest items in the archives are the two Miscellaneous Volumes, which are interleaved with a wide range of documents dating from between 1626 and 1956. These include many documents concerning the administrative and financial affairs of the house when at Princenhoff. There is a summary account of the expenses of the nuns' journey from Bruges until their establishment at Taunton. Correspondence, petitions, requests for indulgences and notes of significant events relating to the community, all serve to illustrate its history during the 19th and 20th centuries. There are also separate collections of letters from Bishops Collingridge and Burton.

With the amalgamation with the Poor Clares at Arundel, the old books

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THE CATHOLIC ARCHIVIST

AND THE CAUSES OF THE SAINTS

Sr Ursula Blake, S.H.C.J.

Before beginning to write this paper, I have been trying to identify you as an audience and have come to the conclusion that perhaps you could be termed 'conservationists of truth'. But, of course, that is not the whole definition, because truth to be lived must be shared like the bluebird in the fairy tale. Mostly you will open your archives for small practical things; at other times for forensic reasons; and for searchers like myself, to shed light on great people or great moments of history where there are the tantalising missing links that you can supply.

We all know that many thousands of people all over the world, every single day, are involved with records to assess the evil in man or woman; but about the goodness in human beings, there is, by comparison, a very small stream. There is the Nobel Peace Prize at Oslo, and the Baptist Templeton Prize (awarded in London last May to Solzhenitsyn). But the only place where heroic goodness is authenticated, by people as the sole object of their professional life, is at the Vatican, by the officials of the Sacred Congregation for the Causes of Saints with — for the last few years — the scholarly and genial Cardinal Pietro Palazzini at their head.

This is of prime importance to the Church as showing the ongoing acceptance, by special members of Christ's mystical body, of the full message of the Incarnation, 'yesterday, today' and while the pilgrim Church endures. Evidently, Pope John Paul II feels this very strongly because he promulgated on 27 February the Apostolic Constitution *Divinus Perfectionis Magister* of 25 January 1983 which was particularised by two other documents: the Normae from a Commission of the Causes of Saints and the Decretum of Cardinal Palazzini. Apostolic Constitutions (put lower in rank because narrower in application than Encyclicals) have only twice before been written about canonizations: that of Sixtus V in 1588 and that of Paul VI in 1969.

The theological preamble to the new constitution (see *L'Osservatore Romano*, 27 February 1983) seems at first sight to be just a resume of the dogmas behind Christian sanctity. On closer inspection, however, it is built on three theological principles of *Lumen Gentium* and the whole atmosphere of Vatican II with its accent on persons in the Church and in the world and their potential for service to Christ's cause whoever they may be.

1. The first principle that the Pope stresses is that sanctity in human beings has its beginning and end in the Holy Spirit and through him. 'Those whom the

Father chooses are drawn to follow Christ more closely' — that is why the saints are enabled to be giants striding along the way, achieving the impossible to mere human nature. Vatican II gave many models of the Church; that chosen here is of 'Bride adorned by and for her Bridegroom'.

2. Secondly and throughout, the emphasis is on the Universal Call to Holiness which has also been demonstrated in recent practice by the great variety of candidates who are among the Causes of Saints: a chimney-sweep (Friedhoffen), a Dublin ex-drunkard (Matt Talbot), an officer in the Czar's army (Joseph Kalinowski), a Jewish woman philosopher (Edith Stein), as well as those who already have contributed to thought and charity in the institutional Church — J.H. Newman, Charles de Foucauld, and 'people's saints' like Padre Pio.

In the new statutes the circle of people who may take responsibility in the Causes of Saints has also been widened — and that may interest some of you personally. The postulator who has a key position in a Cause does not have to be a priest any longer. The postulator can now be man or woman, religious or lay, who has the theological, canonical and historical competence for a particular Cause, and has also acquired a working knowledge of the procedure of the Causes of saints. The postulator who takes the Cause from the diocesan to the Roman phase has to have a domicile in Rome. But with the consent of the promoters (*adores*) of the Cause and that of the bishop concerned, there can be appointed one or more vice-postulators possessing the same expertise.

Another development which touches the non-clerical side of the Church, is that the new Constitution recognises the status of those who are *co-operatores externi*, who spend perhaps ten years (as I myself have done) writing the legal document called the *Positio super vita et super virtutibus servi (aut servae) Dei*. These collaborators will each have a guide for a new, more efficient, structure, a *collegium relatorum* with eight well-prepared priest *relatores* under a *relator generate*, who, *primus inter pares*, will organise the scheme. This comes into effect from October onwards.

This is parallel to the most important structure of all, where six theologians of note and particularly adapted to the Cause, work with the *promoter fidei* (same name — new task of the old Devil's Advocate) on the assessment of heroic sanctity.

3. The third theological principle on which the Constitution rests is the collegiality of bishops. In the distant past canonisations were made in the local church; then Rome took over in 1234, and the bishop's power, in this matter, seemed to be delegated. Now the Church recognises the right — and, of course, the suitability — of the bishop to be the judge in the first instance. Then, because canonisations are a case of instituting a new cultus in the universal Church, Rome has an overall obligation to organise the structure for canonisations and be kept well-informed about the proceedings in a diocesan Cause. (Before the new

norms the authorities in Rome had to have an extensive inquiry into the validity of a Cause before it was permitted to open at diocesan level, thus placing a double burden on those who had their work to do after the Cause came to Rome.)

The structures for the diocesan Cause are now laid out in thirty-four paragraphs of the new Normae. Since these apply equally to the Archbishops of Westminster, Pueblo and Pretoria, as well as the prelatures of the Philippines or Brazil, they need to be, above all, clear and practical.

The third document, the Decretum, is of its nature temporary. It allows the Causes now in the pipe line (our own for Cornelia Connelly is Protocol No. 953) to follow the old regime if they have begun it but always keeping the spirit of the new law of more scientific treatment, more efficiency and less duplication of personnel while respecting variations, linguistic and cultural.

There are two types of Causes: *antiquae* and *recentiores*, the former being begun after every living witness of worth is dead. These 'historical' Causes are no longer treated separately; every Cause is treated as 'historical': the Cause cannot be undertaken till at least five years after the death of the *servus Dei* and all have their positio, however short and simple, while the group *recentiores* will also have sworn witnesses.

Another change is that the published works are examined first: if these contain anything against faith or morals the Cause will be stopped and the labour of finding and examining the rest avoided. Other reasons for a Cause folding up are: insufficient material to prove heroicity of virtue, or *fama sanctitatis*, or an unhealthy or even an unauthorised cult which has sprung up and so makes the Cause at least inopportune. (If Cornelia Connelly's remains had been transferred to within the sanctuary our Cause would have been stopped.)

Since some of you, or your friends, may be interested to join the personnel of a diocesan Cause under the new statutes, I will briefly line up the functionaries as listed by the sub-secretary, Monsignor Veraja in his comments on the new legislation:

Actor: the physical or moral person (diocese, parish, order, individual) who promotes the Cause and is responsible for the cost.

Postulator: (very important) — nominated by the Actor and approved by the bishop. He must evaluate the Cause as to the person of the Servant of God, the validity of the *fama sanctitatis*, the relevance of such a Cause. He is the first collaborator with the bishop and is responsible for administering the funds of the Cause.

Bishop: competent to conduct a diocesan process if he is the Ordinary of the place where the Servant of God died (unless decided otherwise by the Sacred Congregation).

Bishop's Delegate: a priest with special competence in theology and canon law

and a thorough knowledge of the Cause.

Promotor Justitiae: the opposite number in a diocesan Cause to the Promotor Fidei. He draws up the questionnaire for witnesses and has to make up any lacunae he observes in the conduct of the Cause or of the documentation.

Notary or Actuary: before whom the depositions of witnesses are legally recorded. A tape recorder may be used if authentication by the bishop is also considered valid by the notary.

Periti in re historica et archivistica: (experts formerly called historical commissioners) have the task of collecting documentation for the Cause and will be called upon to testify *ex officio*.

As I have been talking, I am sure you have been able to see what a difference to the competence and to the efficiency of the collaborators on any Cause will be the work done at source by the archivists. And in the field of experts I can see that the associates of the Catholic archivists will have a key part to play when the Actors and the Postulators have more new saints to propose to our bishops for the glory of Him who sits on the throne and who Himself says of the Spirit and of the Bride, 'Behold I make all things new'.

A note on the actual work done by S.H.C.J, archivists working on the Cause of Cornelia Connelly:

In 1952 Cardinal Antonelli, Secretary of the Sacred Congregation of Rites warned us, 'You will find it worth starting if you are prepared for hard work, considerable expense and a long wait'. The experience of thirty years has confirmed this.

In the Diocesan Process (1952—68) our archivists worked with the three historical commissioners:

- (i) to collect and put in order all that could be found of material written by, to, or about Cornelia Connelly;
- (ii) to draw up from all this documentation the fifty-six volumes of writings to be submitted to the diocesan tribunal and then to be sent on to Rome.

In Rome to put together the Positio (completed in 1983). This is a documented biography divided into chapters more or less chronologically. Each chapter is divided into sections and then into sub-sections; at the end of each section is carefully selected documentation; a separate volume contains detailed and meticulously checked annotation. The advice of the sub-secretary, Mgr Verago is illuminating:

- (i) Don't identify with Cornelia; forget who you are and simply be a collaborator of the Sacred Congregation of the Causes of Saints.
- (ii) The Cause can proceed only if all doubts are removed.
- (iii) The historical consultants will need not only introductions to a theme but to each document produced for their consideration.

- (iv) Use historical, scientific language, not pious and if possible not spiritual terminology — the latter only in the *summarium*.
- (v) The *contrafigura* (protagonist) should stand out as he or she confronts the *servus (servae) Dei*.

Considerable archivist research went on during the writing of the *Positio* (especially concerning Mgr Verago's fifth Point) and in fact our main collaborator had been for some years the Society's archivist.

Ed. This is the text of a talk prepared by Sr Ursula for delivery at the Society's A.G.M. in July 1983 and read by Sr Winifred Wickins, S.H.C.J.

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in the community's library were housed at Woodchester, but the archives, the rest of the library, and the relics were moved to Cross Bush.³ The Necrology of the English Province of Friars Minor, dating from 1618 to 1761, which had been long in the possession of the community, and which was published with the community's records by the Catholic Record Society, has now been returned to the Friars.

NOTES

1. For a fuller history of the community see J.M. Stone, 'A Short History of the Franciscan Convent (Third Order) at Taunton, founded by Father Gennings in 1621', in *Faithful unto Death*, (1892), pp. 243-260, and S.M.F., *Hidden Wheat: The Story of an Enclosed Franciscan Community, 1621-1971*, (1971).
2. See Richard Trappes-Lomax, (ed.), *The English Franciscan Nuns 1619-1821 and the Friars Minor of the same Province 1618—1761*. *Catholic Record Society*, vol. 24, (1922).
3. See Alison McCann and Timothy J. McCann, *Records of the English Franciscan Nuns, 1621-1972. A Handlist*. (1983).

THE ARCHIVES OF ST PETER'S COLLEGE, GLASGOW

James M. Lawlor

The archives of St Peter's College, the major seminary of the province of Glasgow, for all intents and purposes lost since 1946, have, over the past three years, regained something of their former organisation and are now yielding significant material. This article is an attempt to describe the development of the College and its archive and to delineate briefly what that archive contains.

In 1869, Charles Eyre, a Yorkshire-man, priest of the Diocese of Hexham and Newcastle, was appointed Vicar Apostolic of the Western District of Scotland. The Church in Glasgow had recently been bitterly divided by tension between the native Scots and the vast population of Irish immigrants. Within a few years Eyre, originally appointed because of his 'national neutrality', had restored unity to the District after decades of disharmony. In an attempt to consolidate the identity of the District, Eyre founded St Peter's College in 1874, thus ensuring a steady flow of native priests educated in the West. The College, situated near the medieval university,¹ immediately became the focus for the spiritual and intellectual life of the District. The first section of the archive, (A) Domestic Archives: 1874—1980, contains a great deal of material relating to the foundation, early administration and the early students and staff of the College.

Only six years after foundation, the College received the magnificent personal library and papers of Dean William Gordon,² a well known historian and bibliophile. His library forms the basis of what is now known as the 'rare book collection'.³ Many other clergymen followed suit, and still do, leaving whole libraries, or papers and documents, to the College. This collection of miscellaneous papers and documents grew to such an extent that it now constitutes sections (C) Catholicism in Glasgow, (D) Catholicism in Scotland and (E) Miscellany.⁴

In 1878, Leo XIII restored the Scottish Hierarchy and Eyre became the first post-Reformation Archbishop of Glasgow. At this point the College became the repository of a part of the Archdiocesan archives.

In 1880, John Lewis Eyre died leaving his title of Count, the family estates and papers and a sum of £40,000 to his son, the Archbishop of Glasgow.⁵ Archbishop Eyre used part of this inheritance to build a new showpiece seminary at Bearsden, which he gifted to the Diocese in 1892. Here the College library and archive continued to flourish. When Eyre himself died in 1902, his own library came to the College and was added to the rare book collection. The family papers were so extensive, however, that they formed a whole section of

the archives, now section (B) Eyre family papers.

In 1946, the students were removed to the Mill Hill College in London to allow necessary restoration work to take place in the Bearsden building. While this work was being carried out, a small accident led to the building being completely gutted by fire. Much of the collection was lost as the contemporary registers will testify: what was salvaged and was not of immediate use in the 'working library' was stored in boxes. Around this time the College collection of oil-paintings and some of the more important documents were removed to the Diocesan offices at Park Circus.⁶

When the College found new premises on the Kilmahew Estate, this 'boxed archive' was stored in a small room off the main library. Here it lay almost completely undisturbed for almost forty years. In 1980, the Kilmahew house was proving too large so once again the College moved premises to this smaller house in Newlands. It was during this move that the boxes were once again brought to light. Since that time they have been stored and cared for in a small muniment room, along with the collection of rare books. Some of the more interesting documents and books are on display to our visitors.

Although our collection has been depleted by the vicissitudes of fate, it is nevertheless a valuable and diverse one: one which represents the Catholic heritage of the west of Scotland and indeed parts of the north-east of England: a collection worthy of attention and preservation.

NOTES

1. The major benefactor of the College, the Marquis of Bute, had very definite ideas that the College should be closely linked to the University. This idea will only become effective next year when some students will attend lectures at the University of Glasgow.
2. Born 1808, ordained 1831. Founded the mission at Greenock where he died in 1880.
3. These books have proven to be of significant, and in about ninety cases unique, historical interest. They are currently being examined by the National Library of Scotland in conjunction with the British Library.
4. This miscellany contains correspondence of St John Bosco, St Robert Bellarmine, Catherine de Medici, Luca Ganganelli and others besides.
5. There was some wrangling among the two surviving sons. William Henry Eyre, S.J., rector of Stonyhurst, could not, by the constitution of the Jesuits, receive any property for his own use, thus disqualifying him from the will. William claimed that since he intended to enlarge Stonyhurst by his inheritance, he could receive what was his due. However, the courts disagreed with this point of view. (cf. *The Law Times*, Vol. 49, p. 259f.)
6. The material from St Peter's is easily recognisable by the College stamp. The papal letters relating to the Eyre family and to the archbishop's appointments are essentially what constitute the material which was removed.

THE ASSOCIATION OF RELIGIOUS ARCHIVISTS OF IRELAND

Your readers have heard nothing further from us since the article written by Fr Leo Layden, C.S.Sp. for *Catholic Archives* 1982. In it he outlined the origin of the Association in Ireland which came into being within a year of the Catholic Archives Society in England (1979). In fact, some of our pioneer members were already members of your Society and still have affiliations with it. Two of our former archivists, the late Fr Declan O'Sullivan, C.P., St Paul's Retreat, Mount Argus, Dublin, and the late Fr James Murphy, C.M. of the Vincentian Fathers, Dublin, were not only devoted to working on the archives within their own Congregations, but they were also zealous in promoting interest in, and dedication to, the work of arranging and preserving the rich heritage of archives within other religious Congregations. Indeed, our Association owes much to their zeal and inspiration during the limited time they were with us in the beginning and we remember them with gratitude and prayer.

Our Association now seems to be fairly well established in Ireland. Membership to date numbers about sixty religious, small in relation to the number of religious Orders and Congregations in the country as a whole. However, it is hoped that in time more and more religious superiors will come to realise the importance and the value of setting up a suitable repository to house their archives. It may be that in some Congregations there is a misconception regarding the notion of archives, and religious may need to be convinced that they are not simply the dead records of the past but rather the authentic documents created by the very life and activity of members of the Congregation since its foundation.

To quote from a document from the Centre of Research of Religious History in Paris 1969, 'The Archives of Religious Congregations of Women':

It is important to reflect on this notion of archives because sometimes the word 'archives' arouses apprehension and provokes a defensive reaction as if it were a question of violating a secret, or because destructions have been numerous, or because the current administration, poor in personnel and material, cannot weigh itself down with what appears to be dead vestiges of the past.

The archives of a Religious Congregation have importance under a double title: on the one hand they witness to a fact of civilisation and constitute a page of general history while on the other for Christians they preserve the tracing of the action of the living God. They are treasures of the Church and constitute a spiritual nourishment for successive generations of the people of God.

It was in this light that Pope John XXIII wished to renew interest in religious archives so as to give solid assistance to conciliar renewal:

Archives have become particularly important in the post-Vatican II period of history as a source of renewal enabling members of Religious Congregations to keep in touch with their roots, historically and spiritually, ensuring renewal and adaptation within the spirit and history of their Congregations.

There is no Religious Congregation in the Church which has not been affected in a big way by this renewal and the post-Vatican II period will have produced masses of documentation regarding every aspect of our lives as religious, documentation which will possibly be the most important since that of our origins, and which have brought about such revolutionary changes within our Congregations. In fact, Vatican II with its far-reaching effects will remain the dividing line between two very different eras in the Church as well as in our Congregations.

It is encouraging that since then many Societies and Associations of Catholic Archivists have come into being to promote the care and preservation of records and archives and to help archivists in their 'specially ecclesial role'. Here in Ireland our Association has been fortunate in having the professional help of the Archives Department of University College, Dublin, almost from the beginning and we are grateful for their untiring efforts on our behalf. These professionals continue to play an important and continuing role in helping and encouraging the religious archivists, some of whom are new to the work of arranging archives and setting up repositories. In the summer of 1982 the College organised a second short course on the Management of Archives. It was attended by twenty religious and proved to be very stimulating and more adapted to their needs than the first one had been.

At that time some of our members were desirous of doing further archival study on a long-term basis. The Association approached the University about the possibility of a special Evening Course for religious — the one-year Diploma Course is limited to eight students and is not altogether relevant to religious. Professor Donal McCartney of the Archives Department was very interested in the proposal and agreed to put the matter to the College authorities. Negotiations took several months but it was confirmed early in 1983 that a two-year Evening Course for Religious Archivists would begin in the autumn. The Course is now actually under way since 11 October with ten religious participating. There is a three-hour weekly session which includes two lectures and a tutorial. Practical work will be done by the religious on their own archival material and it is hoped that during the two years the group will be able to visit the archives of each religious on the Course, as well as other selected repositories, including the Public Record Office in Belfast.

Our Annual General Meeting is the only get-together of all the members of the Association during the year and it is held on a Saturday in March or April at the Secretariat of the Conference of Major Religious Superiors at Milltown Park, Dublin. For the past two years we have invited Miss Ailsa Holland, Archivist and Lecturer at University College, Dublin, as our guest speaker. Her talks on

'The Archivist's Identity' were very practical and helpful. In the first one she spelled out the responsibilities of the archivist, the extent of his authority, the area for his policy, and his priorities. She said it was up to him to see that nothing is lost which is worthy of preservation, to look for material and to keep regular contact with potential sources of material. Within an institution or congregation it is important for him to initiate a policy of acquisition and to acquire material on a regular basis.

In her second talk Miss Holland summed up, in very clear and precise terms, the archivist's role and gave the religious, as it were, a blue-print for the future. (A copy of her notes is attached.)

Some of our members are also affiliated to The Irish Society for Archives in Dublin. During the year they organise lectures on related topics to which members of the Association are welcome. In October 1982, Mr Peter Moore, a member of the Australian Society of Archivists, and Honorary Archivist to the Dominican Sisters there, gave a talk in which he outlined the origins, development and organisation of the Christian Churches, particularly the Catholic and Anglican Churches, in Australia. He then spoke of the present state of their archival material, particularly religious Orders which have their mother-houses, or at least houses, in Ireland from which religious came to Australia. Many Irish houses will have letters, etc. written from Australia, copies of which were not kept as a rule. The reverse will be true, records in Australian houses will have been sent from Irish institutions without copies necessarily being kept. Thus there is good reason for Irish and Australian religious archivists to keep in touch in order to complement informational coverage of their histories.

Here in Dublin, the Association also has links with The Irish Historical Society and their annual Conference on Irish Ecclesiastical History has a special interest for religious archivists.

I cannot conclude this short report on our activities over the last two years without mentioning the Conference of Major Religious Superiors which gave the first impetus to the Association in Dublin in 1979. To them we are indebted for many things, not least a venue for our meetings at their Secretariat in Milltown Park where we have every facility, including lunch at our Annual General Meeting. In addition, they assume responsibility for duplicating and mailing circulars, etc. to members, all of which is very much appreciated by the Committee of the Association.

Finally, I am happy to say that His Lordship, Dr Thomas Morris, D.D., Archbishop of Cashel & Emly, has accepted the honorary role of first Patron of the Association of Religious Archivists of Ireland, and we look forward to having him with us at our fourth A.G.M. in 1984.

Sr Margaret Mary Altman, D.C.

Ed. Sr Margaret Mary was Secretary of A.R.A.I. from 1979 to 1983. Her successor is Sr Dolores Mulholland, F.C.J., 54 Kenilworth Square, Rathgar, Dublin 6.

THE ARCHIVIST'S IDENTITY

Collector. The archivist must assume responsibility that nothing of archival value is lost in the community and this can easily happen in the name of order and pragmatism or by ignorance and design. Therefore the archivist should be prepared to *locate and acquire material in danger of destruction* and must make a *regular survey of potential sources*. It is important to educate people about the value of potential archival material. Be persuasive, perceptive and possessive. The priority in this area is material in danger of destruction.

Custodian. The archivist is also responsible for assessing what material should be preserved permanently and what material can be destroyed without loss to future research work. In general a *generous policy of preservation* is desirable. The research value of archival material *need not be immediately apparent*. What is preserved can be later destroyed when the archivist fully recognises its limitations. However, the need for destruction is less likely in a small institution. *A complex nucleus of archival material* of routine content is of greater research potential than a few important documents.

Creator. The archivist should ensure that a record is made *when necessary or desirable*. For example, a photograph of occasions, events, members of the community, can be a useful record; likewise tape recordings of experiences of members in the course of their work. This is not a spontaneous record and is not really archival material but such records are a useful supplementary source and often vivid.

Organiser. One of the most central functions of the archivist is the imposition of order on archival material and related sources. This must be done in such a way that *documents can be located and retrieved at will* but at the same time, *the integrity of archival material* must be preserved. In short, it is imperative that the nature and meaning of archival material is not distorted in the name of organisation. There is no universal approach to the arrangement and organisation of the archives of an institution. The archivist must identify and employ a system which suits the nature of the material for which he is responsible.

Processor. Closely associated with organisation is the processing of archival material or the production of typescript, finding aids which *describe archival material, endorse its organisation and assist in its retrieval and control*. These are independent instruments compiled by the archivist. The production of finding aids must be treated as a priority by the archivist. Without these the use and protection of archival material will not be feasible.

Caretaker. Archival material will not withstand the passage of time unless the archivist can provide facilities in which material can be safely and securely stored. The facilities need not be elaborate but should take into consideration

protection from fire, water, pollution, theft or disorder.

Conservator. The archivist is also responsible for ensuring that fragile documents do not deteriorate. Although the repair of archival material is a skilled activity requiring specialised training, there are some practical methods the archivist can adopt to avoid deterioration of documents.

Educator. Although the physical protection of archival material is an important responsibility of the archivist, the use of archival material is equally important. *Without use, the preservation of archival material is sterile.* This is an important policy area where decisions must be made at community level about accessibility. The use of archival material can be active or passive. In passive use, the archivist is the medium through which people learn from and benefit from the information recorded in archival material. In active use, the archivist facilitates and encourages the research work of others. The archivist must also educate the community about the work he does — its scope, limitations and problems and about the distinction between the archivist, the librarian and the historian.

Guardian. When archival material is being used, the archivist is responsible for its safe use. To do this controls are imposed on the researcher and his physical use of the material. The archivist does not control *how* the researcher uses the information contained in archival material but he can control *what* the researcher uses where this seems desirable.

Distinguish:

- (1) Archives — records of administration of the congregation which are a spontaneous and natural creation or of people acting in a corporate capacity. It is important to understand the history, work and procedures of the congregation if its archives are to be properly maintained and it is important to recognise what must be preserved because it represents the congregation historically, intrinsically, legally or realistically. Archives are usually kept in self-contained groups (offices, branches, houses) and are arranged as they were maintained originally with some modifications. A list of documents is made for each archival group.
- (2) Papers — papers accumulated or created by an individual in a personal capacity. No two collections of papers will be the same and some will be more important for preservation than others. Collections of papers are usually kept by individual, arranged to reflect the life and interests of the individual and each has its own separate list.
- (3) Printed and photographic material — such material can be maintained, organised and processed as is convenient.
- (4) Copies of archives from other institutions — because these are not original records and are acquired simply to substitute for gaps, they can be treated in a convenient manner. Ideally, one should apply the same approach as in the case of original archives.

(5) Records which are the conscious creation of the archivist can be treated in the same manner as printed and photographic material.

Ailsa Holland

Ed. The above are notes prepared by Miss Ailsa Holland, Archives Department, University College, Dublin, to accompany a talk given at the A.G.M. of the Association of Religious Archivists of Ireland, 26 March 1983.

THE MARCH PHILLIPPS DE LISLE ARCHIVES

Tragically these appear to have been destroyed about 1943 and the writer has spent much time and expense over the last twenty years trying to reconstitute them.

As far as the Catholic Archives Society is concerned, the main interest is in the correspondence of Ambrose Lisle March Phillipps de Lisle (1809—1878) with his fellow leaders of the Second Spring. Formerly their letters would have been at Garendon Hall; now — on the whole — it is the letters sent them by Ambrose which have been xeroxed or micro-filmed and which are now located at Quenby Hall.

Garendon was a Cistercian monastery founded in 1133 and suppressed in 1536; a few books of this mitred Abbey have survived as also a few deeds. The property passed to the Earls of Rutland and Dukes of Buckingham before being purchased by Sir Ambrose Phillipps in 1684 who acquired the Grace Dieu Estate about 1690. His daughter Mary married Edward Lisle and Jane, one of their twenty children, married Thomas March.

The Marchs, the Phillipps and the Lisles all appear to have been bibliophiles — and probably therefore letter-writers — but (again sadly) the Garendon library was dispersed in 1943. The writer has been able to recover over 2,000 volumes, partly due to the fact that they contain the family *ex libris* and partly as a result of references to these books in letters now being recovered in copy form.

The writer began his search by listing all the letters in the *Life and Letters of Ambrose Phillipps de Lisle*, by E.S. Purcell and completed by Edwin de Lisle (2 vols, 1900). Many of these were only partly quoted — occasionally wrongly transcribed and dated — and a search was begun to trace the appropriate archives and this often produced the letters which Ambrose sent to his correspondents.

An ironic moment occurred when writing to the English College, Rome, as to Ambrose's correspondence with Mgr George Talbot (1806—1886). Purcell states in Vol. I, page 403: 'His (Ambrose) letters have probably been destroyed, but the answers are of interest and are now given in full'. It was lucky that these Talbot letters were quoted in full on pages 404 to 408 as they probably perished at Garendon in 1943 but the Venerable Archivist, Fr Anthony Laird, was able to locate and xerox the three letters of Ambrose!

Garendon Hall was requisitioned in 1943 and it appears that the extensive cupboards in the Billiard Room were emptied and the contents placed on a large bonfire! One hopes that certain papers were salvaged or items on loan retained in other locations but, so far, this theory has not been proven! Due to its size and to vandalism, Garendon was demolished in 1964 and the writer moved to Quenby in 1972.

Except in one case, the writer has always received help and assistance from owners, archivists, librarians, book collectors, book dealers, etc., and he is delighted to have now reached the stage where he can sometimes help others in their research, either by correspondence or by a visit to Quenby at a mutually convenient time and date.

As a non-professional archivist, he is most grateful for any help received and remains — as in the family motto — 'En Bon Espoir'.

The Squire de Lisle

SCOTTISH CATHOLIC ARCHIVES

In an article 'The Scottish Catholic Archives', published in *Catholic Archives* No.1, 1981, Fr Mark Dilworth, O.S.B., Keeper of the Scottish Catholic Archives, described the main collections housed at Columba House, Edinburgh. The work of Columba House is, of course, on-going, and in his annual reports for 1982 and 1983 Fr Dilworth records important progress on sorting, listing and calendaring the deposited archives, the main thrust of which has been to calendar the pre-1878 holdings and to prepare a summary list for wide circulation and eventual publication. In this, the Keeper has had for two years the assistance of Dr Christine Johnson whose thesis has been published under the title of *Developments in the Roman Catholic Church in Scotland, 1789—1829*. As well as answering an increased number of enquiries, assisting students on research visits, giving talks, helping with exhibitions, examining archival material, and advising custodians on their records, the Keeper was also involved in a great deal of work over the Papal Visit in May 1982, particularly with regard to the Exhibition arranged by the Heritage Commission and the publication of the illustrated catalogue and brochure.

Accessions reported in 1982 included parish records from Lennox-town, papers of Fr Allan Macdonald (died 1905), and documentation concerning Professor John S. Phillimore (died 1926) and the Distributive movement, while the principal deposit in 1983 was that of the archives of the Eastern District (1828-1878) and archdiocese of St Andrew's and Edinburgh (1878-1929). The collection had been put in order, with a summary list and index, by the Rev. James (later Bishop) Maguire about 1930. Appended to the Keeper's 1983 report is the following important summary of the state of the catalogue:

State of the Catalogues, 15 March 1983

Most of the work over the previous twelve months was done on the central core of the holdings, that is, on the documents which concern the Scottish post-Reformation Church in general, rather than one institution.

Documents are put in bundles of not more than about twenty, numbered, and then calendared or at least listed. Each stage presupposes the one before. The handlist is compiled from the completed list or calendar.

The central core can be divided into five main categories:

1. *Blairs Letters* (BL). About 50,000 items, 1627—1928. These were in boxes, with an index of writers. Items other than signed letters lacked a guide.

Bundling completed. Numbering done up to 1829. Calendaring done up to 1694.

2. *Preshome Letters* (PL). About 25,000 items, 1641-1886. These were in boxes, with no systematic guide. They have been divided into four sections:

North-east papers	Bundled, numbered and calendared
Kyle family	Bundled, numbered and listed
Scottish Mission	Bundled, numbered and calendared
Kyle family (not letters)	Bundled, numbered and calendared

3. *Archbishop James Beaton Deposit* (JB). This collection offered special problems and there was no guide to the contents. The problems and the solutions adopted, with a description of the holdings, have been outlined in an article for the Innes Review.

Bundling, numbering and calendaring completed.

4. *Scottish Mission* (SM). A new category, taking in documents relevant to the mission and not assignable to a particular category.

Chronological sections up to 1829: bundled, numbered and calendared. Chronological sections after 1829: work continuing. Other sections: in varying states of completeness.

5. *Individual Mission Stations* (IM). A new category, taking in a mass of disparate material of chiefly local interest. The present list of localities numbers thirty-five and the collection is continually being added to.

The Editor is obliged to Fr Mark Dilworth for permission to publish the above summary and to refer to details mentioned in his annual reports. Enquiries concerning the Scottish Catholic Archives should be addressed to The Keeper, Scottish Catholic Archives, Columba House, 16 Drummond Place, Edinburgh, EH3 6PL.

DRAFT CLAUSES FOR THE GUIDANCE OF A DIOCESE
OR RELIGIOUS CONGREGATION IN THE
ADMINISTRATION OF ITS ARCHIVES

1. In each diocese, or province of a religious congregation, or independent religious house, an archivist is to be appointed/elected, whose functions are to collect, preserve, classify, list, and make available to *bona fide* researchers the records of the diocese/congregation (cf. cn. 482—485).
2. The archives remain the property of the diocese/congregation, but appropriate sections of them may be deposited, under conditions clearly specified, on temporary or permanent loan in County Record Offices or other authorised archives repository at the discretion of the Bishop or of the Superior with the consent of his/her Council. The archivist should recommend conditions to be placed on public access to such records, and his/her advice should normally be followed in drawing up and imposing such conditions.
3. Manuscripts, archival material, rare books and other articles associated with the history of the diocese/congregation may not be alienated from its possession without the permission of the appropriate ecclesiastical authority (or authorities) which are recommended first to seek the advice of the historians of the diocese/congregation, of the Catholic Record Society and of the Catholic Archives Society at least (cf. cn. 1290—1298).
4. The Bishop/Superior should not destroy material bearing on sensitive and/or personal issues, lest he/she thereby obliterates evidence that could later be necessary for establishing the truth and silencing false accusations and unfounded suspicions. Such material should be kept apart from the accessible collection. However, matters of conscience marked as such and indicated for destruction by the owner or author may be destroyed at his/her death after they have been examined by the archivist. Such classification does not, however, prevent access to that material by the Bishop/Superior who holds office during that period (cf. cn. 489-490).
5. A time limit on access to material should be decided by the Bishop/Superior relying on information supplied by the archivist. Forty years from the death of an individual or from the date of any administrative act seems a useful guide.
6. Care should be taken to protect the legal copyright of all material in the archives. Microfilms should include a frame making it clear that publication cannot be made without special permission.
7. Good relations should be maintained with local record offices, which should be allowed to make and keep in their archives copies of local material

more particularly when the original documents are moved out of the locality; but always with due regard to the protection of copyright.

8. An inventory or catalogue of all items should be kept (cf. cn. 486).

9. Unauthorised access to the archives should be strictly forbidden (cf. cn. 487).

10. As a general rule, no documents should be removed from the archives, and then only with the knowledge or authorisation of Bishop/Superior. Every archive should be provided with reprographic equipment to obviate the need for removing documents.

11. It should be brought to the notice of Superiors and colleagues that the archives receive not only documents but records of all kinds including books, photographic materials, recordings, both sound and visual, portraits, paintings and artefacts.

Ed. These draft clauses have been prepared by a Working Party of the Society appointed at the 1983 A.G.M. and will be discussed at the 1984 A.G.M. at Spode on 29—31 May. Comments will be welcomed and should be sent to the Rev. Anthony Dolan S.T.P., The Presbytery, 17 Nottingham Road, Ilkeston, Derby, DE7 5RF.

CATHOLIC ARCHIVES IN THE U.S.A.

A brief report on Catholic archives in the United States was published in *Catholic Archives*, No.2, 1982. Archivists with links with, or interest in, the States may care to be reminded that they can keep up to date with developments in the U.S.A. and Canada by subscribing to the *Catholic Archives Newsletter* which is published twice yearly, in January and July, in the form of duplicated sheets (average 6pp.) by the Archives of the Archdiocese of Boston, 2121 Commonwealth Avenue, Brighton, MA 02135, U.S.A. The U.S. subscription is 2 dollars yearly. The Newsletter is edited by James O'Toole, whose *Guide to the Archives of the Archdiocese of Boston* won the W.G. Leland Prize awarded in 1983 by the Society of American Archivists.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1983

The fourth annual Conference was held at Spode House on 12—14 July and was attended by thirty-five religious and professional archivists, the former including the first Anglican archivist member, *Sr Isabel Joy* from Wantage, and the latter including *Miss Shirley King*, archivist to the University of Hobart.

On the first evening, 12 July, *Sr Winifred Wickins, S.H.C.J.* read a paper by *Sr Ursula Blake, S.H.C.J.* on 'Catholic Archives and the Canonisation of Saints', the text of which is printed in this issue. The following morning, 13 July, *Fr Michael Clifton* described the Southwark Diocesan Archives, his talk likewise being printed in this issue. The traditional practical session was then given by *Mr D.V. Foulkes*, Deputy County Archivist of Staffordshire, who brought along an original bundle of papers to demonstrate methods of classifying, cataloguing and storing correspondence, and answered members' questions on various practical archival problems.

During the afternoon of 13 July, members visited Selly Oak Colleges' Library, Birmingham, where *Miss F. Williams*, the Librarian, spoke briefly about the library itself and then showed members the special collections, allowing them to examine individual books and manuscripts of unique interest. Members were then officially welcomed by *Professor Ferguson*, President of Selly Oak Colleges, and, after refreshments, *Miss Williams* kindly introduced the resources of the modern section of the library. The evening session was devoted to discussing a draft prepared by *Dom Placid Spearritt, O.S.B.* of model clauses relating to archives for possible inclusion in the constitutions of a religious order or diocese. A Working Party was appointed to examine the draft in greater detail and to submit a revised version for discussion in 1984.

The talk on the final morning, 14 July, was given by *Fr W. Wilfrid Gandy C.S.Sp.* on the General Archives of the Holy Ghost Fathers housed in France. This talk is also printed in this issue. The conference ended with the Society's A.G.M. in which *Dr L.A. Parker* (retiring Chairman) reviewed the previous year. The Society now had about 170 individual and institutional full members and 90 additional subscribers to *Catholic Archives*. Further international contacts had been made. News of the activities of the Association of Religious Archivists of Ireland was warmly welcomed and reports of meetings of diocesan archivists indicated gratifying progress in this sphere of the Society's concern. *Dr Parker* was warmly thanked for steering the Society successfully through its formative years. *Fr Francis Edwards S.J.* was elected Chairman and *Miss Judith Close*, Vice-Chairman.

A full report of the Conference appears in *CAS Newsletter, Vol. 2, No.2* (Autumn 1983), obtainable from the Hon. Secretary. The 1984 Conference will be held at Spode House, 29-31 May 1984.

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EDITORIAL NOTES

The Catholic Archives Society was founded in 1979 to promote the care of all Catholic archives and particularly those of religious Orders and congregations and dioceses in the United Kingdom and Eire. During the last few years there has undoubtedly been more concern shown by congregations and dioceses in their history and in preserving the archives and other historical evidences recording it. Clear indications of this concern are the realisation that the original vocation of a religious congregation, the renewal of which is urged by Vatican II, is recorded principally in its archives, the provisions for the care of archives in rules and constitutions of congregations and in the new code of canon law, the encouragement given to archivists by the Conferences of Major Religious Superiors in both countries, and new appointments of archivists in several dioceses within recent years. The Society can perhaps claim some modest credit for assisting in this process of establishing the value of archives both to the bodies which created them and also to historical research generally.

Another objective of the Society is the attainment by religious archivists of professional standards as much in their own work as in the physical care of the archives. Occasional training seminars have been held to this end.

The Society also seeks to project its work to a wider audience through the yearly periodical *Catholic Archives*. The editorial policy is to publish articles concerning the archives of religious Orders and congregations, of dioceses, and indeed all significant records relating to the Church principally in the United Kingdom and Eire. By doing so, it is hoped to assist religious archivists by demonstrating how different archives have been created and how they may be properly arranged, classified, listed, indexed and, above all, used. Hopefully, too, the periodical will introduce Catholic archives to historical researchers as an additional, perhaps even unrecognised, source of evidence, and so to encourage the study of the history of the Catholic Church generally.

The Society congratulates the Association of Religious Archivists of Ireland on its excellent work. The Association was formed shortly after our own Society and although it circulates a Newsletter containing articles, it has not yet published a periodical. However, it has kindly encouraged the Society to include articles about Irish Catholic Archives in *Catholic Archives*, two such articles appearing in this issue.

Grateful thanks are accorded to the archivists, historians and other contributors to this edition. The Society wishes all religious archivists and others actively caring for Catholic archives every success in their work. Finally, the Hon. Editor invites archivists to submit articles for future publication.

R.M. Gard
Hon. Editor

THE ROMANCE OF THE ARCHIVIST: A PERSONAL VIEW

Sr Lillian O'Neill F.C.

The Daughters of the Cross were founded in Liege in 1833 by the Venerable Mere Marie Therese Haze. The Congregation, contemplative in spirit, undertakes every kind of apostolic work, teaching, nursing, work with the handicapped and all kinds of social work. It is widely spread in England, Ireland, Belgium, Germany, Italy, Pakistan, India, California, Zaire, Brazil.

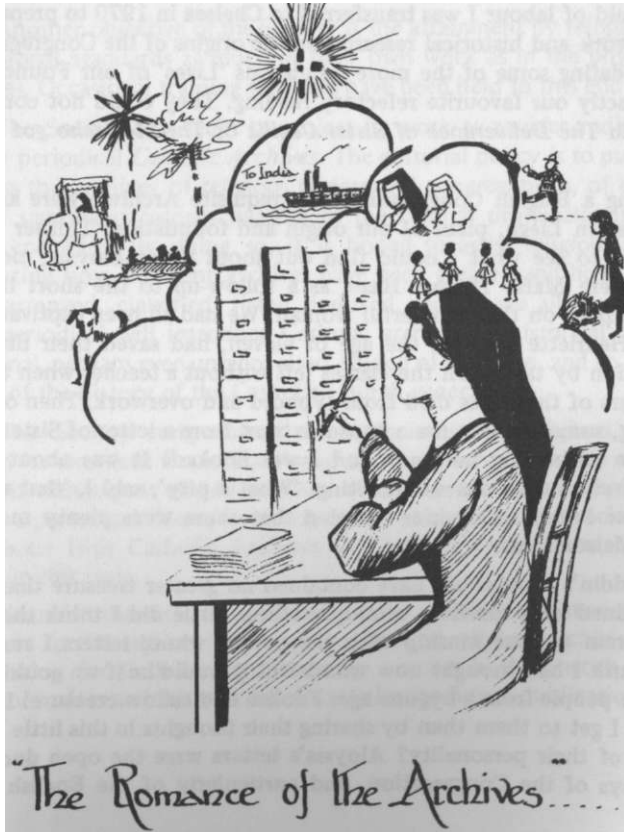
I had been thirty years teaching history in Northern Ireland with three years' experience of the 'Troubles' and three of Vatican II and Renewal. From this active field of labour I was transferred to Chelsea in 1970 to prepare myself for literary work and historical research on the origins of the Congregation with a view to updating some of the more ponderous 'Lives' of our Founders which were not exactly our favourite refectory reading. They could not compare, for example, with *The Deliverance of Sister Cecilia* or *The Man who got even with God*!

Being a Belgian Congregation, the requisite Archives were kept in the Mother House in Liege, place of our origin and foundation. Thither I repaired in due course to see what I could find out about Sister Aloysia, niece of our Foundress, Mere Marie Therese Haze, as a follow-up to the short lives I had already attempted on this wonderful woman. We had all been captivated by her little niece Henriette who, at the age of eleven, had saved their little school from extinction by taking on the classes left without a teacher when two of the first Daughters of the Cross died from typhoid and overwork. Then one auspicious morning, someone sent me a typed extract from a letter of Sister Aloysia's (as Henriette ultimately became), and I was hooked! It was about a page of typescript, lively, humorous and exciting. 'What a pity', said I, 'that we haven't more of these letters'. Enquiries revealed that there were plenty more in the Archives at Maison Mere.

Aladdin's Cave could have contained no greater treasure than did that small room lined with carefully catalogued files. Little did I think that I would discover therein a close kinship with the people whose letters I read. In my romantic youth I had thought how wonderful it would be if we could really see and speak to people from a bygone age. Foolish and callow creature! How much closer could I get to them than by sharing their thoughts in this little room that seemed full of their personality? Aloysia's letters were the open door back to the early days of the Congregation, and particularly of the English Province.

Her accounts of their journey from Liege to Cheltenham where she made the first English foundation in 1863, not only revealed how much more human were these pioneers than we ever gave them credit for with their bubbling sense of adventure and ready sense of humour, but also gave us first-hand accounts and pictures of Victorian England. Speaking of London she wrote,

The first thing that attracted my attention as we approached this great city was the *posters* . . . They are the most curious and original things I have ever seen. They are not like those we have, but proper pictures, magnificently framed . . . We crossed one of the finest parts of the city to get to another station and it took us a good hour by carriage . . . we went through Hyde Park and crossed London Bridge which the Reverend Father told us was the finest in the world. It is larger than the whole of our Place St Lambert and has different lanes for pedestrians, carriages and 'trams'.



This was the first of many more rapturous letters. There were vivid pictures of Cheltenham, a city of colleges and students in gowns with colourful hoods and 'mortar boards'. We follow her in her frequent journeys back and forth to Liege — seasick every time; get involved with Sister Cephassie, a young sister given to practical jokes and who was always losing her voice, a grave source of anxiety to Aloysia — and to me. I kept on talking about it to my mystified companions. Alas, she died a few years later with what was probably a T.B. throat. Aloysia returned to Liege for the last time in 1869 and died the following year aged forty-seven. The account of her death I found in another section of the Archives, in the journals of Sister Eleanor, the first historian of the Congregation. I wept, feeling as though she had gone from my life. This was the extraordinary effect the Archives had on me. They gave me a sense of immediacy, of 'now-ness', if I may be permitted the expression.

This was to be my experience also in my next book, the life of an intrepid missionary, Sister Theodorine. The scene in the Archives changed and I was transported to India in the days of the Raj when Sister Theodorine and three companions went to Bombay in 1867. Such a kaleidoscope of shifting events moved before my eyes in her letters and journals — the poverty and suffering of millions of people, her incredible journeys across India from convents on the Bombay side to those in Calcutta, with unreliable 'bearers', brigands, lions, tigers, floods and 'duckings' in swollen rivers. In Theodorine's letters and journals, too, were to be found intimate and personal accounts of events that are often merely statistical if they reach the history books. Nineteenth-century text book histories of India, for example, had little more to say on the subject of the famines that decimated vast areas when the monsoons failed than that the development of the Railway system lessened their fatality by enabling grain to be brought in from other districts. The letters I found in the files on Bombay for the Great Famine of 1879 and the Great Plague of 1899 gave vivid and ghastly accounts of these terrible events. The account of the sisters' work with General Catacre and his heroic Plague Committee in 1899, sent me to the Archives of the Royal Army Museum in Chelsea where I found it fully documented in a Life of the General and generous reference to the heroism of the sisters — one of whom died at her post.

My next assignment was a short work on a German sister who, exiled from her own country during the Kulturkampf, continued Aloysia's work in England. This led me into historical wanderings in the Rhineland and I was to realise what it was like to live in Germany during that period of persecution. And I was there in the crowd to watch the expulsion of the sisters from more than one house! It was like a nineteenth-century version of an ancient Roman triumph. House after house had the same story to tell. Crowds of people keeping vigil at the convent the night before the actual departure; accompanying them to the station next morning, carrying banners, singing hymns as only Germans can sing; waving them off with tears, kneeling for their blessing.

In a drawer in the Archives I found and touched with reverence the forty Iron Crosses awarded to the sisters who had nursed the wounded soldiers in Bismarck's wars of 1867 and 1870 and which the sisters had worn as they were driven out of their country. But in the midst of tragedy, humour *would* keep breaking out and I read some very funny accounts of the cross-questioning of simple old sisters by pompous Prussian officials.

And all this richness, this wonder, this safe-keeping for future generations, we who use the material, owe to all those true archivists who collect, collate and catalogue and so preserve it. The quiet, ordered existence of our Sister Archivist must have been rudely shattered when this enthusiast breached the portals of her treasure house. However, she avowed she was delighted, for the whole object of her side of the work was to make it available for the researchers. In addition to the Annals, the Journals and letters already mentioned, there were letters from every house since the beginning of the Congregation recounting their day-to-day events, their joys and problems — all documented and filed in classified cabinets. I am never more aware of the Communion of Saints across the passage of the years, in Time and in Eternity, than when I am privileged to work in the Archives. There were registers, too, with the names of all the Daughters of the Cross from Mere Marie Therese herself in 1833 until the most newly professed sister 150 years later. There were exercise books into which scribes had painstakingly copied articles from early newspapers relative to the foundation and development of the Congregation and to its various works.

We may lament that the age of letter-writing is not what it was in those days but scrapbook and 'project' enthusiasts have their contribution to bequeath to the archives, and more wonderful still, 'tapes' recording events are now finding a special niche in the Archives. How wonderful a hundred years hence, for those who will actually hear those voices from the past.

The Archives are kept in the Mother House, rue hors chateau, Liege 4000, Belgium. They are not usually available for general consultation, but queries will always be sympathetically considered.

NOTE

Copies of the following published books on the Congregation are available from Sr Lillian O'Neill, F.C., Carshalton House, Carshalton, Surrey, at £2.00 plus postage: *The Resplendent Sign* (history of the Founders); *Witness to Love* (story of Sr Theodrine, foundress of the Indian Missions); *Child of Benediction* (short life of Sr Aloysia, foundress of the English Mission, £1.00, plus postage); and *Heritage* (text book history of the Congregation). A further book, *Sister Emilie* (1820-1859) is to be published shortly.

THE ARCHIVES OF THE IRISH PROVINCE OF
THE CONGREGATION OF THE MISSIONS (VINCENTIANS)
Thomas Davitt. C.M.

The Congregation

In 1625 after many years of effort, a lady of the French nobility, Marguerite de Gondi, together with her husband Philippe-Emmanuel, established a group of priests for the purpose of preaching missions to the thousands of tenants on the several large de Gondi estates. The group consisted of four priests, Vincent de Paul being the superior. The work soon spread beyond the de Gondi estates and the group rapidly increased in numbers. It became known as The Congregation of the Mission, hence C.M. after its members' names. In 1632 it moved its headquarters to the priory of St Lazare in Paris and its members subsequently became known in French as *Les Lazaristes*.

The Irish Province

In 1638 John Skyddie from Cork joined the Congregation in Paris and from then until Vincent's death in 1660 twenty-two other Irishmen joined, making the Irish the largest nationality in the Congregation after the French. Two Scotsmen and one Jerseyman joined during the same period. In 1646 Vincent sent eight of his community, priests, laybrother and students, to preach missions in Ireland; their work was hindered by the Cromwellian campaign and one of the group, a student named Thady Lee, was killed. Individual members of the Congregation subsequently worked in Ireland, the Scottish Highlands, the Hebrides and Orkney. Up to the French Revolution there was an unbroken Irish presence in the Congregation.

At the outbreak of the Revolution the Third Assistant to the Superior General was Edward Ferris, from Co. Kerry. He had to leave France with the General and they took up temporary residence in Rome. St Patrick's College, Maynooth, was founded in 1795 and staff was being recruited on the Continent. In 1798 Ferris was appointed the first Dean in the College; he later became Professor of Moral Theology. He died in Maynooth in 1809.

Around the time of Catholic Emancipation in Ireland (1829) some students in Maynooth decided that after ordination they would live together as a community and preach parish missions. The Dean of the College, Philip Dowley, who earlier on had had the same idea himself, agreed to be their superior. He was influenced in this by his reading of Ferris's copy of the Rules of the Congregation of the Mission which he found in Maynooth.

In 1833 this group opened a day-school in 34 Usher's Quay, Dublin,

which they called St Vincent's Seminary. The following year they purchased a property in Castleknock, Co. Dublin, which they opened the following year as St Vincent's College. After much investigation into reasons for and against such a move they decided to become members of the Congregation of the Mission and in 1839 two of them went to Paris to be officially received; on their return to Castleknock with a French member of the Congregation the other members of the College community began their preparation for reception into the Congregation. But even before 1839 they had, by analogy with the Franciscans and Dominicans, coined for themselves the name Vincentians.

In 1847 they were invited to take charge of a school in Cork, and in 1853 were given a parish in Sheffield; three years later the Irish bishops asked them to take over the staffing of the Irish College in Paris; in 1859 they were given a parish in Lanark. In 1885 they established a house in Australia and in 1919 took over a parish in Peking, with commitments also in rural areas; in 1960 they began a new mission in Nigeria. In 1984 the Irish Province has ten houses in Ireland, nine in England, one in Scotland and three in Nigeria; Australia became a separate province in 1926. At the time of writing the Irish province has 152 members, not including those still in formation.

The Archives

The 1974 General Assembly of the Congregation requested each province not already doing so to organise and maintain provincial archives. In conformity with this, Fr James H. Murphy C.M. was appointed first archivist of the Irish province in 1975. He set about finding out what documentary material had been kept, or had survived, in the office of the Provincial. He put this into some sort of provisional order and was given a room in the newly-established Provincial House, 4 Cabra Road, Dublin 7. His work was facilitated by the facts that he also held the office of Provincial Secretary and had previously spent a period in Rome as a secretary to the Superior General. On several subsequent visits to Rome he was able to summarise or photocopy letters in the archives of the Superior General which were of Irish interest. He also visited most of the houses of the Irish province to ascertain what archival holdings each had, and to copy or summarise some of it. With the establishment of provincial archives much material previously held in individual houses was transferred to the provincial archives.

Fr Murphy was killed in April 1981 and I was appointed archivist. From September 1981 until September 1982 I was doing research in Paris. On my return to Dublin I began to familiarise myself with what was in our archives. From roughly June to December 1983 the Provincial House was in the hands of workmen, with several of the rooms, including the archives room, being destined for a change of use; this meant that for those six months I could not do any work there. At the end of the disruption I acquired a new, bigger and better-

equipped archives room and in January 1984 I was able to begin a systematic re-locating of our holdings.

Outline description of our holdings:

- A) Correspondence and other documents from/to the administration of the Irish Province to/from the central administration of the C.M. in Paris (later transferred to Rome). This is in a series of boxes each covering a 25-year period, containing separate holders for each year.
- B) Correspondence and other documents relating to individual members of the Irish province. This is in a series of boxes containing separate holders for almost every deceased member of the Irish Province, arranged alphabetically.
- C) Correspondence and other documents relating to individual houses, or works, of the Irish Province. There is a separate box for each, though a number of houses/works have several boxes because of the amount of material.

The above A), B) and C) was the basic division established by Fr Murphy, and the separation of material into the three categories is now almost completed; the indexing/cataloguing of it which he began will be continued. The three categories are not mutually exclusive; the preponderant element in the letter or document determines its classification.

- D) Other material issued by the central C.M. administration in Paris or Rome for the entire congregation:
 - a) Circular letters of the Superiors General;
 - b) Decrees, and similar documents;
 - c) Rules, directories and similar administrative material.
- E) Material relating to the General Assemblies of the Congregation.
- F) Material relating to the Provincial Assemblies of the Irish Province.
- G) Material relating to the Domestic Assemblies of individual houses of the Irish Province.
- H) Minute Books of meetings of:
 - a) The Provincial and his Council (complete);
 - b) The former Domestic Councils of individual houses (incomplete);
 - c) Student societies in the houses of formation (apparently complete).
- I) Reports of canonical visitations of individual houses (incomplete).
- J) Registers/catalogues/lists of personnel:
 - a) Register of names of persons joining the Irish Province, giving place and date of birth, names of parents, dates of entry, vows and

ordination and some other details. (Not always faithfully filled in in the past);

- b) A card-index similar to the above, with much added detail in most cases;
 - c) Register of Irish members of the C.M. before the French Revolution, with as much detail on each as it has been possible to collect (typescript);
 - d) Register of members of C.M. of Irish birth but not of Irish Province in (approximately) the first half of the nineteenth century, with as much detail on each as it has been possible to collect (typescript);
 - e) *Catalogue du personnel de la C.M. 1625—1800* (printed, Paris 1911);
 - f) *Corrigenda* for e); (24 pages of photocopied typescript);
 - g) *Notices bibliographiques des écrivains de la C.M.* (printed, Paris 1878).
- K) Manuscript accounts of:
- a) Early history of the Province;
 - b) Lives of some early members of the Province;
 - c) Some missions of the early years of the Province.
- L) Manuscript books of sermons and conferences by various priests of the Province, mainly nineteenth century.
- M) Various account, and other financial, books.
- N) Unpublished theses and other studies of C.M. interest, mainly by members of the Province.
- O) C.M. periodicals:
- a) *Annates de la Congregation de la Mission*. For most of its existence this was a quarterly. It ran from 1834 until 1963. Our archives have a complete run of it, one of only about six complete runs in existence.
 - b) *Vincentiana*: a multilingual successor to the *Annates*, appearing six times a year. Complete up to current issue.
 - c) *Colloque*: The Journal of the Irish Province, appearing twice a year. Complete from first issue in 1979 to current issue.
 - d) *Evangelizare*: A magazine produced by the students of the Province from 1947 until 1969, usually twice a year. Complete run.
- (All four contain much historical material on the C.M. and individual members, as well as reporting events contemporaneous with each issue, including obituary notices).
- P) Printed books: There is a fairly good collection of books on St Vincent, the history of the C.M., members of the C.M., and allied topics. I am attempting to acquire a copy of each book published by members of

continued on p.49

THINGS OLD AND NEW:

THE ARCHIVES OF PRINKNASH ABBEY

Dom Hildebrand Flint O.S.B.

The Benedictines of Caldey was written by Peter Anson to commemorate the Silver Jubilee of the conversion of the Caldey community in 1913. He began work in 1937 and kept in close touch with our founder who was in Canada. On 11 January 1938 he wrote that there was 'a lack of any orderly method in the keeping of archives . . . I fear a vast amount of stuff must have been destroyed at Caldey'.

We know of two occasions when papers were burned before we left the island, and it is alleged that most of the Llanthony archives were involved in the first batch though the registers of baptisms and professions have been preserved. Since very few of the Anglican records are available, it seems reasonable to assume that they were burned as well.

Although our archives still await a full examination and classification, it is clear that there is a lot of information available about the early history of the community, mainly in the form of subsequent letters and diaries in which the writers recall the various events in which they took part, but there are also contemporary photographs, newspaper cuttings and minute books.

The earliest document is a book dated 1895 in which Brother Aelred Carlyle wrote out his idea of a threefold community of 'The English Order of Saint Benedict' (see *PAX* 345/62) and very full Constitutions for the Oblate Brothers with whom he had been connected for the previous four years. The date given in *The Benedictine Yearbook* is 1896 but it was not until 1902 that in the words of *PAX* 3/77 the community 'began to be really firmly welded together'.

We have a number of books (Tosti's *Saint Benedict* and *At the Gates of the Sanctuary* for instance) which bear the stamp of The Priory, Isle-of-Dogs, and there are a few photographs taken of groups in those days of 1896—8. The earliest press cuttings about the community date from the time at Guiting in 1898, and there is an exercise book recording the small sums spent there and at Great Titchfield Street. The embryo community then went to Milton Abbas where they started to keep the annals.

After their arrival at Painsthorpe, reports began to appear frequently in the papers; a pamphlet *A Benedictine Revival* was issued in 1903 and this was followed by a larger one *The Benedictines of Caldey Island* (easily confused with Anson's title) which was actually written at Painsthorpe before the return to Caldey became possible, and then brought up to date for publishing after the

move in 1906. It included much material which had already appeared in *PAX* from 1904 onwards. We have quite a number of photographs from **Painsthorpe**, and the first of a continuous series of Visitors' Books was begun there in 1905.

Although the annals are missing between 1903 and 1915, we can refer to the Community Letters written by the Abbot in *PAX* and to *Fasciculi*, notes about the community, monastery and neighbourhood. From 1912 there are minutes of the Abbot's Council and chapter meetings. A few of the official letter files have survived, and there is also the Book of Benefactors to which reference can be made. We have, too, a very full set of account books which will yield much information about the farm, quarries and other activities. Several insurance policies give particulars of the vessels owned by the community, the boilers installed in the abbey, tree-planting and the cattle.

From the foregoing it will be apparent that even if there may be some dust among the papers, working in our archives can be fascinating and rewarding for someone with sufficient knowledge of our history to be able to fit facts into their context.

Our aim may differ from that of professional archivists who seem to regard each bundle of documents as an original bundle to be kept as it comes without arrangement; documents have to be traced by a central index. When our classification list was shown to a trained archivist he objected that it was putting the documents into historical categories. That is just what it was intended to do because that is the way we are using them.

Several of those who were received into the Church with the community on Saint Aelred's Day 1913 used to exchange letters in later years, noting anniversaries and reminiscing about those and earlier days. Much of this correspondence was passed to Dom Michael Hanbury when he was writing the memoir of Abbot Aelred which has never been published. In addition, we have nearly all the letters received by our founder during his thirty years in Canada and many of his replies. Peter Anson played a big part in all this correspondence, and from 1950 until his death in 1975 he wrote to Dom Michael more than once each week, mostly with reference to our history. These letters all await indexing.

Dom Michael's weekly letters to his mother have been preserved and they are full of interesting observations about life on Caldey, at Prinknash and at Bigsweir, including two world wars. His diaries for 1911 and 1914 contain little more than brief entries of appointments, but from 1928 to 1982 he conscientiously noted how he was engaged, what the weather was like, and what letters he had received and sent. Reference was made to these diaries recently to check the time spent threshing during the war.

Dom Michael's record of correspondence was probably copied from Father Aelred. Starting in 1929 the latter kept a very full diary. There are

thirteen volumes with one page for each day all closely written (the pages are the same size as *PAX*). Then he typed on quarto sheets (usually one page every day) up to the end of 1952. During his last three years he reverted to the bound books, but entries became spasmodic. In 1937 he had been made chaplain of Vancouver City Gaol, port chaplain, editor of the diocesan paper and warden of a home for the elderly. During the next fourteen years he kept additional diaries. There is for each year a small desk diary used solely for registering correspondence, and a foolscap one in which he recorded interviews with the men in his care, items they needed, family problems, jobs arranged for them. Some of these men or their families later kept in touch with him by letter.

His correspondence for the Canadian years has been bundled and labelled by Dom Michael: it fills fifteen standard archive boxes. There are a further five boxes full of family letters and correspondence with his monastic brethren.

Among Fr Aelred's personal letters are a few from the English Carthusian prior of Miraflores, Dom Edmund Gurdon. He was a cousin of Dom Michael Hanbury with whom he corresponded for over twenty years about religious vocations, spiritual writers, various shrines, the situation in Spain before the Civil War, and on family matters. This led to Dom Michael collecting information about the Gurdon family which is now being used by the College of Heralds to prove a genealogical table. The Carthusian's letters to another cousin, Dame Teresa Pawle, are also in our keeping. Dom Edmund knew Mrs Waterton who presented us with the statue now known as Our Lady of Prinknash.

The Hanbury Collection includes letters from the architects Comper and Fra Jerome (J.C. Hawes). There are many from Gwendolen Greene who sent him also the letters she had received from Algar Thorold. Douglas Woodruff was another cousin, and his letters contain interesting insights on contemporary events. Dom Michael corresponded widely in connection with the history of Prinknash, Dom Augustine Baker, the ramifications of his own family, the life of our founder and the relevance of von Hugel, and he contributed articles on these subjects to various journals. During his thirty-three years as editor of *PAX*, using his cell as an office, the official correspondence became integrated with his private letters.

We have also been given some letters from Father Vincent McNabb O.P. to his sister, and two box-files of papers belonging to Monsignor Stapleton Barnes concerning the Holy Shroud.

All Frank Broadbent's files on the new abbey and a complete set of drawings are in our keeping; there are twenty large cylinders full of drawings and eight boxes of files. In addition, Father Fabian Binyon took photographs of the details of the actual work which amount to about fifteen hundred transparencies so that there is a very full record of the building.

Something old, something new . . . it may come as a surprise to read that recent accessions include the film schedule of *The Garden of Inheritance* shown by the BBC in January 1984, and a copy of the plainsong script used at the Calne Festival in June: not much dust on those!

It is to Father Fabian that the credit must go for obtaining a separate archive room. Admittedly it is only 12 feet by 8 feet and already overcrowded, but it is a start.

Chambers' Cyclopaedia in 1753 included the quotation that 'under the emperors the Archivist was an officer of great dignity'. Alas! the days of empire are over. There is in fact no mention of an archivist being appointed until recently. Dom Alberic Styles acted in that capacity while he was Abbot's Secretary, and after his death in 1969 Dom Alban Lotaud acted in the dual capacity. Dom Fabian became archivist in 1979 but in the following year he went to Rome where his duties include the curial archives of our Congregation.

In the Old House the room where the Abbot's Secretary worked was known as the *PAX* Office, and there were kept some of our archives on the shelves, in one of two filing cabinets or a steel cupboard. There were more in the Cellarer's store which consisted mainly of the effects of deceased brethren but also included a film (of which more anon). In a cupboard on a landing the Carlyle and Upson diaries were kept. Anson's drawings of all the places we had dwelt in and W. Heath Robinson's ideas of how to build the new one were in an oak chest. Dom Mark Milner had locked up all the account books and receipts in the mock minstrels' gallery which had been turned into a dark-room. Dom Michael had an extensive collection of his own. Trunks and suitcases were used to hold photographs and letters and press cuttings.

When in 1972 we moved into the new building there was no special storage for the archives apart from a large cupboard by the abbot's office. The filing cabinets went into the secretary's office and everything else was stacked in a large store by the infirmary together with surplus library books and unwanted furniture. This Black Hole, (so called because it has no windows) is open to anyone, and though Father Alban had labelled all the cases and trunks, the contents became disarranged. Archives was a joke-word.

During 1979, when cells were being rearranged to provide an extra classroom for the students, Father Fabian obtained a suitably secluded room in which to keep the archives of which he was now in charge. He had for some years been collecting items to resuscitate our museum, and had rescued as well some documents which were in danger of destruction. He was now able to assemble these and the cases from the Black Hole in their own store.

Among the items he rescued was a 35mm cine film in a biscuit tin — the one referred to by Peter Wire in last winter's *PAX*. It was made in July 1920 by Gaumont (later Gaumont-British, and now Rank) and because the camera was cranked by hand the speed is adjustable. In those days most cine work was

done with nitrate film which becomes explosive with age, and a few years ago a visitor from the BBC in Cardiff recognised the danger and took our film away to a special vault. When Harlech TV was making the programme *They Came to an Island* which included Abbot Aelred, they were referred to this vintage film and took it to Rank's to have a safe copy made.

Nobody knew when it might explode and to arrange special cover a snippet was taken to an insurance company where it was left on a desk in ignorance of the danger. Meanwhile the technicians decided to waste no time and made copies. The nitrate sample did explode and started a fire in the insurer's office, so the old film was taken out to the car park and destroyed with the fire brigade standing by. We now have a safe copy of this film which had been made seven years after the Conversion and shows our brethren in 1920.

We have other films which were shot by Abbot Wilfrid to record various activities and celebrations, and *Abbey Builders of the Twentieth Century* which was made by him about the Goodhart Rendel design in 1939. These are still in use and have not yet been handed over to the archivist.

Six months after he had rejoined us at Prinknash, Father Aelred recorded a short message for the daughter-houses at Farnborough and Pluscarden. A longer talk was recorded specially which gave his impressions of the community he had founded — he described himself as a 'returned empty'. Unfortunately this second tape is a copy and there are some gaps. The only other recording in the archives is a cassette made at a talk by someone who had known Father Aelred in Canada.

Father Fabian not only arranged a room but also handed to his successor a copy of *Signum* (an information service for religious) which dealt with keeping archives. This led to contacts with the provincial archivists of the Society of the Sacred Heart and the Order of Preachers, and with the Catholic Archives Society. Sister Grace Hammond, Father Bede Bailey and Mr Robin Gard all gave good advice and encouragement as a result of which our County Archivist was consulted. Mr D.J.A. Smith came to look at our archives and made suggestions, he showed us how his Record Office was run and helped us to obtain proper storage boxes. Brother Hildebrand had noticed that the dimensions of the ideal box were very close to those of tomato boxes, so he had promptly invested in a number and was using them when Father Bede O.P. sounded a note of warning: samples were tested at the Gloucestershire Record Office and found to contain acid which would discolour paper and make it brittle. The tomato boxes were passed to the garden to be used for tomatoes and replaced by special boxes stacked on steel racking.

At present, all we have been able to do is to preserve records by saving them from loss or destruction, keeping them in suitable conditions, and controlling access; their arrangement and indexing have yet to be undertaken. Two systems of classification have been worked out and discarded as too academic.

The system finally adopted is based on what we have and it can be expanded to include anything we may get. With an eye to future use of a computer, a three-digit code has been chosen for the main subjects, and each can be extended indefinitely by adding figures or letters: thus

136 is the code for External Relations,

136/4 for Pilgrimages, Jubilees etc.,

136/4/JP2 could be used for the Papal visit when the documents are handed over. The full list is given as an appendix.

Most of the subjects need no explanation. The first documents to be classified were the Broadbent Collection and the boxes are all marked P53 with a distinguishing letter from A to G under one of the discarded systems. Bigsweir and Millichope were additional houses leased temporarily to relieve congestion when the old house at Prinknash was overflowing, but other places had also been considered (116/5), and we were approached by a group which hoped to re-establish a Catholic community at Fountains Abbey. 'The Origines' is the name adopted by those who took part in the Conversion of 1913, and 'Anglicans' denotes those who did not come over. The Catalogue (133) is the official list of the Benedictine Confederation. A sub-section of 138 contains letters which are of interest as autographs of eminent people. The newspaper cuttings include articles expressing different shades of opinion in the Church of England at the beginning of this century.

This is only an interim report. We hope to get down to the business of classification and indexing in the near future, and there will be many interesting tales to tell.

PRINKNASH ARCHIVES

- 101 Early History
- 102 Conversion
- 103 Life on Caldey
 - 103/1 Aluminate
 - 103/2 Craft Training, St Joseph's
 - 103/3 Passion Play
 - 103/4 Kalendar of Everlasting Remembrance
- 104 Island Affairs
 - 104/1 Finance
 - 104/2 Island Steward
 - 104/3 Industries
 - 104/4 Lighthouse Cottages
 - 104/5 Building
 - 104/6 Property
- 105 Apostolic Visitation
- 106 History of Prinknash Park

- 107 Plans for Old House
- 108 St Peter's Grange Retreat Hostel
- 109 Bruton Knowles Collection (Estate)
- 110 Prinknash Estate
 - 110/1 General — Roads, Trees
 - 110/2 Farm
 - 110/3 Taena
- 111 Fund Raising
- 112 New Abbey
 - 112/1 Construction
 - 112/2 Consecration
- 113 Broadbent Collection — boxes P53 A to G, 20 drums of plans.
- 114,115 spare
- 116 Dependencies
 - 116/1 Bigsweir
 - 116/2 Millichope
 - 116/3 Farnborough
 - 116/4 Pluscarden
 - 116/5 other plans — Fountains etc.
- 117,118,119 spare
- 120 Incense
- 121 Pottery
 - 121/2 promotion in USA
- 122 *PAX*
- 123 Publications — *Notes for the Month, Church & People*, guide books.
- 124 Industries. Arts & Crafts
- 125 Liturgy and Ceremonial
- 126 Customs, Timetables, Recreation
- 127 Constitutions and Declarations
- 128 Studies
- 129 Library
- 130 Ecclesiastical Authorities and Other Houses
- 131 Origines and Anglicans
- 132 Other Brethren
 - 132/2 Personal papers listed by individuals
- 133 Community Lists, Novitiate Registers, Catalogues, Year Books
- 134 Intern Oblates and Conversi — novitiate, letters, journal, Office
- 135 Oblates
- 136 External Relations
 - 136/1 Guests, retreats, Visitors
 - 136/2 PR, lecturing
 - 136/3 Pastoral work outside enclosure
 - 136/4 Pilgrimages, Jubilees etc.
- 137 PKER
- 138 Secretary's Office
- 139 Bursar and Cellarer

- 140 Accounts, boxes A to G
- 141 Insurance
- 142 Loans and Mortgages
- 143 Investments, Bequests, Covenants
- 144 Trusts
- 145,146 spare
- 147 Photographs and films
- 148 Press cuttings
- 149 Tapes and Records
- ADM 1 Internal — staff, equipment
- ADM 2 Acquisitions, loans, disposals
- ADM 3 Exhibitions, displays, lectures
- ADM 4 Copies and genealogical queries
- ADM 5 Catholic Archives Society

COLLECTIONS

- AC1 etc Carlyle
Barnes
McNabb
- P53 Broadbent see 113
- DM1 etc Hanbury
- Sharpe Papers see 102
- Bruton Knowles see 109

NOTE

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PAX

Eighty years ago *PAX* was first published to keep our friends in touch with the community. It also aimed to spread knowledge of the religious life, liturgy and, later, ecumenism. The effort required to produce the magazine has for some time been out of proportion to the effect it can produce in this unliturgical age when liturgy and ecumenism are catered for by special journals.

After the Winter Number 1984, *PAX* will continue as a simple newsletter published quarterly. An index to the contents of the previous 360 issues is well on the way to completion, and after that the editor hopes to spend more time working on the archives.

THE GLASGOW ARCHDIOCESAN ARCHIVE

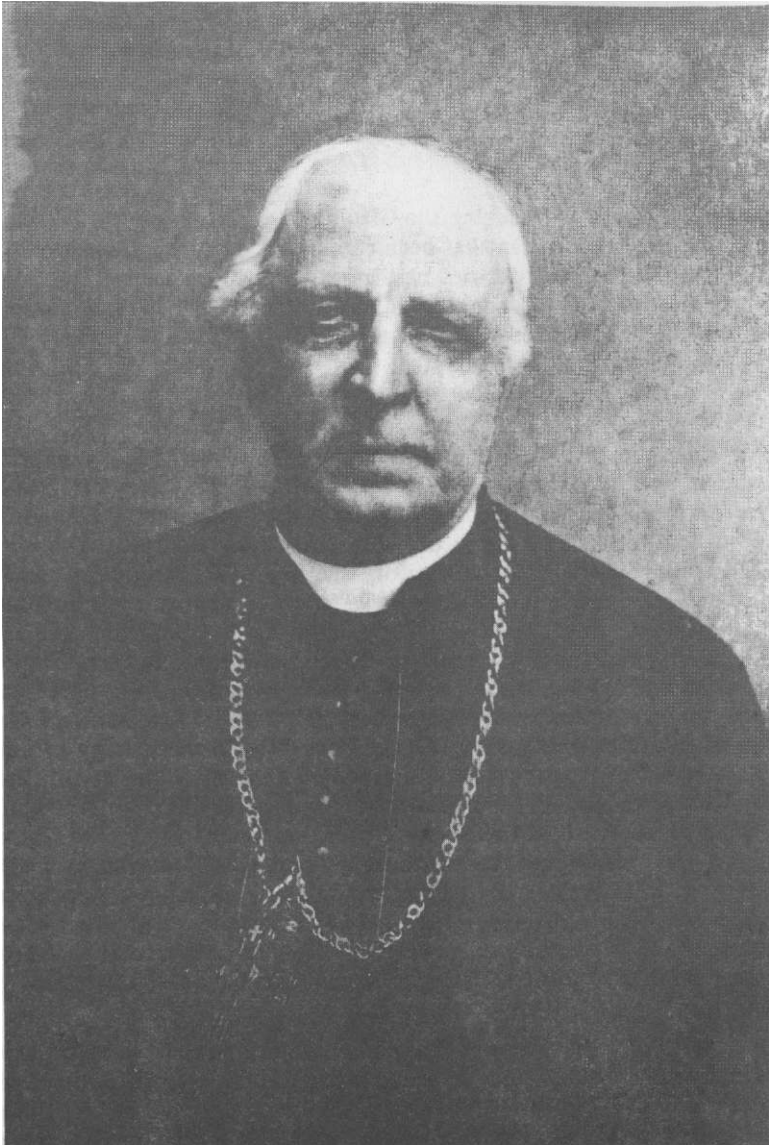
Mary McHugh

At present, the task of indexing the Glasgow Archdiocesan Archive is not yet complete. However, sufficient has been carried out to prove of interest to other archivists, and informative for potential researchers. What follows then is in the nature of an interim report indicating some of what the Archive contains in relation to the outline history of the Archdiocese, and demonstrating the organisational and indexing systems adopted.

Outline History

The modern history of the Archdiocese of Glasgow began on 4 March 1878 when, as one of the first acts of his pontificate, Pope Leo XIII issued the Letters Apostolic *Ex Supremo Apostolatus Apice* restoring the Catholic Hierarchy to Scotland after a lapse of more than three centuries. The restored Archdiocese included within its territory the city of Glasgow, the counties of Dunbartonshire, Lanarkshire, Renfrewshire, and that part of Ayrshire (north of the Lugton Water, flowing into the River Gamock), East Kilpatrick and Baldernock in Stirlingshire, and the islands of Greater and Lesser Cumbrae. However, the Archdiocese did not become a regular ecclesiastical province until 1947—8 with the creation of the two suffragan sees of Paisley, which embraces the old county of Renfrew, and Motherwell comprising the former county of Lanark. The Archdiocese of Glasgow itself is now confined mainly to the city of Glasgow and the former county of Dunbarton.¹ In the course of this transformation, the area of Ayrshire, north of the Lugton Water, was transferred to the diocese of Galloway. As a result, that diocese became geographically unbalanced, with its Cathedral in Dumfries, and the bulk of its Catholic population in Ayrshire some seventy miles distant. When the Cathedral of St Andrew in Dumfries suffered a disastrous fire in 1962, the opportunity was taken to correct this imbalance and the cathedral dignity was transferred to the church of the Good Shepherd in the town of Ayr.²

The first Archbishop of Glasgow in the restored hierarchy, and a man who left a lasting influence on the modern Archdiocese, was Charles Petre Eyre, who was born at York on 17 November 1817, the third son of (Papal) Count John Lewis Eyre by his first wife, Sarah Parker. Eyre came to Glasgow, after serving as Vicar-General of the diocese of Hexham and Newcastle, as early as 1868—9, having been appointed Apostolic Delegate to Scotland on 11 December 1868; consecrated titular Archbishop of Anazarba, 31 January 1869; and appointed Apostolic Administrator of the Western District, 16 April 1869.



Charles Petre Eyre [1817-1902]

First Archbishop of Glasgow in the Restored Hierarchy, 1878—1902

Only a few of the items in the Archive pre-date Eyre's arrival in Glasgow. Among these are the Paisley Papers, reaching back to 1808, which, as their name suggests, deal with the development of Catholicism in the town of Paisley. The Archive also possesses correspondence relating to Highland emigration,crofting, and landlords, between 1816—20; and copies of the papers in a court case brought by Bishop Andrew Scott, who later became coadjutor, and then Vicar Apostolic, of the Western District, against McGavigan, a Protestant printer, and others, also survive, as does some of Scott's general correspondence. Western District papers which remain in Glasgow include some General Correspondence; the Diaries of Bishop John Murdoch, Vicar Apostolic of the Western District from 1853 to 1865; Property Papers; Legal and Financial Accounts; and bound Registers, some containing interesting statistics on the various missions. In general, though, the bulk of the Western District Papers can be found at the Scottish Catholic Archive, Columba House, Edinburgh. Copies of the relevant indexes can be consulted in the Archdiocesan Archive.

When Charles Eyre arrived in Glasgow, one of his first tasks was to heal the rift which had emerged between sections of the native Scots Catholics, and their Irish immigrant brethren, in the Western District. This 'Scoto-Irish' dispute found most notable, or perhaps notorious, expression in the columns of the *Free Press* newspaper, copies of which are kept at the Mitchell Library, Glasgow, and dissension arose over the appointment of an Irish cleric, Dr James Lynch, as coadjutor to Bishop John Gray in the Western District. The charges were also made by some of the Irish clergy that the affairs of the District were mismanaged, and that Irish priests always received the poorest missions. Relevant material held in the Archive includes a box entitled 'Scoto-Irish Troubles, 1860—9', which contains, among other items, various Memorials stating their case prepared by some of the Irish clergy; and a box containing related items on the 'Apostolic Visitation of 1867', by Archbishop, later Cardinal, Henry Manning, a visit which contributed considerably to a resolution of the dispute. Eyre came to the West partly as a result of Manning's recommendations, but also because George Errington, a former bishop of Plymouth and coadjutor in Westminster, to whom the Glasgow appointment had initially been offered, declined to take it.

Eyre's second principal duty was to prepare the ground for the Restoration of the Catholic Hierarchy to Scotland. Papers relevant to this topic are contained in the box of the same title, and include a draft of the Principal Report made by the Vicars, and Administrator, Apostolic to the Sacred Congregation for the Propagation of the Faith (*de Propaganda Fide*). The surviving correspondence between the three bishops also highlights the disagreements which arose, mainly between John MacDonald, Vicar Apostolic of the Northern District, and later Bishop of Aberdeen in the restored Hierarchy, and his two colleagues, Archbishop Eyre, and Bishop John Strain, Vicar Apostolic of the Eastern District and subsequently Archbishop of St Andrews and Edinburgh. For some considerable time, MacDonald disputed the need for a territorial

hierarchy, preferring instead the continuation of three Vicariates, and asserting that most, if not all, of his clergy thought likewise. MacDonald's misgivings notwithstanding, the Scottish Catholic Hierarchy was restored, and the process was accomplished with surprisingly little Protestant opposition.

Eyre's long tenure of office from 1868 till his death in 1902, a period of thirty-four years, has left a considerable amount of correspondence, much of it concerned with diocesan and hierarchy business, but also some relating to his personal and family affairs. Among the former are Minutes of the Bishops' Meetings from 1870 to 1901, Wet Copy Letter Books beginning in the 1880s, a bundle of letters commencing in 1896, and Education Papers from 1869 to 1901. His personal papers include Sermons, Historical Essays, Diaries from 1871 to 1902, College Notes and Lectures, while other boxes are simply entitled 'Personal' and 'Family' Papers, or 'Financial' Papers. Documents relating to a legal wrangle over his late father's will also survive, and two boxes entitled 'Newcastle Papers' contain items which he brought with him when he left the diocese of Hexham and Newcastle, and which shed light on his life and work there. In addition, on 11 November 1880, on the death of his father, Eyre succeeded to the title of Count of the Lateran Hall and Apostolic Palace.

The chief events of his long episcopate may be summarised as follows: the foundation of deaneries for the Western District in July 1869 and, at the same date, the issue of the Regulations for the District, which were amended from time to time, the last edition being in November 1897. On 13 January 1884, the Cathedral Chapter was erected, while the first Missionary Rectors were appointed in September 1888. Diocesan Synods were held in October 1881, October 1888, and in November 1897, and the records of their proceedings are retained in the Archive, as are papers relating to the national Synod held at Fort Augustus in 1886. In addition, the Minute Books of the Cathedral Chapter from its foundation in 1884 to 2 December 1933, have recently been deposited in the Archive.

Eyre's two most notable achievements as Archbishop however, were the foundation of the Archdiocesan Seminary, St Peter's College, in 1874, and the establishment of a teacher-training college in 1896; events remembered by his former Secretary, and successor as Archbishop, John Aloysius Maguire, in his Sermon at the Month's Mind Mass for his late predecessor. Maguire recalled the building of St Peter's College at a cost of £40,000, and how, at a time when his health was already beginning to finally fail, Archbishop Eyre had encouraged the beginnings of a training college, (Notre Dame — now St Andrew's College, Bearsden), at Dowanhill. The first Sisters, under the leadership of Sr Mary of St Wilfrid (Mary Adela Lescher), came from the Notre Dame congregation at Mount Pleasant, Liverpool. A printed history of the work of Sr Mary of St Wilfrid in Glasgow, written by Sister Dorothy Gillies (Sister John Bosco S.N.D.), from the Notre Dame Archives (British Province), is kept in the Archdiocesan Archive. Documents on the history of St Peter's College contained in the Archive

include, in addition to administrative correspondence, details of the College Accounts, Reports on Students, and information regarding the College's various premises over the century. The Archive also contains records of Glasgow students who studied for the priesthood in the Scottish Junior Seminary at Blairs, near Aberdeen, and at senior seminaries in Ireland, Italy, France, Spain and Belgium, including Wexford, the Scots College in Rome, St Sulpice in Paris, and the Royal Scots College in Valladolid.

In spite of his duties as Archbishop, Eyre still found time to write items such as *The Children of the Bible*, *Leaflet Lives of Scottish Saints*, Papers on the old Cathedral of Glasgow, and many Pastorals and Statistical Notes on the Church in Scotland, with special reference to his Archdiocese of Glasgow. His best known publication, though, was his *History of St Cuthbert*, which he wrote while first stationed at St Mary's, Newcastle-on-Tyne from 1843 to 1849 (1849, 3rd edition 1887). A copy of this can be found at Columba House. A few notes, and other materials, such as a printing block from the frontispiece of the book, are the only relevant items available in the Archdiocesan Archive.

The Archdiocese of Glasgow enjoyed a period of remarkable growth, in terms of numbers of clergy, missions, and people, throughout Eyre's rule. When he first arrived in 1869, he had a total of 74 priests at his disposal, to serve (exclusive of stations), 40 permanent missions. By the time of his death in 1902, priests numbered 234; missions 82; and schools, too, were growing in number and quality. Baptisms administered increased from 8,519 in 1867, to 13,414 in 1900, while between 1867 and 1902 the Catholic population of the Western District, and later the Archdiocese, rose by over one hundred thousand. Much of this increase can be attributed to the continued effects of Irish immigration. In administration, he established a Board of Finance to oversee the temporal affairs of the Archdiocese, and he promoted religious inspection of the Catholic Voluntary Schools.³

The year 1902 saw not only Archbishop Eyre's death, but also that of Canon Michael Condon. A native of Craves, Coolcappa, Co. Limerick, Condon was a keen historian of his various parishes in the city of Glasgow and the old county of Argyll, and of the history of Scotland. As a result, his well-kept Diaries provide a valuable insight into the life of a nineteenth-century priest in the West of Scotland. Never one to shirk controversy, he intervened, and comments upon, the Scoto-Irish dispute of the 1860s. Nonetheless, he was more than a controversialist. Indeed, in the opinion of Rev. Bernard Canning, archivist of Paisley diocese, Condon was 'one of the most outstanding Irish-born priests to serve in Scotland'.⁴ In January 1884, he became one of the first Canons of the Cathedral Chapter. He died on 17 June 1902, and is buried in St Peter's cemetery, Dalbeth, in the east end of Glasgow. Three large photograph albums, containing pictures of many nineteenth-century priests, with a short biography of each on the reverse side, as well as early photos of some of the nineteenth-century churches, are also believed to have belonged to Condon, who served

as a priest for just less than fifty-seven years, from 1845 to 1902.

A policy to which Eyre was deeply committed involved the breaking-up of over-large missions, like St Patrick's, Anderston, which he regarded as almost constituting dioceses in themselves. Condon, whose last parish was the same St Patrick's, would probably have supported such an assertion, and Eyre's successor, Archbishop Maguire, also appeared to agree. New missions were created at St Luke's, Glasgow, in 1905, and at Carntyne a year later. Also in 1906, a new church was erected at Linwood (now in Paisley diocese); St Peter's College at its new site at New Kilpatrick celebrated the opening of the college chapel; Dairy in Ayrshire (now in Galloway diocese) had a new school opened, while the city itself saw the opening of Nazareth House. In the same year, a new chapel-school opened at Tollcross, to be followed in 1907 by a new mission of St Roch's, Garngad. 1908 saw increasing activity, with two churches being opened at Glenboig, and at Burnbank, Hamilton, (both now in Motherwell diocese). A new church was opened at Dalmuir in 1909, while 1911 saw the opening of the new Home for Working Girls at Barrhead (now in Paisley diocese), the opening of Holy Cross Church, Glasgow, and that of the new chapel of the Little Sisters of the Poor at Garngadhill, Glasgow.

The combination of the Great War from 1914 to 1918 and Archbishop Maguire's illness led to a slowing up in Catholic activities. Maguire's increasing incapacity was a sad decline for a man who had served as Eyre's secretary for over twenty years, had been given charge of St Peter's, Partick, in 1883, and became a very young Vicar General of the Archdiocese, at the age of thirty-four, in 1885. In 1893 he became an equally young Provost of the Cathedral Chapter, and when, a year later, it became necessary to provide Archbishop Eyre with an auxiliary bishop, John Maguire seemed the natural choice. In Eyre's declining years, Maguire had to fulfil many of his public engagements such as the opening of St Saviour's, Govan, in 1900; preaching at the opening of schools at Holy Cross, Glasgow, and Whiterigg, Airdrie (now in Motherwell diocese); and at the opening of the Church of Our Lady of Good Aid, Motherwell, now the Cathedral of that diocese.

By 1912 it had become necessary to provide Maguire himself with a coadjutor-Archbishop, the Right Rev. Donald Mackintosh of St Margaret's, Kinning Park, to assist in administering the diocese. Even so, the bulk of diocesan business increasingly devolved on to the Vicar General, and Diocesan Secretary, Mgr John Canon Ritchie. Some of Ritchie's Personal Papers survive, but the most important of his other documents retained in the Archive concern his intervention in the vigorous educational debate which culminated in the Education (Scotland) Act of 1918. The Archdiocese of Glasgow, alone of the Scottish dioceses, remained reluctant to accept that Act, an opinion which Ritchie certainly shared. It is not clear what was the opinion of an increasingly feeble Archbishop Maguire.

The growing confusion over the running of the Archdiocese was added to by the death, on 8 October 1919, of the coadjutor, Mgr Mackintosh, titular Archbishop of Chersona. Archbishop Maguire himself died just over one year later, on 20 October 1920, and there followed a delay of almost two full years before his successor was appointed. The reason for the delay is not altogether clear, but in the interim, from 12 June 1920 to 21 May 1922, John Toner, Bishop of Dunkeld, who had begun his priestly career in the West of Scotland, served as Apostolic Administrator of the vacant Archdiocese. Two boxes of 'Education Papers — DUNKELD — (Bishop Toner)' remain the Archive. Material relating to the late Archbishop Maguire includes the General Correspondence of his rule, a box labelled 'Personal Papers', and a considerable number of documents on education.

On 21 May 1922, in Rome, Maguire's successor, Donald Mackintosh, (not to be confused with his predecessor of the same name), was consecrated Archbishop of Glasgow by Cajetan de Lai, Cardinal Bishop of Sabina, assisted by Donald Martin, Bishop of Argyll and the Isles, and Henry Grey Graham, Auxiliary Bishop of St Andrews and Edinburgh, and a convert to Catholicism, having first served as a Church of Scotland minister. The confusion over the two Mackintoshes is not helped by the fact that both were natives of Inverness-shire, the Coadjutor of Bohuntine, and the latter of Glasnacardoch.

The second Donald Mackintosh began his task as Archbishop of Glasgow with certain disadvantages. Having served as Vice Rector (1901—13) and then Rector (1913—22) of the Scots College, Rome, virtually since his ordination on 1 November 1900, he lacked personal experience of parish work, and was perhaps less than familiar with the City of Glasgow itself, or with the other industrial towns of the neighbourhood. Even so, Mackintosh quickly began to tackle the detailed work of centralising and organising the finances of the Archdiocese, which in the aftermath of the 1918 Act had been rented to the various *ad hoc*, and then local, Education Authorities, were finally sold. The various stages of the settlement of the Catholic schools question can be researched by using Archival material which includes more than twenty boxes of Education Papers, and the Minute Books of the Diocesan Education Board from 1918 to 1930. The revenue obtained from the sale of the schools, which contributed to a more stable financial position, also provided for a programme of expansion which included the building of between twenty and thirty new churches.

A concern with education was also reflected in the foundation of a Catholic chaplaincy at Glasgow University, and in the improvements made in religious education provision for prospective male Catholic teachers. A restatement of the whole local ecclesiastical law also greatly occupied Archbishop Mackintosh's attention during what proved to be his last illness. He died at Bearsdon on 8 December 1943, and the panegyric at his funeral was preached by Donald Alphonsus Campbell, Bishop of Argyll and the Isles, who would be his successor as Archbishop of Glasgow.

Donald A. Campbell was the third successive Archbishop in Glasgow to be a native of Inverness-shire. In fact, he came originally from Bohuntine, and was a nephew of the first Donald Mackintosh, the Co-adjutor. Ordained priest at Rome on 3 April 1920, Campbell served first in St Andrew's Cathedral, Glasgow, and St Mary's Cathedral, Aberdeen, before being recalled to his own diocese of Argyll and the Isles, where he served as assistant at Rothesay and Roy Bridge before becoming parish priest at Castlebay on Barra, and later at Daliburgh on South Uist. In 1939 he succeeded another relative, Bishop Donald Martin, as Bishop of Argyll and the Isles, before, in 1945, being translated to the Archdiocese in which his late uncle had served.

Archbishop Campbell had the good fortune to inherit an Archdiocese free from external debt, and he often acknowledged his gratitude for the efforts made by his immediate predecessor. Like Eyre before him, Campbell made clear his desire to create smaller parish units, and, at the same time, to establish the necessary new parishes⁵ in the many large post-war housing estates which were springing up. Thus, between 1945 and 1963, forty-one new parishes were established within the Archdiocese, all with new churches, and thirteen other new churches were built in existing parishes. Fourteen new parishes were also set up in those areas which, after the division of the Archdiocese, in 1948, would form the two new suffragan sees of Paisley and Motherwell. Like his predecessor, John A. Maguire, Archbishop Campbell had a great love for the Virgin Mary, and for Lourdes, and it was perhaps appropriate that the last church he blessed, and also consecrated, only a month before he died in Lourdes, was the church dedicated to the Immaculate Conception, in Maryhill. The Souvenir Booklets for the opening of many of these churches, and for the jubilees of others, are kept in the Archive, as are papers relating to the division of the Archdiocese in 1947—8.

Archbishop Campbell also encouraged the establishment of hospitals in Govan, Clydebank and Langside, and he benefitted the Foreign Missions by allowing the establishment of houses for the Mill Hill Fathers, the Xaverian Fathers, and, for women, the Franciscan Missionaries of Mary, and the Sisters of St Joseph of Cluny. In addition, a new Carmelite Monastery was opened in Kirkintilloch, while the Dominican Monastery of the Perpetual Rosary was set up in Pollokshields. Correspondence relating to these religious Orders and to others, including the Sisters of Mercy, the Marist Brothers and the Society of Jesus, forms part of the Archive.

Education, both lay and clerical, also received the Archbishop's attention. Turnbull Hall, (named after the bishop who had obtained, in 1451, the charter establishing Glasgow University), was developed as the new University Catholic Chaplaincy, and Archbishop Campbell also made available the ground necessary for the building of the new Notre Dame (now St Andrew's) College of Education, at a time when expansion in the schools created a demand for trained Catholic teachers.

In the sphere of clerical education, Campbell's saddest loss as Archbishop was the total destruction by fire of the senior seminary, St Peter's College, Bearsden, in 1946. With the demands, and need, for new churches, the provision of a new college was inevitably a slow process, even though Campbell had firmly declared his intention to erect the Seminary, at the Fifth Diocesan Synod held in Glasgow in 1949. He did live to cut the first sod for the new building at Cardross, near Helensburgh, but died in 1963, three years before it opened. The College later moved again, in 1980, to Newlands in Glasgow. Archbishop Campbell also assisted, in the early 1960s, at the laying of the foundation stone of the new Scots College in Rome, and he was also instrumental in the re-opening of the Royal Scots College in Valladolid, which had initially been closed in the aftermath of the Spanish Civil War. The buildings of St Vincent's College, Langbank, (now used as a Pastoral and Holiday Retreat Centre), given to him by the St Vincent de Paul Society, were eventually used by the Scottish Hierarchy to house boys during their first two years in the Junior Seminary, a function which they fulfilled for just under twenty years. The decision was finally taken to reunite the Junior Seminary on one site, at Blairs College, Aberdeen. Papers relating to Glasgow students at St Vincent's and Blairs, as well as on other aspects of college life, are kept in the Archive.

Campbell's successor as Archbishop was James Donald Scanlan, a native Glaswegian, who was born on 24 January 1899, and reared in the east-end parish of St Mary's, Calton, where his father had a medical practice. After completing his education at St Mungo's Academy, and later at St Aloysius College, he served in the Forces during the Great War, and, after graduating from the Royal Military College, Sandhurst, he received a Commission as a Second Lieutenant in the Highland Light Infantry, a famous Glasgow regiment. After serving, mainly in Egypt, he returned to enter Glasgow University where he studied law, and graduated B.L. in 1923. Nearly fifty years later, as Archbishop, the University conferred on him, in 1967, the degree of Doctor of Divinity.

It is not clear what decided the future Archbishop that the Church, and not law, was to be his chosen vocation. Nor is it clear why he chose to enter St Edmund's College, Ware, to become a priest of the Westminster diocese, rather than to study for a Scottish diocese. Among his classmates at Ware were Ronald, later to be Monsignor, Knox, Catholic chaplain at Oxford and a national figure; and William Brown, who subsequently became, for many years, Catholic chaplain at Glasgow University.

After his ordination in Westminster on 29 June 1929, Scanlan remained there until 1946, when he was appointed coadjutor to the aged Bishop John Toner of Dunkeld. His name, it seems, was on no episcopabile list of the Scottish bishops, nor any *terna* submitted by the eighty-nine-year-old Bishop Toner or his Chapter. Instead, he was a direct nominee of the Apostolic Delegate, Archbishop Godfrey, who consecrated him on 20 June 1946. Bishop Scanlan thus

had to leave his work with the Westminster Marriage Tribunal, and move to Dundee. Nine years later, in 1955, he was translated to the Diocese of Motherwell, only to be moved once more in 1964, to Glasgow, as its Archbishop. In Motherwell he, like Campbell in Glasgow, had ensured the opening of many new churches.

His rule as Archbishop of Glasgow though, began at a time when a public policy of creating new towns and urban development, encouraged an emigration of people from the city, and the Archdiocese, of Glasgow. Those who moved to East Kilbride became part of Motherwell diocese, while others, in Erskine, were now in Paisley diocese. Only the new town of Cumbernauld remained within the Archdiocese. As a result of this movement of population away from the city, Glasgow, within the decade of Archbishop Scanlan's rule, lost the equivalent of twenty parishes. The decay of so many city parishes probably sapped the morale of many of the clergy faced with celebrating Sunday Mass in now virtually empty churches. The number of parishes in Cumbernauld, though, rose from one to four.

During the same decade, from 1964 to 1974, clergy and laity also had to adapt to the changes which followed the Second Vatican Council. Copies of the various Council documents are available in the Archive. In addition, the discussion generated in the aftermath of Vatican II is reflected in the correspondence in the Archive relating to the Scottish Catholic Renewal Movement, and in a petition objecting to the attempted dismissal, by Archbishop Scanlan, of the Glasgow University chaplain, Fr Gerard Hughes S.J.

One of Archbishop Scanlan's most delicate problems occurred on his arrival in the Archdiocese. Bishop James Ward had been Auxiliary to the late Archbishop Campbell, and though the new Archbishop appointed him as Vicar General and parish priest of Holy Cross, Crosshill, thus giving him legal stability in the Archdiocese, the two men were too different in both character and experience to become close friends. Perhaps both of them had expected the Holy See to resolve the difficulty by appointing Bishop Ward to a diocese, and were surprised when this did not happen. Archbishop Scanlan's energies were also engaged in coping with the financial affairs of the Archdiocese, and in contributing to an improvement in community relations and ecumenism.

He retired on 23 April 1974, and later returned to London as chaplain to Tyburn Convent in Marylebone. He had been only three weeks in London when he died on the feast of the Annunciation, 25 March 1976, and is now buried, as are his predecessors, Archbishops Eyre and Campbell, in St Andrew's Cathedral, Glasgow. Among his personal papers kept in the Archive are his collections of photographs and postcards and letters sent from various parts of the world, including one sent to him at Easter 1966, signed by Karol Wotyla, Archbishop of Krakow (now Pope John Paul II).

Outlining the lives and works of Archbishops, though undoubtedly

interesting and essential elements in any history, never provides the complete picture. It does, however, provide a structured and logical background against which to place archival material. Other groups, like the Catholic Union, founded soon after Archbishop Eyre came to the Glasgow Archdiocese, must also be considered. In the case of the Catholic Union, its principal aims were to organise the Catholic vote in order to promote Catholic interests and, as Dean Munro urged, to ensure that any Catholic entitled to vote was included on the electoral register.⁶ A substantial collection of material, including Booklets containing statements of the objects, and Constitution, of the Union's Advisory Bureaux (local branches), and Minutes of the meetings of these Bureaux, forms part of the Archive. These, along with much General Correspondence, illuminate not only the Catholic Union's electoral activities, particularly relating to the local education authority elections in the late 1920s and 1930s, but also its attitude, and that of its officials, to the then contemporary issues, like the Spanish Civil War. Some of Dean Munro's Personal Papers also survive. The bulk of the Catholic Union collection begins to taper off from the 1940s onwards, although the organisation still exists.

Other Catholic societies recorded in the Archive include the Catholic Truth Society, the League of the Cross, the Needlework Guild, the Union of Catholic Mothers, the Association for the Propagation of the Faith, and the Young Men's Society. Some correspondence relating to the activities of the Ancient Order of Hibernians also survives, as do records of Parish Missions. The Annual Parish Returns, submitted by each missionary rector or parish priest provide interesting, though not always entirely reliable, statistical data for analysis.

An incomplete set of papers relating to meetings of the Scottish Hierarchy, including Minutes, are kept in the Archive. The Education Papers, too, have suffered some losses, mainly relating to the aftermath of the 1918 Act, as it seems Bishop Toner took many documents with him when he returned to Dundee.

Fresh material, though, has been added to the Archive with the development, throughout the 1970s, of bodies like the Glasgow Archdiocesan Lay Council, the Scottish Lay Apostolate Council, and the Senate/Council of Priests. Correspondence relating to the Lay Councils, and Minutes and Correspondence of the Senate/Council of Priests, form part of the Archive. A much more recent deposit were the records of St Charles Private Hospital, Carstairs, run by the Sisters of Charity for the care of the physically and mentally handicapped, received when the hospital finally closed in 1983. Arrangements now also exist between the Archive and the main Chancery office for the gradual transfer of files and correspondence, and the work of developing the Archive has been encouraged by the present Archbishop, the Most Rev. Thomas Joseph Winning. During his rule the work of systematically organising the Archive has commenced in earnest.

Organisation

The Archdiocesan Archive, therefore, contains some papers relating to the old Lowland District of Scotland; and to the Western District from 1827 to 1878. From 1878 onwards, it provides the principal source of primary research material for the history of the Archdiocese, except that since 1948 the dioceses of Motherwell and Paisley have retained their own records. The Archive is contained within the Archdiocesan Office at 18 Park Circus, Glasgow, and access is obtained by prior arrangement with the Archivist, the Very Rev. Hugh Canon Boyle.

The considerable work involved in organising the Archive was begun in mid-1982, and not until February 1984 were all the various documents, files and ledgers safely boxed and/or shelved. The task of organisation has benefitted greatly from the practical help and advice offered by the staff of the Glasgow University Archive, and the National Register of Archives (Scotland) based at General Register House, Edinburgh. Additional shelving, and bookcases for storing serials like the *Innes Review*, were purchased within the first eighteen months, and the bookcases also contain a virtually complete set of the St Peter's College magazine *Claves Regni*. Another almost complete serial held in the Archive is the *Clergy Review*.

As the material in the Archive becomes more accessible, it is also increasingly useful to researchers, and the number of non-genealogical enquiries is growing. The range of such queries is diverse with topics such as the building date of St Joseph's Primary School, Stepps; a parish history of St Margaret's, Airdrie; the decrees of the Provincial Synod at Fort Augustus in 1886; the Catholic Union in relation to the Spanish Civil War, and elections in Glasgow in the 1930s; and the impact of the Second Vatican Council on Liturgy, having occupied readers' attentions. Canon Condon's Diaries have also been extensively researched. 200 plans and drawings, mainly of churches, including some in the nineteenth century by Pugin, have been restored, and should be available shortly. Bound copies of *Flourish*, the official Journal of the Archdiocese, for 1979 to 1982, may also be consulted in the Archive.

In the future, it is hoped to make the Archdiocesan Archive more than a Chancery archive by encouraging bodies like the Lay and Youth Councils, to deposit material. In addition, items still held in parishes will be listed, and included under the relevant parish, in the index. The purpose behind such a policy is twofold: to make people, be they clergy or laity, aware of the possibility of making deposits to the Archive rather than perhaps destroying documents, and to make the Archive reflect Catholic life in general.

Indexing

The priority at the moment is to provide an Index to the Archive. The indexing system adopted, used in the Scottish Record Office and in Columba

House, divides the material into classes. The class references in use in the Archdiocesan Archive are as follows:

- BS — Books and Serials.
- CD — Clerical and Ecclesiastical Discipline.
- CE — Clerical Education.
- CN — Converts.
- CS — Cemeteries.
- ED — Education Papers.
- FR — Financial Records, including Bank Statements, Life Assurance, and papers relating to meetings of the Finance Board.
- GC — General Correspondence.
- HP — Hierarchy Papers.
- HS — Holy See, correspondence regarding, and with.
- LB — Wet Copy Letter Books.
- LM — Liturgical Books and Manuscripts.
- LO — Lay Organisations.
- MA — Memoranda, various.
- MY — Miscellany.
- PL - Plans.
- PP — Property Papers, including Titles to ownership and Factors Statements.
- PR — Parish Returns, including Baptismal Returns.
- RI — Religious and Charitable Institutions.
- RO — Religious Orders.
- TS — Trusts, Funds and Bequests, including the Quota Fund/Clerical Friendly Society.
- WD — Western District Papers.
- VC — Vatican Council(s).

Within these references, each individual box or file can be sub-numbered. For example, if we take the class reference IP for Individual Papers, then

- IP1 — Mgr Munro's Papers.
- IP2 — Mgr Ritchie's Papers.
- IP3 — Dean Tracey's Papers.
- IP4 — Archbishop Eyre's Papers.

The records relating to each category are then listed by the unit in which they can be found, either in a box, bundle or file, as a single paper, or volume. Thus, if we continue to sub-divide, using IP4 — Archbishop Eyre's Papers, we arrive at the following:

- IP 4 — Archbishop Eyre's Papers.
- 1 — Box of Personal Papers.
 - 2 — Box containing Journals.
 - 3 — Box containing Sermons, including those for special occasions.
 - 4 — Box containing Diaries.
 - 5 — " " Memoranda.
 - 6 — " " Personal Correspondence.
 - 7 — " " items relating to his *History of St Cuthbert*.
 - 8 — " " Family Papers.
 - 9 — " " Financial Papers.
 - 10 — " " Papers in the legal dispute Eyre v Eyre.
 - 11 — Two Boxes entitled 'Newcastle Papers'.
 - 12 — Box containing Lectures prepared, etc.
 - 13 - " " College Notes.
 - 14 - " " Historical Essays.
 - 15 — " " Miscellaneous Papers I.
 - 16 — " " Miscellaneous Papers II.

Further sub-division(s) enable one to reach the stage of assigning a call number to each document, a process which is demonstrated below, this time using an example from a different category, MY for Miscellany.

Thus, MY4 indicates Folders and Boxes of other papers.

MY4/42 — tells one in which box a particular item may be found.

MY4/42/1 — gives the file in the box, which contains the item, in this case an envelope holding four letters concerning Bishop John Toner; and finally,

MY4/42/1/1 — produces a letter of 16 April 1882, from Archbishop Eyre to Fr Michael Condon, missionary rector of St Laurence's, Greenock, announcing the Rev John Toner's appointment as his assistant when he returns from Valladolid; comments also on Greenock local elections, the Finance Board, and a Mr Cronin at Eaglesham.

MY4/42/1/2 - is a letter of 18 April 1882, from Fr, later Archbishop, John A. Maguire, Eyre's successor, to Fr Condon regarding the appointment of Rev John Toner.

MY4/42/1/3 - a further letter of 19 April 1882, from Archbishop Eyre to Fr Condon about the good qualities and potential displayed by Rev John Toner.

MY4/42/1/4 - letter of 8 May 1901, from Father, later Monsignor John Ritchie, Diocesan Secretary, to Fr Toner, then administrator of St Patrick's, Anderston, appointing him Missionary Rector (MR), at Rutherglen in succession to Bishop Angus Macfarlane. Macfarlane had been consecrated

Bishop of Dunkeld, at Dundee, on 1 May 1901.

As the work of indexing the Archive proceeds, additional considerations, such as cross-referencing related material, have to be taken into account. Also, even with what will one day be a comprehensive index, the initial search for a call number to enable one to retrieve document(s), for instance in an MY (Miscellany) category comprising over eighty boxes and folders, remains a fairly slow process. Perhaps in the near future, computers will perform the functions of cross-referencing, and searching for call numbers.

It should be possible to issue an interim index, to file level for every category by 1986, with a detailed document/item index to follow some time thereafter. However, at this stage, projected dates can only be estimates, subject to amendment as indexing continues.

In the meantime, I hope that the index samples and class references, taken in conjunction with the outline history given in this article, prove a useful and interesting first guide to the material available, the methods adopted, and the work in progress, in the Glasgow Archdiocesan Archive.

NOTES

1. The old counties were dispensed with during Scottish Local Government re-organisation in 1975. The territory covered by the Archdiocese of Glasgow, as given in the *Scottish Catholic Directory* for 1984, includes the City of Glasgow District (except Garthamlock, Craigend, parts of Easterhouse, Baillieston, Cambuslang, Rutherglen and Burnside); Cumbernauld District (except Banton, Kilsyth and Queenzieburn); the Baldernock, Bishopbriggs and Kirkintilloch areas of Strathkelvin District; Bearsden and Milngavie, Clydebank, and Dunbarton District; and the Thorniiebank area of Eastwood District.
2. Rev. David McRoberts, 'The Restoration of the Scottish Catholic Hierarchy in 1878' in *Modern Scottish Catholicism 1878-1978* (Glasgow, 1979), pp. 27-29.
3. Much of the background information on Eyre has been obtained from his obituary notice, panegyric, and Month's Mind Sermon, which were published in full in the *Western Catholic Calendar* for 1903, pp. 100—118. A complete set of these *Calendars*, from their first issue in 1894, forms part of the Archive, as does an almost complete set of *Scottish Catholic Directories*, which were first published in 1829. Information on Eyre's successors was also derived from these sources, and due acknowledgment is hereby made of the various unknown authors.
4. Rev. Bernard J. Canning *Irish-Born Secular Priests in Scotland, 1829—1978* (Bookmag, Inverness, 1979), p.48.
5. Canonically erected parishes within the Archdiocese date only from 1946, although Glasgow, and Scotland as a whole, had become subject to the general law of the Church as early as 1908.
6. John F. McCaffrey, 'Politics and the Catholic Community since 1878' in *Modern Scottish Catholicism 1878-1978*, editor: David McRoberts, (Glasgow, 1979), p.146.

THE ARCHIVES IN THE GENERALATE OF THE DE LA SALLE BROTHERS IN ROME

John Hazell F.S.C.

The archives of the 'curia' of the Institute of the De La Salle Brothers, long known in England by their official name of Brothers of the Christian Schools, are situated in Rome at the generalate in Via Aurelia. This Institute is concerned with educational work with some nine thousand members throughout the free world. Begun in 1680 by Saint Jean-Baptiste de la Salle, it remained almost exclusively French until the mid-nineteenth century, when missionary activity gradually extended its work throughout the world. Some of the Institute's early archival material, understandably, did not survive the French Revolution, but a remarkable amount did. Some of this is now in the various departmental archives in France and in the national archives in Paris. Fortunately, most of the really important material was kept safely in the possession of the Institute during those troublesome years, by Brother Vivien Gaudenne of Rheims until the Brothers were able to function normally again, under Napoleon. The Institute was highly centralised throughout the 18th and 19th centuries till its suppression in France in 1904, and the present archives reflect this administrative structure. There is far more material, for example, concerning houses in the nineteenth century than for those in the twentieth, since all decisions concerning the opening of houses were then taken by the superior general, and hence the relevant correspondence and contracts are held here. There has been a far less consistent policy concerning the archives during this century, with some honourable exceptions, and as early as 1938, Georges Rigault, author of the official history of the Institute, wrote to the superiors, warning them of the great difficulty he would experience in writing the remaining volumes of his work, because of the lack of documentation, and urging them to lay down a more active policy of enriching their archives.

It must be remembered that, as in the case of, for example, the Society of Jesus, the archives in the generalate are neither the 'central archives', nor the 'general archives' of the Institute, but simply the archives of the central administrative body, the general council or 'regime' as it was called until comparatively recently. The procurator general, the bursar general and the postulator general, all have their own archives, as also do some of the other main offices in the generalate such as the missions secretariat, the publications department and the central education office. The personnel office and the 'records room' (*documentatheque*) house the active records, and their materials naturally find their way eventually (it is hoped) to the archives proper if they are considered worthy of permanent preservation.

The archives are located in the vast generalate building, the main repository being on the first floor in close proximity to the offices of the superior general and his council and to the personnel office. What was originally (1936) thought to be a generous allocation of space (900 cubic metres) has already proved to be insufficient. Fortunately, however, since the policy of sending people to the generalate has changed over the years, and numbers of staff have been drastically reduced, the problem of future archival space is not a serious one, provided the staff are prepared to walk a little. Nearby there is a lift giving access to all four floors of the building and close to the repository we have a small search-room, two store-rooms and a photography room.

Some inexpert rearranging of the materials in the repository without any written record being made of the changes, led in the sixties to a situation where something drastic needed to be done, and a trained archivist from the United States, Brother John Mulhern, was entrusted with the task of finding a solution and of modernising the repository at the same time. His achievement in the years that he worked in Rome was remarkable and in a comparatively short time he and his helpers transformed the main area of the archives, making it a functional and impressive repository (though naturally they could not increase its size). One hopes that the main lines of development laid down by him are being steadily carried forward.



General view of the De La Salle Generalate archives

The main repository has no associated office space and the staff work in the central aisle, which is in fact perfectly adequate, though the best environmental conditions for documents are not exactly the same as those for humans. The shelving arrangement gives room for some nine thousand standard archive boxes (375 by 295 by 90 mm), or some nine hundred linear metres of shelving. This capacity could be increased by a sixth if we put shelving across the side aisles, which are not really necessary and which are already fitted with the upright supports. Unfortunately, the most economical use of the shelving means that the boxes are stored vertically instead of horizontally, providing less support for the documents inside.

The main body of documents falls naturally into four sections: first, those documents concerning the Founder and the origins of the Institute (Group B), the Founder's precursors and contemporaries (Group A), and the eighteenth-century material (Group C), up to the almost complete break of the French Revolution. Second, the records of the central administration of the Institute from 1800 to the present time, and still accruing (Group E). These include the materials concerning the various generalate houses, the general chapters (normally held every ten years), the papers and circular letters of the superior generals and their assistants, the decisions of the 'regime', now called the general council, together with the Minutes of their meetings. Under Group E are also classed materials given in by the four general services of secretary general (Class EH), postulator general (Class EJ), bursar general (Class EK) and procurator general to the Holy See (Class EL). Third, a section (Group G) concerning the personnel of the Institute, those who have died and those who have left (all the records concerning the living members are kept in the personnel office). This group includes some of the canonical annual visit reports, the lists of Brothers by community, the information kept on each Brother (nearly always simply a large single form with his vital statistics and his various changes of community, finishing with the reference to his obituary notice, or with the date of his withdrawing from the Institute). Here are also kept the copies of the novitiate registers and the materials concerning the various chapters of vows. The fourth and last main section (Group N) is that formed by the regional and local histories and documents, of provinces (called 'districts') and houses. This material is arranged by country and town rather than by province, since in many cases arrangement by province would be quite impractical, given the present ordering and the ease with which provinces have in the past divided and coalesced.

The repository contains other groups of materials, arranged artificially by subject rather than governed by the principle of provenance: as, for example, Group H concerning formation, Group J concerning the Missions, Group K concerning education, Group L concerning the spiritual life, Group M concerning the intellectual life of the Brothers. We prefer now, for example, to place materials concerning the missions in the relevant boxes of regional and local documents,

and materials on formation in the boxes of the districts that produce it. New materials of this nature are therefore added to Group N, the various series of administrative units (most often a district), according to a standard scheme as follows: 0: historical studies and publications; 1: general documents; 2: provincial chapters; 3: provincial council; 4: circulars and other communications from the provincial or his secretariat; 5: personnel; 6: vocations, formation both initial and continuing; 7: forms of apostolic work, new initiatives, etc.; 8: affiliates, benefactors, alumni; 9: local archives: guides, lists, etc. The material here considered is largely polycopied material distributed within the province — reports and the like. Documents concerning the central administration's dealing with various problems and specific questions that have arisen at local level are naturally kept with the papers of the person concerned who dealt with them and who deposited them along with their other papers. This is an effort to respect the principle of provenance.

It will be apparent that Groups B and C, concerning the period of the foundation up to the French Revolution, form a sort of microcosm of the rest of the archives, since they contain jftl the material for the 17th and 18th centuries and are the equivalent of Groups E, G and N for the period since that time. Readers who would like to know in detail what survives from the Founder, Saint Jean-Baptiste de la Salle, are recommended to consult the Institute series of *Cahiers Lasalliens*, number 40, both volumes. In the generalate repository we have nearly all of his extant letters, protected in glass for easy viewing (as are also the letters of two other Brothers, Saint Benilde Romancon and Blessed Solomon Le Clercq), and several early and precious documents in his hand: concerning his university career, his permissions to preach and hear confessions in various dioceses of France, the formula of the first vows for life (1694), and the longest document we have of his (eight sides): the memoir on the religious habit. The manuscripts of his works have not survived, since they were nearly all printed in his lifetime. We have the original Bull of approbation granted by Pope Benedict XIII in 1725, and the letters patent for the principal house, Saint-Yon, granted in 1724 (as well as letters patent for other towns). The 1724 letters patent are now known to be the original, though the seal is missing and they are not signed personally by Louis XV. The thieves who some years ago carried off from the exhibition room on the ground floor the Founder's spectacles and the figure of the crucifix he was buried with, left his little office book (or diurnal) which was in the same display case. This, now in the archives, has more than five hundred of its seven hundred pages missing: they were probably removed very early on by Brothers seeking to have a personal souvenir of their Founder. This also probably explains why so many of the proper names have been cut out from the remaining pages. This early section (Groups A, B and C) is now closed, except for those classes concerned with editions of the Founder's works, and the results of present research, studies of his spirituality, and the like.

This early section is, however, only a relatively small part of the archives and there are whole groups that are still actively accruing, from the daily life of the Institute administration. Unfortunately, some series are incomplete because the superiors at provincial level fail to send in the official returns as requested by the central administration. However, the majority are faithful in so doing, and some take an active and personal interest in enriching the generalate archives by sending in documentation on their own country or province, either the originals or photocopies, and on the Founder or the France of his time. The official returns from each province are bound in yearly volumes, except the historical supplements which are allowed to accumulate for twenty-five years and then bound by house, so that the history of individual provinces and the houses within it is easier to consult in the future.

The archives are living, inasmuch as they are consulted and used by many people, both in the current administration for background information for their own government, and in the world of scholarship and research, largely for the history of primary education in nineteenth-century France. The staff provide a service which is much appreciated by those who work in the tiny search-room and those sending in their requests for information by post. Besides this, several practising archivists come to examine our set-up and to discuss archival problems, and there are many visitors to our generalate who ask to see the repository. They are generally welcomed, especially if their arrival is announced beforehand!

A great amount of work still needs to be done. As yet, the research facilities provided for those who come to consult the archives are less than ideal. There is no published Guide and hardly any indexes. The only section for which there is a printed catalogue is Group B, the material on the Founder, his life, writings and the foundation of the Institute. This was done by Brother Leon de Marie Aroz and was published as *Cahiers Lasalliens*, number 40, volume 2. This has an excellent introduction on the history of the present archives, running to some forty pages. Work needs to progress on the absorbing of a vast quantity of unsorted materials, and on listing, and then the microfilming of the important materials can begin.

The development of more co-ordination between the various services in the generalate, especially between the archives, the personnel office and the records room, the development of a functional, coherent and realistic records management programme, together with a more active Institute Archives Committee, will produce a more effective and useful archives service both for the central administration and for research, not only receiving and preserving past materials and adequately caring for them, but also actively making them available for the searcher in easily usable form and providing research aids of a high standard. Most of this has yet to be done, but, we hope, is being actively pursued.

THE PETRE FAMILY ARCHIVES

Stewart Foster

Whilst reflecting upon his submission to Rome in 1851, Cardinal Manning was reputed to have commented that he had been taught that the Catholic Church had been founded upon *Saint* Peter, but that he had since realised that, in this country at least, she was built upon *Lord* Petre! Though perhaps somewhat exaggerated, the Cardinal's observation does indicate the important role assumed by the Petre family in the fortunes and affairs of the post-Reformation Catholic community in England.

Briefly, the family's recusant links with William Petre, who served as deputy to Cromwell at the time of the Dissolution, purchased the Manor of Ingatestone, Essex, in 1539, and who received his knighthood in 1543. Unique in that he acted as Secretary to three successive Tudor monarchs, Petre's religious loyalties were somewhat ambiguous, but his second wife, Lady Anne, was a staunch Papist who harboured St John Paine, a seminary priest martyred at Chelmsford in 1582. Sir John Petre, Sir William's heir, purchased Thorndon, near Brentwood, in 1574, two years after his father's death. He was himself raised to the Barony of Writtle by the impoverished James I in 1613, and it was he who established Thorndon as the family's chief residence.¹ Meanwhile, the many cadet branches of the Petre family were establishing themselves in neighbouring parts of the county.

Of the principal line of the family the most notable members have been the fourth Baron, who died a prisoner in the Tower in 1684, after having been arrested during the Oates Plot; the seventh Lord Petre, who was immortalised by Pope as 'the adventurous Baron' in *The Rape of the Lock*; and the ninth Lord, who was in the forefront of the movement for Catholic Relief and Emancipation. In more recent times William Joseph, the thirteenth Baron, received Holy Orders, conducted his own rather novel, if not eccentric, school, and became the first Catholic priest to take his seat in the House of Lords since the Reformation. The sixteenth Lord Petre was killed in the First World War, leaving an infant son, the present head of the family. The Thorndon estate was broken up in 1919 and the Petres returned to Ingatestone Hall.²

The Essex Record Office, inaugurated in a basement at County Hall, Chelmsford, in 1938,³ was officially opened in May 1939 under the first County Archivist (1938—69), F.G. Emmison. Through the generosity of Lord Petre, the Record Office was able to count among its initial deposits a sizeable and remarkably complete collection of Petre family documents dating principally from the 16th to 20th centuries. More than forty years later there can be little doubt that

the custodianship of this important collection — amongst the finest of its kind in the country — by a County Record Office of unrivalled reputation has greatly benefitted historian and archivist alike, in terms both of its accessibility and the uses to which it has been put for the purposes of research. Moreover, for more than twenty-five years, beginning in 1953, the Essex Record Office enjoyed the benefits of the lease of the North Wing and Long Gallery at Ingatestone Hall, and it was here that it staged a series of highly-acclaimed exhibitions illustrative of the county's history, several of which made extensive use of the family's own archives.⁴

In describing the chief groups of papers in the Petre collection an indispensable aid is F.G. Emmison's *Guide to the Essex Record Office* (2nd ed. 1969), and the following notes have been extracted from his schema, with a few comments added with regard to the specific Catholic interest of these groupings.⁵

The papers of the Ingatestone Hall estate fall into the following categories:

- a) *Manorial* (including Court Rolls, 1279—1937)
- b) *Title Deeds*: these fall into two major groups, those calendared by Canon Kuypers, Lord Petre's Archivist, c.1935, being mostly pre-1500.
- c) *Estate*
- d) *Maps*
- e) *Official*
- f) *Legal* (including the articles of sequestration of the Petre estates 1645—c.1657)
- g) *Financial* (including material relating to other Catholic families, mostly connected with trusteeships; these include the families of Howard, Heneage and Walmesley from the eighteenth century and that of Clifford from the nineteenth).

These groups of papers, being so complete, are of special interest to economic and political historians. The extent of Sir William Petre's material gains at the time of the Dissolution makes him one of the best examples of the 'new men' who profitted from association with the Tudor monarchs.

Of greater recusant interest are the groupings listed under the following headings:

- h) *Family*: (1) *Petre, Main Branch*:- of special interest is the Bull of Pope Paul IV granting Absolution to Sir William Petre, who had sought confirmation of his purchase of monastic land, including the Manor of Ingatestone. This document is probably unique.⁶ Within this category one can also mention the papers relating to the 4th Lord Petre; the 'Rules' for

the chapel at Thorndon, 1741; Alexander Geddes' *Essay on the Improvement of the Position of English Catholics*, 1791.⁷

- (ii) *Petre, Other Branches*:- Cranham, from which Sir Edward Petre S.J. originated; Fithelers, which gave to the Church two Vicars Apostolic, uncle and nephew, viz. Bishops Benjamin and Francis Petre.
 - (iii) *Radcliffe*: As heirs-general to the Radcliffe estates through the marriage of Anna Maria Barbara, daughter of the 3rd Earl of Derwentwater, to the 8th Lord Petre in 1732, the Petres have inherited many of the papers of this now extinct Earldom. The principal items are the letters of the 3rd Earl written to his wife whilst he awaited execution, as well as those written to him by various well-wishers and relatives. This group of papers also includes material relating to the re-interment of the Earl's body at Thorndon in 1874.
 - (iv) *Various Families*: Stourton, Southcote, Heneage, etc.
- j) *Correspondence*: the virtual absence of any personal correspondence from the main line of the family represents the major defect in the Petre archives. As a token example of what once might have survived the deposit includes a number of letters by Lady Frances Petre, first wife of the 11th Baron.
 - k) *Ecclesiastical*: of particular interest are: the *Answer* by three Regular Orders to the Bishop of Chalcedon's letter to the English Catholic laity (1629); the MSS of Alexander Geddes (mostly poetical); the Thorndon chaplaincy; material relating to the 12th Lord Petre's support for several new missions in nineteenth-century Essex.
 - l) *Charity*: this includes the Ginge Petre Charity, Ingatestone, founded c.1570 and restored to Catholic purposes in 1835 by Rev. George Last (later Secretary to the Westminster Chapter)⁸; benefactions to Exeter College, Oxford (of which Sir William Petre was regarded as a 'second founder'), and to All Souls and Wadham.
 - m) *Miscellaneous*: of special interest are Canon Kuypers's transcripts and biographical notes, c.1910—38; the cricket score-books of the Thorndon Park Club, predecessor of The Emeriti, founded by the future 13th Baron, Monsignor William Joseph Petre.

This principal deposit of family papers at the Essex Record Office may be supplemented by reference to a number of other sources that help to shed light upon the Petres' leading position in the post-Reformation Catholic community. Apart from the more obvious locations, such as the Public Record

Office and the British Library's Department of Manuscripts,⁹ material relating to the two Petre bishops, for example, may be found in the Westminster Diocesan Archives (Benjamin) and the Lancashire Record Office (Francis). The English Jesuit Archives contain many valuable references to both the chaplains that served the Petres, and those members of the family that entered the Society. Indeed, the list is endless because, as one might expect, the relatively small circle of Catholic aristocrats in penal times tended to practise a high degree of inter-marriage and were further bound to each other through shared patronage of various chaplains.

As a footnote to these supplementary sources, the Catholic parish of Ingatestone itself should be mentioned. Two years ago an important discovery of recusant documents and nineteenth-century family and ecclesiastical papers came to light. Of particular value was a copy of the baptismal register from Thorndon Hall, several notebooks containing the fruits of genealogical research carried out in the last decades of the nineteenth century, as well as a seventeenth-century indenture relating to the confiscated properties of the ill-fated 4th Baron. This should be encouragement enough to other parish priests with recusant pedigrees to search their presbyteries.

Students and scholars of every description are increasingly making use of the riches to be found in the Petre archives.¹⁰ The 12th Lord Petre himself, with the assistance of his sister, the Hon. Mrs Douglas, transcribed and printed the Derwentwater correspondence, subsequently reproduced by Major Skeet,¹¹ and Maude Petre's study of the 9th Lord made use of many family papers, then still kept at Thorndon. Canon Kuypers's historical research on Thorndon was published in the *Brentwood Diocesan Magazine* (1920—23), but by far the most important original work is Emmison's study of Sir William Petre — in his own words, a task encouraged and made possible by the . . . survival of abundant archives not only of his (Sir William's) public career but also of his domestic affairs'.¹³ Emmison made particularly effective use of the account books of Petre's steward. The second County Archivist (1969—77), K.C. Newton, used a rich variety of manorial and estate documents for his record of the family's early economic progress, *The Manor of Writtle*, and A.C. Edwards's *John Petre* (1975), a study of Sir William's son and the first Baron, also made use of 16th- and 17th-century account books to great effect. Moreover, any visitor to the Essex Record Office has only to consult the collection of bound theses to appreciate the extent to which the family's archives have been employed in a wide variety of historical disciplines.

From the viewpoint of Catholic historical research the reader need go no further than the Cumulative Index of the *Essex Recusant* (vol. 20, 1978) to discover the value of the Petre papers in this specialist field. Furthermore, the closely-knit nature of the Catholic community referred to above renders this collection indispensable to scholars of recusancy.

Amidst the many uses to which such scholars have put the archives of the religious orders and dioceses, there is an equally strong argument in favour of important family collections such as the Petre archives. As John Martin Robinson's recent study of the Howards has shown,¹⁴ to chronicle the fortunes of a leading Catholic *family* can lead to a different, but equally worthwhile and absorbing, vantage point from which to assess the development of English Catholicism.

NOTES

1. A new Thorndon Hall, a Palladian-style mansion built to the designs of Paine, was completed in 1770. The family vacated it temporarily in 1878 after an extensive fire, but the house was never rebuilt under Petre ownership. Ingatestone Hall, meanwhile, served as the residence of the dowager or married heir, until, during the second half of the eighteenth century, it was let to a series of tenants — the most famous being the Coverdales.
2. A definitive history of the family has yet to appear, but for a general bibliography see the present writer's *The Catholic Church in Ingatestone* (1982), pp. 125-28.
3. The Record Office moved to new premises in 1964 and is at present in temporary accommodation pending the reopening of the expanded premises in Autumn 1985. The Office receives c.9,000 searchers annually.
4. The 40th anniversary exhibition (1979) featured the history of the Petre family in Essex.
5. The Petre deposits were renumbered in 1955 following a major addition in 1953. Subsequent smaller deposits have also been made.
6. See F.G. Emmison, *Tudor Secretary* (1961), p.185.
7. R.C. Fuller, *Alexander Geddes 1737-1802: Pioneer of Biblical Criticism* (Sheffield, The Almond Press, 1984). This is the first modern study of Geddes, and represents the definitive assessment of his scholarship. Geddes was sponsored and supported by the 9th Lord Petre and Fuller examines his patronage in some detail, and his bibliographical notes indicate the items to be found at the Essex Record Office.
8. See S. Foster, 'The Ginge Petre Charity Almshouses, Ingatestone' in *Essex Recusant* vol. 24 (1982) pp. 59-63.
9. For the Maude Petre papers see C. Crews *English Catholic Modernism* (1984), pp.137—138).
10. Permission to use and publish extracts from the collection is by courtesy of Lord Petre, and enquiries should be directed to the County Archivist.
11. F.J.A. Skeet *The Life of James, Third Earl of Derwentwater* (1929).
12. M. Petre *The Ninth Lord Petre or Pioneers of Catholic Emancipation* (1928).
13. F.G. Emmison *Tudor Secretary*, p.xv.
14. J.M. Robinson *The Dukes of Norfolk* (1982).

THE ARCHIVES AND PAPERS OF
THE SISTERS OF MERCY AT CARYSFORT PARK

Sr Magdalena Frisby

*Remember the past, to live the present, to prepare for the future*T.S. Eliot

The Sisters of Mercy have been working in the fields of education, medical care and pastoral service for 150 years. The Congregation was founded by Mother Catherine McAuley in her native Dublin and has since spread to the five continents. My commitment is to the archives and papers of the Sisters of Mercy in the Dublin diocese — nineteen convents — but in this essay I confine myself to the archives and records of Carysfort Park, the head house.

Contents of the Archives

Documentation concerning Mother Catherine McAuley, the foundress, forms a large portion of the collection — her letters, both those which are archival, that is, written in connection with the administration of the Congregation, and friendly letters to the Sisters; her notes on spiritual matters and the instruction she gave to the Sisters and to novices; the prayers she composed, as well as files on her family and relatives. Copies of the Rule and Constitutions, both manuscript and printed, in English and Italian, some of them corrected and annotated, others illuminated, are strictly archival. So are the documents from Rome, approving the Congregation and the Rule. On the legal side, deeds of property, bonds, receipts, wills and estimates for building work done, are preserved. Accounts of the early days in Baggot Street, even before the foundation of the Congregation, have survived, with data of the cholera epidemic of 1832 and the beginnings of the school and House of Mercy. Finally, in this section, we have manuscript biographies of the foundress, letters describing her death and six files on the cause for her beatification in Rome.

Registers of the Sisters, with biographical notes on each one up to 1971, carry the story up to our own day. Letters, or copies of these, from Sisters who went to make foundations in England, the United States and Australia, form an interesting collection, as do printed extracts dealing with the work of the Sisters in the Crimean War, 1854.

More strictly archival are the Acts of Chapters from 1837 to 1980 — the Chapter is the governing body of the Congregation. Also included are the agenda, minutes and decrees of the Chapters of 1969, 1972, 1976 and 1980. Correspondence with bishops and other dignitaries exists up to 1960. Recent material includes articles on federation, or the union of the Sisters of Mercy, in

the United States, Australia, New Zealand and Ireland, and accounts of the Golden Jubilee and centenary of the foundation and of the bicentenary of the birth of Mother McAuley, 1979. Reports of meetings of a national gathering of Sisters, called the Mercy Association, occur in 1972, and even more recent are telegrams of good wishes for, and accounts of, an international gathering of Sisters, called Trocaire '81, which were deposited in the Archives in September 1981.

Arrangement

It is proposed to arrange the material as follows:

A. FOUNDATION

- i. Correspondence of Mother McAuley — (200 letters)
- ii. Meditations, instructions, journals on spiritual matters, prayers of Mother McAuley.
- iii. Accounts of events e.g. new convents, cholera epidemic of 1832.
- iv. Biographies and articles of Mother McAuley, 1843—1865.

B. CONSTITUTIONAL

1. Rule and Constitutions, 1841, 1863, 1926, 1954.
2. General Chapters
 - i. Acts of Chapters 1837-1980.
 - ii. Preliminary documentation 1969—1980.
 - iii. Agenda and minutes 1969—1980.
 - iv. Decrees of Chapters 1969-1980.

C. OFFICIALS

1. Mother General and her Council
 - i. Administration.
 - ii. Correspondence (a) with the Holy See,
(b) with bishops and legal authorities,
(c) with local superiors,
(d) with the Sisters.
 - iii. Visitation.
2. Local Superior
 - i. Administration of houses.
 - ii. Correspondence.
3. Bursar General
 - i. Financial records — including loans, investments, fund-raising.

- ii. Building records e.g. titles.
 - iii. Inventory of property.
- D. SISTERS
- i. Registers containing biographical outlines (6 bound volumes).
 - ii. Draft registers and records.
 - iii. Noviceship registers and records.
 - iv. Indexes to registers.
 - v. Biographies of Sisters who went on foundations.
 - vi. Letters from Sisters in Ireland, Britain, U.S.A., Africa, Australia.
 - vii. Obituaries.
- E. LEGAL DOCUMENTS
- i. Canonical
 - (a) Brief granting indulgences, 1830 (Pius VIII).
 - (b) Approval of Congregation, 1835 (Gregory XVI).
 - (c) Approval of Rule, 1841, (Gregory XVI).
 - (d) Records of union with Arklow and Rathdrum, 1943, and with Athy, 1968.
 - ii. Civil — deeds, bonds, wills, memorials, stocks and shares.
- F. DOCUMENTATION PRIOR TO FORMAL ORGANISATION AS A CONGREGATION, 1832
- i. With the bishop, clergy and Presentation Sisters.
 - ii. Legal and business documents.
- G. THE CAUSE OF MOTHER CATHERINE McAULEY
- i. History 1909-1961.
 - ii. Promotion 1961—1972.
- H. RECORDS OF THE McAULEY FAMILY AND RELATIVES
- I. CELEBRATIONS
- i. Golden Jubilee 1881.
 - ii. Centenary 1931.
 - iii. Bi-centenary of Mother McAuley's birth 1979.
 - iv. Trocaire '81.
- J. NON-WRITTEN MATERIAL
- i. Films
 - (a) 'Kitty's Folly'
 - (b) Sisters of Mercy in Australia.
 - ii. Slides
 - (a) Sisters of Mercy.
 - (b) Works of Mercy.
 - (c) Trocaire'81.

- iii. Photographs and Paintings — convents, schools, hospitals.
- iv. Stereo recording — 'One among Millions'.

K. MATERIAL NOT DIRECTLY RELATED TO THE CONGREGATION.

With this arrangement, I hope to preserve the records in organic relationship to each other, reflecting the activities of the Congregation.

Retrieval

The preparation of a retrieval system will involve making out listing docketts giving the content, character and date of each item, with reference-number of the collection and the document. Descriptive lists will then be made out giving a more detailed summary of each item. This may include cross-references. A table of contents, with an introduction giving the history and background of the collection, will be written and a note on closed material included. Then, indexes will be prepared, in alphabetical order, to persons, places and subjects. A functional chart and chronology of the history of the Congregation will be added. Finally, a descriptive analysis sheet will be made out for photographs, films, maps and plans. Then the material can be opened for study.

Access — Use for Researchers

The improved presentation and accessibility of the archives and papers will be of help to the administration, to the Sisters and to researchers generally. The archives are a vital and essential element of good administration, for a study of old documentation can explain the evolution of policy, and can indicate pitfalls to be avoided in future. It may be necessary to make Mother General aware of this and to offer to do research for her if need be, since the first function of the archives is to serve the administration. The Sisters, also, can get information and inspiration from the archives, though they may need to be enticed to their use, since many, perhaps most, religious tend to give the archives a wide berth. It might be possible, later on, to arrange small exhibitions periodically to arouse interest, or to mount a permanent or semi-permanent exhibition. The Sisters may contribute to the archives, too, for there must be at least some documents safely (or unsafely) squirrelled away in trunks and attics which should be in the archivist's keeping.

Much of the material in the collection would have no great significance for the general historian, but would be of interest to the Sisters. Scholars doing research on the history of the Church in Ireland, on religious life as lived by the Sisters, on Church leaders like Cardinal Cullen, Archbishop Murray or Cardinal Wiseman, or on other aspects, would find data of value here. Researchers in local history or social history would find much to interest them in the records of 150 years of involvement with people in the day-to-day lives. So would those who are researching the accomplishments of women during this period, for the Sisters

broke through many of the shackles binding women in the last century. The letters and diaries of Sisters who journeyed to America or Australia, throw light on travel, emigration and life in these continents.

Some Problems — (a) Gaps

The period from 1831 onward is one of great historical importance, involving significant movements in Church and State, but the records pass them by unnoticed. The Tithe War and the Land War are unmentioned in the records of the Sisters of Mercy. The emergence of Sinn Fein, the Easter Rising, the war of independence and the establishment of the Irish Free State made no impact on them. Even the great spate of church-building, the Church coming out of the catacombs after Emancipation — of which the Congregation itself is an aspect — is not recorded. Was it that the early Sisters were so taken up with pastoral work and the pursuit of holiness, that they had no time, or even interest, in these matters?

Even for the work of the Sisters there are several gaps in the records. There is only incidental reference to the visitation of the sick in their homes or in the five hospitals visited, though this was an important facet of the Sisters' work and could form the basis of a social survey. Nothing exists either on the poor who were helped by the convents.

Notably scarce are business records. Apart from the bill of sale of the site in Baggot Street (for £4,000) on 22 June 1824, a journal page of account due to John Keogh for building-work in 1826 and a tender from a builder, T.W. Burchwood, 11 Westland Row, for alterations and additions to the building in 1850, nothing else has survived. A book of receipts for the building of the Mater Hospital, 1860 to 1864, survives, but no record of the purchase of the site. There is also a large business account book, dating from 1891, for Carysfort Park, which was still in use up to a few years ago. It is possible, but improbable, that other records may come to light. The periodic changes of Superiors meant that inevitably much was destroyed. The continuous growth of the schools and convents led to changes in location and to destruction of what to many seemed to be out-dated lumber taking up badly-needed space.

In many of the letters of Mother McAuley, except those to bishops, benefactors, architects and solicitors, the personal and the administrative are inextricably interwoven. What always comes through is the amount of freedom she allowed the Sisters to respond to whatever need is discovered. But not all that was done to answer these needs is recorded. Nowadays, we should be embroiled with the Eastern Health Board, or even with the Gardai, if we attempted to take home orphans. In the early days, an orphanage, like Topsy, 'just grewed'. The same is true of the Houses of Mercy, which became employment agencies — nowadays trades unions would be likely to interfere. The schools are documented, to some degree, as parish priests and the Board of National Education became involved.

(b) A Remedy?

Some of the gaps in the collection might be filled out by gathering the recollections of older Sisters who have spent their lives at work in the schools or orphanages, or on parish work. There is a certain danger that their recollections may contradict facts documented elsewhere, but taken as one person's account of what happened, they are of value, and they will often give a little local colour we cannot find elsewhere. Collecting tape-recordings of such reminiscences and encouraging older Sisters to write accounts of the past will be one of my interests as soon as the archives are arranged, but it will be essential to state that the resulting records are consciously created and to note the state of mind of the Sisters as they wrote or spoke.

NOTE

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the Irish Province.

- Q) Photographs and slides: There is quite a large collection, particularly of the former, but they are as yet unsorted.
- R) Finding aids: No complete index or catalogue of the archives is as yet available.

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THE NEW CODE OF CANON LAW AND ARCHIVES

Peter Ingman LCL

'With the promulgation of the new Code of Canon Law we hope to deepen our understanding of the role of an ecclesiastical archivist'.

The Code of Canon Law was promulgated by Pope John Paul II on 25 January 1983 and came into force on the First Sunday of Advent, 27 November 1983. It replaced the Code of Canon Law promulgated by Pope Benedict XV in 1917, which remained in force until its abrogation by the Code of Pope John Paul II.

In canonical terminology, the Pope has supreme, full, immediate and universal jurisdiction over the Church. He has, therefore, the power to make laws, together with the power to administer and to judge. The Code of Canon Law comes from the Pope in his function as legislator. While all Catholics admit that the Pope's power as lawgiver extends to the universal Church, the Code of Canon Law which we were given in 1983 contains the law for the Latin Church only. The Oriental Catholic Churches are governed by their own Code of Canon Law, which is still in the process of revision. Although we are speaking of the new Code of Canon Law, law itself is not something new in the Church. The necessity for law is, in fact, built into the structure of the Church. Our new Code of Canon Law is the product of a long history of law. Since 1917 the law of the Church has been codified; in other words, all the major legislation governing the life of the Church and its members has been gathered together in one book and set out in the form of a series of short and concise coded sentences (canons), each stating some law. In fact, our present Code contains 1,752 canons. Prior to the Code of 1917, the law of the Church, going back to the earliest days, was to be found scattered through hundreds of separate documents or collections and compilations of documents. The history of canon law is a history of the gathering together from different places and putting into order, papal constitutions, rescripts and laws of all kinds. By the beginning of this century there was such an accumulation of material, scattered through countless official and unofficial collections of documents, that to discover the law on any point was virtually impossible to the ordinary priest or lay person. The volume of documentation was so vast and complex that only a canonist who possessed some of the skill of an archivist would have known where to look to find what the law said.

In order that the law could be set clearly and briefly and be easily accessible to everyone, the format of a Code of laws was introduced for the first time in 1917.

Our present Code groups its 1,752 canons into sections and chapters which deal with similar topics. First of all, where in the Code do we need to look to learn what the Code has to say about archives?

Book II of the Code deals with the People of God. Under this general heading comes a group of canons dealing with the hierarchical constitution of the Church. Within this group there is a further division, so that there is a section entitled 'The Local Church and its internal organisation'. A chapter in this section is devoted to the diocesan curia and it is under the umbrella of the diocesan curia that we find the article entitled *The Chancellor, other notaries and archives*. The Code, then, places the treatment of archives within the context of the local Church and its curia. In a general canon (469) about the diocesan curia, the Code states, 'The diocesan curia consists of those institutions and persons who give help to the bishop in the government of the whole diocese'. The Code asks archivists to look on their work in this context of co-operation with the bishop. The new Code does not limit itself to speaking about a single archive. In fact, it describes and legislates for four different kinds of archive. I will look at each of these in turn.

In accordance with canon 486, 2, 'In the curia of every diocese an archive is to be established, in a safe place, in which instruments and written documents which concern the spiritual and temporal good of the diocese are to be kept in an ordered way and diligently preserved' The same canon, in 3, requires an inventory or catalogue of the contents of the archive, together with a brief outline of each document, to be made. The duty of keeping the archive of the curia belongs to the chancellor of the diocese (482,1). It is no longer necessary, as it was by the law of the former Code, for the chancellor of the diocese to be a priest. If a lay person is chancellor, either a man or a woman may hold the office. From the nature of its description and the laws concerning it, it is obvious that this first form of archive is for the documents connected with the daily running of a diocese. Very many ecclesiastical acts are bound by the law of the Church to be in writing; usually for their lawfulness, although sometimes (e.g. can. 1111, 2, giving general delegation of the faculty to assist at marriages) their being written or not affects the validity of the act. Among documents relating to the spiritual good of the diocese would be included the acts of a superior, generally a bishop, for the filling of vacant offices in his diocese. The Code also makes it necessary for acts of resignation, transfer or removal from any office to be in writing. The originals or authentic copies of these and many other documents would find a place in the curial archive (Canon 156,189,193, 4,190, 3).

The curial archive is to be kept locked. Only the bishop and the chancellor have the key (Canon 487,1). No unauthorised person can enter it. Under certain conditions a copy of a document may be obtained. This can be given either in written form or as a photostat (Canon 487, 2). The Latin text of this

canon has introduced a new expression into the Latin vocabulary, for we meet the phrase *documentum photostaticum*.

Canon 489 prescribes the establishment of a second archive in the curia of each diocese. This is to be known as the secret archive. The mysterious nature of this archive is somewhat lessened when the canon goes on to say that it should be at least a cabinet or safe, securely locked, and which cannot be removed. Any documents to be kept secret (e.g. Can.1113 — testimony of secret marriage) are to be carefully preserved in this archive. No one except the bishop holds the key to it.

When the see is vacant, the temporary Administrator of the diocese may only open the secret archive in case of genuine necessity. This new canon simplifies the rather solemn procedure demanded by the former Code. When the episcopal see was vacant, in the former law the Vicar Capitular was allowed to open the secret archive only in the presence of two other canons and he looked at any particular document while the two canons stood at his side.

On the whole, the canons (I am speaking again now of the canons of the Code, not the canons of the Chapter) in setting out the legislation on the two forms of curial archive, virtually repeat the legislation of the 1917 Code. This, in its turn, was little more than a summary of the law as given in the constitution *Maxima Vigilantia* of Pope Benedict XIII, issued on 14 June 1727. This eighteenth-century constitution is one of the principal sources of the ecclesiastical legislation on diocesan archives, and many of its prescriptions remain in force today through their inclusion in the Code of 1983. Other important documents which helped to form canon law on archives were two constitutions of Pope Benedict XIV, in 1741 and 1752, and, more recently, the constitution *Etsi Nos* of Pope Pius X of 1912. Pope John XXIII issued a *motu proprio* in 1960, which gave new directives for the ecclesiastical archives of Italy.

Having considered the first two forms of archive to be found in the new Code, we come now to the third. Canon 535, 4 gives the norm: In every parish there is to be an archive. Earlier in the Code, can. 491,1 placed on bishops of dioceses the obligation to ensure that the acts and documents contained in the archives of cathedral churches and parish churches in their territory were carefully preserved. This canon also imposes the duty of drawing up a catalogue of the contents of all these archives. One copy of the catalogue is to be kept in the archive of the church itself, the other is to be sent to and kept in the diocesan archive. Whether this has ever been done in any of our dioceses I do not know; if it were to be done, it would be a very large undertaking.

The next question must be what, if the norms of the Code are to be observed, must be kept in the archives of a parish. For the answer, it is necessary to go to the canons which regulate the organisation of parishes. Can.535 decrees: 'In the parish archive are kept the parish registers, together with the letters of the bishops, and other documents which ought to be kept for the sake either of necessity or usefulness'.

The parish archive is subject to the bishop's inspection at the time of his visitation. The parish priest is given the responsibility of ensuring that the contents of the parish archive do not leave the possession of the parish. A canon of this section (535, 5) prescribes that older parish registers be diligently preserved. This is a general obligation of the universal law. It may be made more specific by particular law from the bishop of the diocese. For example, he may wish to determine that registers of a certain age be kept in a particular manner or place.

Each parish is to have its own register of baptism, marriage and death, and any others which the bishop may order. It is the obligation of the parish priest to see that these registers are accurately filled in and carefully preserved. My own bishop, every so often in his letters to the clergy, reminds them about completing registers in legible handwriting, asks them to use pen and ink and not ball-point, and not to leave gaps in entries. The fact that these directives have to be repeated suggests that it is a never-ending struggle to get priests to comply with them.

What details should go into registers is legislated in a very precise way. An entry in a baptism register, to fulfil the requirements of the new Code (can. 877) has to mention the name of the person baptised, the minister of baptism, the parents and godparents, the place and date of baptism and the place and date of birth. In addition, the entry in the baptism register is to be completed, in the course of time, by further entries noting the confirmation, marriage, adoption, ordination, profession of vows or change of rite of the person.

The well set up parish archive should also, according to the Code, contain an up-to-date inventory of the property belonging to the parish, including any precious goods or items which have artistic or cultural value (Can. 1283, 2 and 3). Legal deeds and titles to ownership have to be kept in proper order in a suitable archive (Can. 1284, 2 and 9). A complete copy of such a catalogue of goods, together with copies of documents of ownership, are to be lodged in the diocesan archive.

So much for the parish archive, which was the third of the forms of archive dealt with in the Code. The fourth form of archive which the Code establishes and regulates is something that is new to the present Code, since it was not specifically mentioned in the former Code. Our new Code, viz. Can. 491, 2, gives to the bishop of a diocese the duty to ensure that there is in the diocese an historical archive and that documents that have historical value are diligently kept and systematically ordered. It is worthy of note that this canon is not phrased in the sense of urging a recommendation or making a request, if circumstances permit. What is involved is a genuine obligation of law. Terse though this new canon is, it lays down what the law sees as essential for the historical archive. First, it makes it an obligation to have such an archive in each

diocese; it determines that whatever documents have historical value are to be preserved in it; and finally, that they must be organised according to a system — without specifying that this be chronological or regional or any other particular system.

One of the much praised features of the new canon law is that, while legislating for the basic elements which are common to the whole Church, it leaves freedom to each individual bishop or conference of bishops to make more specific laws to suit the circumstances of the diocese or the country. The fact that the universal law contained in the Code is so brief on the subject of the historical archive does not mean that there is little to say and that all that there is to say is included in the Code. A more proper understanding is that the Code has given the essential obligations; further, more detailed, legislation is to come from the local bishop. Bishops are, through the fulness of the sacrament of orders, lawgivers in the Church. However, we do not expect them to be experts in all the matters for which they give laws; consequently, individual archivists or a society of archivists are in a position to advise a bishop about what might be done to supplement the universal legislation with local legislation, in the area of collecting and preserving items for the historical archive.

Earlier, it was remarked that the Code makes the chancellor of the diocese the keeper of the curial archive; various canons regulate his or her appointment, duties and the qualities required to hold the office. The universal law of the Code does not make any specific provisions regarding the office of the keeper of the historical archive. The diocesan bishop could, if he considered it useful, form his own particular law concerning the appointment of the archivist and assistants, together with their obligations and duties.

If in the matter of archives I have been concerned so far with the diocese, this is a reflection of the Code itself, and does not stem from the bias of a secular priest towards diocesan structures, or from a lack of interest in the religious institutes. In a number of canons on the religious life there is mention of the need for written documents, e.g. in can. 681, regarding a written agreement or pact between a bishop and the superior of a religious institute whose members are undertaking apostolic work in the diocese. However, for religious, there is in the new Code no specific group of canons giving legislation for an archive, similar to that of the diocesan archive.

This can be well explained by a fact alluded to earlier. Especially in the legislation on religious life, the new Code has tried to avoid imposing a uniform and standard pattern on all institutes, since they vary so much in their spirit and their work. It has, therefore, left each institute opportunity to form its own law, within the framework of the universal law. In this way, the superior or governing body of each religious institute, using their existing norms or else adapting the norms given by the Code on the diocesan archive, can issue directives on the archives of the particular institute.

Despite the absence of very detailed canons on the archives of religious institutes, there is a canon which can give an overall approach to the work of a religious archivist within his or her own institute, 578.

Among the general canons on the basics of all forms of consecrated life, there is the canon which states: 'The intention and wishes of founders about the nature, purpose, spirit and character of an institute, together with its healthy traditions, all of which form the patrimony of the institute, are to be faithfully observed by all'. The role of the religious archivist is contained in the canon, for the intention and wishes of a founder or foundress concerning the nature, spirit, purpose and character of the institute will, normally, be found in the papers, documents, letters etc. of the founder and his or her early collaborators. To bring together, preserve and order these sources and other documents illustrating the sound traditions of the institute is within the province of the archivist. Thus the archivist of a religious institute assists in the work of keeping the institute faithful to its founder, as the Code requires it to be.

Something similar could be said of the work of the diocesan archivist, and his or her assistants. One emphasis of the new Code of Canon Law is away from an excessive centralization of the Church in order to bring out the importance of the particular or local Church, which is the diocese. To bring together and preserve and also to make more widely known, all kinds of aspects of the history of a diocese and its personalities, is to help to create a sense of the special nature of this or that local Church, its own spirit and character. Although this is not directly stated in the Code, it is very much in keeping with its respect for the local Church in the setting of the universal Church.

In this country and generally throughout the Church, canon lawyers tend to concentrate on the law relating to matrimony and to judicial procedure, because the bulk of their time as lawyers is spent in dealing in the ecclesiastical tribunals with matrimonial causes, nearly always in relation to nullity of marriage. At the beginning of this year the Holy Father addressed the judges and officials of the Tribunal of the Roman Rota. He told the canon lawyers not to forget that the Code of Canon Law is not limited to the law on their own special province of marriage and court procedure. They must know the whole Code. 'The law which will guide you', he said, 'is the new Code of Canon Law. You must know it perfectly, not only in the procedural and marriage sections, but in its entirety, so that you may have complete knowledge of it'. It is, therefore, in accordance with the wish of the Holy Father to want to discover and to apply what the Code of Canon Law prescribes on that aspect of Church life which is the concern of the ecclesiastical archivist.

In the legislation of the new Code of Canon Law, archivists can see a recognition by the Church of the existence and value of archives and archivists. The restatement of former laws and the formulation of new laws, which together make up the 1983 legislation on archives, serve the purpose common to law in

STANDARD TYPE OF CLASSIFICATION
FOR ARCHIVES OF RELIGIOUS CONGREGATIONS OF WOMEN

Series A : Foundation :

- 1 A Preliminaries to the foundation and abortive attempts.
- 2 A Founder: biographical documents, personal manuscripts, letters, sermons, cause of beatification, cult, relics, souvenirs, iconography.
- 3 A Foundress: biographical documents, personal manuscripts, letters, cause of beatification, cult, relics, souvenirs, iconography.
- 4 A Primitive constitutions: preparatory projects, successive editions.
- 5 A Different pieces and writings marking the spirit of the Congregation, the end it pursues.
- 6 A Divisions and regroupings, products of the origin.
- 7 A Pieces and different writings emanating from persons who took part in the origin.
- 8 A Relationships emanating from the time of the origins and concerning them.

Series A bis:

- 1 A *bis* Photocopies or microfilms of pieces concerning the origins and preserved in other founts of the archives.*
- 2 A *bis* Inventories of pieces concerning the origins and preserved in other founts of the archives.
- 3 A *bis* Different correspondences subsequent to the origins and concerning them.
- 4 A *bis* Gifts or legacies of different manuscripts emanating from scholars, historians, archivists, and relative to the origins.

Series B : Old Archives up to the Revolution:

the preserved files to be preserved, however imperfectly, by classifying them simply in chronological order.

Series B bis : Same subdivision as for *Series A bis*.

* We are concerned here with *complementary* photocopies and microfilms which it is necessary or useful to preserve; but not of *substitute* photocopies or microfilms which normally take the place of the original piece each time that changes of temperature have threatened the loss of it.

Series C: Merged and suppressed Congregations:

classify these different founts in chronological order of the merging of the congregations or the suppression of the congregations, preserving inside each the classification formerly adopted. In the case of 'fusion' or 'federation' of several congregations forming practically a new congregation, establish 'closed founts' for the former congregations, and begin a new classification, unique, with a cut-off of the date of erection of the new congregation.

Series D: Relations with ecclesiastical authorities:

- 1 D Holy See and Roman Congregations.
 - 1 D 1 Documents emanating from the Sovereign Pontiff.
 - 1 D 2 Documents emanating from the S.C. of Religious.
 - 1 D 3 Documents emanating from the S.C. of Rites or the Pontifical Commission for Divine Worship.
 - 1 D 4 Documents emanating from the Tribunal of the Sacred Penitentiary.
 - 1 D 5 Documents emanating from the S.C. of the Propaganda or for the Evangelization of Peoples.
- 2 D Episcopal Conferences.
- 3 D Nunciatures.
- 4 D Local Bishops.
- 5 D Religious orders of men upon whom the congregation depends (or 'double' order).

Series E: Relationships with unions of religious women and other institutes:

- 1 E Contacts previous to the establishment of the unions of religious women.
- 2 E International union of major superiors of women.
- 3 E Continental unions of major superiors of women.
- 4 E National general unions of major superiors of women.
- 5 E National special unions (nursing and teaching) of major superiors of women.
- 6 E Diocesan unions.
- 7 E Relationships with congregations of the same spiritual family.
- 8 E Relationships with other institutes.
- 9 E Relationships with the federation (if any).

Series F: Relationships with civil authorities:

- 1 F Files concerning the legal status of the congregation.
- 2 F Letters of civil authorities in France.
- 3 F Expulsions (1880,1903).
- 4 F Wars 1914-1918, 1939-1945.
- 5 F Relationships with governments.
- 6 F Relationships with public international organisms.

- 7 F Relationships with public national organisms.
(other sub-series to be established, evidently, according to events which have marked the life of the congregation.)

Series G: Administration:

- 1 G General Chapters.
2 G Constitutions, rules, directories, customs books.
3 G Quinquennial reports.
4 G Circulars of superiors general.
5 G Particular secretariate of superiors general.
6 G Minutes of the general Council of the congregation.
7 G Files of office members of the general Council.
8 G Correspondence between members of the general Administration.
9 G Chronicles of the congregation assembled by the appointed annalist.
Bulletins for internal use.
10 G Historical notices about the Institute assembled on the occasion of such-and-such circumstances, distributed or sponsored by the general Curia.
11 G General documentation not allied to a definite project on work.
12 G Different registers.

Series H: Relationships inside the congregation:

- 1 H Relationships with groups of provinces (classified by continents).
2 H Relationships with provinces.
2 H 1 General Visitations.
2 H 2 Annual reports.
2 H 3 Extraordinary provincial chapters.
2 H 4 Different affairs.
3 H Relationships with houses.

Series J: Personnel:

- 1 J Registers of clothings, of scrutinies for admission to vows, of professions (or Charters of profession).
2 J Files of superiors general.
3 J Personnel files of religious (documents of the civil state or religious documents; will; university diplomas; requests to enter; admission to vows, vow papers, pictures of profession; different pieces concerning changes of affectation, correspondence preserved by the religious or emanating from her; visits to family; souvenirs of jubilee, obituary notice, etc.).
4 J Files of departures.
5 J Indices, statistics, maps, charts.
6 J Causes of beatification.

Series K: Formation:

- 1 K Noviciate (programs, useful works, ceremonial of clothing, profession, habit..)•
- 2 K Juniorate.
- 3 K Professional formation.
- 4 K Spiritual retreats.
- 5 K Meetings and congresses.
- 6 K Stages of permanent formation.
- 7 K Documentation in view of initial formation.
- 8 K Documentation in view of professional formation.
- 9 K Documentation in view of permanent formation.

Series L: Spiritual:

- 1 L Official documents emanating from general Curia and concerning the spiritual life of the congregation.
- 2 L Worship and liturgy.
 - 2 L 1 Ordinary activity: liturgical books in use in the congregation, offices proper to the congregation.
 - 2 L 2 Extraordinary activities: dedication of church or chapel, consecration of altars, authentications of relics, etc.
- 3 L Ceremonials, prayers and devotions.
 - 3 L 1 Ordinary activities: prayerbooks in use in the congregation.
 - 3 L 2 Extraordinary activities: clothing, profession, jubilee ceremonies, etc.
- 4 L Different studies relative to the doctrine and spirituality (with indications concerning the way in which they were undertaken and greeted).

Series M: Activities of the Institute:

- 1 M Official documents emanating from the general Curia concerning this activity.
- 2 M General documentation relative to the activity of the Institute.
- 3 M Letters and reports emanating from religious concerning this activity.
- 4 M Bulletins of the Institute or of houses of the Institute on the subject of this activity.
- 5 M Relationships with Catholic Action and other local groupings.

Series N: Spiritual 'radiations' of the Congregation:

- 1 N Official pieces concerning the ensemble of branches emanating from the congregation.
- 2 N Third orders, sodalities of the Institute.
- 3 N Secular institutes attached to the congregation.
- 4 N Congregations assisted by the Institute.

- 5 N Benefactors and friends of the congregation.
- 5 N 1 Association of Friends of the Institute.
- 5 N 2 Personal files of the benefactors and friends (correspondences, death notices, obituary pictures).

Series P: Bulletins and publications for external use:

- 1 P Tracts, pamphlets written to make known the congregation.
- 2 P Bulletins giving news of the congregation.
- 3 P Bulletins aimed at asking help.
- 4 P Different publications issued on the occasion of particular events.
 - 4 P 1 Universal jubilee, year of faith, missionary year.
 - 4 P 2 Centenaries of the congregation, of the birth of the founder, of his death, of his canonization.
 - 4 P 3 Jubilees of the superior general, etc.

Series Q: Temporal:

- 1 Q Immovable goods.
 - 1 Q 1 Immovable goods of the general Motherhouse (title of property, lands, plans, constructions, expansions).
 - 1 Q 2 Immovable goods of provincial and local houses.
 - 1 Q 3 Real estate society.
 - 1 Q 4 Reparations.
- 2 Q Movable goods.
 - 2 Q 1 Movable assets.
 - 2 Q 2 Inventory of old things (with description and history of each).
- 3 Q Contributions, dowries, gifts, legacies.
- 4 Q Compatibilities.
 - 4 Q 1 Register of accounts.
 - 4 Q 2 General compatibility.
 - 4 Q 3 Taxes.
 - 4 Q 4 Compatibility of provinces and houses.
- 5 Q Saint-Martin Mutual.

Series R: Miscellaneous:

- 1 R Files established by relations with people met by chance.
- 2 R Different affairs in which the congregation has been concerned.
- 3 R Conferences given to the congregation. Different manuscripts or archives donated or left by will to the congregation.

Series S: Objects and souvenirs:

- 1 S Works formerly employed in the congregation.
 - 1 S 1 Manuscripts.
 - 1 S 2 Publications.

- 2 S Inventories of libraries of the congregation.
- 3 S Photographs with names, place and date.
- 4 S Audio-visual documents.
- 5 S Inventories of souvenirs having the value of museum pieces, with mention of place where they are preserved (and their origin, if known).

NOTE

The above scheme of classification was originally published in *The Gazette of Archives* (Paris, 1970) and is reprinted by permission of Fr J.I. Dirvin C.M. Although the experience of religious archivists, as evidenced by differing arrangements of archives described in many articles already published in *Catholic Archives*, is that no single scheme is of general application but that each archive shapes its own order, nevertheless, this 1970 classification, albeit requiring some modification to assimilate changes since Vatican II, still provides a most useful basic framework on which archivists can model their own schemes, as well as offering many valuable ideas for identifying archives and their relationship, to justify its republication. Readers may care also to refer to a simpler 'Scheme of Classification of Archives of Religious Archives', devised by a Working Party of the Society and published in *Catholic Archives*, No.1, 1981, pp. 40-41.

SCOTTISH CATHOLIC ARCHIVES

In his annual report, t'r Mark Dilworth O.S.B., Keeper of the Scottish Catholic Archives, records the following progress. The original major objective of sorting, listing and calendaring all pre-1978 holdings has been achieved. The work took longer than had been estimated, as some collections for which a list existed were discovered to be inadequately sorted and had to be re-catalogued afresh. Some completed calendars have been summarised for the handlist.

The Eastern District papers (1828—78), deposited in late 1982, have also been calendared. Arrangements are in operation for the reception on deposit of further material which remained at Blairs in 1958, since it forms part of Columba House collections.

A summary list of the more important holdings is contained in Data Sheet 6, part 27, published by the Scottish Records Association. An article on 'Archbishop James Beaton's papers in the Scottish Catholic Archives' by the Keeper is published in the *Innes Review*.

The Editor is obliged to Fr Mark Dilworth for permission to publish the above extracts from his report. Enquiries concerning Scottish Catholic Archives should be addressed to The Keeper, Scottish Catholic Archives, Columba House, 16 Drummond Place, Edinburgh EH3 BPL.

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general — to be the standard against which is judged the work being undertaken at the present time, and to be the force which calls for new activity, towards which legislation has pointed the way.

THE VATICAN LIBRARY AND ARCHIVES

The nominations by Pope John Paul II of Fr Leonard Boyle O.P. as the new Prefect of the Vatican Library and of Fr Joseph Metzler O.M.I. as Prefect of the Vatican Secret Archives were announced in May 1984.

The appointment of Fr Boyle, an Irish Dominican with a distinguished academic, research and teaching career, will be greeted by British and Irish archivists and historians with the greatest pleasure. Medieval historians will know of his editions of texts of William of Pagula, St Raymond de Penafort, John de Friburg and Robert Grosseteste concerning canon law, pastoral care and ecclesiastical education in the 13th and 14th centuries — fourteen of his studies on these subjects were published in 1981. Fr Boyle has also made major contributions to the study of moral theology of the Middle Ages. A trained and experienced palaeographer and familiar with various manuscript sources, he published *Survey of the Vatican Archives and of its Medieval Holdings*, in 1972 and *Bibliography of Medieval Palaeography* in 1981, while *The Calendar of Entries in the Papal Registers relating to Great Britain and Ireland* has been published since 1970 under his general editorship.

Fr Boyle was born at Ballintra, Co. Donegal in 1923. He entered the Irish Province of the Dominican Order in 1943, studied in Cork and Dublin and from 1947 to 1951 at Blackfriars, Oxford, was ordained in 1949, and obtained his Licentiate in Theology in 1951. From 1955 he pursued research in the Vatican Archives and occupied professional posts in Palaeography and Ecclesiastical History in Rome. In 1961 he was appointed visiting Professor and in 1966 Professor of Latin Palaeography and Diplomatic in the Pontifical Institute of Mediaeval Studies in Toronto. In 1983 he was accorded a Doctorate in Sacred Theology.

Fr Joseph Metzler, the new Prefect of the Vatican Secret Archives, is world-famous as a scholar of missionary history and an acknowledged expert in archival matters. He was born in Eckadroth, Germany, in 1921, joined the Oblates of Mary Immaculate, studied at Fulda and the Gregorian University, and was ordained in 1949. He obtained his Doctorate in ecclesiastical history and was appointed Professor of the History of the Missions in the Pope Urban University in Rome in 1958. In 1966 Fr Metzler succeeded Fr N. Kowalsky O.M.I. as archivist of the Archives of the Sacred Congregation for the Propagation of the Faith, and published a new catalogue of the archives in 1983. He has written extensively on the history of the Councils and of the Missions, and other specialist archival and historical topics, publishing as many as 143 articles between 1953 and 1977.

NOTE

The above notes are extracted from full biographical notices of the two appointments published in *L'Osservatore Romano*, cxxiv, 123, 27 May 1984.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1984

The fifth annual conference, held at Spode House on 29—31 May, was attended by forty-five religious and professional archivists, including *Mrs Brenda Hough*, archivist of the General Synod of the Church of England, *Br Leo T. Ansell C.F.C.*, archivist of Toowoomba Diocese, Queensland, Australia, and secretary of the non-denominational Church Archivists Society of Australia, and *Sr Margaret Mary Altman D.C.*, until recently Secretary of the Association of Religious Archivists of Ireland.

On the first evening, 29 May, Fr Francis Edwards S.J. (Chairman) welcomed members and gave a slide-talk on the history of Stonyhurst College. The main conference day, 30 May, began with a paper by Fr Peter Ingman LCL, on the new Code of Canon Law, promulgated in June 1983, and archives, the text of which is printed in this issue. This was followed by the Society's AGM. The Chairman reviewed the Society's work and growth in 1983/4, reporting, *inter alia*, that there were now 200 members (170 last year) and about one hundred institutional and private subscribers to *Catholic Archives*. In addition to the 1984 edition of the booklet, the first edition of a *Directory of Catholic Archives in the U.K. and Eire* had been published. A Working Party had drafted 'Draft Clauses for the Guidance of a Diocese or Religious Congregation in the Administration of its Archives' which was published in *Catholic Archives*, No.4, 1984, and will be considered for formal adoption at the 1985 AGM. The Chairman had attended the national conference of L'Association des Archivistes de l'Eglise de France in Paris in November. He referred also to the work of the Society of Archivists, which had a 'Special Repositories Group', and to a discussion paper 'Towards a national policy for archives', issued by that Society. A meeting of the Northern Group of Diocesan Archivists, attended also by diocesan archivists of Southwark, Clifton, Shrewsbury, Nottingham and Northampton, had been held at Nottingham in October. The officers and Council members were duly elected and thanked for their services.

The afternoon of 30 May was occupied by a visit to Oscott, where *Miss Judith Champ* showed members the College, its museum, library and archives, which she is cataloguing. In the evening, *Fr Michael Williams* gave a paper, also published in *Catholic Archives*, No.4, 1984, on the history of the English College of Valladolid and its archives.

After the conference Mass on 31 May, *Sr Maureen McCollum H.H.S.* of the Catholic Radio and Television Centre, Hatch End, introduced members to the range and use of audio-visual aids, describing in particular the techniques (and perils) of tape-recording recollections to build up a 'sound archive'. The final session was the customary 'open forum', during which *Br Leo Ansell* reported in a recent tour of church archives in Australia on behalf of the Aus-

tralian CAS. The 'Draft Clauses' (see above) document was also discussed, possible arrangements for a 1984 Seminar were mentioned, and the Hon. Editor asked for amendments and additional entries for the next edition of the *Directory*.

A fuller report of the conference appears in the *CAS Newsletter*, Vol.2, No.3 (Autumn 1984), obtainable from the Hon. Secretary. The 1985 Conference will be held at Spode on 28-30 May 1985.

THE CHURCH ARCHIVISTS' SOCIETY OF AUSTRALIA

The above Society published last year *The Small Archive: A Handbook for Church, Order & School Archivists and Historical Societies*, by Winston Maiké B.A., A.R.M.A. and Leo J. Ansell C.F.C.

The handbook is written for the 'one-person archive' and attempts to answer basic needs. The contents include: Where to Start; Method for Arranging and Describing a Collection; Indexing and Finding Aids; Storage and Protection; Conservation; Users and Access; Identification and Description Problems; Disposal and Appraisal; Copyright; Relations with other Bodies; Archival Ethics; Disasters and Conservation Supplies; Samples of Key Forms; The Small Museum; Bibliography & Index. Octavo, 152 pp.

The book is obtainable from Br L.J. Ansell C.F.C., Church Archivists' Society, P.O. Box 756. Toowoomba, Queensland, Australia 4350. The price is 9.95 Australian dollars and the postage from the U.K. is 2 dollars by surface mail and 8 dollars by airmail, and from the U.S.A. it is 2 dollars and 7 dollars respectively.

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EDITORIAL NOTES

One of the first decisions of the Society after its establishment in 1979 was to publish a yearly periodical containing descriptions of the archives of religious orders, congregations, dioceses, parishes, families and individual persons, and other documentary sources, relating to the Roman Catholic Church in the United Kingdom and the Republic of Ireland. The long term objective of *Catholic Archives*, the first issue of which was published in 1981, was to record the character, content, arrangement, accessibility, and use of such archives for the benefit of all those concerned for their care and scholarly use. Such an ambitious aim could clearly be achieved only in stages, and with the publication of this, the sixth, edition of the booklet it may be useful to question whether some of the shorter term objectives are being attained.

A primary concern of both the Society and the periodical has been to emphasise the importance of the archives of a congregation, diocese or other institution, not simply as recording notable events in its history but as enshrining its original ideals and their subsequent evolution. Within recent years this has surely been better understood and in consequence the vocational nature of the archivist's work more respected.

The Society has been strengthened by the enrolment of numerous congregations and dioceses among its members and it has also been greatly encouraged by the support of the Conferences of Major Religious Superiors and of Bishops in both Britain and Ireland. But, with all the encouragement they may receive from their own congregations or dioceses, archivists usually have to work very much on their own. By publishing articles by experienced archivists in charge of long-established archives and also descriptions of how 'novice' archivists have tackled the initially daunting task of collecting hitherto scattered archives and of sorting, arranging and storing them, and by printing classification schemes and notes on archive principles and practices, *Catholic Archives* has sought to inform, support and hearten religious archivists in their vocational work.

It is probably impossible to discover whether the periodical is achieving another goal, that of drawing scholarly attention to the wealth of primary historical evidence in the archives of many religious congregations, dioceses, and other Catholic institutions. One test for the claim that these may contain information of value beyond the specific vocational concerns of the religious bodies themselves and bearing upon the social, educational, moral and political issues of the countries where they worked, would be the number of enquiries received by religious archivists. Comments by religious archivists in this context would be welcomed.

The Society is deeply grateful to the learned archivists and historians who have contributed articles in this issue. The periodical is not exclusively Roman Catholic and it is especially gratifying to publish a talk given by Mrs Brenda Hough, archivist to the General Synod of the Church of England, on the archives in her care at Church House, Westminster. The Hon. Editor would be glad to receive articles for publication in 1987 and beyond.

R.M.GARD, *Hon. Editor*

CHAOS AND UNPALATABLE TRUTHS .

The Rev. Bede Bailey O.P.

The BBC and ITV companies appear to have a different policy towards their enormous quantity of material. An article in *The Listener* that recently came my way suggested that ITV wanted to keep as much as possible whereas the BBC had a more wary eye on the cost. The writer of the piece was arguing that a very great deal of television material is of great archival interest.

The same question must be asked of records, even if the collection is tiny in comparison with those of the TV companies. What should we keep? What space is available? Is there any chance of having a permanent home?

One of the effects of trying to keep the details' is that the despised cupboards on stairs, and brown-paper parcels in drawers, once more show their use, with the almost certain result, unless one is very methodical, that items are hard to find. Yet it is greatly preferable not to be able to find what we know we have than to leave those archival waifs and strays that have survived to the mercy of the tidiers-up.

So my policy has been to try and gather together all that is relevant to the history, the strange story, of the English Dominicans, and the Scots as well. I suspect that much has gone on to the bonfire or into the waste bin, even though archives are fashionable for the moment. It is perhaps inevitable.

Since a large proportion of our archives came down the Great North Road to the ferry at Lyminster, there have been some notable additions to the collection. ¹

Perhaps one of the more interesting additions are to do with the Guild of St Joseph and St Dominic, started at Ditchling at the end of the Great War by Hilary Pepler and Eric Gill. These papers, so I understand, have never been seen by the authors of the various books on Gill. But now the present members of the Guild have generously allowed all their records to be photo-copied; they have now become twenty-five or more bound volumes of letters, accounts, minute-books, lists of publications, records of the week to week activities of the Guild. Added to these is the collection of papers most generously given by Hilary Pepler's children. So this is a collection that is at any rate complementary to what is to be found in a variety of libraries in America. It is tempting to exaggerate, but the Ditchling papers seem to me to be a real 'family archive'.

We have also received, through the generosity of the donor, an extensive collection of letters, photo-copies, photographs, published books and articles and of comment concerning John Gray, the 1890's aesthete and poet, who later

became Canon John Gray of the archdiocese of St Andrew's and Edinburgh, and of his guide and mentor, Andre' Sebastian Raffalovich. They both became members of the Third Order of St Dominic, and the province became their heir. With the collection held elsewhere in our province, this amounts perhaps to *the* collection of the Gray-Raffalovich papers, carefully gathered over the last thirty years. They are full of the strangeness, unexpectedness, of human life.

We have received all, or almost all, of the papers left by Victor White, the Dominican theologian who collaborated with Dr C. G. Jung. He died in 1961 and now is almost forgotten. Yet he was a pathfinder among theologians, a christener of psychology, a highly valued member of that Zurich group; and all the time within the context of his theological expertise. These papers could, I suspect, show the development of the young convert, coming to our novitiate from the English College at Valladolid, his introduction to wider-ranging theological potential at Hawkesyard, Oxford and Louvain until he became a master figure of his later years.

Father Victor was a serious scholar. So are others to be found on our shelves. So it must be with all comparable collections, I am sure. And yet I read recently, in a review of Dr Edward Norman's book, *The English Catholic Church in the Nineteenth Century*, that a competent history of the next period in England, up to Vatican II 'would largely be a humdrum tale of humdrum men, with few minds worth going into.' That is an astounding statement; I would have thought that a visit to the writer's own cemetery would have produced several names whose owners were not at all humdrum, and whose minds should not be treated dismissively. Someone else said to me recently that in his opinion the 1920's and 1930's were 'a golden age'. And even the humdrum are interesting. One of the purposes of our Society should be to make impossible such an odd statement.

I have visited the house and store-room of Mr John Bevan, the bookseller, high up and far away in the lanes of the Hereford-Monmouthshire border. Among many fascinating items, most of them, I believe, from libraries of various religious houses, I found the *Downside Review* of Summer-Autumn 1959. It included an article by our Kenelm Foster, and so was precious to me. Later I found it also printed Professor H. P. R. Finberg's *The Catholic Historian and his Theme*, which seems to me to have great relevance to an archivist in my limited and confined context. There too was Professor Cobb's *The Police and the People, French Popular Protest 1789—1820*.

Professor Cobb wrote of 'his inordinate love of detail', and how he refuses to listen to the warnings of those who prefer a less exacting view. He considers himself to be a 'human' historian, 'concerned to write about ordinary people', and certainly not a sociologist or an economist. 'I am writing about people, not about movements: about attitudes, prejudices and mentalities, not about thought.' He thinks his subject is chaotic, and perhaps that he writes

chaotically. But he does not mean to worry. He is, he says, a local historian, not a national one; and he is impressionistic rather than exhaustive.

I found myself wondering what relevance this has for an archivist of a religious order. There must, surely, be a muddling of the historian and of the collector of records, the archivist. The fact that we collect papers belonging to people with whom we have lived, have been our friends, must influence the religious archivist. I must confess that I have never destroyed any, perhaps unexpected, evidence. Professor Stubbs urged the historian 'to rest content with nothing less than the attainable maximum of truth', though he should root his work 'on nothing less sacred than that highest justice which is found in the deep-sympathy with erring and straying man.'

This brings us to a point of decision. Professor Finberg quoted Lord Acton: history 'undermines respect, . . . teaches disrespect'. History, the great man taught, is an 'iconoclast . . . not a teacher of reverence. The feet of many men, valued by divines, crumble to pieces in the contact with history.' I confess that I wonder how true, nowadays at least, that judgement is. I have never found myself thinking less of individuals I have known when, say, characteristics of weakness unexpectedly may appear. In fact, rather the contrary; the 'victim' appears more as a real person.

In 1896 *Tablets* there is a great to-do about Purcell's *Life of Manning*. Issue after issue condemns not only the author but also the cardinal's executors for allowing the author to have the material, and, in particular, the letters. It was thought to have been an outrage that anyone was allowed to see them. A year or two later, when Purcell died, he was presented to *Tablet* readers as the one-time editor of a defunct newspaper, the *Westminster Gazette*, and as 'the author of a life of Cardinal Manning', four or five lines in all. Nowadays, however, Purcell's two volumes are treated as a prime source for understanding Manning's life, especially with the sad fate of the Manning archive. 'The complaint against Purcell', wrote Finberg, 'was not that he suppressed or distorted facts, but that he published too many of them.'

We should leave it to others to tear up and bum. 'The intellectual virtues', wrote von Hugel, ' . . . candour, moral courage, intellectual honesty, scrupulous accuracy, endless docility to facts . . . : these and many other cognate qualities bear upon them the impress of God and His Christ.' The writing of history may be a hazardous affair; but as far as possible we should make it possible to judge truthfully and in the round.

NOTE

1. See 'Reflections on the Archives of the English Dominican Province', in *Catholic Archives*, No. 1, 1981, pp. 6-9.

THE ARCHIVES OF THE EASTERN DISTRICT
OF SCOTLAND (1829-1878) AND OF THE
ARCHDIOCESE OF ST ANDREWS AND EDINBURGH,
1878-1928

Christine Johnson

From 1732 until 1829 the Scottish Mission was divided into two Vicariates, the Lowland and the Highland. In 1829 these two Vicariates gave way to three: Northern, Western and Eastern. With this new arrangement the old Lowland District was divided roughly into two. The Northern District (centre Aberdeen) acquired part of the old Highland District, while the Eastern District lost Glasgow and the Clyde area to the new Western District. The centre for the Eastern District was Edinburgh, the residence of the Vicar Apostolic of the former Lowland District. In 1878 the Eastern District was itself divided when the Hierarchy was restored. Edinburgh became the centre for the Archdiocese of St Andrews and Edinburgh, the Dundee-Perth area became the diocese of Dunkeld, and Dumfries and Galloway became the diocese of Galloway.

The vast majority of the surviving Lowland District archives found their way over the years to Preshome and then to Blairs College, both in the north-east of Scotland, before being deposited finally in the Scottish Catholic Archives in Edinburgh. From the time of the consecration as bishop of Andrew Carruthers, the Eastern District began to accumulate in Edinburgh. When the hierarchy was restored the then bishop of the Eastern District, John Strain, became the first archbishop of St Andrews and Edinburgh, staying on in the same house, and accumulating his archives as before, thus ensuring a continuity throughout this major transition of much of the documentation of the period. Subsequent archbishops continued to add to the archdiocesan archives. Although on the death of a prelate his papers would generally be sorted and some at least destroyed, the remainder over the years reached such proportions that they could no longer be easily housed in the archbishop's residence. In 1930 the new archbishop, Andrew Joseph MacDonald, gave permission for the entire collection to be removed to the archdiocesan offices. The task of dealing with the documents fell to James Maguire, later coadjutor-bishop of Dunkeld. Maguire sorted through the documents, arranged them, and compiled an index which was, in his own words, '... an attempt at some kind of order'. This index allowed the documents to be utilised by scholars over the following fifty years. The archdiocesan offices were not designed to accommodate research students and so in 1982 it was decided to remove the collection to the Scottish Catholic Archives where the Lowland District papers were already housed and where a pleasant reading room was provided for researchers.

The collection of documents which was thus deposited presented a number of problems to the cataloguer. In the first place, Maguire had to some unknown extent imposed an artificial arrangement on them. In the second place, not all the documents had in fact been arranged and indexed, and, in the third place, they were unsatisfactorily stored. The last problem was easily solved by removing documents from unwieldy letter books and dusty folders and placing them, flattened out, into manageable bundles which could be stored in dust-proof boxes. The other problems were more complex. It was decided, in spite of the limitations so imposed, to adhere as far as possible to Maguire's arrangement of documents so that his index could still be used. In the event, some re-arrangement proved to be essential. Maguire's arrangement was as follows:

- A—G: letters, etc., pertaining to the period of each bishop or archbishop in turn from Bishop Carruthers (d. 1852) to Archbishop James Smith (d. 1928).
- H: 'Miscellaneous things of all periods.'
- K: 'Diaries, various lists of students, etc.'
- M: 'Chiefly Money Matters, Statistics, etc.'
- Q: 'Chiefly monetary affairs pertaining to Hierarchy in a tin box marked Q'
- R: 'Education all times down to 1921'
- Y: 'Chiefly Wills, Executives, etc.'
- X: Papers relating to Ratisbon and to the Scots foundations in France; letters written by Bp Hay d. 1811; Manuscripts of Bp Geddes d. 1799; letters from Lord Bute 1880-95; etc.

In addition to the above, there was a large number of lawyers'communications and various miscellaneous items which had not been listed by Maguire. It can be seen from the above list that 'X' was a totally miscellaneous collection of documents. 'A'—'G' on the other hand were more systematically arranged with descriptive notes about them in the index, and provided a working basis for a workable catalogue arranged as follows:

- ED 1: Bp Andrew Carruthers [1770—1852] papers and his period as bishop [1833-1852].
- ED 2: Bp James Gillis [1802—1864] papers and his period as bishop [1852—1864],
- ED 3: John Strain [1810—1883] papers and his period as bishop and archbishop [1864-1883].
- ED 4: Abp William Smith [1819—1892] papers and his period as archbishop [1885-1892],
- ED 5: Abp Angus MacDonald [1844—1900] papers and his period as archbishop [1892-1900],
- ED 6: Abp James Smith [1841—1928] and his period as archbishop [1900—1928].
- ED 7: General mission matters.
- ED 8: Colleges and students.
- ED 5: Education: schools and teacher training.

- ED 10: Printed pastorals, circulars, synods, etc.
- ED 11: Individual mission stations.
- ED 12: Finances, trust funds.

Within this general arrangement it is possible to pick out items of particular interest and to give some idea of the general content of each category.

ED 1: This category can be subdivided as follows:

- a) Bp Carruthers' papers and letters addressed to him.
- b) Papers of individual priests of the Carruthers period and before.
- c) Papers belonging to the pre-1829 period which must have been left at Cathedral House, Edinburgh and were later added to the Eastern District archives.

Of particular interest is Bishop Geddes: 'Some account of the state of the Catholic Religion in Scotland during the years 1745, 1746, 1747'. This is the original draft with additions and alterations completed by Geddes in Aberdeen in 1794.

ED 2—6: These categories have many common features. Each consists mainly of letters to the particular bishop or archbishop, including personal letters dating sometimes from well before his consecration as well as letters received during his term of office. Letters are divided into sub-sections: from Scottish bishops, from non-Scottish bishops, from the rectors of the different colleges and so on, and may deal with problems of individual mission stations of the various religious houses. Some topics of correspondence may carry forward from one category to the next while others are specific to one particular category. The following are of interest:

ED 2: Letters from various architects: Augustus Welby Pugin, Edward Welby Pugin, James Gillespie Graham and J. A. Hansom.

ED 3: Documents about the dispute with Dunkeld. When the Hierarchy was restored in 1878 and Dunkeld was made into a separate diocese, about ten years of disputation ensued. Dunkeld claimed that it had been allocated a high proportion of mission stations which were encumbered by large debts, debts which it was forced to shoulder with no help from the archdiocese of Edinburgh. This the bishop of Dunkeld considered to be unfair. He also considered to be unfair the division of the old Eastern District funds among the new dioceses. Rome was consulted; John Bewick, later Bishop of Hexham and Newcastle, was appointed arbiter; but still the dispute dragged on until 1888.

ED 4: Of particular interest are the papers concerning the first Provincial Council, held at Fort Augustus in 1886. Also included is the correspondence concerning the tercentenary of Mary Queen of Scots and opinions regarding the case for her beatification. Among Archbishop William

Smith's personal papers is a draft of part of his famous work on the Pentateuch.

ED 5: Archbishop Angus MacDonald was originally consecrated Bishop of Argyll and the Isles in 1878. In 1892 he was translated to the archdiocese of St Andrews and Edinburgh. Maguire appended the following comment to his index of MacDonald's papers: 'Anything directly affecting Argyll and the Isles which I came across was forwarded to Bp Martin with the concurrence of Abp McD. OSB.' Bishop Martin was the bishop of Argyll in 1930. Among the remaining documents are papers dealing with pilgrimages to Iona, Lourdes and Rome; material on the foundation and early years of the Catholic Truth Society of Scotland; and further correspondence about the cause for beatification of Queen Mary.

ED 6: Archbishop James Smith was rector at Blairs College before being consecrated Bishop of Dunkeld in 1890. He was translated to the archdiocese in 1900. Of his papers Maguire notes:

Under this letter F are to be found correspondence etc. pertaining to J. A. Smith . . . What was found pertaining to Dunkeld was put in boxes, sent to Bp Toner. He and Canon McCurragh went through such papers, retaining anything of importance and destroying the rest

Some of the correspondence here is previous to his ordination, just a fraction retained. Much of his correspondence pertaining to the 80's was bundled together and a request on the end 'please burn'. This was done.

In spite of this pruning of Smith's papers, ED 6 is one of the largest categories. It includes correspondence regarding war chaplains, the foundation of Holy Cross Academy, the pilgrimage to Rome, the problem of the Ancient Order of Hibernians, Catholic representation at the coronations of 1902 and 1911, and Monsignor Brown's Apostolic Visitation of Scotland.

ED 7: General documents and correspondence brought together from the Maguire categories H—Y and covering all periods from the 1820's to about 1920. Included are proof copies of the Scottish Proprium and Roman documents. There is also a large correspondence from Lord Bute regarding his proposal of a Roman Catholic college attached to St Andrews University; his wish for a full choir and public recitation of the Office daily at Oban Cathedral; his work on Scottish Saints, etc.

ED 8: Documents of all periods relating to the colleges. These consist of general correspondence from the various rectors, lists of students, administration of burses and accounts. Among the earlier material are papers dealing with the recovery of Mission property in France after the Napoleonic wars, and others dealing with Bishop Gillis's negotiations with the Bavarian government regarding the Scots monastery at Ratisbon.

- ED 9: Education — all periods. Documents include Education Bills, Poor Board cases, the Poor School Committee, Government grants to schools and the take-over of Catholic schools by the State.
- ED 10: Patorals, circulars and other printed material.
- ED 11: Mission Stations, 1841 -1949. This section is divided into two parts:
a) Mission returns made at the request of the hierarchy, including inventories, mission statistics and statements of accounts.
b) Papers relating to individual mission stations; mainly lawyers' correspondence and other letters regarding money and property.
- ED 12: Finances and Trust Funds, all periods. Documents include account books, priests' wills and executry, papers about the division of the common funds with the restoration of the hierarchy, and letters from solicitors.

Of the above twelve categories, ED 1—6 consist mainly (with the possible exception of ED 1) of letters to the various bishops and archbishops. ED 7—12 contain lawyers' letters, legal and other documents, etc., which relate on the whole to particular topics rather than to particular people. This arrangement follows where practicable Maguire's index. It does pose a few problems for the researcher. For instance, James Smith was a student during Gillis's episcopacy, a professor at Blairs during William Smith's time as Archbishop, and Bishop of Dunkeld while Angus MacDonald was Archbishop, and letters to him span all these years, covering topics which are also referred to under the appropriate bishop or archbishop. In other words, there is a large chronological overlap. But if the researcher is prepared to spend some time reading catalogues he will discover a remarkably full documentation of the history not only of the Eastern District of Scotland but also of the first forty years of the Archdiocese of St Andrews and Edinburgh. I hope the above account will also give some indication of the history of the Archives themselves, and of how they have come to the state in which they are now to be found in the Scottish Catholic Archives.

TWO ANTIQUARIAN MONKS: THE PAPERS OF
DOM BEDE CAMM AND DOM ETHELBERT HORNE
AT DOWNSIDE

Dominic Aidan Bellenger O.S.B.

In the first half of the present century the monastic community of St Gregory's, Downside, experienced a great age of scholarship. Some of its monks — Dom Cuthbert Butler, Dom John Chapman, Dom Hugh Connolly, Cardinal Aidan Gasquet and Dom David Knowles among them — had a European reputation. There were many others during this period who are less well-known now but who, among their contemporaries, were names to be reckoned with. The two antiquarian monks — Bede Camm and Ethelbert Home — who form the subject of this second article on personal collections in the Downside Archives come into this latter category. ¹

DOM BEDE CAMM'S PAPERS

1 Biographical Note

Reginald Camm was born at Sunbury Park, Middlesex, on 26 December 1864. He was educated at Westminster School and Keble College, Oxford, where he graduated with second class honours in the Divinity Schools in 1887. He studied for the Anglican ministry at Cuddesdon, was ordained priest by Bishop Thorold of Rochester in 1888, and served as curate at the church of St Agnes, Kennington, until 1890. In that year he was received into the Catholic Church at Maredsous Abbey in Belgium. He was clothed with the Benedictine habit, taking Bede as his religious name, in 1890 and was professed on 8 December 1891. He made his solemn vows on 25 December 1894. As a monk he pursued further theological studies at St Anselmo in Rome and was ordained priest in the Lateran Basilica by Cardinal Parrocchi on 9 March 1895. He resided at Erdington Abbey, Birmingham, from 1895 to 1912.

In 1913 he prepared the Anglican monks of Caldey and nuns of St Bride's, Milford Haven, for their reception into the Catholic Church. In June 1913 he was appointed Novice Master at Caldey by the Holy See. On 21 September 1913 he was affiliated to Downside and renewed his profession before Abbot Cuthbert Butler. In 1913—1914 he toured England lecturing and preaching to raise funds for Caldey and for Tyburn Convent in London.

With the advent of war he became a military chaplain. He went to Glasgow as a chaplain to a hospital for the wounded in August 1915 and to Egypt in December 1915. He remained there until he was demobilised in the spring of 1919.

In the Michaelmas Term of 1919 he went to Cambridge as Master of Benet House. He held this office until ill-health forced his retirement in June

1931. In 1919 he had proceeded to the degree of Master of Arts at Cambridge, and in 1922 he was elected F.S.A. He returned to Downside in 1931 and spent his final months at a nursing home at Clifton. He died at Clifton on 8 September 1942 and was buried at Downside.

Dom Bede was a popular and learned writer on the English Martyrs and monastic history. He was also an expert on rood-screens and relics of the saints.



Dom Bede Camm [1864-1942]
by Aidan Savage

He was a prolific author of devotional, historical and antiquarian works. His principal writings were: *A Benedictine Martyr in England* (1897), *In the Brave Days of Old* (1900), *A Day in the Cloister* (1900), *Blessed Sebastian Newdigate* (1900), *Lives of the English Martyrs* (Vol. I 1904, Vol. II 1905), *Tyburn Conferences* (1906), *Rood-Screens and Rood-Lofts* (with F. Bligh Bond, 1909), *Birthday Book of the English Martyrs* (1909), *Heroes of the Faith* (1909), *William Cardinal Allen* (1909), *Forgotten Shrines* (1910), *Pilgrim Paths in Latin Lands* (1923), and *Good Fruit of Tyburn Tree* (1929). He was editor of the 'St Nicholas Series' from 1908 to 1909. Dom Bede's portrait, in pencil, by Aidan Savage, is at Benet House, Cambridge.

II The Papers

Camm's many activities are represented in his collection which includes much historical material as well as personal correspondence. For the sake of convenience I have divided the collection, which is kept in cupboards on Floor B of the Monastery Library, into two main areas — personal and historical.

A Personal

General Correspondence. Seven boxes. Boxes 1—6 have correspondents filed alphabetically (A—B, C, D—E, F, G, H). Box 7 has files from I—M and many unsorted correspondents. Most date from c. 1910—1925. There are virtually no copies of Camm's own letters. His correspondents included R. H. Benson, Cardinals Gasquet and Raphael Merry del Val (in connection with a controversy

between Camm and Father Vincent McNabb, O.P.), Fathers C.C.Martindale, S.J. and J. H. Pollen, S. J. There is a preponderance of clerical and academic correspondents but the collection also includes letters from soldiers who had been ministered to by Camm during the Great War.

Large box containing commonplace books, notebooks, etc., dating from his Cuddesdon days. The notebooks include 3 volumes of MS notes on the Rule of St Benedict.

1 box containing diaries, 1886—1918 (incomplete).

1 box containing a file on Caldey and a file on St Bride's, Milford Haven. MS and printed material.

1 box containing paper cuttings.

2 albums and a small box of photographs — personal and historical.

(In the Librarian's Room at the monastery library there is a collection of many volumes of postcards mounted in albums by Camm and mainly topographical in interest).

3 envelopes. One contains Camm's MS memoir of Thomas Wilkinson, Bishop of Hexham and Newcastle, and letters from the bishop. The second has MS memoirs of Dom Wilfrid Wallace of Erdington also by Camm. The third contains a small bundle of letters from Aymer Vallance, the antiquarian writer.

B Historical

4 boxes of files on the English Martyrs arranged in alphabetical order (Cardinal Allen — John Duckett, Queen Elizabeth — Napier, Padley — Purshall, Rambler — Wright). (Accession Numbers, 2008-2010).

6 small boxes of material on Martyrs (mainly English):

1. Letters from J.H.Pollen, S.J. MS Hymns to Thomas of Canterbury.
2. Harrington, Relics, Sawston.
3. Oliver Plunkett. John Roberts.
4. Various Papers and Notes.
5. Benedictine Martyrs. Challoner MSS at Oscott (transcripts).
6. Index to 'Footprints of English Martyrs' (MS).

1 box Papers concerned with the English Martyrs (mainly transcripts of MSS), (Accession Number 1906).

1 volume MS transcript of 'A true reporte of the death and martyrdom of M. Campion Jesuite . . . 1581 (B.M. Cat. 1370 a. 38).

Annotated Copy of Camm's *Birthday Book* (1909). Title page and dedication page illustrated by Rev. Mother Marie de St Pierre, Superioress of Tyburn Convent and Foundress of the Congregation of the Religious Adorers of the Sacred Heart (Accession Number 1349).

Bound volume of photographs, correspondence and offprints by Camm and others on Devonshire Screens and Rood-lofts.

Portfolio of original drawings of Trawsfynnid, the birthplace of John Roberts,

by W. Aloysius Johnson (1926).

2 small boxes of miscellaneous material. I MSS — II Mainly printed (includes files on medieval embroidery).

DOM ETHELBERT'S PAPERS

I Biographical Note

Percy Home was born at Egham, Surrey, on 10 November 1858. He was educated at Reading School and was a convert to Catholicism. He was clothed as a novice for Downside at Belmont on 28 November 1880, taking Ethelbert as his religious name. He was professed on 15 December 1881 and made his solemn vows on 25 January 1885. He was ordained priest at Downside on 13 January 1889. He worked in the school for a short time, but his principal apostolate was in the village; he was Parish Priest of Stratton-on-the-Fosse from 1891 to 1940. He was on the local District Council for twenty-five years and chaired the Education Committee for thirty-three years. In his capacity as monastic Custodian of the Relics he augmented the already considerable collection of relics at Downside. He amassed a unique collection of hour glasses. He served as Claustal Prior of Downside from 1929 to 1933 and was made Cathedral Prior of Norwich in 1934. In 1939, he became titular Abbot of Glastonbury. He died on 3 November 1952, the feast of St Vigor, patron Saint of Stratton, and is buried in the monastic cemetery at Downside.

Abbot Home's reputation as an archaeologist and an antiquary was considerable. He joined the Somerset Archaeological Society in 1886 and was its president from July 1940 to July 1942. He served as Vice-President from 1942 to 1952. In 1924, he was elected F.S.A., and served on the Council of the Society of Antiquaries in 1930. He was Vice-President of the Bath Archaeological Society and President of the Glastonbury Antiquarian Society. As an archaeologist, he was particularly concerned with excavations at Glastonbury Abbey during the 1920's. As an antiquary, he is best known for his work on scratch dials on which he



Dom Ethelbert Home [1858-1952]
by Aidan Savage

published a major study — one of many books on folklore, antiquity and local history which he published. He was also known as an authority on natural history. (For further biographical information see *Fasti Gregoriani* (MS Downside Abbey); *Proceedings of the Somerset Archaeological and Natural History Society* 97 (1952), pp. 193-194, and *The Antiquaries Journal* 33 (1953), p.273. There is a portrait in oils of Dom Ethelbert by Aidan Savage in the Downside Archives Room and he was the subject of one of Dom Hubert van Zeller's 'Family Portraits'.

II The Papers

Dom Ethelbert's papers, kept in two cupboards on Floor A of the Downside Abbey Library, reflect his wide range of interests. They include substantial documentation of the half century of his incumbency at Stratton where the church with its rood-screen and 'liturgical' ostrich eggs formed the centre of a whole range of church-based activities. They also include information on the controversies surrounding the excavations at Glastonbury and an interesting collection of letters from the scholarly Dean Armitage Robinson of Wells. What follows is a summary list under subject headings:

(A) *Antiquarian and Archaeological Interests*

1 box of drawings, plans, etc., (Antiquarian, archaeological, genealogical).

1 box of annotated copies of his published works on Scratch Dials, Low Side Windows and Holy Wells. This box also contains MS of his work on Somerset Dovecotes, and reviews of his writings on Scratch Dials. Many of these volumes include photographs by Dom Ethelbert.

2 boxes of MS writings. One (mainly antiquarian) includes subjects as diverse as 'The Vested Crucifix', 'The Crown of Thorns' and 'Altar Stones'. The other has the texts of his W.E.A. Lectures (mainly on Local History and Folklore) and his *Catechism of Christian Doctrine*.

3 boxes on Glastonbury Abbey excavations. Two contain correspondence, reports, newspaper cuttings, etc., principally for the period 1926—1951. The controversy surrounding the 'psychic archaeology' of F. Bligh Bond is well documented.

2 boxes of notes, photographs, authentications, correspondence, etc., on relics of the Saints.

1 folder (illustrated) on St Thomas of Hereford whose head is enshrined at Downside.

1 box of notes, correspondence, etc., on the martyrs and relics (taken from *Spolia* of Dom Julian Stonor).

An envelope of photographs and correspondence on medieval embroidered vestments at Downside, and similar examples elsewhere. (Accession Number 1963).
Box of MS Drawings, etc., of Keynsham Roman Villa, by Dr Arthur Bullied.

(B) *Monastic Papers*

2 boxes. One contains mainly MS items including Home's *Notes on the Reform of the E.B.C. Constitutions* (1947) and notes on *Archbishop Ullathorne on the*

Monastic Life (taken in 1886). The other (3094) contains mainly printed 'Pamphlets, Notices, Decrees, etc.' (c. 1900).

(C) *Parish Papers*

4 boxes of letters, cuttings, bills, notices, etc. covering every aspect of parish life. They include Home's MS memoirs of his work as a Parish Priest. Subscription Book for Dom Ethelbert's Golden Jubilee Fund (1939).

(D) *Personal Papers and Individual Correspondents*

1 box of Family and Personal Papers.

1 box of Appointment Diaries.

1 box containing bundle of letters from J. A. Robinson, Dean of Wells, to Dom Ethelbert.

2 boxes concerning Cardinal Gasquet. One contains letters from and about the Cardinal including several from Shane Leslie, the Cardinal's biographer. The other contains MS hymns in wrapper addressed to the Cardinal.

1 box containing Journal (MS) of Aidan Savage, Painter, 1916—1931.

(E) *Other Items*

2 boxes of miscellaneous material including one with papers collected principally by F. J. Baigent, the Winchester antiquary, including numerous newspaper cuttings.

1 box of printed Downside School Examination results, c. 1890—1900.

NOTE

1. See 'Cardinal Gasquet's Papers at Downside' in *Catholic Archives*, No. 4, 1984.

THE ARCHIVES OF THE DOMINICAN SISTERS OF THE
ENGLISH CONGREGATION OF ST CATHERINE OF SIENA

Sr Mary Crispin O.P.

ORIGIN

The present Congregation was formed in 1929 by the amalgamation of five Congregations of Dominican Third Order Sisters.

- i) The Congregation of St Catherine of Siena was founded at Coventry by Mother Margaret Hallahan in 1845, after she had received an invitation in 1841 from the Rev. William Bernard Ullathorne, to assist in the Catholic mission there;
- ii) The Congregation of St Rose of Lima was founded at Stroud, Gloucestershire, by Mother Mary Teresa Matthews in 1857;
- iii) At the invitation of the Dominican Fathers, a further group of Third Order Sisters was established by Mother Rose Corbett at Leicester in 1875;
- iv) The Congregation of the Holy Rosary was founded in Flanders about 1871 by Mother Catherine Philip Bathurst and transferred to Harrow in Middlesex in 1880 at the invitation of Cardinal Manning;
- v) The French Congregation of Our Lady of Grace at Chatillon-Sous-Bogneau was invited by Cardinal Vaughan to send sisters to his diocese, and Mother Cecilia Marshall established a community in London in 1896. After official separation from the French congregation in 1912, the London house in Portobello Road became the Mother House of the new Congregation of St Vincent Ferrer.

With the help and encouragement of the English Prior-Provincial, Very Rev. Bede Jarrett O.P., these five groups of sisters were united into one Congregation in 1929 under the title of the Dominican Sisters of the English Congregation of St Catherine of Siena. The longest established convent, which happened to be the one at Stone in Staffordshire, was designated the Mother House.

Mother Margaret Hallahan was born in London in 1802. By 1811 she had been admitted to an orphanage for destitute girls but after a short period became a servant girl working for an English Catholic family who settled in Bruges in 1826. In 1829 Margaret tried her vocation at the English convent there, but she did not stay very long. She became a Dominican Tertiary in 1835 and in her spare time gave herself to works of apostolic charity. Because of her great reputation in the apostolic field, in 1841 she was invited by Father Ullathorne to help in his work at Coventry. When Father Ullathorne was consecrated Vicar Apostolic of the Western District, a small group of professed Dominican Sisters, under the leadership of Mother Margaret, transferred to Clifton in 1846 in order

to remain under the Bishop's direction. Here the first convent was built. Mother Margaret founded five convents and these formed a Congregation directly under the jurisdiction of the Master General of the Order of Preachers who appointed Bishop Ullathorne to be his Vicar with regard to the newly established Congregation, in 1859. Mother Margaret died at Stone in 1868.

Mother Mary Teresa Matthews was born on 17 November 1815, the eldest daughter of a mill-owner resident at Wooton-under-Edge in Gloucestershire, and christened Elizabeth. After her father's death, which distressed her considerably, she was invited by a friend of the family, Edwin Bucknall, to join his wife and family in Stroud, Gloucestershire. While she was there curiosity compelled her to enquire about the Catholic Church. The Bucknalls at that time belonged to a non-Catholic sect and she was left free to follow her own family's practices. In 1850 she was received into the Church by Father Honorius C. P., the parish priest of the mission at Woodchester. There was no Catholic Church at Stroud at that time. Elizabeth soon became acquainted with a Mrs D. Sandys, a widow and great benefactress of the Catholics in Stroud, who had just opened a small school for Catholic children in the London Road and needed help with the work. She had collected around her several ladies dedicated to visiting the sick and the poor and to giving religious instruction. Within a short time Elizabeth asked to join this group of apostolic workers who later became Dominican Tertiaries. Elizabeth felt herself further drawn towards conventual religious life and so applied for admission to the Second Order of Dominican Nuns at Hurst Green (later removed to Carisbrooke) but she was not accepted by them. This led her to consider approaching Mother Margaret Hallahan who had recently established a community of Dominican Sisters in the Clifton diocese; but the Dominican Fathers recommended her to wait. This she did and continued to work with Mrs Sandys and her group.

On 2 February 1857 Elizabeth was clothed in the Dominican habit and in November of that year her companions also received the habit. The Bishop of Clifton appointed Father Dominic Aylward O.P., Prior of Woodchester, to be their director, and under his guidance the conventual tertiaries made their canonical novitiate. (They did not wear the habit openly until 1859). Not long after this, Mrs Sandys decided that she was not called to the religious life and so she withdrew from the group; ill health dictated that she should live abroad and on 21 June 1878 she died. Soon the original group broke up and Elizabeth, who was by then nominated the sister in charge, found herself almost alone, although Sister Rose Corbett remained. However, others joined them and in 1863 a creche for children of the poor was organized. Within the next few years a small boarding school was started, then an orphanage and work school. The premises were enlarged and the new building was begun in 1867. These years were dogged by poverty and innumerable difficulties.

Elizabeth, now known as Mother Mary Teresa Matthews, always had a

deep desire to recite the Divine Office in choir and this was realised in 1871 when on the feast of the Most Holy Trinity the community recited all the Canonical Hours. Between 1866 and 1884 three daughter houses were established and the first General Chapter of the Congregation of St Rose of Lima was convened in 1889, when Mother Mary Teresa was elected the first Prioress General. The Congregation was finally approved by Rome in 1896. Mother Mary Teresa died at Stroud in 1905.

Mother Rose Corbett. We have very little documentation concerning Elizabeth Corbett, later known as Sister Rose Corbett. All that we can be sure of is that in 1855, as a young woman, she was sent by the Rev. Bernard Morewood O. P. to help Mrs Sandys in her newly opened Catholic School in London Road, Stroud, Gloucestershire, where she met the future Mother Mary Teresa Matthews. In November 1857 Elizabeth was clothed in the Dominican habit at Stroud and given the name of Sister Rose. When in 1866 the Rev. Dominic Aylward O. P. requested help from the Sisters at Stroud for his mission in Kentish Town, London, Sister Rose with five other choir sisters, two lay-sisters and a postulant were sent to give assistance. Sister Rose was appointed to be in charge of the London community. This foundation, however, did not succeed and in 1868 several of the sisters returned to Stroud while Sister Rose and three companions decided to accept an invitation from the Dominican Fathers to teach in the parish schools of St Patrick's and Holy Cross in Leicester. This necessitated official separation from the Stroud community. Thus a new group of Dominican Sisters was formed in Leicester in 1875. From this foundation three daughter houses were established; at Bridlington in 1895, and at Leyburn and Redcar in 1896. This group of Sisters, though never officially designated a Congregation, chose as its patron our Lady, Help of Christians.

Mother Catherine Philip Bathurst, the youngest daughter of Sir James Bathurst K.C.B., was born at Wookey in Somerset in 1825 and christened Catherine Anne. She became a Catholic when she was twenty-five years old and soon after her reception met Pere Lacordaire O.P., and also Dr John Henry (later Cardinal) Newman. She entered religious life with the Dominican Sisters at Stone in 1861 but ill-health soon obliged her to leave. Later, as a Dominican Tertiary, she met a Miss Dunford and, under the guidance of the Dominican Fathers, they visited the sick and the poor of Kentish Town and gave religious instruction. By 1868 she, Miss Dunford and two young friends formed a Tertiary group in Belgium and with the permission of Mgr Bracq, Bishop of Ghent, founded a convent for Tertiaries who wanted to live a full religious life in community. This community was affiliated to the Order of Preachers.

Cardinal Manning, a personal friend of many years standing, asked her to make a foundation in England. Some of her Sisters arrived at Harrow, Middlesex, in 1878 and the novitiate was transferred there in 1880. From this foundation issued five daughter houses; at Kilburn 1881, Watford 1883, Shoreham 1886 (transferred to Bognor 1896), Sale near Manchester 1891—1897 and at Beccles

1897. This new Congregation, under the patronage of Our Lady of the Holy Rosary, was erected in 1890, the house at Harrow being named its Mother House, and Mother Catherine Philip Bathurst was elected its first Prioress General. She died in 1907.

Mother Mary Cecilia Marshall was born at Brighton in 1851. Her mother belonged to a recusant family who had never lost 'the faith', and later in life her father, an architect, embraced the Catholic religion.

While still a young woman, Elizabeth Lucy Marshall, who later became Mother Mary Cecilia Marshall, joined the Dominican Tertiary community at Clichy in France in 1876 — this community was from Chatillon-Sous-Bogneau. A month after making perpetual profession, Sister Mary Cecilia was sent to be Superior of a small group of Sisters at Mirecourt. After several years, and successive appointments as Superior, Mother Mary Cecilia Marshall was sent, in 1896, to make a foundation in London at the request of Cardinal Vaughan. By 1910 it was obvious that separation from the French Congregation was desirable, although the Deed of Separation was not signed until 1912. Several daughter houses were established from this foundation and the London House in Portobello Road, W 10, became the Mother House of yet another Congregation of Dominican Sisters, under the patronage of St Vincent Ferrer.

Each of these Congregations, some of Pontifical Right and others not, continued to establish daughter houses. Those that flourished were incorporated at the amalgamation in 1929. Since then further foundations and closures have been made.

The surviving archives of these original Congregations form a large part of the present Congregation's archive deposit. Among them are collections associated with some eminent nineteenth century Churchmen and Churchwomen including Archbishop William Bernard Ullathorne O. S. B., Cardinal John Henry Newman, Mother Margaret Hallahan, Mother Francis Raphael Drane and Mother Catherine Philip Bathurst.

CONTENT

The actual papers which comprise the bulk of our archives are the natural products of the foundations and the life of the Congregation, viz:

- i) the involvement and particular role of Bishop Ullathorne with the Sisters of the Stone Congregation;
- ii) the lives of the foundresses;
- iii) the life and work of Mother Francis Raphael Drane — an historian, author and hagiographer in her own right;
- iv) the correspondence of Mother Margaret Hallahan and Mother Catherine Philip Bathurst with Cardinal Newman, with particular reference to the Achilli trial;
- v) the deliberate deposit of some of Bishop Ullathorne's papers which

would help Mother Francis Raphael Drane in writing a biography of the Bishop.

The standard items within the archives include:

- i) correspondence relating to foundations and life of the Congregations,
- ii) information about buildings, property and apostolic works,
- iii) details concerning finance,
- iv) business journals,
- v) books of Constitutions,
- vi) particulars of postulants,
- vii) books of Professions,
- viii) books of Ceremonial and customs,
- ix) Annals,
- x) various registers,
- xi) papers of appointments of Prioresses,
- xii) reports of Prioresses,
- xiii) ordinances of Prioresses General,
- xiv) letters and circulars from Prioresses General,
- xv) communications from Masters General and Priors Provincial of the Order of Preachers.
- xvi) Acts, ordinances and recommendations of General Chapters,
- xvii) minute books of General and house councils,
- xviii) some minutes of community chapters.

Besides these there are other papers, not directly connected with the Congregation but with people who have been involved in its history. At present in the Generalate archives at Stone are preserved the archives relating to the Congregation as such and of those houses and works which have been closed. Additional material relating to Mother Margaret Hallahan has also been collected at Stone since 1936 when her cause for Beatification was introduced.

In addition to the standard items mentioned above, other significant deposits are:

- i) *The Mother Margaret Hallahan Papers* which include:
 - a) biographical material,
 - b) letters written by her, 1851-1868,
 - c) spiritual instructions and prayers, 1847—1867,
 - d) administrative documents regarding the life and work of Mother Margaret, 1847-1868.
- ii) *The Mother Francis Raphael Drane Papers* which include:
 - a) biographical material,
 - b) personal papers, 1833-1893,
 - c) spiritual instructions, 1855—1877,

- d) letters written by Mother Francis Raphael, 1868—1894,
 - e) literary works,
 - f) collections of literary resource material made by Mother Francis Raphael Drane.
- iii) *The Ullathorne Papers* which include:
- a) books, pamphlets and other works written by Ullathorne, both published and unpublished,
 - b) sermons, conferences, Retreat notes on spiritual subjects,
 - c) some ecclesiastical and diocesan documents,
 - d) official documents relating to the 'Stone' Congregation,
 - e) some family papers.
- iv) *The J. H. Newman Papers* which include:
- a) letters written by John Henry Newman,
 - b) a manuscript narrative on relations between Newman and Mother Margaret,
 - c) a drawing and a photograph of Newman,
 - d) a scrapbook of reminiscences of John Henry Newman by a Dominican Sister,
 - e) there is also a considerable amount of other Newman material incorporated in some of the other collections already mentioned.
- v) *A deposit of miscellaneous items:*
- a) St John of the Cross Spiritual Works, 1703 (Spanish),
 - b) 'S.M.D.' D.O.M. *Orationi Devotissimi etc.*, compiled by a Dominican Sister. 1627 Ms., Latin,
 - c) Illuminated Book of Hours. 15th? century, incomplete, (pages cut out) presented by Philip Howard, 1895,
 - d) Blessed Henry Suso, extracts concerning his penances. 16th? century Ms., Latin,
 - e) *Vita et Miracula S.P. Dominici etc.*, Augustino Galamino O.P. Mag. Gen. Antwerp 18th? century, Latin,
 - f) Mother Jubilarian Thompson of Brussels — Masses and Sequences. 1728 Ms., Latin,
 - g) *Dialogue*, St Catherine of Siena. Brescia, 1496, Italian,
 - h) Writings of Mother Isabella Howard between 1884 and 1904,
 - i) Writings of Mother Imelda Poole (successor to Mother Margaret Hallahan), 1868-1881,
 - j) Ms. letters, 1853—1944, of eminent Ecclesiastics and Religious,
 - k) An account of the persecution of Brazilian Sisters, by Makrina Mieczslawska, Abbess, 1845,
 - l) Dominican Sister's translation of Ms. account of German Dominican Mysticism and St Mechtilde (origin unknown),

- m) ? Thomas Bailey — London 1665 — sketch of an English Martyr, from the Life and Death of John Fisher, Bishop of Rochester,
- n) Sister Mary Winifred, translation of the Spiritual Instructions of John Tauler, Ms. copy by Mother Imelda Poole,
- o) Rev. J.B. de Bay, 1798 Journal. Ms. copy by M. Imelda Poole,
- p) Sister Helen Hicks, 1921, The Way of the Cross (devotions), typescript,
- q) Some miscellaneous papers of historical interest.

Items of particular interest are Mother Margaret's series of letters containing her manifestations of conscience to both Bishop Ullathorne and Rev. Austin Maltus O. P., chaplain to the Sisters at Stone; Ullathorne's letters from Vatican I which make interesting reading in the wake of Vatican II; and J.H.Newman's letters to Mother Catherine Philip Bathurst, which are a delight.

SIGNIFICANCE

The period of history covered by our archives is primarily from 1841 to the present time. Much of this material pertains to religious life in the English Midlands, but foundations in Flanders and France from which some of our communities originated, add a further dimension to our expression of Dominican life. However, the bulk of the information concerns English nineteenth-century ecclesiastical history. Indirectly, through the apostolic works carried on, information can be gleaned about some aspects of social history, particularly with regard to education, nursing and pastoral care. There are also some interesting facts about the first foundation of Dominican Sisters in Australia in 1883, who came originally from the 'Stone' Congregation. The deposits of original manuscripts of books by both Bishop Ullathorne and Mother Francis Raphael Drane are unique.

ORGANISATION

From the beginning of the 'Stone' Congregation a chapter on The Archivist' has always been included in our Constitutions. There is a Congregational Archivist and a common system of archive organisation. The Congregational filing system provides the Generalate and each house with a letter code.

Material relating to the five original congregations is kept in the Mother House at Stone in Staffordshire, together with the archives of houses which have been closed, and all the archives of the present Congregation relating to Generalate business. The special deposits already mentioned are also kept in the Generalate archives. Each local house stores its own post-1929 archives.

All these are kept in metal cupboards which contain large archive, acid-free cardboard boxes. Inside these are wallet files containing loose documents. Bound books are stored loose on appropriate shelves in the cupboards in association with related files or boxes.

Wallet files are listed in accordance with the thirty-three headings given in the Directory to our Constitutions (1981). Subdivisions of these file headings accommodate the needs of individual houses. Each document is numbered chronologically (as far as possible) and carries the file number and letter code of the house.

Since 1980 the Generalate and each house has a 'Descriptive List' of all the archives it holds which will be fully catalogued in due course. Ultimately, the Generalate will have a comprehensive catalogue of all the documents deposited in all our archives but this will take time.

To assist the local archivists in the organisation and retention of documents, a small hand-made booklet has been compiled called 'Simple Guide Lines for the keeping of local Archives'.

The archives relating to Generalate business and some of the special deposits already mentioned are filed under a different system established many years ago and continued, since it is adequate for its purpose.

Copies of catalogues of the Special Collections are held by the Secretary General at Stone, the Royal Commission on Historical Manuscripts, and the Hon. Editor of the Catholic Archives Society.

ACCESS

Access to our archives is of necessity limited, but written application to:

Sister Mary Crispin O.P.,
Congregational Archivist,
The Generalate,
St Dominic's Convent,
21 Station Road,
STONE, STAFFS. ST15 SEN

will ensure that some arrangements will be made to assist an enquirer. Limited photo-copying is provided by the Archivist, the laws of copyright always being respected.

THE COLLECTOR: A LOOK AT BENEDICTINE ARCHIVES
THROUGH THE EYES 'JF BRO. BENET WELDON, 1674-1713

Dom Geoffrey Scott O.S.B.

For the archivists of religious orders here, what I have to tell is a cautionary tale of how dangerous it can be, and how easy it is, for the detached neutrality of the archivist to be transformed into the coloured bias of the involved historian. Benet Weldon's archival collection is a good example of how the archive of a religious order, as Fr Bede Bailey told us some years ago,¹ is a mixture of family, administrative and personal material, 'inextricably interwoven'. If we were to take the 1981 'Scheme of classification for Archives of Religious Orders'² as the basic guide for the holdings of a religious order, we would find that Weldon's collections include many of the types of material listed here — histories, lists, *acta*, house archives, financial and legal records, relations with bishops, *ceremonials*, but we would be unable to escape from acknowledging that all these are subsumed under, and collected together into, Number IX of the 'Scheme', the 'Personal Papers of Individual Religious'. In this paper, we are essentially discussing the personal records of Bro. Benet Weldon.

Ralph (in religion Benet) Weldon was born of royalist gentry stock at Swanscombe, Kent, in 1674. He became a Catholic in 1687, was clothed at the English Benedictine House of St Edmund's, Paris, in November 1690, and professed there two years later. He died in Paris in 1713.³ One doubts whether Weldon was the most suitable candidate to act as the English Benedictines' official annalist. He was physically weak and tells us he 'could never admit the drop of woman's milk . . . so I was nursed up with strong Spanish wines . . . and Naples biscuits.' ⁴ His most serious weakness, however, perhaps often a strength to archivists, was an extreme scrupulosity which prevented him from being ordained, encouraged an instability which led him from 1694 to attempt to live in stricter monasteries like La Trappe, and which caused him to be persecuted by his contemporaries in St Edmund's, Paris. I mention all this because it was to affect his historical writing.

After a lengthy stay in England to sort out his dead brother's affairs, Weldon had returned to Paris in the middle of 1700 where he was again subjected to teasing and to bouts of scrupulosity, seeking refuge in the interpretation of his dreams. At this stage, there was still no evidence that he was interested in archive work, but he had already become intimate by this time with his future patron, Bernard Gregson, then in his first term of office as President of the English Benedictines (1697—1701). Weldon acted as 'intermediary', and sent reports to Gregson regarding the state of St Edmund's, Paris.⁵ But this role,

adopted by a character like Weldon, soon turned him into a disgruntled spy. Gregson's successor, Augustine Howard (1701—05), refused to tolerate such behaviour, and he ordered that all Weldon's letters be collected, sealed up, and that their author be forbidden to write any more. The Prior in Paris was, however, to treat Weldon gently. ⁶

In the autumn of 1704, Weldon was notified in a dream 'that I had a great deal of work there (in St Edmund's, Paris) to do by writing things in order, to which much extraordinary paper should be given me, which is verified in my Collections concerning the history of King James II, and these Collections, (the "Memorials"). And I own it that from a child, I know the life I am to lead'.⁷ This is the first intimation from Weldon of his future career as an archivist, but there is some suggestion that he was already moving towards this role even before the dream. Firstly, it must be remembered that he had been educated for two years at Pontlevoy near Blois by the Maurists.⁸ The Maurist Benedictines were already famous for their scientific research, especially that developed by Mabillon, and Weldon was to pay frequent tribute in his own work to the tradition of Maurist learning. He was also to number a few Maurist scholars among his intimate friends. Secondly, in his brief visit to England in 1700, his appetite for painstaking archival detective work had already been whetted in looking up family records to prove his murdered brother's will was a forgery. ⁹

WELDON AS LIBRARIAN AND HIS 'JAMES II'

The third, and perhaps the most important influence steering him towards archive work was the order made by the President at the 1692 Visitation of St Edmund's that a studious librarian be appointed whose task was to compile as quickly as possible an accurate library catalogue in order to prevent books being stolen or dispersed on the English mission. ¹⁰ Archive administration at this time in the majority of religious communities was undoubtedly the responsibility of the librarian, as in many instances it still is. From the name of the donor and date inscribed on the register which became the library catalogue, it seems that Weldon began compiling the catalogue only from 1699. ¹¹ It remains one of the earliest library catalogues of English Catholic religious communities which we possess and, although completed by Weldon in 1702, it was to be constantly added to until the French Revolution. It lists some six thousand works in seven subsidiary catalogues, and a 'Hell' section as well as a list of manuscripts were appended.

Weldon's first task of compiling a comprehensive library catalogue led him quite naturally into his first real archival work, the 'Course and Rough first draught of the History of England's late most Holy and most glorious Royal Confessor and Defender of the True Faith, James II', which was written mostly between May and August 1706. ¹² This is the first example that we see of him building up a scrap-book, a method he was to employ in his later works. His collecting magpie instinct was sharpened by his experience of exhaustively

cataloguing the library as well as by his natural scrupulosity which persuaded him to include certain documents the relevance of which might be uncertain.

Why did Weldon set about drawing up this draft for a royal biography? It was performed firstly out of genuine devotion to the exiled James II who had been laid to rest in the Benedictines' church in Paris in September 1701. Weldon had believed himself cured from gangrene in February 1705 thanks to the prayers of this saintly monarch. He had been finally encouraged to begin gathering material for the biography by the prior of St Edmund's, Joseph Johnston (1705—10), a fervent Jacobite who had brought Weldon into the Church in 1687. Johnston doubtless knew that this sad subject of his was best kept stable and protected from his tormentors by keeping him busy with literary work. Weldon informs us that the work was written under the watchful eye of Johnston, who wrote the introduction, and it was destined to enhance the community's library.^{1 3}

Weldon's book was primarily an archival collection laced with his own historical opinions. As such it is the exemplar for all his later literary collections. Acting as an honest archivist, Weldon tried firstly, although not always wholly successfully, to remain neutral in regard to the material he was amassing. While he compared his labour to that of a bee making honey, he admitted that the reader of the work would have to be just as selective in the face of the evidence presented to him. For Weldon admitted, as any collector might, the difficulty of pulling together the whole bulk of the material to exhibit a rounded and comprehensive picture. An archival collection often remains incomplete, and Weldon admitted:

Indeed this collection does not follow the exact order that I could have wished, by reason I had not at the same time together the Books out of which I compiled it. Hence many things are become Marginal affairs, which naturally challenge their place in the Body of this Compilation, and other things follow at the end as I could light on them.

Here, and further on, when he insists 'I am not able to write everything . . . I only go a-gleaning',¹⁴ we have an admission of his honesty born of his scrupulosity, and an acknowledgement that his work was essentially incomplete, always open to additional information, but useful as a tool for researchers into the king's life.

Not surprisingly, then, both in his 'James II' and his later works, archival material was continually inserted after the bulk of the project had been completed. Thus, although 'James II' was completed by August 1706, it nevertheless opened with a prediction by a priest in Canada sent to Prior Johnston in 1707 by the Franciscan Bonaventure Eyston prophesying that the king would reign for only four years. In the sheaf of documents at the end of 'James II' there is one of 1708, a Jacobite broadsheet of 1711, and this section of documents is introduced by the words, 'An Addition of many things coming into my hands too late'.^{1 5}

Weldon's 'James II' vividly illustrates the naivete of the immature historian and the innocence of the unskilled archivist. But his later works also show that he was less susceptible to his earlier weaknesses, Much of his 'James II' is derivative. He leaned heavily on the contemporary French Gazette for tying together his chronological narrative. But he was anxious to use oral evidence as much as possible and often indicated the source of his information, which was usually a monk of his community, by the words, 'I had this from his own mouth', or 'the observations of Fr N.' or 'I saw in Fr N's hand'. When the Queen Dowager Catherine of Braganza left England in the spring of 1692, for instance, Weldon believed:

'Twas high time for her Majesty to leave England, the king not being there. For a gun of the bigger size was shot from off the Thames, and struck the window of a place she much used to frequent; but it pleased God that she was not there, and so escaped. This I heard from our late Lay-Brother, Br. Thomas Brabant who, much frequenting her Palace, could not be misinformed of such a thing. '6

Weldon, with his first-hand knowledge of the monastery library, could effortlessly direct his readers to two published biographies of the king, 'as you have 'em in your library, for that I am not able to write here everything.'¹⁷ He acknowledged books loaned to him for his work from the Minims' library in Paris which had a fine historical collection. He was also aware that the bulk of James' II's papers had been bequeathed to the Scots College in Paris.¹⁸

Weldon's own inclinations and the nature of the evidence which came his way inevitably coloured his collection and gave it a certain tone. Thus the historian was to take over from the archivist. King James was portrayed as a saint, and a forceful attack was made by Weldon on Anglican jurors by painstakingly copying out contemporary lampoons demonstrating their hypocrisy and opportunism. Doubtless the clearest example of our collector's use or abuse of the primary sources he interleaved through his work can be seen in his method of dealing with James II's promise of religious toleration to all his subjects in 1692. Such generosity went against the grain for Weldon, and he immediately followed the printed Declaration of Toleration with a long paper by an English Benedictine casuist which sought to justify the king's action by using the parable of the weeds growing among the wheat until the harvest.¹⁹

What light does Weldon's 'James II' throw on Benedictine archives? Weldon firmly believed that the destinies of the Benedictines and the royal family were intertwined and repeatedly pointed out their debt to each other. Inevitably, then, Benedictine archival material was incorporated into the work. We have an account of the 1685 General Chapter, the story of the king's attempt to solve the dispute between the bishops and regulars over missionary jurisdiction, a thorny problem of the day, and finally Weldon had bound into the volume a number of Jacobite poems written by monks.²⁰ The inclusion of a copy of the

letter of resignation to the Pope from the Benedictine Vicar Apostolic of the Western District in 1688, Philip Michael Ellis, was not without point, for in it Ellis asked that a monk should succeed him as bishop, and to support this, he catalogued English Benedictine privileges, showing at the same time the monks' key involvement in the conversion of England.²¹ But not all Benedictine material which found its way into this work was related to James II. The final section turns into a scrap-book of miscellaneous items, including various epitaphs and obituary notices. What, we ask, was happening to his steady historical account? In this section we have, as he told us, stray items which had fallen into his hands too late to be included in the main text. But I think we can discern a further reason. Interleaved in this section are three mortuary bills of Benedictine martyrs of the 1640's, St Ambrose Barlow (1641), St Alban Roe (1642), and Blessed Philip Powel (1646).²² Nearly seventy years old, they were clearly to Weldon's eyes precious items and he explains why he included them: 'Least these three things should be lost, I got them fixed here'. In other words, he not only appreciated the danger of primary sources being destroyed, but had also by this time become convinced that such documents were, in the first decade of the eighteenth century, best preserved in book-form. Neatly expressed here was the first example of a method we see lying behind his greatest archival collection, the 'Memorials', to which we now turn.

THE MEMORIALS'

Weldon began the 'Memorials' on the evening of Trinity Sunday, mid-June 1707 and had the collection finished by 7 November, except for some additions. It was thus completed a year after his 'James II', to which there are clear parallels, for both open with a prayer to Wisdom, both have the form of a scrap-book, and both follow a chronological scheme; although the 'Memorials', using the four-yearly General Chapters as its plan, is closer to the structure of annals.

The nature of this work is explicitly described by Weldon in his Dedication where he speaks of himself as a Collector, what perhaps we might call an archivist. Although he believed himself of 'small capacity' for the task, he had been urged to collect English Benedictine material by his patron and protector, Bernard Gregson (President 1697—1701, 1705—10). Gregson had been pleased with Weldon's 'poor efforts' in gathering material which was 'Authentic & worthy of belief concerning . . . James II', and Weldon therefore decided to continue using the method he had adopted in that collection,

. . . finding myself as yet too young, too raw & inexperienced, to set up in Formal Author. Besides that to have written a downright formal History adorn'd with a formal proper stile," would have been a thing of such long date by reason of often reviewing it, correcting it, & repolishing it, that I apprehended I could not have got it done in any reasonable time. Hence I took the resolution of gathering faithfully together

all that seemed to me able to help a better head and pen than mine whensoever any such would have the heart to compose in forme the History of our Congregation.

Here, he was acknowledging the first task of an archivist, and he went on to insist, somewhat disingenuously, as we shall see, that the only fault in a collection composed of authentic documents which must speak for themselves, was in some misplacing which he felt was inevitable: 'Conventual Duty interrupting me surrounded with a world of papers sorted into different bundles, so that no wonder if now & then I forgot a little, which forgetfulness is so inconsiderate that a judicious Reader will never make account of it.' Here speaks the busy archivist of a religious order in sentiments you will understand.

The strong assertion of his honesty and neutrality which Weldon also includes in his Dedication, points to the context in which he composed his 'Memorials'. Persecution against him reached new heights during 1707, and he was particularly scandalised by the disobedience and irregular behaviour of some members of his community. Their example was to turn his pen poisonous towards the end of the 'Memorials' which describes his own times, and it is these enemies whom he fears might condemn parts of his 'Memorials' as written to favour his own cause. Fortunately, his opponents were also those who were a cause of grave concern to the President on his visitations to St Edmund's, and Gregson, following in the footsteps of Prior Joseph Johnston, now took Weldon under his wing. Gregson agreed to send Weldon any papers that came into his possession while he visited the monasteries and the mission in England. It was these insertions of original documents which were to make Weldon's 'Memorials' a unique source for the history of the English Benedictine Congregation. It is certain that unless they had been incorporated into his volumes, they would have been irretrievably lost. For Weldon himself, such documents were parts of a larger mosaic which would help to vindicate in the future Gregson's stated aim of 'purifying' the Congregation. With Gregson's encouragement, then, Weldon got down to work, spending, according to the nineteenth-century annalist, Athanasius Allanson, some fifteen to sixteen hours a day reading and writing, hardly ever attending conventual recreation or mixing with the brethren, with some of whom he was not on the best of terms.²³ Coming to the end of the completed 'Memorials', Weldon believed he was justified in admitting:

This collection is an extract of a world of Papers and I have preserved the Chapter Acts from the first to the last, [he did not in fact have access to all the Acta] and I have been most conscientiously sincere and faithful in the trust reposed in me. I have exposed what I found of commendable, and of the blameable things I have found, but, God be thanked, the Disorders are but few when one considers this history of one Hundred years. These are the worst doings of our House [i.e. the scandals of the early years of the 18th century at St Edmund's, Paris], and the only ugly ones²⁴

These were words which echoed what he had said at the beginning of his labours, ²⁵ when he gave a list of printed works he recommended and went on to insist: 'I love thorough-work in whatever I undertake, & look wherever I surmise there may be anything to the purpose, nothing being more odious, ridiculous and absurd than to patch up anyhow & slobber over a Design or Work'. Of books, he recommended Clement Reyner's and Augustine Baker's *Apostolate in Anglia* (Douai 1626), Edward Mayhew's *Trophaea* (Rheims 1619,1625), William Clarke's *A replie unto a certain libell set foorth by Fa. Parsons* (1603), all of which were readily available in the library he knew so well. By his side, he also had a manuscript history of the English Benedictines called the 'Chronology', written by the monk, Philip Michael Ellis, in the 1680's which is now lost. Weldon admitted that this history contained some inaccuracies.

The use of such sources brings us to the question of the nature of Weldon's archival collection. We can divide his materials into four groups. Firstly, there are primary sources, both printed and manuscript; secondly, there are Weldon's own transcripts of original material; and thirdly, his transcription of published material. Finally, interwoven amongst all these, is his own narrative which more or less holds the complete collection together.

For archivists, of course, the preservation of primary sources was the greatest favour Weldon performed on behalf of the English monks. President Gregson was the key figure here because he had his fingers on the wide variety of documents relating to the Congregation found in different repositories. In December 1706, Gregson arrived in Paris from London where he usually lived, to begin his visitation of the continental monasteries. From this journey, undertaken in wartime, Gregson transmitted to Weldon a copy of Ellis's 'Chronology', material relating to St Edmund's which came originally from England but was found by him at Lambspring, the English monastery near Hildesheim, the 'Memorials' of Dieulouard, the English priory in Lorraine, and other material relating to this monastery, the house of Gregson's profession, which the President laboriously transcribed in his own hand. Amongst the Dieulouard material were the monastery's original Annals written by Clement Reyner between 1606 and 1609.²⁶ On 31 May 1707, Gregson wrote to Weldon from Dieulouard, recommending that he settle down in his monastery at Paris, and push any intention of moving off to Dieulouard out of his mind. To encourage him to do so, Gregson promised to send documents to him from Dieulouard and to perform the same task when he reached Lambspring.

Some of these documents are to be found interleaved throughout Weldon's narrative, but original documents are to be found in bulk appended to the end of the two original volumes of the 'Memorials' ²⁷ and were presumably material which Weldon acquired later and could not therefore include in the main body of his collection. Undoubtedly, there is much here from the President's own archives. We find, for instance, large numbers of letters from the early Presidents at the time of the Congregations's formation in 1619, when the

Anglo-Spanish monks joined those affiliated to Westminster Abbey. Thus, Presidents such as Leander Jones (1619—21, 1633—35), Rudesind Barlow (1621—29), and Sigebert Bagshaw (1629—33) are well represented. Some of these are original copies or are letters sent by the Presidents to priors of monasteries whence Weldon collected them. It is likely that Weldon included in his collection some of the original documents which had been published in Reyner's *Apostolatus* in 1626, a book which set out to trace the continuity of the revived seventeenth-century Congregation with its medieval forbear.²⁸ Specifically Congregational material such as copies of papal bulls and briefs, correspondence with Propaganda, legal cases, and petitions to the French Crown also probably represent part of the President's archive sent by Gregson to Weldon. There is, finally, in its correct chronological position, a full compendium of documents relating to Bishop Richard Smith's jurisdictional controversies with the Regulars in the 1630's.²⁹

Unfortunately, Weldon rarely reveals the specific source of his primary materials but when this source was St Edmund's, Paris, we are left with some clues. Firstly, original evidence relating to the foundation of the monastery must have been preserved at Paris. Many of the printed broadsheets bear the written inscription *Benedictinorum Anglorum Sancti Edmundi, Parisiis*, not in Weldon's hand, and therefore must have been taken by him from the house archives or perhaps from the library. There are also runs of personal papers of Paris monks, and a great deal of oral evidence collected from Fr Laurence Woolfe who died in 1697 and who was able to offer information on a wide spectrum of details, from life at the Court of James II to the current bread prices in Paris.³⁰ It was St Edmund's finally, which provided our collector with material common to any monastic archive: Chapter *Acta*, accounts, wills, obit notices, ceremonial and liturgical notes, and the bureaucratic impedimenta relating to benefices. Sometimes Weldon's zeal for preservation went too far. He headed a stray Maurist profession formula: 'A copy which may give help on occasion', and attached to a letter of President Sherburne (1681—91) are the words: 'I place this here signed by him to honour my Collection with his handwriting and show how he worked for us'.³¹ Included also are the inevitable strays and curios: broadsheets about an apparition in Staffordshire in 1657, the account of an incorrupt body dug up in Clerkenwell in 1704, and Weldon's own holograph of the 'Adventures of Prince Charles, eldest son of the King of Tartary'; this prince had visited St Edmund's.³²

Original source material from the other English monasteries is scarcer in Weldon than that from Paris, although it is likely that some of it originated from St Gregory's, Douai, which held the Congregational archives,³³ and we have already seen Gregson transferring material from Dieulouard and Lambspring. Interspersed among the pages of transcript which Weldon copied from the English Benedictine nuns at Cambrai and Paris and which he received in October 1707, were a number of letters which spanned the history of Cambrai up until that time.³⁴ But by far the greatest volume of primary material from a conventual source came from the short-lived monastery at St Malo. This had been surren-

dered in 1669 when much of its archive seems to have been deposited at St Edmund's, Paris, a community to which a number of its monks were assimilated. In contrast, papers which Weldon managed to accumulate from the English Benedictine mission are, unfortunately, and perhaps predictably, scarce, and for these, Weldon was again dependent on the good services of President Gregson, or on missionaries retiring back to the monastery and bringing their papers with them.³⁵ Besides some rather eclectic material which included printed broadsheets and a manuscript summary of the penal laws,³⁶ Weldon seems to have set out to compile deliberately a miscellaneous dossier of papers relating to Maurus Corker, the spiritual director of the poet Dryden and the fellow-prisoner of Oliver Plunkett during the Popish Plot. Corker, who was well-known for his Anglo-Gallican views, had been abbot of Lambspring between 1690 and 1695, and had returned to the mission, dying there in 1715. Thus Weldon collected various pieces of published material and put them with Corker's original letters from the mission.³⁷

Moving away from primary sources, one discovers that much of Weldon's 'Memorials' are composed of transcripts in his own hand. While we cannot always know why he was forced to copy original documents, we can often confidently guess the reason in some cases. Ellis's 'Chronology' and John Townson's manuscript history of Lambspring, written in 1692, were both available to him, but were too bulky and detailed to include in his collection *in toto*. Ellis's work was especially useful for its eulogies of great English Benedictines like Gabriel Gifford, Archbishop of Rheims, and the spiritual director, Augustine Baker.³⁸ Furthermore, some documents were not in a satisfactory state to be included in the 'Memorials', and he had to transcribe material written in a poor hand or heavily scored; bulky documents he felt were best summarised. At one point he noted that in dealing with a 'tedious' legal issue, he had decided to exclude a batch of documents so as not to 'cram this Collection with such Dissertations'.³⁹

Formal records of the Congregation, especially the *acta* of the quadriennial General Chapters, were among the most voluminous of the records transcribed, and these were part of his chronological scheme. He knew of the *acta* of the first General Chapter (1625), but had been unable to find its minutes, although he did have that Chapter's Definitions, which included a ban on the use of tobacco, which pleased him.⁴⁰ He apologised that since the Paris volume of Chapter *acta* only dated from 1633 and was therefore incomplete, he had been forced to transcribe material from other sources.⁴¹ One of these was his own monastery's archive, from where he also wrote out St Edmund's Mass Obligations, its Calendar and its Customary.⁴² Finally, Weldon was grateful for the loan of documents specifically for transcription. He was therefore loaned material from 'our Gregorian archives' in Douai, and sometimes gave in the margin its archival reference there. Among institutions and persons prepared to loan papers we must mention the Benedictine nuns at Cambrai and Paris who, being well-trained archivists, were very careful to insist that such documents were returned

once they had been transcribed. It is almost certain that his transcriptions of Augustine Baker's works came from these sources; Weldon abridged Baker's Life of Gertrude More, nun of Cambrai, and edited Baker's Treatise on the English Mission for his 'Memorials'.⁴³

The substantial amount of published material inserted into the 'Memorials', and usually transcribed, is not very surprising when we remember his familiarity with the library at Paris. He was able on a number of occasions to give the actual shelf and number of the book,⁴⁴ and was to be heavily dependent on the library, for instance, for information about the sufferings of the Benedictine martyrs. Often, however, he preferred to direct his reader to a book to save time and space, but occasionally he slipped up. Having transcribed a two-page document of 1612, he then added in the margin: 'This is in the Apostolatus which, had I realised, I would have saved myself the labour of copying it from our Author of Douay [i.e. Ellis],'⁴⁵ But one cannot question either his patience or determination. I suspect that he transcribed the full sixty pages of Antony Batt's *Short Treatise touching the Confraternitie* (1639) because it was a duodecimo volume and thus too small to incorporate into his work. The other labour of love was the complete transcription of Rudesind Barlow's *Epistola Presidis* (Douai 1628), an octavo volume dealing with the monks' dispute with the Vicars Apostolic. With its clear logic and tight legal argument, he most likely believed the work would not be given justice if merely summarised.⁴⁶

In concluding our survey of Weldon's 'Memorials', we must mention his own interconnecting narrative. It is this which transforms him from an archivist into a historian, and because it relates more to the content than to the form of his work, I shall pass over it briefly. It is found largely in three areas of the 'Memorials': in the Introduction, where he sketches in the history of Benedictinism; in the autobiographical sections; and, finally, in the extended treatment given to the difficulties in the conventual life at St Edmund's. In this last, he tried to justify his own conduct, and most of it, coming at the end of the 'Memorials', is written in a more crabbed hand. Beyond these areas, there is the occasional digression and accompanying apology for being distracted from his 'chronological intent and purpose'.⁴⁷ He was often enthusiastic about giving his own opinion in the margin; my favourite is his comment on the squabble between Bishop Richard Smith and the Regulars, next to which he writes in large letters 'O Sad!'.⁴⁸

THE CHRONOLOGICAL NOTES'

Having finished the 'Memorials', Weldon, however, had not yet finished his Herculean labours. In 1709, he summarised the whole history of the English Benedictine Congregation in a slim manuscript volume which he entitled 'Chronological Notes', which was a distillation of his *magnum opus*, the 'Memorials', being largely the historical narrative of that work, to which a collection of documents were appended.⁴⁹ He was manifestly dissatisfied with this

first draft and produced another, 'revised and augmented' in 1711 which had a more chronological treatment.⁵⁰ Weldon's manuscript ends appropriately with the death of his faithful patron, Bernard Gregson, on 27 January 1711, and perhaps his death prompted Weldon to draw up this draft.

On the title page of the 'Chronological Notes', Weldon admitted to using the archives of the four monasteries of monks 'where are preserved the Authentical Acts and Original Deeds'. Occasionally, he transcribed archival material already found in the 'Memorials'⁵¹ and published material already used in that collection.⁵² Having a number of drafts of the 'Chronological Notes' is invaluable both for the historian and the archivist since it allows them to see how Weldon shaped and defined his material, and gives more opportunity to reach his sources. In Gilbert Dolan's published 'Chronological Notes' (1881), which used the 1709 and 1713 drafts of Weldon, the reader is always told, for instance, when Weldon is dependent on the Benedictine archives at Douai; these references are omitted from the 1711 draft, presumably because they were considered as unimportant.⁵³ Similarly, the 1711 draft cuts out all the English translations of epitaphs, etc., which are found in the Dolan edition.⁵⁴ However, sources taken from the monasteries are identifiable in all the drafts, even if not given a provenance,⁵⁵ and Weldon sometimes admits his own frustration at the loss of valuable archives through the carelessness or design of the brethren;

After the death of this R[everend] F[ather] [Rudesind Barlow], a Bishop sent to the Fathers of Douay to offer them a very convenient establishment if they would give him his writings, wch. being sought for, were found destroyed, by I know not whom or why, but that in the most Holiest Societies there is and always will be some unhappily disposed Creature, & no wonder seeing we find the Devil of a Judas in a Society of only 12 Men, headed by nothing less than God himself.⁵⁶

The 'Chronological Notes' are important for extra pieces of evidence which Weldon did not include in his larger 'Memorials'. Whilst both these compilations used Augustine Baker's 'Treatise on the Mission', and material on Baker from the Benedictine nuns,⁵⁷ only the 'Chronological Notes' gives details, taken from the monk Serenus Cressy's 'Life' of Baker, of Baker searching some of the most important archives in England for documents relating to the history of the English Benedictines and of his consulting famous antiquaries like William Camden, John Selden and Robert Cotton. This research by Baker was a labour after Weldon's own heart, and it resulted in the publication of the *Apostolatus*, mentioned earlier. The 1711 edition of the 'Chronological Notes', however, omits to inform the reader that these 'old manuscripts . . . taken from the monasteries at their Suppression, now enrich the archives of St Gregory's at Douay'.⁵⁸ Nevertheless, the 1711 draft, as the revised and expanded version, gives far more detail on the death of James II in 1701, and concludes with an account of the cures which took place at the royal resting place. These are not in the earlier draft, for Weldon was only able to catch sight of these 'depositions'

when they were officially placed in the monastery archives at Paris between 1709 and 1711.⁵⁹

THE LATER HISTORY OF WELDON'S 'COLLECTIONS'

Despite Weldon's own manuscript ending in January 1711, there are a number of other entries in the 1709 version of the 'Chronological Notes' which take the collection down to April 1712. Weldon was to die the next year, on 23 November 1713, after having been suffocated in his locked room, where he had lit 'a pan of charcoal not well kindled'.⁶⁰ How, then, do we explain the third manuscript of the 'Chronological Notes' transcribed by another hand in 1713?⁶¹ It is almost certain that this was produced following a decree of General Chapter in the summer of 1713 which ordered the prior of Paris or the Visitor there to appoint someone to examine and correct the book (which, was not specified) written by Benet Weldon.⁶² Someone, presumably, had forced his way into Weldon's cell, while he was still alive, and had been horrified to discover the vituperative attacks made in writing by Weldon on his contemporaries, and had demanded that they be excised or corrected. The 1713 draft was part of this revision, presumably, and the discomfort felt at Weldon's arrows might also well explain why there are some curious gaps in the pagination of the 'Memorials', where seventy pages of documents or historical narration have been removed.⁶³ Whatever the reason behind this, the General Chapter of 1717 acknowledged the need to continue Weldon's work, and appointed Edward Chorley as *Historiographicus Congregationis*, taking, at the same time, sufficient care that he did not withdraw himself from the normal life of the Congregation in pursuing his work. Chorley was given authority to inspect and collect all Congregational archives by visits to the monasteries, and to supervise, with superiors' consent, the appointment of conventual archivists.⁶⁴

Chorley, unfortunately, died the following year and, as far as I know, never began an archival collection. His premature death and the apparent failure to appoint a successor ensured that Weldon's collection remained the most important continuous Congregational archive, despite the eccentricities of its compiler. The next we hear of his 'Memorials' is in 1742 when a retired monk of Paris, William Hewlett, began compiling the annals of the monastery. In this, he tells us, he was indebted to Weldon's 'indefatigable Pen . . . for all the Materials' of his 'Little Treatise', which he took from the 'Memorials'.⁶⁵ Hewlett had been Cellarer of the monastery when Weldon was still alive and had an intimate knowledge of the tensions within the community which so absorbed Weldon. Hewlett was the first to tamper with Weldon's original manuscript; notes of his throughout the margins of the 'Memorials' show him trying to balance Weldon's extreme opinions and correct his half-truths, especially in regard to the monastery's finances.⁶⁶

For the rest of the eighteenth century, one is left with the impression that the 'Memorials' remained part of the President's archive, an essential work

of reference especially when, through loss and neglect, original documents had disappeared elsewhere. In 1784, for instance, Thomas Welch, chaplain to the Cambrai nuns, wrote to President Augustine Walker for the original copy of the grant of some property the nuns possessed. Being a monk of Paris, Welch remembered seeing it 'in one of the volumes of Bennet Weldon, or in an old port folio'. Walker accordingly looked through 'Weldon's two huge volumes', but without success.⁶⁷ Six years later, the 'Memorials' had been taken to England. In November 1790, Prior Henry Parker of Paris was desperate to find authentic papers regarding the settlement of the monastery at St Malo on the Congregation, in the hope this would give the monks larger pensions from the revolutionary government. He searched the President's room for Weldon's 'Memoires', but could not find them there nor anywhere in the house. Parker was then told the work had been taken to London and he therefore hoped 'there is no harm done in its being there'.⁶⁸ The reason why the volumes were taken to London, apparently by Bede Bennet, the Procurator of the South Province, is unknown. But it is possible they were taken to be consulted during the crucial General Chapter in London during the summer of 1789, when the Congregation was beginning to strengthen its defences against the first attacks of the French government on religious. Here, Weldon's documents would be invaluable in establishing the legal claims to property in France and in proving the Congregation's privileges there. Quite miraculously, therefore, the two volumes survived the destruction of the monasteries, their archives and libraries during the Revolution, and fittingly provided a point of continuity between the old order in France and the new establishment in England.

In England, the 'Memorials' remained part of the President's archive. Bede Brewer, President from 1799 to 1822, found the extracts relating to Lambspring in them 'of great service' in his difficult visitation of Lambspring in 1801 when he collided with the abbot. Brewer noticed 'several original papers, particularly respecting St Malo's in the collection';⁶⁹ and some marginal notes by Brewer are to be found in the 'Memorials' relating to Lambspring's history.⁷⁰ It seems that Brewer kept Weldon with him at Woolton, near Liverpool, where he was a missionary from 1781 until 1818. This would account for the extraordinary inclusion of the will of Edmund Pennington, which was unwittingly bound into the last section of the 'Memorials'. Pennington, a Benedictine missionary at Liverpool, died in June 1794; his will is dated 16 May of the same year.⁷¹ Perhaps the manuscript was re-bound at about this time. After Brewer's death, the 'Memorials' appear to have been taken to Ampleforth, his house of profession. The secular priest and historian, John Kirk, whose interest in collecting original documents relating to English Catholic history puts him alongside Weldon, noted around 1820 that the 'original folio' manuscript was at Ampleforth.⁷²

During the nineteenth century, with the massive destruction of its monasteries behind it, the English Benedictine Congregation began the gigantic task of rebuilding its conventual life. The preservation of the Weldon manuscripts

allowed the Congregation to trace its roots from the seventeenth century with some accuracy, confidence and pride. Weldon's own emphasis on the revived Congregation being the full beneficiary and descendant of medieval English Benedictinism made his work an essential reference point in the preliminary discussions surrounding the appointment of titular abbots to the ancient English abbeys, which was allowed by Rome in 1818. Thus the great labour of transcribing the whole of the 'Memorials' was completed in the spring of 1837 in an atmosphere charged with the conviction of the imminent return of the monastic estates. In this copy, the title page reads:

This copy of Dom Ralph Weldon's 'Memoires' was written expressly to be presented to the Library of St Mary's, Glastonbury Abbey when next restored. An ancient Silver Chalice and Paten was to be the reward of the 'Transcriber' for the use of the above named Abbey, March 22, 1837.⁷³

Despite that restoration not occurring, the work of consolidation continued. In 1842, Athanasius Allanson was appointed the Congregation's official annalist, and took his place in line of descent from Weldon. He had the 'Memorials' before him as he compiled his fourteen volumes and, like others earlier, added the occasional note in the margin of Weldon's collection in his shaky and distinctive hand. Although Allanson transcribed rather than collected primary sources like Weldon, there are some similarities between them. Both authors sought out sources and were sometimes frustrated, both works were copied by other scribes and added to by later marginal commentators, and both authors included an element of reflection and evaluation in their annals.⁷⁴

Late nineteenth-century England approached archives with all the strengths and weaknesses of a Gradgrind. Wealth, increased literacy and pride of empire and nation helped to produce the great explosion of published runs of archives such as the Calendars of State Papers, the Rolls Series and the Reports of the Historical Manuscripts Commission. The English Catholic community shared in this determination to conserve the past, and in this period of heightened historical awareness, Weldon was to be for the first time seen, in print. The Gregorian monk, Gilbert Dolan, edited in 1881 a conflated version of Weldon's 'Chronological Notes', using the 1709 and 1713 manuscripts, which was published by the Cambrai nuns, by that time settled at Stanbrook, at the request of the Benedictine Bishop Ullathorne. In this book, Weldon's text forms a backdrop to an extended preface of Dolan who was determined to carve out a niche for the English Benedictines in this period when Catholics were themselves beginning to share in the 'newly-awakened spirit of enquiry and research'. Dolan's edition was to be the monks' answer to Foley's *Records of the Society of Jesus* (1875—83), and Dolan drew his inspiration from Canon Tierney's edition of Dodd's *Church History*, which appeared between 1839 and 1843.

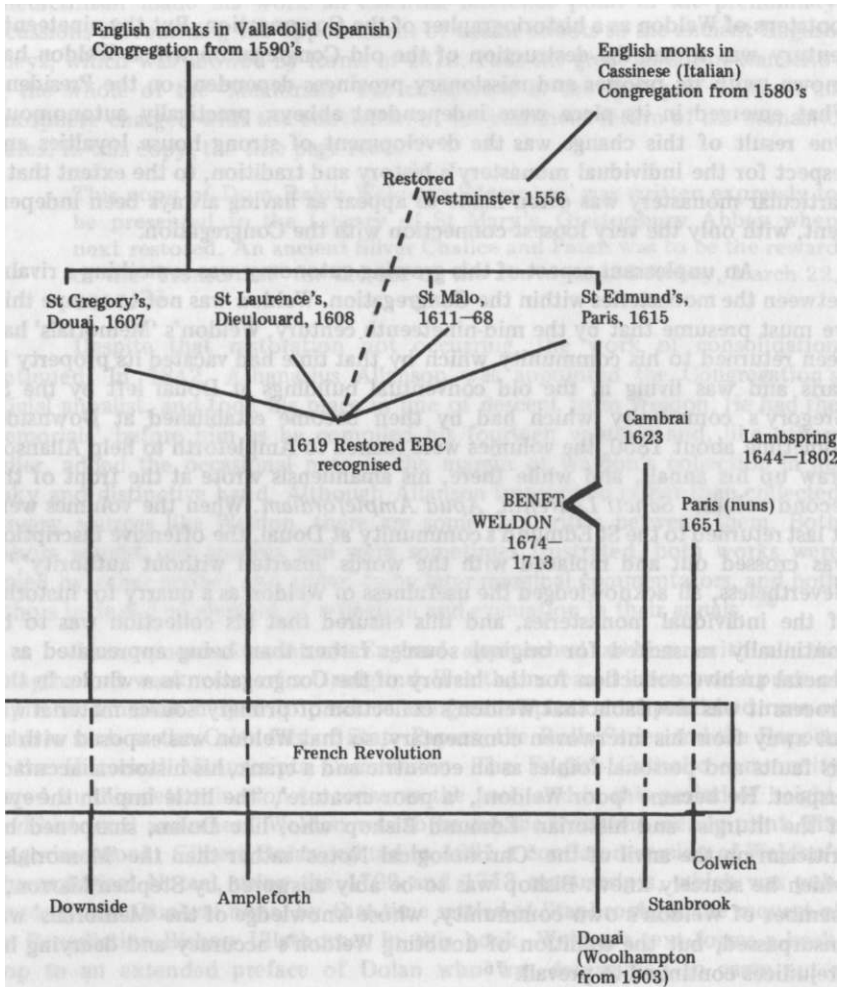
Dolan had known but had not used the 'Memorials'. His work, however,

was to make Weldon accessible to a wider readership, but at the cost of implying that the 'Chronological Notes' was, more or less, the entire complement of Weldon's work. Dolan wrote at a time which allowed him to follow in the footsteps of Weldon as a historiographer of the Congregation. But the nineteenth century was to see the destruction of the old Congregation which Weldon had known, with its priories and missionary provinces dependent on the President. What emerged in its place were independent abbeys, practically autonomous. One result of this change was the development of strong house loyalties and respect for the individual monastery's history and tradition, to the extent that a particular monastery was often made to appear as having always been independent, with only the very loosest connection with the Congregation.

An unpleasant aspect of this growing autonomy was something a rivalry between the monasteries within the Congregation. Weldon was not to escape this, we must presume that by the mid-nineteenth century, Weldon's 'Memorials' had been returned to his community which by that time had vacated its property in Paris and was living in the old conventual buildings at Douai left by the St Gregory's community which had by then become established at Downside. Sometime about 1850, the volumes were loaned to Ampleforth to help Allanson draw up his annals, and while there, his amanuensis wrote at the front of the second volume: *Sancti Laurentii, Apud Amplefordiam*. When the volumes were at last returned to the St Edmund's community at Douai, the offensive inscription was crossed out and replaced with the words 'inserted without authority'.⁷⁵ Nevertheless, all acknowledged the usefulness of Weldon as a quarry for histories of the individual monasteries, and this ensured that his collection was to be continually ransacked for original sources rather than being appreciated as a general archive collection for the history of the Congregation as a whole. In this process it was inevitable that Weldon's collection of primary source material was cut away from his interwoven commentary, so that Weldon was exposed with all his faults and personal foibles as an eccentric and a crank, his historical accuracy suspect. He became 'poor Weldon', 'a poor creature', 'the little imp' in the eyes of the liturgist and historian Edmund Bishop who, like Dolan, sharpened his criticism on the anvil of the 'Chronological Notes' rather than the 'Memorials', which he scarcely knew. Bishop was to be ably answered by Stephen Marron, a member of Weldon's own community, whose knowledge of the 'Memorials' was unsurpassed, but the tradition of doubting Weldon's accuracy and decrying his prejudices continued to prevail.⁷⁶

What of old Weldon now? The 'Memorials' have acquired a new dress since 1976, when its leaves were de-acidified, repaired and treated with pure French silk, and the two-volume original was divided into six for easier use. The work has been of great value in the last few years to Dr David Rogers and Mr Antony Allison who are working on a bibliography of the Counter-Reformation. They have both been grateful to Weldon's archival sensitivity because they have found among the 'Memorials' some of the rarest pieces of printing, no longer found in libraries among printed books.

THE ENGLISH BENEDICTINE CONGREGATION.



NOTES

This paper was delivered to members of the Society on 29 May 1985 during the Annual Conference —Ed.

1. Bede Bailey, 'Reflections on the Archives of the English Dominican Province', *Catholic Archives*, 1981,6.
2. In *CA*, 1981, 40-42.
3. N. Birt, *Obit Book of the English Benedictines*, repr. Iarnborough 1970, 74. B. Weldon,

- Chronological Notes* (ed. G. Dolan), Worcester 1881, xxii—xxx. Woolhampton, Douai Abbey, Weldon 'Memorials', IV, 75—84.
4. Weldon 'Memorials' (WM) V549.
 5. WM V 542.
 6. WM V 547-8.
 7. WM V 561.
 8. WM IV 82.
 9. WM V 494-510.
 10. Catalogue now in Paris. Bib. Mazarine MS 4057. For a description of it, see A. Franklin, *Les Anciennes Bibliothèques de Paris*, ii, repr. Amsterdam. 1968, 370.
 11. The book was the gift in 1699 of James II's oculist, John Thomas Woolhouse, then practising in Paris.
 12. BL Add MSS 10118, purchased 1836, and given in the catalogue under the authorship of J. Johnston. For its date, see p.436.
 13. BL Add MSS 10118 f38
 14. *ibid.* f38v, f31 lv.
 15. *ibid.* ff422, 742v, 743.
 16. *ibid.* ff85,98, 121v (quoted).
 17. *ibid.* f311v.
 18. *ibid.* ff437, 794-804.
 19. *ibid.* ff305-11.
 20. *ibid.* ff120, 128v-30, 432, 450.
 21. *ibid.* ff434-5.
 22. *ibid.* ff474-5.
 23. A. Allanson, MS'History'II, 32.
 24. WM V 553.
 25. WM I 'To the Religious Reader'.
 26. WM I 2, 22-24, 177, II 504-05, VI 573, 582, 589-90. For Dieulouard annals, see H. Connolly, *Some Dates and Documents for the Early History of our House*, p.p. 1930, Appendix C.
 27. Now WM II 555—III/1 09 3, VI 605-10106.
 28. Many of these documents have a pencilled note attached that they are found in Reyner. Such notes are the work of Allanson or his amanuensis, working in the mid—19th century.
 29. WM IV 185-90, 199, 201.
 30. WM IV 8, 84.
 31. WM III 973, V 315.
 32. WM II 394, VI 10095-VI Addenda 1-14.
 33. e.g. WM II 517-18, 559-60.
 34. WM III 679, 681, 683, 685-97.
 35. WM III 713, 823-4, V 339-483, VI 955-6, 983-1064.
 36. WM IV 11-47.
 37. WM III 957-67, IV 273-81, 291, 309.
 38. WM I 160,278.
 39. WM I 84-5, 170-2 (Mary Ward material), 177, 259-67, II 491, 553-4, III 88-184, 2.30-62, IV 59, VI 553, 931.

40. WM I 128-31.
41. WM II 332-3, III 715, 721.
42. WM III 847-941.
43. WM I 65, 73, 79, 144, III 627-35, 649-70, IV 67-72. Justin McCann (*CRS* vol. 33, 1933, 284-5) knew Weldon had transcribed Cressy's *Life of Baker* (WM I 279-317), but was unaware of the edition of the almost complete and rare 'Treatise on the Mission' in WM II 979-84. Weldon must have picked this up after he had begun his collection; speaking of this Treatise in WM I 14, he said that the original was with the Benedictine nuns in Paris, but according to Ellis 'is now lost'.
44. WM I 58, 60, V 769-87.
45. WM I 20-21.
46. WM II 561-78, VI 89-184.
47. WM I 42.
48. WM IV 249.
49. Now at Downside, MS 830. G. Dolan's edition of Weldon's *Chronological Notes*, Worcester 1881 is a conflation of the 1709 and 1713 drafts.
50. Now at Woolhampton, Cab. III.
51. e.g. pp. 53-4, 64, 66 (refs. here and below are to the 1711 MS, unless otherwise stated).
52. e.g. pp. 39, 62, 73, 83, 85, 97, 102.
53. *Chronological Notes* (CN) 13 (Dolan 27), 42 (Dolan 87).
54. Dolan 68, 87, 107, 121, 171, 201, 211, 217, 222, 223.
55. CN 33 (a 1666 Royal Edict regarding Dieulouard, with a note attached, 'a very remarkable Edict, but it is too long to be inserted here'), 63 (Cambrai), 148—9 Douai — only in Dolan), 70 (Lamspring, regarding Cismar).
56. CN 52 (altered in Dolan 106-07).
57. CN 22, 46, 81.
58. CN 68 (Dolan 139-41).
59. CN 111 — 13. For the royal cult, see my 'Sacredness of Majesty: The English Benedictines and the Cult of King James II', *Royal Stuart Papers* XXIII, 1984.
60. A, Allanson, 'History', II 32.
61. Downside MS 825.
62. A. Allanson, 'Acts of General Chapter', II 42.
63. WM III 848—922. The oral tradition at St Edmund's is that these pages were removed when the manuscript was at Ampleforth in the 19th century, but I have found no trace of them there.
64. A. Allanson, 'Acts of General Chapter', II, 65—6.
65. Hewlett, 'History of St Edmund's', I I 3, Original MS at Downside, copies at Ampleforth and Woolhampton.
66. WM V 542, 546, VI 601, 603. Hewlett seems to have made marginal notes in Weldon's 'James II', see p. I 8 lv.
67. Lille. Archives du Nord, 18 H 69, 1784 16 May, 21 July, Welsh to Walker.
68. Lille, Archives du Nord, 18 H 53, 1790 8 Nov., 13 Nov., Parker to Walker.
69. Woolhampton, Parker correspondence, CI R(A) 12, 1801 30 Oct., Brewer to Parker.
70. WM IV 308, 309.
71. WM VI 680.

(continued on page 53)

THE ARCHIVES AT CHURCH HOUSE, WESTMINSTER

Brenda Hough

Thank you for inviting me to come and talk to you.¹ I so much enjoyed getting to know some of you last year, and of course more of you in the last two days, and it is good now to have an opportunity to tell you something about my life at Church House and the joys and sorrows of being an archivist in the Church of England.

You will forgive me if I begin by talking a little not about the records of the General Synod as such, but about archive arrangements in the Church of England as a whole. From what I have heard at these Conferences, and read in *Catholic Archives*, I have discovered that there are a number of ways in which arrangements for our records differ from those you make. A few of your structures were unfamiliar to me; and though the Church of England is, in one sense, the church of every Englishman, perhaps I am not offending you if I guess that some of you may find our archives set-up a little strange and perhaps sometimes confusing. Much of our system has, like Topsy, just 'grewed', and some confusion is felt even by members of the Church of England: so I hope that those of you who are already experts in Anglican ways will bear with me if I briefly outline the situation. It should, I hope, make it easier for you to see the part my own office has to play in the overall picture.

Firstly, the records of the parish and diocese. One of the better things about that ambivalent animal, an established church, is that the state throughout has taken some measure of interest in the well-being of Church of England records, particularly what I might call 'local' records, those of the parish and diocese. This came about, of course, because the Anglican parish administration was also the earliest form of local government. In the late 1590's, Queen Elizabeth decreed that parish registers were henceforth to be kept on parchment, and copies made of the paper registers back to the beginning of her reign — probably the only reason that so many early registers have survived. 380 years later, when alarm became widespread at the lack of proper provision for records in some parishes, we were able to write into the law of the land the Parochial Registers and Records Measure 1978, which aims to persuade each parish to take greater care of its documents. The burden of responsibility for reviewing progress under the Measure has largely been shouldered by the county record offices, where most parish records (and, usually from a later date, diocesan records) are now kept. The Church of England is enormously grateful for the help given in this way: I should like to put on record to the county record office staff here that the service you provide — one we should be quite unable to provide ourselves — is always remembered and appreciated.

Then there are the archives of what we call the 'voluntary sector' of the Church of England. Anglicans, for good or ill, have often been great individualists; and at some stages of our history it seems that no self-respecting churchman could let his days on earth pass without founding some society or movement to forward his charitable concerns, or give voice to his particular views on some matter of controversy. From the seventeenth and early eighteenth centuries, so often thought of as a dead period for the Church of England, we have the great missionary societies — the New England Company; the Society for the Propagation of Christian Knowledge; and the United Society for the Propagation of the Gospel, where I myself spent four happy years before moving to Church House. By the late eighteenth and early nineteenth centuries, the reforming movement represented by such figures as John Wesley was well under way, and we see the growth of the major evangelical organisations — the Sunday School movement, the Bible Society, the Church Missionary Society. The records of these bodies are often very extensive and important, for the early history of the countries where the missionary work took place, for example, or for the social history of the problems which the society was formed to combat. Victoria's reign saw the full surge of educational and philanthropic movements. This was the period when fervour for the rescue of bodies from poverty and souls from depravity was at its height — and sometimes, it seems, more concerned with totting up heads than with the quality of physical or spiritual help provided. I mean the kind of good works and gospelising embodied in Mrs Pardiggle in *Bleak House*. Some of you will know Professor Owen Chadwick's splendid work *The Victorian Church*, but I am sure you can enjoy it again even if you remember his description of one such evangelist about his missionary business:

Stevenson Blackwood travelled by train from Aberdeen to London. While waiting a quarter of an hour at Aberdeen he visited the quay, gave tracts to the dockers and fishermen, and preached aboard a collier. In the ticket queue he gave a woman a book. Between Aberdeen and Perth he persuaded a drunken man to kneel down in the carriage and pray with him. At Edinburgh he gave a lady a tract as she got out and in exchange she gave him a sermon by Spurgeon. Between Edinburgh and Newark he got a snoring man to read a tract in his waking moment. After Newark he distributed books to two new gentlemen. Finally he spent the last hour in composing an address. ²

Societies dating from this period run into scores, if not hundreds. From the archival point of view, these organisations have material of very great value, often quite out of proportion to the range of present-day work undertaken. You will find at the furthest extreme a society with perhaps one desk and a single part-time member of staff, but with two rooms packed to the ceiling with historical papers of the first importance. One of the most interesting parts of my work, when other pressures allow, is to visit societies such as these and try to help usually by making a rough list of the archives, and by suggesting inexpensive ways of improving the housing given to them. Sometimes the best course is

to find a home for the archives in an established record office. If the society is a local one, the county record offices once again often provide a solution. The libraries of the two Archbishops — that is, the Borthwick Institute at York, and Lambeth Palace Library' for the Archbishop of Canterbury — have taken in many of the voluntary sector records. In cases of extreme difficulty I have taken in small collections myself: last year, for example, the British Records Association asked if Church House would accept the archives of the Church Patronage Trust, consisting mostly of eighteenth and nineteenth century legal documents. Patronage, in the Church of England, is the system whereby a named individual or corporate body has the right to appoint the priest to a parish. These days the right is exercised only after consultation and consideration of the wider needs of an area, but amongst the Church Patronage Trust papers is an impressive document conveying the patronage of an Oxfordshire parish as part of a marriage settlement.

I turn now to the central record-keeping bodies of the Church of England, the category in which my own employer is included. These are mostly of much more recent origin than either the voluntary organisations, or the authorities which produced the parish and diocesan records; though the Church Commissioners (dating from 1948) is an amalgamation of two much older bodies, the nineteenth-century Ecclesiastical Commissioners, and the eighteenth-century Queen Anne's Bounty. The Commissioners are the financial wizards of the Church of England. Queen Anne's Bounty was set up to augment the stipends of poor clergy; the Ecclesiastical Commissioners is in part to enable the building of the many new churches needed in our cities with the urban population explosion of the Industrial Revolution. From these early functions has developed the wide range of the Commissioners' present-day activities — maintaining churches and clergy houses; conducting the intricate business of parish boundary adjustment; coping with the questions of redundant churches; and most fundamental of all, the payment and pensioning of the clergy. These days the Commissioners are to a considerable extent directed on policy matters by the General Synod, but their administration and records are kept separately. The archives are enormous. They are primarily geared to heavy office use of the files, but also provide important material for scholarship, notably in the field of economic history (because of the financial and land tenure archives) and for local historians (because of the many hundreds of maps, and detailed notes from parishes through the centuries). Finding one's way in such a mass of material is not easy, but the Commissioners' Records Officer, David Armstrong, despite constant pressure from his work of record management, is always pleased to help the researcher.

The other major central record-keeping bodies, those not mainly concerned with property and finance, have been what you might call the Anglican talking-shops. The Convocations of Canterbury and York, Reformation bodies which fell out of effective use with the troubles of the seventeenth century, were revived in the later decades of the nineteenth, and became the first national bodies for discussing and formulating the received opinion and policy of the

Church of England's clergy. With social change came growing pressure for a greater say by the laity, and the history of the central Church of England administration in the twentieth century is largely a history of increased lay involvement. The Church Assembly, from 1920, first established an Anglican 'Parliament', with Houses of Bishops, Clergy and laity, each constitutionally able to hold the wilder notions of other houses in some kind of check. Matters of doctrine, however, and of liturgy, were firmly retained by the Convocations and were primarily in episcopal care. But with the coming of the General Synod in 1970, an equal say has been given to each of the three houses on all matters of Anglican concern. The Upper and Lower Houses of the Convocations have for most purposes been absorbed into the Synod's House of Bishops and House of Clergy. No change of importance can be introduced without large majorities in both those houses, and in the House of Laity; and highly controversial matters such as the introduction of our new Alternative Service Book in 1980, or, more recently, the possibility of a change in our marriage discipline, must also be referred for discussion and approval (or rejection) at the diocesan and deanery synods, which in turn take note of parish opinion.

How does my employer, the General Synod, function? The tiered system which I mentioned just now determines its membership. Each parish church elects a few of its members to the Deanery Synod, which represents anything from ten parishes to forty or more, and meets four times a year or so to discuss matters referred to it by the next layer up, the Diocesan Synod. Deanery Synod members elect both the Diocesan and the General Synod members. The General Synod is elected for a five-year term; it meets three times a year for three or four days on each occasion — usually in Westminster, but in most summers at York. Its procedures are akin to that other legislating and discussing body on the far side of Parliament Square. The Synod works through a printed agenda, discussing papers which have been circulated in advance. There is provision for private members' motions; and a regular session something akin to Prime Minister's question time is one of the livelier parts of the Synod's proceedings. Once the debates have been held, any recommendations passed need to be put into effect — perhaps by setting up a Commission or Working Group to look more closely into a given problem; or by the drafting of legislation which must then go to Parliament for further consideration and ratification. To prepare the papers which are discussed in Synod, and to carry out Synod's decisions, is the work of the Boards and Councils at Church House. These specialise in areas of the Church's concern such as Education or Social Responsibility. The Boards bear much the same relationship to Synod as the civil service departments do to Parliament. It is their records which are my main concern: in effect, I am the archivist of the Anglican Civil Service.

How, then, was the Archives Centre set up? By the mid-1970's, Church House had an accumulation of some fifty years' papers: most of it the archive of the Synod's predecessor, the Church Assembly. The size of this collection was

causing a major storage problem, and there was also pressure from outside researchers to come and make use of the earlier papers. Some departments, of course, had already organised excellent registry systems for themselves; but others had either contrived to lose many of their archives or, at the other extreme, had kept every receipt and acknowledgment note since their foundation. I was appointed in July 1977 to fulfil two main responsibilities firstly, to organise a record service for the departments in Church House; and secondly, to make available for research use all records not classified as confidential. The assets were a large basement area, some 129 feet by 30, which could easily be made secure and fire-proof; and, on the ground floor, a rather curious office space which had at some time been divided into an upper and lower area connected by a small staircase (probably, we think, for use as a shop with storage above). This room serves reasonably well as an archives office with a small searchroom in the upper area. The disadvantages were that much alteration and improvement was needed on both basement and ground floor level. The office area was in use as a paint store (fairly easily rectified); the basement, less simple to deal with, was a warren of small rooms, most of them already stuffed with archives of assorted merit, along with faded photographs of church worthies, everyone's spare publications for half a century past, and the usual jumble of broken and antiquated furniture which such an area inevitably attracts. For my first eighteen months in Church House the contents of these storage rooms had to be swathed in thick protective polythene, whilst walls were demolished around them, painting and lighting put to rights, and a smoke detector and ventilation system installed. Anyone who is thinking of fitting ventilation, take warning! The trunking through which the fresh air is drawn is of giant proportions. My carefully thought-out schemes for wall shelving all had to be abandoned, and at one stage it seemed to me that the basement would be so full of metal pipes that there would be no room left for any papers.

We were working on a tight budget, mostly on grants generously provided by the Pilgrim and Radcliffe Trustees, and every inch of the existing shelving had to be re-used. There was just enough money left at the end to fit one precious block of mobile shelving, the kind which slides along on runners so that only one tunnel is needed for a whole block. This kind of shelving is inevitably more expensive per foot than the fixed type, but I do recommend it to any archivist who is faced with the problem of supplying shelving for a new storage room. Almost twice as many records can be stored in a block of mobile shelving as in the same area fitted with static units; and in church archives, where almost all of us are compelled to make the best of limited accommodation and funds, every space-saving device is valuable. It has the added advantage of encouraging tidiness, since boxes or volumes which jut out can play havoc with the machinery.

The possibility of the Thames flooding was a constant anxiety during my early days; now, mercifully, relieved by the completion of the Thames barrier. To cope with possible minor floods, from burst pipes and so on, we aim to keep

the lowest papers a few inches above floor level — a simple enough arrangement which I expect most of you use yourselves if there is any risk. The biggest worry these days is the difficulty of keeping the humidity as static as we should like. The ventilation system circulates the air effectively enough but cannot control the degree of moisture drawn in; variations in humidity, as you know, can damage the structure of paper, especially the modern machine-made paper used in most offices. We take humidity readings every day (a simple hygrometer costs only a few pounds). If the air is too damp, there is not much to be done about it; but if the air is too dry (mostly the case in centrally-heated buildings) improvements can be made by introducing a container of water which can evaporate.

Whilst all the building alterations were under way, the number of files I could work on at one time was limited, so most of my listing during those months concentrated on small self-contained collections which warranted detailed attention. Several of the Boards and Councils had inherited the archives of nineteenth-century organisations whose work they later absorbed, and this material is much sought after by historians in the fields of social science or political history. I am thinking of such organisations as the Church of England Purity Society, or the White Cross League, active against prostitution; or pressure groups like the Church Defence Institution — one of several groups at the time concerned with defending (or sometimes opposing) the Church of England's links with the State.

Much of my time was spent in getting to know the staff of Church House, some 180 men and women, clerical and lay. You will know already how important it is for an archivist to have a good relationship with his or her colleagues. When an organisation has not had an archivist before, hard-pressed administrators are bound to wonder what extra work will be wished upon them. Looking back I am profoundly grateful for those first months, although at the time I felt frustrated and eager for the action, as I saw it, to begin. Conversations held then, when all I could do was talk to my fellows about how a record service could help the department's work, have borne great fruit ever since. I was able to allay suspicions about what new complications I might impose on the filing systems. I reassured them that files which ought to be kept confidential wouldn't be opened to the public without their approval. Above all, I was able to make friends with one or two in every department. All staff, of course, are important: the senior policy-makers because they are in a position to introduce improvements, such as the regular transfer to Archives of files as they pass out of office currency: the office juniors, because often it is ultimately they who have to go through the files and weed out the duplicates and ephemeral material. At Church House I try to have one person in each Board or Council who acts as a 'liaison archivist'. He (or she) undertakes to chivvy each officer when it is time for files to be passed over, and ideally keeps an eye on office stationery — making sure, for instance, that only non-rusting staples and paperclips are used on papers which will be kept permanently.

Nowadays, I try to meet all new secretaries who come to work with us, and persuade them that files transferred to Archives are not lost for ever, but can easily be recalled if necessary — and can, in fact, sometimes be found more quickly than if kept in the office in overcrowded filing cabinets. I try to show them how to produce a 'transfer list'. These lists give a very brief description of the files being handed over, drawn up in whatever way fits in best with the office procedures. Lists are identified by the date of deposit. When the files arrive, all we have to do immediately is put them into archive boxes and mark which files have gone into which box. The departments can easily identify any papers they need to have back for reference and we (if the system works well!) can equally easily find them. They are also asked to indicate if any files include material which should be kept closed from public view. We do not have a single closure rule: material from one department is so different from that in another that it seemed best to judge each Board's needs individually. Personal files, such as applications for training for the priesthood, are of course kept confidential for at least a hundred years. Otherwise, we try not to impose a longer rule than thirty years — the time set for the public records. Some heads of departments would like their material to be open to the public at once, with the laudable aim of destroying any image of the Church of England as a devious wielder of political power: but the wise archivist resists such excesses of enthusiasm, if only because it takes longer than that to get records into a publicly usable condition.

We spend a good deal of time retrieving files for departments and in searching through the papers to find information for them. In an administration such as ours, funded from the pockets of ordinary churchgoers, it is very important for the archives office to be seen as a time-and-trouble-saver for other staff, and not just as a luxury service for historical researchers who may have no other connection with the church. But, of course, our eventual aim is to provide the kind of finding aid which will smooth the path of the researcher as well as satisfy departmental needs. Therefore, as time allows, we move on to much more detailed 'archival' listings. These lists aim to reproduce the structure of the administration rather than the way the papers were kept when still in the office. For example, papers may have come to us from two or three different staff members of a Board or Council. From the researcher's point of view this distinction is of little importance, so (although we could still trace the source if needed) we put all the papers together to form one body of material, the archive, if you like, of a given Committee or Working Party. It is then easy to spot duplicated material, and to discover any gaps in series such as numbered reports while there is still a chance to chase up copies elsewhere.

As youH realise, listing of this kind is a time-consuming business, and it is only in the last three years, with extra staffing, that much of it has been possible. If the system of transfer lists followed by more detailed lists at a later stage seems unnecessarily complicated, I should perhaps point out that at our busiest we may lake in as many as 100 feet of new files in a single month — the

equivalent of 300 archive boxes: so the only way to cope is to deal with the material in easy stages. At present, we still end up with lists of a fairly general kind; even basic documents such as minutes are not listed individually. So, in the future, we shall need to explore the possibility of lists with much more detail than those we have now. A very few classes of material have already been treated in this way. The Board for Mission and Unity, for instance, has important material relating to the experimental Church of South India. Detail of this material was asked for by a senior churchman last year, so an archive trainee who was with lists at the time spent several days listing that material document by document. But I am now beginning to think of putting our lists into a micro-computer. In that way much of the labour of cross-referencing and indexing would be taken from us, and we could add in extra detail to any list as time allowed. It would also simplify the process of adding new material as it is taken over from the transfer lists, which can present something of a problem at the moment. The cost of a computer is now just about within the range of a small archives office, and such aids will without doubt have a place in record work in the future — though they are much too often thought of as the answer to every problem.

I hope I haven't bored you with too much detail of our listing methods, but it seemed to me the kind of information which archivists find useful to exchange with one another. Perhaps, for the same reason, you will like to hear a little more about the kind of work we tackle day by day, other than accessioning and listing and retrieving files and information for departments. 'We', by the way, is one full-time member of staff (me); my splendid helper Dr Patricia Kelvin, a self-employed historian/archivist who spends between two and three days a week on listing projects; and, for the present, a team of young unemployed graduates two days a week, paid for by the Government under the MSC's Community Programme. These teams need to have a minimum of three members, but if any of you were in a position to take on this number of people, I do recommend the scheme as an excellent way of making inroads into backlogs of unsorted material — and, incidentally, of helping a little with the problem of unemployment. You *do* need to get the right team, however, and to allow a good deal of time for supervision.

Much of our time is spent looking after researchers and enquiries by post and telephone. There are on average two to three external visitors a day, eight or ten phone calls, and perhaps three letters to be answered. Some of the visitors and phone callers are quickly made happy — perhaps with information from one of our old clerical directories, or with the address of the record office where they will find the papers of the society they are looking for. Others, as you will realise from your own experience, can take a very long time, and involve a good deal of research or photocopying. The letters almost always take a longish time. Many are from genealogists who assume (wrongly, as you know) that we have the parish registers of the Church of England. Quite often they fondly hope

that we shall be able to supply a central index of all the baptisms, marriages and burials from Elizabeth on! All one can do in such cases is give the address of the right county record office to get in touch with, or make any other helpful suggestions that come to mind. Needless to say, I often grudge the time (perhaps 25 per cent of my working week) that goes in this way. But it is surely important to do a good public relations job. An archivist may be the only official representative of a Christian organisation that the letter-writer ever comes into contact with; and in that sense the care we can show is, if you like, part of our mission as believers.

At least life is very seldom dull. I looked through the log we keep of enquiries that come our way, and in the couple of weeks before this Conference discovered we had given information on subjects ranging from Anglican conceptions of Imperial German aggression prior to World War I; through the history of an English church in Canton, China; to the burial place of a seventeenth-century highwayman.

It is not easy to pick out particular groups of papers in the archives which you might like to know about. There are, for instance, few collected papers of individual church leaders. We could not produce for a researcher ten boxes which could be called the papers of, say, Archbishop William Temple. There *is* fascinating material available for Temple, but to read it would mean looking through several classes of papers of which I will mention three: the transcripts of debates for speeches he made in the Church Assembly; discussion in the Council for Education (as it was then named) in the years leading up to the 1944 Act; and a batch of letters to a head deaconess in Yorkshire in the 1930's, full of wise and loving advice on the role women had to play in working for the Church. This dispersal, if you like, of an individual's papers is inevitable if one is trying to retain the structure of administration which led to the papers being created and if we had tried to help one group of researchers by arranging our papers on the basis of personal involvement, it would have been next to impossible for another researcher to reconstruct the patterns of administration, so the gain would have been illusory. Once again, a micro-computer should help us to bring together source materials of this kind.

Themes are rather easier to pursue than individuals, largely because particular problems tend to have been made the responsibility of a group of some kind — a Sub-Committee or Working Party, perhaps — the papers of which will in any case be kept as an archive group. Future students wishing, for example, to study the relationship between our two churches in the years since Vatican II will find the discussions set out in the papers of the Churches' Unity Commission and, to a lesser extent, in those of the Churches' Council for Covenanting. These are not strictly Church of England papers, but the groups happened to be serviced from Church House and so the archives stayed there when the work was brought to a conclusion. We look after them on behalf of all the participating and observing churches. There would of course be many sources of information

on ecumenical relations (as indeed on William Temple) other than those available in Church House: in all the instances I have cited, the material mentioned refers only to the individual or group in so far as their activity meshes into the work of the General Synod.

One group of papers of the first importance, at present separately maintained but due to join the Synod's records later this year, is the archive of the National Society. This body, as many of you will know, was the founder of the 'National School', that symbol of universal primary education whose name you still see cut into the stonework of many an older school building in English villages. Dating from the years before Victoria came to the throne, the archives include individual files on many thousands of schools; and we greatly look forward to continuing the welcome to educational researchers which has always been extended while the records were with the Society itself.

I thought I might conclude my talk to you by mentioning a few of the problems and irritations which I meet in my work. I suspect some of them may be your difficulties too, and we might be able to suggest solutions to one another — and if not, a mutual grumble is usually a valuable therapy. We meet a lot of papers in the course of a year which are not strictly the General Synod's — in particular, papers brought back to Church House by staff sitting on national or inter-church groups. Such papers can take up a great deal of space, and ought really to be taken care of by the parent body. If the organisation is a quango, then presumably the Public Records Acts will take care of the archives: but sometimes we know that other, more private organisations have no proper arrangements for keeping sets of their papers, and that if we discard our copies, the record may be lost. How far are archivists justified in using expensive time and space to become their brothers' keepers?

A related problem is the question of which papers are rightly the property of an individual staff member, and which belong to his or her employer. Should he, when he leaves Church House, take away for his own use papers such as evidence he has presented to external Commissions on which he has served? Not in my view, but sometimes he thinks so. More difficult, what about personal letters he has written to friends and acquaintances collecting information for papers he was writing for use by his Board or Council? Even more difficult in the case of a Chairman of a Commission or Working Group, who is usually a distinguished academic or civil servant, possibly a member of General Synod but certainly not an employee. His correspondents no doubt think of themselves as writing to Canon X or Professor Y — and yet comments they make may have a significant influence on the deliberations, and it would be a loss not to have them recorded in the archives. I am sure there are no hard and fast rules in these cases, and can only reiterate what I said before about the value of keeping up good relations with as many of one's colleagues as possible.

A third problem: when a number of staff members all have copies of

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the same paper, there is of course no need to keep every duplicate. But when they have written notes and comments on the paper, does it become a different kind of archive? We can't tell whether this staff member might be Archbishop of Canterbury in thirty years' time! Finally — and bearing in mind that an accidental ringing of the fire alarm in Church House sends out into the street not only the entire staff of the General Synod, but several hundred civil servants including two Ombudsmen and, spasmodically, the boffins of the Channel Tunnel — how does one persuade a visiting workman not to light up a cigarette under the smoke detectors?

NOTES

1. This paper is the text of a talk given to members of the Society on 30 May 1985 during the Annual Conference.
2. O. Chadwick, *The Victorian Church*, London, 1966, Part I, 443.

continued from page 42

72. J. Kirk, *Biographies of the English Catholics*, London 1909, 246. There appears to be some confusion here by Kirk and his editor in regard to the 'Chronological Notes' and the 'Memorials'.
73. Downside MS 841 (4 vols.). Although I have not been able to identify the transcriber, this may have been Thomas Wilfrid Fisher (1767—1847), Secretary of the President (1810), Secretary of General Chapter 1814, First Titular abbot of St Albans in 1838 and of Glastonbury in 1842. He was a missionary at Liverpool 1803—47. Southwark Archdiocesan archives contains a copy of the 'Memorials' made from the Downside MS in the mid-19th century.
74. For Allanson, see P. Spearritt's and B. Green's introduction and guide to the microfiche collection of Allanson's 'A History of the English Benedictine Congregation 1558-1850', Oxford 1978, pp.2-3.
75. WM IV, Title page. Woolhampton, Wilfrid Phillipson's List of MSS at Douai, 1875, no. 1. Phillipson suggests the 'Memorials' was loaned to Ampleforth by Prior O' Gorman of Douai (1870—83), but Allanson completed his task by 1854 and revised his collections in 1858. Perhaps the 'Memorials' had remained at Ampleforth throughout and were only returned to Douai after 1858.
76. E. Bishop, 'The Beginning of Douay Convent', *Downside Review*, xvi, 1897, 21—35. S. Marron, 'Weldon and his Critics', *Douai Magazine*, ii, 1, Jan. 1922, 6—19. For a modern comment, see D. Lunn, *The English Benedictines*, London 1980, 35, note 85, 159.

THE DUKE OF NORFOLK'S ARCHIVES AT ARUNDEL CASTLE

John Martin Robinson

The archives of the Duke of Norfolk are one of the largest accumulations of the kind in the United Kingdom. They comprise hundreds of thousands of documents dating from the thirteenth century to the present day and reflect the important role played by the Duke's ancestors in the political, religious and economic affairs of the country over a period of many centuries, as well as an enormous quantity of material relating to the administration of their estates in several counties. The collection is one of the most complete of its kind, but it is not just a museum piece; the papers are still used in the administration of Arundel Castle and estate. As well as the archives stored at the Castle, there are also two loan deposits of archives in Yorkshire; the papers relating to the Sheffield estate are on loan to the City Library there and the archives from Carlton Towers (the Duke's other seat) are on loan to Hull University Library. The great majority of the family papers, however, including all the personal papers and the southern estate papers, are stored at Arundel Castle where they fill six muniment rooms. As the family has remained Catholic, with one or two exceptions, since the Reformation, this large archive collection is obviously of prime importance to students of Catholic history.

The collection is made up of a number of different groups, including papers relating to other families but brought into the Norfolk collection by marriage. Perhaps the most interesting of these are the Aylward Papers for the period from 1672 to 1717. John Aylward, the maternal grandfather of the 10th Duke of Norfolk, was a Catholic merchant from County Waterford who conducted a successful business in London, Malaga and St Malo exporting and importing baize, herrings, stockings, lemons and wine. His correspondence is remarkably complete and gives a unique picture of the business life of a prosperous late seventeenth-century Catholic.

Other collections include inventories and valuations from 1641 down to the present. These are particularly useful for throwing light on the contents of the Catholic chapels in the Duke's various houses in the eighteenth century. The 9th Duke, for instance, who died in 1777, maintained large chapels at Worksop Manor (his house near Sheffield) and at Arundel Castle, both with splendid plate and vestments. Connected with the inventories are the collections of testamentary records and legal papers which run from the fifteenth century up to the present. The earliest will is that of Edmund Lenthall, grandson of Richard, Earl of Arundel, which is dated 1447. The Acts of Parliament include those of 1605, 1688 and 1714, all of which affected Popish recusants and the

presentation to benefices on their estates.

Another important assemblage is that of the records relating to the Fitzalan Chapel at Arundel, which date from the thirteenth to the twentieth centuries. The Fitzalan Chapel is the east end of the parish church and was rebuilt as a collegiate establishment in 1380 by the 4th Earl of Arundel. When Henry VIII abolished chantries, the college property, including the chapel, was bought back by the Earl of Arundel for 1,000 marks and it has continued to be the private Catholic burial place of the Earls of Arundel and Dukes of Norfolk ever since. These archives include some rolls of medieval accounts which are of double interest because the chapel was an important music centre in the fifteenth century, and some of the rolls are re-used fragments of medieval polyphony, still with the the lines of music on their backs.

The estate records, which form the bulk of the archive collection, include maps and plans from the seventeenth century onwards, accounts, rentals, and administrative papers from the thirteenth to the twentieth century, and a huge collection of manorial court rolls from the thirteenth century up to the eighteenth century. The specifically Catholic interest amongst this large complex of material had often to be deduced from between the lines. For instance, just before Titus Oates' Plot, the 7th Duke of Norfolk vested all his estates in the hands of friendly Protestant trustees — just in case And this arrangement continued for the rest of his lifetime and that of his successor the 8th Duke throughout the late seventeenth and early eighteenth centuries.

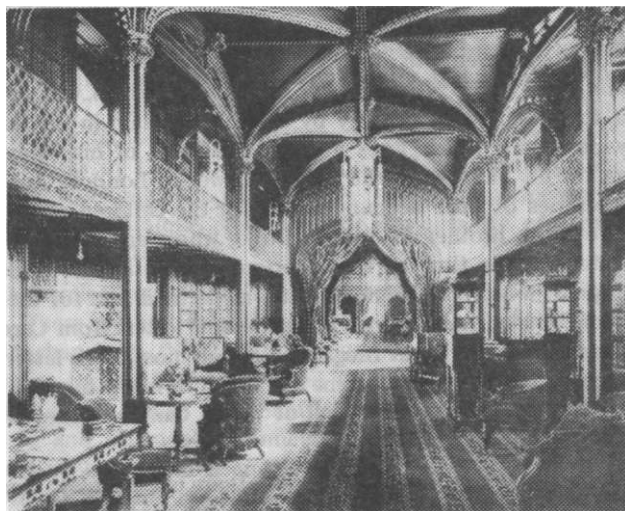
The most interesting Catholic archival material at Arundel is to be found in the collection of Howard family papers and correspondence which runs from the sixteenth to the twentieth century. A particular treasure is the original manuscript life of St Philip Howard, Earl of Arundel, which was written at the beginning of the seventeenth century by a Jesuit chaplain in the household of the Earl's widow, and which gives a graphic account of his 'conversion', his imprisonment for his Faith and death in the Tower of London. Another touching relic is the series of little account books for the children of Lord Thomas Howard of Worksop, brother of the 7th Duke, who were smuggled out of the country to safety at the time of the 'Glorious Revolution' in 1688 and were brought up by their nurse in France till it was deemed safe for them to come back to London. The correspondence includes some letters from Cardinal Philip Howard (Almoner to Catherine of Braganza) though most of his letters are in the Bodleian Library at Oxford, and some of the letters of the eighteenth and nineteenth century chaplains at Arundel, of whom Canon Tierney was the best known.

After the Emancipation Act in 1829, there is a dramatic increase in the quantity of Catholic material preserved, as the 19th-century Dukes of Norfolk played a prominent role in Catholic affairs, building churches, supporting Catholic charities and schools, charring committees, conducting relations between the

English Government and the Vatican. The resulting correspondence includes letters from most of the leading Catholic figures of the day, including Cardinal Newman, Fr Faber of the London Oratory, and Wilfrid Ward. The 15th Duke, who inherited in 1860 and died in 1917, kept nearly all his correspondence which is bound up in bundles by the month and stored in boxes in chronological order. It includes a microcosm of the Catholic history of the period and throws much light on nineteenth century Catholic life, especially education, Irish affairs and Anglo-papal relations because, until the establishment of a British Minister at Rome during the First World War, there was no official British diplomatic representative at the Vatican and so the government had to channel its views discreetly through the Duke of Norfolk and Cardinal Rampolla.

Not to be underestimated is the Catholic 'ephemera', forgotten speeches, old newspaper cuttings and printed pamphlets. Partly because of its transient character, material of this sort often tends to be destroyed, and much of the Arundel Catholic 'ephemera' is therefore unique. The *clou* of this part of the collection is the 'Pro and Anti-Popery' section of the library. This includes a cross-section of everything published on the religious controversy in the reign of James II from 1683 to 1688. These pamphlets are bound into 58 volumes and comprise nearly 500 items, with titles like 'A Discourse against Transubstantiation', 'Transubstantiation Defended and Prov'd', 'A short Discourse upon . . . Religion By the Duke of Buckingham', 'A Reply to the answer of the Man of No Name to His Grace the Duke of Buckingham's Paper on Religion'.

(continued on page 64)



The library, Arundel Castle

THE ARCHIVES OF THE ARCHDIOCESE
OF KINGSTON, ONTARIO, 1826-1976

The Rev. Brian J. Price

A young Scottish priest, the Reverend Alexander MacDonell, and his poor flock came out to this land at the beginning of the nineteenth century. In the wild and far-flung region of Upper Canada for which he had responsibility as a Vicar General of the Diocese of Quebec, he found only two churches and three priests. He strove diligently to establish new churches, obtain priests from Ireland and Scotland, and establish schools and schoolmasters in all parts of the province. He was accustomed to travelling about two thousand miles a year by any means available. This he continued to do until he was well into his seventies. Many times he crossed the Atlantic for the purpose of recruiting new settlers, clergy and financial support for his territory.

In 1819, Alexander MacDonell was consecrated a bishop and in 1826 became the first bishop of the first diocese established in the British Empire since the time of the Reformation. It was as bishop of Kingston that he returned to the British Isles for the last time. In a memorial written by him, he states that he left behind him seventy-seven churches and over one hundred priests. Bishop MacDonell died in Scotland in January of 1840.

Fortunately, a large amount of historical material from these early years has been preserved in the form of letters, bills, receipts, various documents, both civil and ecclesiastical, as well as a number of letter books, pictures, books, a few pieces of furniture and other *memorabilia*.

From the time of bishop James Cleary, in the 1880's, many attempts have been made to have a comprehensive and authoritative history of the diocese written but none of these attempts met with noteworthy success. Aside from the time involved and the magnitude of the project, one notable drawback has always been the fact that the archives of the Archdiocese had never been catalogued. Most of the material had been loosely grouped and stuffed into envelopes. The entire collection was stored in a steel filing cabinet in the vault off the Archbishop's office on the second floor of the Archbishop's residence.

In the summer of 1968, the author served as a Deacon in the Cathedral parish. Part of the time was to be spent in the work on the archives in response to a request from the Queen's University for access to the material for research purposes. That summer, most of the approximately 3,300 books in the library on the fourth floor of the Archbishop's residence were catalogued.

After the ordination of the author in May of 1969, the appointment as archivist was made official. Work was begun to unfold and sort through the

letters and other documents preparatory to cataloguing. The Dominion Archives in Ottawa have asked to microfilm the collection when it will be ready.

The material in the archives consists of the following:

- I CORRESPONDENCE: Here are to found letters, bills, receipts, documents, both civil and ecclesiastical, circular letters, pastoral letters, sermons, etc. We are extremely fortunate that a large amount of personal correspondence of the first four bishops of Kingston has been preserved. We have a fair amount of material relating to Bishop MacDonell's dealings with the Colonial Office of the British Government in bringing out settlers to Canada and providing for them once they arrived here. There is material on the various internal troubles that plagued every bishop up to our own time. Also there is a good selection of material relating to the relations between the Church and the newly emerging nation of Canada as is to be seen in the file of the correspondence between Sir John A. Macdonald and Bishop Horan.
- II LETTER BOOKS: The Letter Books contain hand-written duplicates of all outgoing correspondence of the Bishops of Kingston up to the end of the reign of Bishop O'Brien in 1897.
- III SPECIAL COLLECTIONS: Grouped here would be the material relating to the various religious orders, Regiopolis College, various other institutions, the Separate School Question, etc.
- IV MISCELLANEOUS: In this will be grouped the rather extensive picture collection, blueprints, bound newspapers plus reference to furniture and other *memorabilia*.
- V THE LIBRARY: In addition to the three thousand volume collection, the Library also contains books of special interest kept in the vault, ledgers, account books, etc.

THE CATALOGUE: Cataloguing the archives has been done by a system of letters and numbers. The material has first been grouped into units comprised of the administration of each bishop. Thus we have the following units:

- A THE MOST REVEREND ALEXANDER MACDONELL (17607-1840): Vicar General of Quebec for Upper Canada (1807); Titular Bishop of Rhesina and Auxiliary to Quebec (1819); first Bishop of Kingston (1826-1840). The material covers the years c. 1800 to 1839.
- B THE MOST REVEREND REMIGIUS GAULIN (1787-1857); Titular Bishop of Tobraca and Coadjutor to the Bishop of Kingston (1833—1840); second Bishop of Kingston (1840—1857); the material relates only to those years 1840 1843 at which time Bishop Phelan became Apostolic Administrator and de *facto* Bishop due to the poor health of Bishop Gaulin.
- C THE MOST REVEREND PATRICK PHELAN (1795-1857); Titular Bishop of Carrhae and Coadjutor to the Bishop of Kingston (1843); Apostolic Administrator of Kingston (1843—1857); third Bishop of Kingston (8 May

~6 June 1857); the material covers the years 1843—1857.

- D THE MOST REVEREND JOHN EDWARD HORAN (1817-1875); Titular Bishop of Chrysopolis (1874—1875); fourth Bishop of Kingston (1858—1874); the material covers the years from 1858 to 1874 though there is little material to be found between 1870 and 1874.
- E THE MOST REVEREND JOHN O'BRIEN (1832-1879); fifth Bishop of Kingston (1875- 1879). Because of the relatively short reign of Bishop O'Brien there is very little material relating to this period.
- F THE MOST REVEREND JAMES VINCENT CLEARY (1828-1898); sixth Bishop of Kingston (1880—1889); first Archbishop of Kingston 1889—1898). The material covers the years of his reign but becomes very sparse after 1892.
- G THE MOST REVEREND CHARLES HUGH GAUTHIER (1843—1922); second Archbishop of Kingston (1899—1910); second Archbishop of Ottawa (1910- 1922); the material covers the period from 1898 to 1910.
- H THE MOST REVEREND MICHAEL JOSEPH SPRATT (1854—1938); third Archbishop of Kingston (1911—1938). The material covers the period from 1911 to 1928 at which time Archbishop O'Brien became the Coadjutor and Apostolic Administrator of the Archdiocese due to the poor health of Archbishop Spratt.
- I THE MOST REVEREND MICHAEL JOSEPH O'BRIEN (1874-1943); third Bishop of Peterborough (1913 -1929); Titular of Amorio; Coadjutor to the Archbishop of Kingston and Apostolic Administrator of the Archdiocese 1929-1938); fourth Archbishop of Kingston (1938—1943). The material covers the years 1929- 1943.
- J THE MOST REVEREND JOSEPH ANTHONY O'SULLIVAN (1886-1972); Bishop of Charlottetown (1931—1944); fifth Archbishop of Kingston (1944-1966); Titular Archbishop of Maraguaia (1966- 1972). The material covers the period from 1944 to 1966.
- K THE MOST REVEREND JOSEPH LAWRENCE WILHELM (1909—); Auxiliary Bishop of Calgary (1936—1966); sixth Archbishop of Kingston (1967- 1982).
- L THE MOST REVEREND FRANCIS JOHN SPENCE (1926-) Auxiliary Bishop to Cardinal Roy for the Canadian Armed Forces (1967—1982); Bishop of Charlottetown, P. E. I. (1970 -1982); Ordinary for the Military Vicariate (1982 —); seventh Archbishop of Kingston (1982 —).

THE CORRESPONDENCE (I) is further subdivided in the following manner:

- C Correspondence to and from various individuals, parishes, organizations, departments, etc. This is further catalogued by the authors of the letters being arranged in alphabetical order and the letters of each author arranged chronologically.

- BD Business and Commercial documents which include bills, receipts, promissory notes, etc. These are grouped under various headings and arranged in chronological order.
- CD Civil Documents which relate to the relationship between Church and State, legal matters, etc. Where applicable, these are grouped under various headings, e.g., wills, powers of attorney, etc., and arranged chronologically.
- CL Circular Letters including pastoral addresses, etc. These are grouped according to place of origin and arranged chronologically.
- ED Ecclesiastical Documents: Diocesan. These would include petitions, establishment of parishes, statistics on parishes, etc., These too, would be grouped under various headings such as Parish Records, Clergy, etc., and arranged chronologically.
- ER Ecclesiastical Documents: Roman. These would include documents addressed to Rome from Canada as well as documents originating in Rome and arranged chronologically.
- S Sermons There are only small numbers of sermons that have survived and most of these are undated.

The Correspondence has been placed in legal-size file folders and filed in vertical transfer cases. The Archives is located in a fireproof vault off the office of the Archbishop on the second floor of the residence at 279 Johnson Street.

At the present moment, only the correspondence has been catalogued and that only from 1800 to 1898. The cut-off date in use at the present time is a period of sixty years because of the nature of some of the material as well as the fact that living persons would be involved. In actual fact, the period of restriction begins at the end of Archbishop Gauthier's reign in 1910. Those wishing access to the Archives are asked to contact the archivist beforehand, and present some proof of scholarly intent. Due to the historical value of this collection, access is somewhat limited until cataloguing is completed and the whole collection is microfilmed.

NOTE

This article was originally delivered as a paper to the Canadian Catholic History Society at Queen's University in 1972. It was subsequently published by the Society and by the Kingston Historical Society in *Historic Kingston*.

ARCHIVE NOTES FOR THE CONGREGATION OF THE SISTERS OF THE HOLY CHILD JESUS

Sr Winifred Wickins S.H.C.J.

At a meeting of the archivists of our Congregation in the Autumn of 1984 we drew up the following notes, partly to clarify our position, and partly to circulate to the provinces and so 'educate' about archives and archivists. We are printing them in response to a request from some of our members facing situations similar to our own.

A WHAT CONSTITUTES AN ARCHIVE

Records are papers (and other media of recorded information) which are drawn up in the course of business by any continuing organization, are kept for reference and are of use in conducting that business. Archives are a specialized section of the records: those which, having passed out of currency, have been appraised and selected with a view to exploiting their use in research, or at any rate are actually held by an archives office because they are seen as valuable in a research context. (*Archives Administration*, Michael Cook).

B MATERIALS ESSENTIAL FOR THE BUILDING UP OF ARCHIVES IN RELIGIOUS CONGREGATIONS

1. *All records of administration created in the offices of the general and provincial secretaries.*
 - a) minutes of Council meetings;
 - b) visitation reports;
 - c) general letters from the superior general and the provincial superiors to members of the Congregation;
 - d) community lists;
 - e) correspondence with: ecclesiastics; lawyers; superiors general/provincial/area/local.
2. *Legal documents:* Baptismal, birth and death certificates; vow formulae; property deeds and correspondence; building plans; wills; civil and ecclesiastical contracts.
3. *Chapters:* lists of delegates; minutes; preparation and post-chapter papers; materials that report not just the decisions taken but also covering group discussions and minority suggestions.
4. *Committees and Commissions:* composition; objectives; minutes; reports to the Congregation.
5. *House and Sacristy Journals or Diaries:* These are an important source of

history and care should be taken to ensure that they are maintained and preserved.

6. *House Annals/Reports.*
7. *Necrologies.*
8. *Biographical Materials:* Memoirs and letters etc.
9. *Constitutions:* various drafts, all materials showing development.
10. *Government:* lists of superiors and councils; records of experiments in administration.
11. *Customs and Ceremonials.*
12. *Newsletters.*
13. *Publications and reviews by members of the Congregation.*
14. *Apostolic work/works not already covered.*
15. *Records of any public business in which the Congregation has been involved.*

C THE WORK OF THE ARCHIVIST

1. CARE OF THE ARCHIVES

- a) Administrative Organization. Records primarily belong to and are the responsibility of the creative organization and will be kept by that organization so long as they are of current use or likely to be needed for reference in the foreseeable future. Most will then be destroyed: appraisal for retention should ideally be the joint work of the organization and the archivist who should be able to assess the research value in a wider context.

Some congregations have left their past and current business records in a bank or with a solicitor. If this remains the policy, then it is desirable that the archivist should know of such deposits.

- b) The archivist should

- (i) store and preserve the archives in the best and safest ways possible according to the facilities available;
- (ii) facilitate the finding and using of archives by appropriate arranging, listing and indexing;
- (iii) protect the integrity and confidentiality of the archives.

All members of the Congregation should be assured of this; as a safeguard, all researchers should communicate directly with the archivist and access to the archives should be through and, if necessary, in the presence of the archivist.

2. THE ARCHIVIST AND THE CONGREGATION

Often members of a congregation need clarification as to the nature and purpose of archives, and information and encouragement as to their own responsibility and contribution.

- a) Generalate and Provincial Administrations should be:

- (i) sent a list of essential archives material (see B above);
- (ii) asked to provide a contact person for the archivist on their councils;

- (iii) and for a yearly meeting between the administrative secretaries and archivists for transfer of materials - at such a meeting arrangements could also be made for the transfer of backlog material;
 - (iv) asked to include the names of archivists on the mailing lists from all offices;
 - (v) sent an annual report from the archivist.
- b) Local Communities be asked:
- (i) to ensure the maintenance of house diaries/journals/sacristy journals/annals;
 - (ii) when houses are closed or changed to send all but their current material to the archives (this is specially relevant now changes are frequent);
 - (iii) to send to the archivist complete lists of any material retained in the local house.
- c) Committees and Commissions be requested to send copies of their records to the provincial archivist.
- d) Individual Sisters will
- (i) be kept in touch by e.g. articles in the provincial newsletter;
 - (ii) when on individual missions, especially those geographically far away from any community, be asked to send information about themselves and their work;
 - (iii) all be encouraged to send accounts of their own activities and those of other Sisters, particularly any references, for example, in local or parish papers.

3. *THE ARCHIVIST AS CREATOR*

Our archivists should not only be passive receivers but also active seekers to fill in lacunae and to ensure material for the future. They will do this:

- (i) by encouraging the groups a,b,c,d, above;
- (ii) by deliberately seeking to fill in obvious lacunae;
- (iii) by encouraging and facilitating research students whose work will then enrich the Congregation's archives.

4. *TRAINING OF ARCHIVISTS*

Whenever possible, archivists should receive some kind of professional training; post-graduate courses are offered in the universities of Aberystwyth, Liverpool and London. There is always need for on-going education by any short courses or lectures available and by contact with other archivists. Wherever possible archivists in religious congregations should make contact with local record offices and local professional archivists. In this way they will receive professional help and advice, they will see their own work in a wider setting, and they will be helped to keep in touch with new developments and ideas.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1985

The sixth annual conference, held at Spode on 28—30 May, although attended by only thirty-six religious and professional archivists but happily including some new members and a welcome visitor, Bro. Tony James from Norcia Abbey in Western Australia, proved to be an instructive and enjoyable meeting.

On the first evening, 28 May, *Fr P. Demmison* (Archivist of the Birmingham Archdiocese) gave a slide talk on the history of Oscott College, which the Society visited during the 1984 conference. The next morning, 29 May, *Dom Geoffrey Scott, O. S. B.* of Douai Abbey, read the paper on the 'Benedictine Archives through the eyes of Bro. Benet Weldon (1674—1713)' published in this issue. This was followed by a masterly talk by *Mr. D. S. Porter* of the Bodleian Library, who led members through the minefield of copyright law, and left them impressed with the need for caution both in copying and allowing the copying of documents and printed material. (Members may care to refer to Mr Porter's article on copyright in the Society of Archivist's *Journal*, Vol.6, No.8, 1981). The traditional afternoon excursion was a guided tour of St Chad's Cathedral, Birmingham, under the expert direction of the Administrator, *Fr M. Stewart*.

This year the AGM was held in the evening, on 29 May, when the Chairman (*Fr Francis Edwards, S. J.*) and officers made their reports, and were thanked for their work, and elections were held for the ensuing year. The ecumenical spirit within the Society was gratified by the presence of *Mrs Brenda Hough* (Archivist of the General Synod of the Church of England), who, on 30 May, described the archives under her charge at Church House, Westminster, and whose ready advice on practical archive matters of classification and storage was much appreciated. (Mrs. Hough's talk is also printed in this issue).

The final 'open forum' session was unusually productive. A full report on the conference and AGM appears in the Society's *Newsletter*. The 1986 conference will be held at Swanwick, near Alfreton, Derbyshire, on 26—28 May 1986.

(continued from page 56)

This is a very brief resume of the collection of archival material at Arundel, as it relates to Catholic history. I will end with a few words about the archives today. Up to the Second World War the Duke of Norfolk's archives were kept in London, in the Muniment Room at Norfolk House in St James's Square. When it was sold (and demolished) in 1938, the archives were packed up in wooden crates and brought down to Arundel. With the outbreak of war and the requisitioning of the castle by the army it was impossible to sort them out. The old librarian, R. C. Wilton, died in 1947 before anything could be done. In 1956 the late Duke of Norfolk invited Dr Francis Steer, then the county archivist, to take on the job of archivist at Arundel. In the succeeding years the archives have been re-sorted and housed and a series of printed catalogues produced. This work was not completed by the time of Dr Steer's death in 1978, but is being slowly continued. The archives are available for consultation by accredited scholars on written appointment.

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EDITORIAL NOTES

One sometimes wonders who reads editorial notes and what purpose they serve. Regular subscribers will surely find the familiar message repeated each year in different words a little tedious. It cannot be helped. The notes are not intended to say anything new; nor do they chronicle the Society's activities (the *Newsletter* does that); still less do they advance personal views, which would be presumptuous. Even so, for the benefit of anyone seeing *Catholic Archives* for the first time, a brief note about the Society and its periodical may be helpful.

The Society was founded in 1979 to promote the care of all Catholic archives and particularly those of religious orders, congregations and dioceses in the United Kingdom and the Republic of Ireland. This it tries to do by holding an annual conference, arranging training seminars, promoting meetings of archivists, circulating a *Newsletter*, printing a *Directory of Catholic Archives* (a new edition will appear soon), and by publishing this yearly periodical.

The main purpose of *Catholic Archives*, of which this is the seventh edition, is to publish descriptions of the archives of religious orders, congregations, dioceses, and indeed of any institution, family or person, which relate to the history of the Church in the two countries. By doing so, it serves other objectives: to bring to scholarly notice a wealth of hitherto largely inaccessible and little-known original documentary evidence; to show by the example of the work of experienced archivists how novice archivists can set about the task of collecting, arranging and preserving archives; and, similarly, to show anyone interested in the Church's history how and where to look for relevant archives and sources.

All these objectives are surely fulfilled in this edition. But underlying all the articles is the evident commitment of all contributors to the value of preserving archives, not simply because they are essential for reference purposes, nor even mainly because they are often the only surviving record of past events, but, more significantly, because they enshrine the inspirations of faith which have prompted men and women down the ages to devote their lives to the service of God and their fellow-men. Archives in this sense are vital to a living Church, and archive work is truly vocational.

The present edition contains an unusually wide variety of articles. To refer to all contributors would be impossible in these brief notes, and it can be invidious to mention some and not others. Notwithstanding, all members will be delighted to read the article by the President of the Society. It is pleasing, too, to include another article on an Australian archive. Four articles on the archives of women's religious congregations will hopefully remove any possible lingering suspicion of editorial male chauvinism. A common theme in several articles is the problem of finding and collecting archives, while at the sophisticated end of the market the versatility, and other virtues, of computers and word processors is well demonstrated.

For the benefit of members, the constitution of the Society, approved at the AGM on 29 May 1985, is printed, as is the customary brief notice of last year's annual conference. The Society thanks all authors who have contributed to this issue and wishes them every success in their work. The Hon. Editor solicits articles for 1988 and beyond.

R.M. GARD, *Hon. Editor*

THE ARCHIVES OF THE VENERABLE ENGLISH COLLEGE IN ROME

The Rev. Charles Briggs and Brendan Whelan

In this short piece we hope to describe the general structure and contents of the archives with brief notes concerning their use.

The Venerable English College was established as a seminary for the training of priests in 1579 although the building had housed a hospice for English pilgrims to Rome since 1362. Hence there has been an English presence on this site for over six hundred years making the College the oldest British institution abroad. Forty-four of the students from the College were martyred for the faith in England between the years 1581 and 1678 and their letters are often to be found in the archives. So these archives are of the utmost importance for anybody who wishes to follow the history of the Catholic Church in England and her relations in Rome from the middle of the fourteenth century until the present day.

In 1773 Cardinal Andrea Corsini became the Cardinal Protector of the English College and in that year commenced his arrangement of the existing archives of the College. It was not the first attempt to catalogue the papers of the English College; for example there exists in the archives a volume compiled in the years 1630—31 (with later additions in 1695) which was an attempt to compile a list (in alphabetical and chronological order) of the papers and books of the College. However, Corsini's system of classification is by and large the one that is in use today. Corsini divided the collection into three general sections, namely: *Membrane* (scrolls), *Libri* (bound books) and *Scritture* (unbound papers). As more diverse material has been added to the archives so the rough boundaries outlined by Corsini have been extended; photographs, for example, are to be found under the classification *P*.

The *Membrane* section contains some of the earliest material in the archives, dealing as it does with scrolls. The oldest parchment scroll is dated 1280, and from this date one can trace through 445 scrolls the history of the Hospice and of the College itself. The earlier material in this section pertains to the gradual acquisition by the Hospice of property around it in the Via Monserrato and also the title and property deeds relating to the other English Hospice in Rome, that of St Edmund's in Trastevere. This building was acquired by the Hospice in the Via Monserrato in 1464 and as late as 1664 students from the College said Mass in the chapel of the Hospice, although the Hospice building itself was closed down after the Protestant Reformation in England when the pilgrim traffic diminished. Aside from the property and title deeds this section also houses the parchment documents of a later period, namely Papal

Briefs and Bulls. These are on the whole from the 16th and 17th centuries and contain amongst other things the Bull *Quoniam Divinas Bonitati*, the foundation Bull whereby the English College was established by Pope Gregory XIII. In this section are various documents illustrating the progressive endowment of the new College. More recent documents in this section refer not to the College itself, but rather to a particular person. For example, in this section is to be found the Papal Brief conferring on Cardinal Heard the title of Cardinal Protector.

The *Libri* section of the archives was intended originally to contain only bound manuscripts relating to the financial and administrative nature of the College. However, it now contains many recently transferred rare and valuable books, which until a few years ago were still housed in the library. It is in this section that the famous *Liber Ruber* is kept. This list (now in its sixth volume) is a register of all the students who have studied in the College. The first name to appear is that of Ralph Sherwin (canonised in 1970) and so the list continues until the present day. The *Liber Ruber* is not merely a list of the students of the College but it also contains such details as place of birth, names of parents, education, progress through the College, reception of Minor and Major orders, and in some cases life after leaving the College (this is especially true if the subject was made a bishop). The *Liber Ruber* is, therefore, an important source book for those engaged upon historical research, especially that of a biographical nature. Also to be found in this section are account books from both the College and the two summer villas, the first (until 1919) being at Monte Porzio and the second since that date at Palazzola. Also amongst the *Libri* are the scripts of the famous plays the college students performed in the seventeenth century, and the diaries of former students. Amongst the rare manuscripts to be found in this section is one of about 1590 entitled 'The Lamentable Fall of Anthony Tyrrell', written in the hand of no less a personage than Father Robert Parsons. There is also a mid-fifteenth-century manuscript, belonging to the old Hospice, which is an anthology of John Lydgate's poems, and a sixteenth-century Greek manuscript which contains two unpublished sermons of St John Chrysostom.

The largest section and possibly the most important for those engaged in historical research is that entitled *Scrittura*. This is divided into two parts containing in total some 130 'volumes'. The first 50 of these are pre-1800 papers and are still arranged as they were by Cardinal Corsini. Most are legal documents concerning lawsuits over college property; however, there are letters from many important personages in the history of the Church. For example, there are letters from St Robert Bellarmine, St Charles Borromeo, and Robert Parsons. In this section are also to be found the *Responsa* which were questionnaires compiled by students of the College between 1598 and 1686.

The remaining 80 'volumes' date from the closure of the College during the French occupation of Rome (1798-1818). When the College re-opened

in 1818 it was no longer under Jesuit control, but instead it was run by members of the English secular clergy — a system that prevails to this day. This radical change is reflected in the contents of the documents to be found in this section. The rectors of the English College in the early part of the nineteenth century acted as agents for the bishops of England in Rome, so the bulk of this material consists of material from the bishops to the rectors of the College. It is, therefore, possible to trace the process toward the restoration of the hierarchy in 1850. Especial mention must be made here of two important collections of letters. The first are those of Cardinal Wiseman, who was one of the first students to enter the College in 1818 and who was later the rector. The other collection of letters are those of Mgr George Talbot (1818–1886), the pro-protector of the College, a member of the *Anticamera Segreta* of Pius IX and close confidant of Wiseman, Manning, Faber and Pio Nono. There are also some sixteen letters from Talbot's fellow-convert Cardinal Newman.

As we mentioned earlier the sections outlined by Corsini have had to be extended, and so a new section *P* has been formed. In this all items which cannot be accommodated in the three existing sections have been placed. For example, we find in this section the plans of the College, photographs of the College, medals, coins, recusant chalices and other items. Also, although it is kept separately, *P* contains the Vatican II material. It is divided into two parts, the first 'A' contains the printed and bound documents issued by the Council, and 'B' the working-notes of the bishops and the press-releases issued at the time by the Vatican Press Office.

In this short piece we have tried to give the reader some idea of the contents and the structure of the archives of the English College. We would like to point out, however, that the archives of the College are not public archives, they are the property of the English College run on a part-time basis by students of the College. They can be visited personally at some mutually arranged time between the months of October and January and March and May. If you wish to visit the archives would you please bring a letter of recommendation with you. If you wish to write to the archivist concerning some reference or point of information, please bear in mind that whilst they will endeavour to help to the best of their ability they are unable to embark upon lengthy research due to constrictions of time.

NOTES

Father Charles Briggs B.D., S.T.L. is a final-year student of the English College and a priest of the Archdiocese of Southwark, studying Church History at the Pontifical Gregorian University, currently writing a thesis on Mgr George Talbot. Brendal Whelan B.A. is a student of the Faculty of Theology at the Pontifical Gregorian University, an Oxford history graduate and Senior Archivist of the College.

A summary catalogue of the archives is given in Appendix I of Michael E. Williams *The Venerable English College, Rome: A History, 1579–1979*.

LOCATING CATHOLIC ARCHIVES : A PERSONAL QUEST

John D. Hicks

Most articles in this journal give valuable information about specific archive collections and are an indispensable source for the scholar looking for papers, such as those of The Mill Hill Missionaries (No.2, 1982), Bishop Roskell of Nottingham (No.3, 1983), or the Petrie family (No.5, 1985), for example. However, if one is looking more widely, Catholic archives can become something of a treasure hunt and the location of sources can be so complex a matter as almost to become the quest itself.

I became interested in an early nineteenth-century Catholic institution, the one-time reformatory at Market Weighton (East Riding), that has survived for over one hundred and thirty years. In that time it had been in lay hands, then conducted by two successive Orders and is now back where it started, more or less. Finding the sources for my story was a good deal more complicated than the story itself.

The institution was first built as a training establishment to provide masters for Catholic Poor Schools just before the time that the Hon. Charles Langdale was beginning to set up the national Catholic Poor School Committee in 1847. As its use was restricted to training masters for employment in Yorkshire it seems that the national plan could have made it seem parochial and it may never have operated. The early reports of the Committee are available on microfiche and provide no mention of Market Weighton. The empty building was offered by Bishop Briggs of Beverley to a local committee as a reformatory for boys. This opened in August 1856 and was run by a Captain Bryan Stapleton before being handed over first to the Rosminians (1857-1912) and then the De La Salle Order in 1912. From being the Yorkshire Catholic Reformatory for Boys, the name changed to St William's School in 1907; it later became an approved school and its present Principal is one of the De La Salle Brothers of what is now a Community Home under the auspices of the Catholic Child Welfare Society.

I started this project by contacting the present Principal who most fortunately has a great interest in the history of the institution. He had rescued from near loss most of the registers, a minute-book and other lesser items and they provided a basis for future research. However, one item was a 'history' of the institution, almost certainly written by a former Director of the Reformatory in his dotage, which has been shown to be largely worthless in certain essential points. This one document, preserved over the years in two archives, has caused more trouble than would have been thought possible.

A lucky chance find in local newspaper files produced the date when the buildings were being erected (1846) and the name of the architect employed, which in turn led to the first discovery of a collection of material in Sheffield Public Libraries connected with Charles Hadfield, the Catholic architect, and his various partners. Hadfield had first produced a 'Design for a College', dated 27 June 1842, but it was a later design of his that was finally used. Bishop Briggs of Beverley was involved in the original building and his papers needed to be examined in the Diocesan Archives at Leeds where both letters and plans survived.

At this stage it became clear that the erection of the first building involved an old Catholic family of impeccable pedigree and some complexity. Gradually, over a period of months, I realised that the (Sir) Edward Vavasour who established the original building and may have given the site, was brother of the Hon. Charles Langdale, who was the first chairman of the reformatory and chairman of much else in the English Catholic world, and also brother of the 18th Baron Stourton, and then the story began to come together. The final days of Edward Vavasour were described graphically in his brother's papers in the Hull University Library but, otherwise, the Langdale material was a great disappointment. Family wills and settlements were available from various sources and were as clear and succinct as always. The Vavasour family has been less lucky in the survival of papers and the meagre collection in the City of Leeds archives tended to produce confusion rather than anything else, although just one item, showing his dislike of doctors and lawyers, suddenly gave Edward Vavasour a human face.

The reformatory was established as a result of local pressures, as revealed in the county press which showed the lead taken by certain Catholic gentry following an abortive attempt to start a reformatory for the whole of Yorkshire on non-religious lines which suddenly became an exclusively Anglican project leaving the Catholics to fend for themselves. The papers of the Constable-Maxwell family and others were located (in the Hull University Library), but no mention of the reformatory was found. The story has then to be followed in the reformatory committee's minute-book until a fuller picture can be seen with the advent of the Rosminians. Their records were put into good order by the late Father Waters IC and adequately housed at Derryswood, but since that time some papers have become scattered. Permission was readily granted to examine their collection where much was found. The most exciting item was a daily record of life in the first few years of the reformatory under its first Rosminian Director, Father Caccia. One minor difficulty was that he wrote additional private letters to his Superior in Italian. Later Directors were more considerate. The Derryswood search for Rosminian involvement in reformatory work led to other papers at Ratcliffe and Grace Dieu. A further visit had to be made to Mount St Bernard's Monastery where the archivist produced evidence of early reformatory directors paying each other visits of inspection.

The buildings were substantially extended between 1858 and 1860 by John Bownas and William Atkinson of York (successors to John Carr) but a search of the deposited papers in the York Art Gallery produced nothing about Market Weighton and our best record of this work survives in a contemporary colour-wash elevation at Derryswood, some plans in the Diocesan Archives at Leeds and the much altered buildings themselves.

For many years the old-established firm of solicitors, Gray's of York, looked after the legal affairs of many Catholics including the reformatory, and they were able to produce a few files covering the period when the Rosminians were about to withdraw. This source also had valuable letters from the Bishop of Middlesbrough of which no trace remains in that diocesan archive.

The trail was getting warmer. Loose ends are always the problem. Who was the first director, Captain Bryan Stapleton, who does not appear on published pedigrees? Were some Franciscans in occupation shortly after the building was completed, as suggested in the 'history'? A Franciscan archivist stated that his Order could not have been involved at the dates given. The Oblates of Mary Immaculate were close at hand at Everingham from 1847, according to Hagerty (*Northern Catholic History*, No.18) and it may well be that Everingham has been confused with Market Weighton. What was the reason for that strange report written by Captain Mark Sykes of Sledmere in 1912? His papers were located in the Hull University library.

Rare treats came on occasion like the cooking in the guest-house at Mount St Bernard's, or meeting shortly before his death a Rosminian Brother who had known, at Market Weighton, Director Castellano, who had been appointed to the reformatory in 1866 and only retired from the position in 1906. I spent an enjoyable time with an old boy of the approved school who remembered many staff whose only other record is on salary returns from the 1930s.

The whole story is about as complete as I shall make it and the quest is over. If all the papers had been stored at Market Weighton and left in the house by successive occupants, then the task would have been much easier but a good deal less interesting.

The location of the archives today

The materials found at Market Weighton are now all deposited in the Humberside County Record Office in Beverley. This collection includes the registers of admission, after-care report books, minute-book, health records, copy of a Stourton family settlement and a scrap book. Many of these items are on restricted access. The register of admissions covering c.1875-79 has still to be located, otherwise the run is complete.

The Fathers of Charity have their main archive at Derryswood and it includes several boxes on farming at Market Weighton as well as the daily diary

of events for the first few years, many letters, and a drawing of the 1858 extensions. In addition, the Fathers have other reformatory material at their houses in the Midlands. All these items are the private property of the Order.

The Brynmor Jones Library of Hull University has a large collection of the papers of local Catholic gentry in the archive department. For a full account, see J.A. Williams, *Catholic Archives*, No.3, (1983).

The plans of the buildings, a 'Design for a College', and letters to Bishop Briggs are all to be seen in the Leeds Diocesan Archives (see G.T. Bradley, *Catholic Archives*, No.2, [1982]).

The annual reports of the Catholic Poor School Committee, 1848–1901, are available on 71 microfiche published by EP Microform, East Ardsley, Wakefield.

The De La Salle Order has surprisingly little material. The most interesting is an annual report for the year 1913, printed by the boys at the school, and the only one known to survive at the main archive of the Brothers in Rome. The author of part of this report had access to Vavasour family papers that can no longer be located and includes fascinating information about Sir Edward Vavasour that, alas, cannot be verified.

The papers of Charles Hadfield, architect, are in the archives department of the Sheffield Public Libraries.

Publications

Very little material on individual reformatories has ever gone into publication. The Catholic historian, Bernard Elliott, has published numerous articles on the reformatory at Mount St Bernard's, the most accessible being in *Recusant History*, Vol.15, pp.15–22, and no less a writer than Charles Dickens wrote in *Household Words* (25 April, 1857) an article 'Charnwood', which includes a description of this same reformatory. *Yesterday's Naughty Children*, by Joan Rimmer (in print at £2.78, incl. postage, from Neil Richardson, 375 Chorley Road, Swinton, Manchester M27 2AY), includes a section on the Catholic Clarence reformatory training ship among much other interesting material.

However, *Reformatory on the Moor, the story of the Yorkshire Catholic Reformatory, St William's School and the St William's Community Home 1856–1986* (by the writer of this article) is to be published by St William's School in the Spring of 1987.

In conclusion, there is still much material to be located and evidence to be gleaned, and I would be most grateful to hear of other discoveries or of other workers involved in this field of research.

NOTE

A sketch of St William's School, Market Weighton, and a short account of a visit in 1934 appears in Peter F. Anson's *The Caravan Pilgrim* (Heath Cranton, 1938), pp.49–54.

THE ARCHIVES OF THE ANGLO-HIBERNIAN PROVINCE OF LA SAINTE UNION

Sr Mary de Sales Ward

The Congregation

The Congregation of La Sainte Union was founded in 1826 in the diocese of Cambrai in France by a young priest, Fr Jean Baptiste Debrabant. When he arrived in his parish in Douai he found the nucleus of a religious congregation ready to hand — a small group of young women catechists and with them he set to work to restore the Catholic faith to the youth of the country. The means they chose was Christian Education. The title the Abbé Debrabant gave the Congregation, 'La Sainte Union des Sacrés Coeurs de Jesus et Marie' was an expression of his own devotion to the Sacred Hearts and a symbol of the spirit he wished to embody in his new foundation.

The Congregation soon spread rapidly and many schools were opened throughout northern France and Belgium. Parish schools predominated but there were also boarding and day schools for girls of secondary age and preparatory schools for boys. Among the admirers of Father Debrabant's work for education were the English Benedictines in Douai. There were close links between them and their brethren in England. In Bath they had for a long time been prominent in the work of restoration of the Catholic faith in the city. When, in 1858, the parish school was in need of Sisters, Father Debrabant was asked to send some members of his young Congregation. So the first foundation of La Sainte Union in the Province took place in England. In a very short time a novitiate was opened in London (1861), at a ceremony presided over by Cardinal Wiseman and the publicity given to this event led to the first foundation of a house in Ireland, at Banagher (1863). Further foundations followed in rapid succession: Erith (Kent) 1879, Southampton (Hampshire) 1880, a second house in London 1886, Herne Bay (Kent) 1898, Grays & Tilbury (Essex) 1899. Throughout this period the Congregation was administered from the Mother House in Douai, contact being maintained by means of an abundance of letters and by periodic visits from Fr Debrabant and from the Sisters he had chosen as Councillors. The house in Douai was the main repository of the records of these early years.

However, as the century was drawing to a close, there were ominous signs of the Government's hostility, which was to lead to the large-scale expulsions of religious congregations from France. Fr Debrabant had, it seems, foreseen this. One day, towards the end of his life (he died in 1880), he told the Sisters: 'The day will come when your houses will be taken from you and you will lose everything'. Already in 1902 the prophecy began to come true. In one year over eighty of the La Sainte Union schools in France were closed. The

Sisters were driven out and the Mother House in Douai was sold by public auction. By 1912 the last three French houses had to be abandoned. The Mother House moved to Tournai, Belgium, where it remained until 1959, when it was transferred to Rome.

It had always been the wish of the Founder that our Congregation should spread its work for Christian education far and wide. 'Go to America', he had said to the Sisters on more than one occasion. So, well before the expulsion of the Sisters from France, foundations had been made in: Argentina (1884), USA (1886), West Indies (1890). Some of the French Sisters took refuge in England, bringing their students with them in: Canterbury (1882–1886), Dover (1903–1922).

With this massive dispersal, decentralisation of administration became an urgent necessity and separate Provinces were established in 1907. The houses in England and Ireland were formed into the Anglo-Hibernian Province, the residence of the first Provincial being at Highgate Road, London. Close contact was still maintained with the Superior General and her Council in Tournai by means of letters and regular official visitations. Direct links between the provinces tended to be confined to General Chapters, except where provinces were jointly engaged in a mission overseas. Many of the Sisters, who were involved in the Argentine, USA, and West Indies foundations, came from England and Ireland. So it is that many of their letters have been preserved in the archives of the Anglo-Hibernian Province.

The Province Archives

When in 1982 I was asked to take charge of the Province archives, I realised I was embarking on a voyage of discovery. Although succeeding provincials and their secretaries had conscientiously preserved the records they felt were important for the future, there had been no real attempt to assemble all the material in one place. So that was my first task. Two previous experiences have proved useful: I had been in Rome in the 1970s when the last of the Generalate archives were being brought there from Tournai and I had been involved in the discussion about their reorganisation. In 1980, when Southampton was about to celebrate the centenary of its foundation, I was faced with the task of preparing a short history. But this was no small undertaking, as there had been three major foundations in Southampton in the course of the century. However, my researches into the restoration of the Church in the area during the nineteenth century, and the part played by La Sainte Union in it was a most rewarding experience. This too in spite of completely inadequate time and the discovery that many of our valuable records had been destroyed in the Blitz of 1942. Generous and enthusiastic assistance from the Generalate in Rome, from a local historian, from the local Records Office, and from past pupils and staff, ensured that the work was finished on time.

Much of my time over the past three years has been spent in simply collecting, arranging and listing. The bulk of the material is now at last housed in Bath, adjoining the provincial house in the city, where the Province came to birth. The space I have been allotted is already proving inadequate but, at least, I can see how it can be enlarged.

We still have a long way to go. In June of this year we produced the first catalogue of our present holdings in the hope that each community in the Province will be stimulated to a greater awareness of the value of our archives, and the part *they* can play in bringing them to life. But there are thirty-one communities in the Province, which stretches from the extreme north of Scotland to north Wales, to many counties of England, as well as Ireland. In recent years the Province has started other missions overseas, notably in Tanzania and in West Germany. Communication is, therefore, a first priority. I get some generous voluntary help from some of the Sisters, with translations of French correspondence (of which there is an abundance from the early years), and from some local researchers. Within the past few months I have had one or two lovely surprises. In one case, a Sister hunting up information about the house in Dover at the time of the expulsions, made contact with a priest-historian, who took a great interest, visited the house (now privately owned by non-Catholics), interviewed one aged local resident and, in short, provided me with a brief history of La Sainte Union Anglo-French joint mission during the first twenty years of this century, complete with photographs, sketch maps, etc. Now I have had a warm invitation to visit the house and property.

Since Vatican II our way of life has changed considerably. Communities are now smaller and the work of the Sisters more diversified. We have come a long way from the centralised government of the foundation years. Our archives have, therefore, an essential role to play in keeping us in touch with the roots of our spirituality.

In the archives' office we welcome enquiries from interested researchers and we shall be happy to give help where possible, but until the work of collecting backlog material and processing it is complete, the archives will have to remain closed to visitors.

OUTLINE CLASSIFICATION OF HOLDINGS

I. *General*

A. Histories

1. Lives of the Founder, The Abbe Debrabant
2. Lives of Superiors General
3. Meditations and Spiritual Exercises of Abbe Debrabant
4. Histories of Houses
5. Lists of Sisters in Anglo-Hibernian Province

II. *Constitutional*

A. General Chapters

1. Acts of General Chapters
2. Acts of Enlarged Council Meetings
3. Constitutions
4. International Renewal Programmes
International Newsletters/Bulletins

B. Provincial Chapters

1. Acts of Provincial Chapters
2. Provincial Council Meetings
3. Province Renewal Programmes
4. Province Newsletters

III. *Officials*

- A. 1. Circular Letters of Fr Debrabant 1842—1880
2. Circular Letters of Superiors General 1846—1965

B. 1. Superiors General & Council

- Correspondence with (a) Provincials
(b) Local Superiors

2. Provincial & Council

- Correspondence with (a) Argentine
(b) USA
(c) West Indies
(d) Communities of Province
(e) Legal

3. Provincial Bursar

- (a) Accounts
(b) Investments

IV *The Anglo-Hibernian Province*

A. Houses of Province

1. Foundation Records
2. Building Records
3. Financial & Legal Records

B. School/College Records

1. Governors' Meetings
2. Reports
3. Programmes
4. Past Pupils/Students
5. School/College Magazines

C. Celebrations

1. Centenaries of Foundations
2. Golden Jubilee of Foundations
3. Sisters' Jubilees

D. Novitiate

1. Correspondence re siting of Novitiate Houses
2. Formation Programmes
3. Profession Ceremonies
4. Ceremonials/Liturgical Material

E. Sisters

1. Biographical Material
2. Correspondence with Sisters working overseas
3. Obituaries

F. General Pictorial Records — in process of classification

THE GENERALATE ARCHIVES OF THE
SISTERS SERVANTS OF MARY : A PERSONAL ACCOUNT

Sr Agnes Hypher O.S.M.

My introduction to the use of archives was certainly practical and utilitarian, not to mention a little dramatic and unexpected. For this reason it may be of interest and even encouragement for those who, like myself, find themselves in field of archives without any previous training. This encounter led me eventually to our Generalate Archives in Rome which had been assembled a few years previously, in 1969.

ST JOSEPH'S PRIORY, DORKING, SURREY, 1887-1974

It all began when I found myself the 'legal' next of kin to the late Alexander Charles Loughnan and his wife Angela, née Countess Mecati (an honour which enhanced the situation not a little). Alexander Loughnan, a retired banker, had been partly responsible for the foundation of the Priory in 1887 and was the brother of the second Mother General, Mother Antonia Loughnan.

This foundation was made possible in 1889 with the purchase of a house in Dorking. The apostolate initially envisaged seems to have been similar to that of Arundel, for the school and parish at Dorking were also under the patronage of the Norfolk family. It was at the urgent request of the parish priest, and financially helped by Mr Loughnan, S.M. Antonia's brother, that the boarding school was established at the same time.¹

As it happened, 'Loughnan' was a household name for me since my association with the convent not only included my two years as a boarder, 1937 to 1945, but also I had the benefit of the reminiscences of my aunt who had been among the first pupils. By the time I returned to St Joseph's Priory as a sister in 1974 many changes had taken place which necessitated the closure of the Boarding and Day Schools and the Convent to be set up in the house which had been the Junior School. Among other gifts which he had made to the Order, Alexander Loughnan had built a chapel for the Servite Sisters adjoining the Convent and later he constructed a vault under the altar. This was for his wife and himself, but since it was not in existence at the time of her death, she was interred initially in the parish cemetery until this could be arranged. By 1974, with the Convent no longer in use, it became my privilege to procure a final resting-place for them. It was at this point, on my last tour of the empty Convent that I discovered the historic archives. They had been forgotten and remained half-hidden on the floor of a dark cupboard. They contained Alexander Loughnan's legal papers, together with ecclesiastical communications, recommendations

and other artefacts. This made my task much easier, since I already knew that Alexander Loughnan was a generous, warm-hearted man who would not have considered re-selling his 'plot' in the Catholic part of the cemetery back to the Council. Being in possession of the original documents, it was possible for me to prove this and make the necessary arrangements. Although I could have hoped that my introduction to archives had been on a happier note, the Loughnans became instrumental in my future involvement in the archives of the Order, thus becoming benefactors twice over.

THE GENERALATE ARCHIVES OF THE SERVITE SISTERS, 1851-1980

Eventually, my opportunity to work with archives came in 1980, when the Generalate Team was preparing for the General Chapter. By this time our archives in Rome were well established and it only remained for me to organise the material of the previous twelve years of the out-going Prioress General, Sister Annuntiata Duval O.S.M. It was her one-time Assistant, the late Sister Antonia Varese, who gave me her personal and graphic account of the gathering and transferring of the archives which I quote here.

The Congregation began in the tiny village of Cuves in France with the little community led by Marie Guyot about the year 1842, until 1849 when she was succeeded by Mother Philomena Morel. From the beginning the sisters had



Mother Philomena Morel

wished to belong to the Servite Order and this was accomplished in 1864, by which time the sisters were living in England owing to troubles in France. Records dating from 1861 were incomplete. There were no reliable records of sisters who did not remain in the Congregation. Before leaving the Congregation for Paris, Mother St John (Soeur Jean Vannier) told Sister Paul Blanc that she had burnt everything. This included valuable letters relating to Cuves and Marie Guyot. In 1871, Suffolk Lodge, Stamford Hill, London, was purchased and presumably documents would have been transferred from West Grinstead to London. In the early days at St Mary's, in 1875, fire broke out in a building adjacent to the present chapter house. This was the second disaster that befell

the archives. During the beginning of the twentieth century archives had accumulated which referred to France, Belgium and Gratzan (later to be Austria) as well as England, and to the beginnings in America. All these were to be found in different corners of St Mary's Priory. Books were stored in cupboards on the ground floor and letters and material of that nature in trunks in the attics. Access to these documents had not been permitted, only Superiors penetrated from time to time, although it is true that Sister Enid Williamson was granted very extraordinary permission to look into documentation for some research which Mother Bernarda had asked her to undertake.

When Mother Annuntiata Duval was elected Prioress General in August 1969, she decided that the Generalate should be established in Louvain after more than a hundred years in England, ninety-eight of which having been at St Mary's. It became imperative to remove archival material to the new Generalate. In December 1968 initial investigations were made. At this stage the primary distinction was made between those archives pertaining to the Congregation as a whole and material relevant to the English Province, destined to be left behind. This was almost an impossible task since until the formal erection of Provinces in 1938 the Congregation had virtually been one administration, England, France and Belgium being regarded as one.

The material found in trunks and tin boxes ranged from official documents at Holy See and diocesan levels to accounts, personal letters in great quantity from Mother Philomena Morel, Mother Antonia Loughnan and other foundation sisters, together with papers of a social nature, reports and functions, programmes and other items. All these were sorted and the trunk re-packed ready for shipping. On 2 January 1970, Sister Antonia, travelling to Belgium, took the nucleus of the archives with her. Anxiously, she stood on the deck by the railings and watched the precious freight being hoisted and swung from quayside to hold, but within hours the archives were safely in Louvain. After the disaster of two fires, much thought was devoted to their preservation. Eventually, a strong office cupboard with a safe lock was procured and placed on the ground floor, near enough to a window for rescue in an emergency!

LOUVAIN, 1970-1975

During the five years in Louvain, the archives were organised as a matter of immediate urgency since, in the light of updating the Congregation and renewal, return to our sources meant that archival material was required for reference and research. By January 1973 the work had begun on deciphering Mother Philomena's letters, a painstaking work since these were written in minute handwriting on both sides of thin paper and often crossways as well. Some were in English, some in French and others in both.

Work on the Constitutions was in progress and required reference to original documents, also we had been urged to train a canonist, an historian

and an expert on spirituality from within the Congregation. During these years, wider research was undertaken and extensive visits made to archives and libraries in Rome and France in order to verify the authenticity of some documents while questioning others.

ROME, 1974

In July 1974, previous to leaving for the General Chapter, the contents of the Generalate were transferred to the new headquarters in Rome, Via Ferruccio. It was then decided to work on the letters of the first three Mothers General. It was made possible for student sisters to use the archival material now made available to the Congregation, while the Commissions for the Constitutions required insight into the personality and charism of Mother Philomena and her aim for the Congregation. Several booklets on the origins of the Congregation and its spirit were written while Sister Enid Williamson wrote 'The Nature of the Congregation of Servite Sisters according to its Constitutional Writing' (2 vols) (Rome: Pont. Universitas Gregoriana, 1979) for her Doctorate in Canon Law.

CONTENTS OF THE GENERALATE ARCHIVES

CABINET A.p.

Mother Philomena Morel

Letter to sisters/clergy 1851—1893

Mother Antonia Loughnan

Letters to and from sisters/clergy 1876—1916

Book of Mother Antonia's letters (typed)

Sister Paul Blanc's Life of Mother Philomena, Volumes 1 & 2

CABINET A

Chapter Books 1864—1917 1917—1969

Registers of Sisters 1879—1978

Registers of Professions 1854—1902 1906—1925

Account Books 1886—1938

Registre des Professions. le Raincy 1885—1898

Deceased Sisters 1894—1969

Servite Book of Austria 1978

Life of Mother Philomena Morel 1826—1894

Extracts from General Chapter Book 1864—1917

History of U.S.A. Province (typed) 1892—1914

Annals of Gratzen, Uccle, America

Autobiographies of Sisters

Cabinet A (cont'd)

Correspondence and Rituals	1897—1904
Constitutions	1883—1939
Books of Observance	1872—1930
Constitutions	1925—1934
Constitutions (French)	1924—1950

CABINET B

Mother Scholastica Britten

Letters to and from sisters/clergy	1892—1944	
Registers of sisters	1964—1976	1950—1963
Photograph Albums	The American Mother House	The Sisters of the English Province
	Servite Hospital, Blackburn	

Mother Bernarda Butler

Business letters (unsorted)	1945—1963
Correspondence (unsorted) Arundel	1964—1969
School Log Book Arundel	1923—1929

Mother Evangelist Davis

Letters (unsorted)	1966—1969
Organisation for the General Chapters	1951, 1957, 1963
Five-yearly report to the Sacred Congregation	1944, 1966, 1975

CABINET C

Sister Mary Annuntiata Duval

Visitation Diaries	1969—1981
Correspondence. Clergy	1969—1975
General Letters to the Congregation	1969—1975
Cuves. Reports and Documents	1975—1976
Correspondence. Servite Order	1969—1977
General & Enlarged Councils	1969—1975
News Letters	1969—1981
Finance	1977—1990
Formation	1969—1980
Departure of Sisters	1969—1981
Deceased Sisters. Appreciations	1969—1980
Constitution Commissions of each Province	1976—1978
Affirmations & Constitutions	1979—1980
International Sessions	1971—1980

Cabinet C (cont'd)

Experimentation	1969—1975	
General Chapters	1974—1975—1981	
Provincial & Vicariate Chapters		1976—1981
'Rome' Draft Constitutions		
General Chapter 1981 (minutes)		
Constitutions in English & French		
News and Views from the General Chapter 1981		

RESEARCHERS

A learner-archivist in Rome will find that not only are there many archivists near at hand ready to give advice and assistance but also that the city stationers stock an abundance of archives office material. The Medical Mission Sisters gave me invaluable help and constant encouragement while the Servite Friars at the Marianum and San Marcello spent much time explaining their holdings.

It was heartening to find a steady line of researchers to the Generalate, in what could have been a lonely occupation. Apart from the Servite Fathers and Sisters studying in Rome, enquiries came from Congregations whose history linked with ours. Strangely enough, it was the Sisters of Our Lady of the Mission, whose Foundress was one of the first members of the Sisters of Calvary in Cuves, of whom the least documentation existed owing to fire.

From England came an enquiry from a senior lecturer in Education requiring information about the growth of Catholic Poor Schools in London and of the work of the Sisters of Compassion in the 1850s in Dunne's Passage and Charles Street, Drury Lane. As he remarked, 'very little is known from first-hand sources of what it meant to go into and teach in a Catholic Poor School in detail but the Oratorian School of Compassion seems to be an exception, hence my interest in completing the picture as far as possible'. Sister Paul Blanc, in her *Life of Sister M. Philomena Juliana O.S.M.* had given much insight into the life and work of the sisters.

Perhaps the research which gave me most pleasure was for a Mrs Lewis of Nettlestone, Isle of Wight. In compiling her family tree, she found great difficulty in tracing a Pauline Feser whom she knew had entered a Congregation which had some connection with Arundel. It became more complicated since she had transferred from a Congregation in Germany to a different one in England, not to mention that there was more than one community in Arundel. Fortunately, Sister Pia, Pauline Feser, lived at a time when sisters were encouraged to write their autobiography, thus making it possible to furnish Mrs Lewis with a wealth of information concerning Sister Pia's family and relations in Germany.

If a final word is indicated, I think it would be regarding the apparent

nomadic tendencies of our archives. I would like to suggest that it is due to a growing awareness of Internationality and the mutual support of other Congregations, coupled with the general movement of the Pilgrim Church and the restlessness of the wider world.

NOTE

1. Sister M. Paul O.S.M., 'Life of Sister M. Philomena Juliana O.S.M.', p.474. Manuscript 1902, Archives of the Congregation. Dorking House and parish records.



THE RAGGED SCHOOL, DUNNE'S PASSAGE

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REFLECTIONS ON THE ARCHIVES OF THE SISTERS OF OUR LADY OF THE MISSIONS

Sr Mary Angela Molloy RNDM

My earliest impressions of archives — impressions which have remained with me until quite recently — are that archives are very important, rather sacred if not secret, that they belong to the distant past and are somewhat dusty and shrouded in mystery! These impressions date back to my novitiate days in Hastings where the archives of the Congregation of Our Lady of the Missions were then stored. We novices sometimes heard reference being made to important documents contained in the archives and we instinctively knew that this hallowed spot was out of bounds for us lesser mortals!

My first real contact with archives came in 1983 when I had the good fortune to attend the Congress of the 'Association des Archivistes de l'Eglise de France' which was held in Paris and had as its theme: 'Identité et responsabilité de celui qui a la charge d'un service d'archives ecclésiastique ou religieuses'. This congress gave me many helpful insights into the role of an archivist and the true significance of archives. Here are a few key phrases which remain with me and continue to give meaning and a real sense of worthwhileness to my work as archivist. Archives are for 'the instruction of future generations', a 'witness to the truth', a 'source of life', the 'patrimony of humanity', and a 'prolongation of the Incarnation'. The last phrase calls to mind an extract from an allocution addressed to archivists by Pope Paul VI on 26 September 1963 and repeated by Pope John Paul II on 18 October 1980 on the occasion of the official opening of new premises for the Vatican Secret Archives:

. . . our pieces of paper are echoes and traces of the passage of the Lord Jesus in the world. Therefore, treating these papers with reverence means, on reflection, treating Christ with reverence . . . and preserving for ourselves and those who come after us the history of the *transitus Domini* in the world.

Before describing the contents and organisation of the archives of the Congregation of Our Lady of the Missions it might be helpful to give a brief outline of the history of the congregation. It was founded in Lyon, France, in 1861 by Euphrasia Barbier, known in religion as Marie du Coeur de Jesus. For her, mission meant sharing in the mission of the Trinity in the spirit of Mary, hence the title 'Our Lady of the Missions'. The congregation is both contemplative and apostolic in character. Its aim is education, in the widest sense of the term, especially in Third World countries. Particular emphasis is put on improving the condition of women and children wherever they are disadvantaged socially, spiritually or materially. The sisters help them to improve the quality

of their lives and to become agents of their own development and liberation. Only three years after the foundation of the congregation, the first group of missionaries was sent to establish a school for the poor in Napier, New Zealand. Now, after 125 years, the congregation has spread to sixteen countries and is responsible for 156 missions with a wide variety of apostolates according to local needs.

Australia	—	15 missions	Bangladesh	—	10 missions
Britain	—	20 "	Burma	—	7 "
Canada	—	14 "	France	—	5 "
India	—	16 "	Ireland	—	2 "
Italy	—	2 "	Kenya	—	7 "
New Zealand	—	34 "	Papua New Guinea	—	4 "
Peru	—	4 "	Samoa	—	5 "
Senegal	—	2 "	Vietnam	—	9 "

Owing to the political situation in France in the latter part of the last century, the Generalate of the congregation was transferred to England and with it came the archives which were housed first in Deal and later in Hastings. In 1968 the Generalate was on the move again, this time to Rome. The archives followed in 1974. One would have thought that having reached the 'Eternal City' this would be the end of 'archival wandering', but such was not the case. As the rooms occupied by the Generalate were only rented and had to be vacated, the year 1983 found the Sisters of Our Lady of the Missions house-hunting — a task not to be envied I can assure you, even in the Eternal City, or perhaps I should say 'especially in the Eternal City'! Finally, a new home was found and the work of packing our archival holdings and having them transported from one end of the city to the other fell to me just a few weeks after my appointment as archivist. This was my first 'concrete' contact with archives. Needless to say, my impressions then were very different from those of my novitiate days when the sacred, almost secret, archives were all but wrapt in mystery! No mystery here but several months of back-breaking labour, labelling, packing, unpacking, sorting and anguishing lest any, even the tiniest item, of the precious collection should be lost or damaged in the process. I should add here that it was necessary to purchase extra cabinets to contain some of the documents previously kept in spacious wall-cupboards. These cabinets, four in number, took some time to be delivered as might be expected in a city where not only the traffic but also most business matters move slowly, very slowly at times!

Eventually, I was able to begin re-organising the archives in their new location — two rooms each about 17 ft by 15 ft and an annexe for photographs and storage. While adapting to our new premises, my one aim was to preserve the original order and arrangement of our holdings according to archival principles.

Our archives are organised under four main headings or categories.

- I **Personnel** — This includes
 - registers of novices
 - registers of superiors
 - dossiers of superiors general and other persons connected with the history of the congregation
 - registers of vows
 - formulae of perpetual vows
 - registers of wills and dowries
 - registers of sisters who went on foreign missions
 - registers of formation personnel
 - biographies of deceased sisters
 - birth certificates
 - dossiers for deceased sisters and sisters who have left the congregation
 - photographs

- II **General Administration** — This includes
 - decrees and rescripts from the Holy See
 - reports to the Holy See
 - documentation and statutes of general chapters and enlarged general council assemblies
 - circular letters and decrees of superiors general
 - reports of general visitations
 - journals of voyages
 - chronicles of early foundations
 - congregational statistics
 - generalate publications
 - copies of constitutions, ceremonials, directories, office books, manuals of prayer proper to the congregation
 - account books
 - building plans
 - tape recordings and photographs

- III **Provincial Administration** — This contains
 - documentation and acts of provincial chapters
 - proces verbaux of local community meetings
 - property deeds and other civil documents
 - files of provincial administration
 - local community files
 - publications re missions, provinces and local houses
 - house chronicles

Provincial Administration (cont'd)

books and articles written by members of the congregation
newsletters from the provinces
newspaper clippings re houses/missions
a large collection of photographs
a video of Maori Girls' College, New Zealand

IV Foundress

Writings of the Foundress and works connected with her come under four headings:

1. *Writings of Euphrasie Barbier*
 - a) Correspondence
 - letters to the Sisters of Our Lady of the Missions (1,963)
 - letters to priests, bishops, cardinals (494)
 - letters to members of her family (130)
 - letters written in her name, many of which have insertions in her handwriting (456)
 - b) Other manuscripts
 - personal spiritual notes (30)
 - personal notebooks (4)
 - retreat reflections and other spiritual notes (2)
 - preparatory texts for the Directory (2)
 - notes of her conferences made by her novices (61)
2. *Biographies of Euphrasie Barbier* (6)
3. *Studies on the spirituality of Euphrasie Barbier* (3)
4. *Documents relating to the process of beatification of Euphrasie Barbier* (7 volumes)

Much work has been done over the years to make material accessible to members of the congregation and to bona fide research students. The latter have access to documents which pre-date 1912. The letters of the Foundress have been translated into English and circulated to the congregation in the English-speaking world. Treatises on the spirituality of Euphrasie Barbier have been circulated in four languages — English, French, Spanish and Italian. Here, in the archives, there is a system of finding aids to facilitate research. These consist of four sets of index cards. The first set refers to personnel of the congregation and contains an alphabetical and a chronological index. The second set of cards is a chronological index which gives a summary of documents and indicates their position in the archives. The third index is for proper names. It is filed alphabetically and gives dates and summaries of documents in which the name of a

person or place connected with the history of the congregation appears. (This set is not yet complete.) Lastly, a subject or topic index on a punched card system deals with a number of topics treated in the writings of the Foundress.

Attitudes towards archives are very important. These can range from opposition and varying degrees of indifference to enthusiastic interest and appreciation. The Congregation of Our Lady of the Missions is very fortunate in that its Foundress belonged to the latter category, as is evident from her writings. In her report to the first General Chapter of the congregation in August 1867 she refers to the decree for the canonical erection of the congregation 'as contained in the Archives Register, page 1'. Later on, when writing to the community in Christchurch, New Zealand, while forwarding to them a copy of the decrees from the Holy See for the canonical erection of the three missions — Napier, Christchurch and Nelson, she writes,

I am sending you a copy of the canonical decree of foundation of our three convents. Please study these documents and keep them carefully in your Archives Register. Our sisters in the other two convents of the New Zealand Province will do likewise and I shall take the original to Rome and then keep it in the Motherhouse in the General-ate Archives, as is required. In the same way, you will keep this letter which, if needs be, will authenticate these documents; a copy of it will be kept in the convent Archives and in those of the Province and it will indicate where the documents are to be found . . .

(Letters of Euphrasie Barbier, 8 August 1873)

The writings of Euphrasie Barbier not only contain factual information regarding business or legal matters which are very important in their own right, they have a much wider scope. They reveal the mystery of a person whose life and mission have traced a footprint of Christ on our planet and it is thanks to our archives that the Sisters of Our Lady of the Missions have come to know this person more intimately and to identify with her more closely. In response to the call of the Church in recent years, they have been able to 'return to their sources' and be renewed in the spirit of Euphrasie Barbier so that they can continue to trace a footprint of Christ in today's world. Perhaps my first intuition regarding archives was not too far wide of the mark after all — archives are important, they are sacred and they conceal a great mystery, the mystery of the *Transitus Domini* in our world.

The archives are housed at Casa Generalizia, Suore di Nostra Signora delle Missioni, Via di Bravetta 628, 00164 Rome, Italy. They are not generally open to the public but may be consulted by bona fide students on application to the Archivist at the above address.

Nous voudrez bien prendre connaissance de ces copies, puis les garder soigneusement dans votre livre d'Archives, ainsi que le feront nos Sœurs des deux autres monastères de cette province de St. Zélande, pendant que je porterai l'original à Rome, puis le garderai à la Maison - mère, dans les Archives du Général, comme cela doit être. Veuillez de la même manière, garder cette présente lettre, qui au besoin, fera foi de ces documents, dont nous garderez copie, dans les Archives du Monastère, & à cette de la province et vous indiquera, où les trouver.

Grès pressis aujourd'hui, il ne me reste que le temps de vous encourager à demeurer fidèle à vivre sous la St^e Obéissance, dans la plus douce et la plus délicate charité, paix et dévotion de St. J. Jésus - Christ et de Marie notre très St^e Mère, en qui je demeure
 Votre chère fille, votre Mère toute affectionnée.

Marie du Cœur de Jésus,
 Sup^{re} de la

LETTER OF EUPHRASIA BARBIER, 8 AUGUST 1873 (quoted on p.26)

THE LANCASHIRE RECORD OFFICE AND ROMAN CATHOLIC RECORDS ¹

The Rt Rev. B.C. Foley

The Lancashire Record Office was established in 1940 in small premises in County Hall, Preston. Twenty years later it was moved to larger rooms at the Sessions House, Preston. On 15 July 1975 the present building in Bow Lane, Preston, was opened. It comes as something of a surprise to realise how comparatively recent has been the creation of county record offices all over the country, and how rapidly they have grown into such an important and highly organised service.

My task is to say something of the records held by the Lancashire Record Office which relate to the Catholic past. I feel very inadequate to do this, having only recently been able to visit the Office regularly. I would like to thank Mr Kenneth Hall, the County Archivist, and his staff, and in particular Mr A. Jenkins, the Deputy County Archivist, for the great help given me in compiling this short account of Catholic sources. Those mentioned here relate only to post-Reformation times. I thought the best method to follow would be simply to set out lists of documents which are representative and cover the chief categories.² I have summarised these under five headings, as follows:

- A Catholic Sources in General, divided into five groups, viz.
 - i) *Documents in the Kenyon MSS*
 - ii) *Similar documents not in the Kenyon MSS*
 - iii) *Transcripts of documents held elsewhere*
 - iv) *Documents of the Clerk of the Peace, e.g. Quarter Sessions*
 - v) *Documents in Church of England records*
- B Catholic Sources in Civil War, 'Popish Plot', Jacobite Rebellion MSS
- C Catholic Sources in Family Muniments
- D Diocesan Records of the three Roman Catholic Dioceses of the North West (Liverpool, Lancaster and Salford)
- E Parochial Records of the three North West Dioceses

A Catholic Sources in General

- i) *Documents in the Kenyon MSS* (ref. DDKe 7/1-39)

Roger Kenyon, Clerk of the Peace (1663-1698), was granted by royal patent in 1680 the office of receiver general of the revenues arising from the forfeitures of popish recusants in Lancashire (DDKe 7/7) and the majority of the papers refer to his activities in the period from 1679 to 1686. They include

lists of papists dated 1591, 1675, 1679 (including a petition of about three thousand papists and their Protestant sureties, ref. DDKe 7/5), 1682, and several undated lists. There are also Privy Council orders, briefs, legal papers, notes, memoranda, and other papers, c.1679–1747. Document DDKe 7/38 is a letter from Thomas Stanley and E. Towneley to ‘Your Lordship’ asking for orders to surprise the papists who have sent away their horses, and stating ‘the most effectually method for reducing the Numbers of papists we conceive will be by putting the Act for Sunday Shillings in execution constantly everwhere’, with a note that ‘old Roger Kenion got so much by managing the Convictions of the Roman Catholicks that he redeem’d a Mortgage of 15 hundred pounds upon his Estate’, early or mid-18th century. Document DDKe 7/39 contains instructions to Commissioners to enquire into recusants’ lands in the East Riding of Yorkshire, mid-18th century.

ii) *Similar Documents not in the Kenyon MSS*

Seven miscellaneous documents, including a list of ‘obstinate recusants’ in the Hundred of Leyland, 1592 (DDF 2438/44); a printed report concerning the trial of five Jesuits, 1679 (DDB1.30/27); and a printed royal proclamation for putting the laws against papists into operation, 1722 (DDX 19/5). Other documents are referred to in *Materials for History*, No.8, and *A Handlist for Genealogical Sources*, 1978, both issued by the Lancashire Record Office, and by consulting the index to the *Guide to the Lancashire Record Office*, under such terms as Papists, Roman Catholics, etc.³

iii) *Transcripts of Documents held elsewhere*

These include a list of nine people keeping recusant schoolmasters, 1592 (original in the P.R.O.); recusant returns for Garstang and Poulton, 1610 (original in the Cheshire Record Office, ref. EDC.5/19–20; L.R.O. ref. P.120/1–2); and ‘A Songe of four preistes that suffered death at Lancaster, to the tune of “Daintie come thou to me”’ (original in B.M.Add. MSS. 15225, f.30 seq. 803756). There are also transcripts of the registers of thirty-eight parishes compiled by J.P. Smith for the Catholic Record Society (DDX/241); transcripts and catalogues of MSS. at Ushaw re the Vicars Apostolic of the Northern District; and transcripts of the Rutter/Bannister MSS. and other papers (listed in the *Guide*).

iv) *Documents of the Clerk of the Peace – Quarter Sessions*

The chief material in this category are the Quarter Sessions rolls. The only Elizabethan rolls are for the years 1591–2 and 1601 and these years, together with 1602–1608, have been edited by Professor James Tait in the *Chetham Society*, Vol. 77. Professor Tait noted the comparative lack of reference to recusancy. A little later, we are told, there is more, as in the following example, cited in ‘Some records of Roman Catholicism in Lancashire’ in the

Yt is ordered by the Lord Harvey in open Courte That the Justices of the Peace in everie their division within this Countie shall take a speciall care to suppress all such alehouses where the goodman of the house or his wiffe be recusantes: And also to be carefull no piper, fidler or other Minstrell in their divisions being recusantes shall passe to sing or make rimes upon a paine of £10 upon everie Justice being herein delinquente, 27 March 1626 (QSB 1/4[13]).

The 1966 report states that as the seventeenth century passed Quarter Sessions material becomes more valuable for recusancy. The Gunpowder and other 'Plots' made papists more and more unpopular, and the proliferation of *Acts* against them are to be found registered at Quarter Sessions. The Cromwell Privy Council is stated as being seen as especially intent on rooting out papistry. Several entries are cited, such as one of 1655 instructing Justices to seek out priests and Jesuits (QSP. 120/14), another of 1678/9 accusing papists of arson (QSP.495/16), and a third of 1677/8 where depositions are made against individuals (QSP.513/14). For the important years of the 1670s and the 1680s, there are some registers of recusants, e.g. QDV 5 and 6. Following the second *Relief Act* of 1791 and later *Acts*, there are the usual returns of chapels, priests and (later) schools. From all this and the many administrative papers filed with the Quarter Sessions material, it is clear that the Lancashire records, 'though more scanty than elsewhere, are nevertheless of the greatest interest to those searching for Roman Catholic sources'. With regard to the Assize Rolls, these are in the Public Record Office, but are said to be very deficient for Lancashire.

v) *Documents in Church of England Records*

The whole of Lancashire from the Reformation was within the jurisdiction of the Diocese of Chester, south of the River Ribble being within the Archdeaconry of Chester and north of the same river within the Archdeaconry of Richmond. As recusancy was until 1581 an ecclesiastical offence, it is necessary to search *Act Books* of the Archdeacon's Court (to which presentments were made), or *Churchwardens' Books*, or other church documents up to that time. For Lancashire south of the Ribble, most of the Church of England diocesan and archdeaconry records are at the Cheshire Record Office. However, the Lancashire Record Office holds probate documents which include numbers of wills providing information of a family and personal kind. Many of these wills are of Roman Catholics and some bear witness to the religious belief of their makers. One, of Sir William Barlow of Barlow Hall, for instance, proved at Chester on 5 July 1620, states '... I die a true and perfecte recusante catholike' (L.R.O. *Report for 1966, p.28*).

In addition to wills, a valuable source of information about recusants is said to be the *Bishops' Transcripts* of parish registers, which are sometimes

accompanied by lists of papists residing in parishes. One quoted in the *Report for 1966* has such a list for Halsall for 1674 (DRB 2/25). Lancashire north of the Ribble, as well as Westmorland and a strip of Cumberland, is represented by the records of the five western deaneries of the Archdeaconry of Richmond, which are largely held at Preston, while the three eastern deaneries are represented by material held at Leeds. This vast and quasi-diocesan archdeaconry from the Reformation until 1836 fell entirely within the Diocese of Chester. Among the various groups of papers are the *Comperta Books* (the name possibly deriving from *comparuit*) which represent the years 1677–1796 (DRCh 1–3 and ARR 15/134).⁴ These reproduce the presentments made by the churchwardens of each parish with details of how each cause was concluded. Amongst the presentments for various years and parishes there are lists of those called before the court (which might for example sit at Preston or Lancaster parish churches) for non-attendance at their appropriate parish church. The format for such entries, which might cite a large number of names, is generally as follows: ‘officium domini . . . contra’ followed by names and ending variously with ‘pre (sentantur) for papists’, or sometimes ‘for Papists and Quakers’; occasionally is added some such formula as ‘pro non adeundo ecclesiam’. Comparable material for the eastern deaneries in Yorkshire may contain similar presentments.

B Catholic Sources in Civil War, ‘Popish Plot’, Jacobite Rebellion MSS.

There are many documents showing the troubles of papists seen as potential enemies of the State and allies of the Stuart Pretenders. Of particular interest are thirty-seven documents catalogued as DDKe 8/1–37, dating from 1684 to 1695. These include Roger Kenyon’s notes on an inquisition at Warrington into lands given for the maintenance of Jesuits, Franciscan friars, and secular priests by Lord Molineux, Thomas Eccleston, William Standish, Sir Nicholas Sherburne, William Dicconson, Sir William Gerard and Thomas Gerard, c. 4 May 1693 (DDKe 8/3); descriptions of the searching of Crosby Hall and the arrests of Mr Blundell, Sir William Gerard, Bartholomew Walmsley and Philip Lancton, 1694 (DDKe 8/4); and copy proceedings of the trial at Manchester and Lancaster Assizes of Sir Roland Stanley, Sir Thomas Clifton, William Dicconson, William Blundell and Philip Lancton, accused of plotting a rebellion, 1694, and related papers (DDKe 8/6–36).

The Office is particularly rich in documentation regarding the Civil War, ‘Popish Plots’ and the Jacobites, and other documents which are referred to in the pamphlet *Materials for History, No.8*, which supplies a short list of significant documents with their references. For example, reactions to the Popish Plot in Manchester are illustrated in QSP 495/1, and reactions in Burnley to James II’s victory at Killiecrankie in 1685 are in DDT0 Q15.

C Catholic Sources in Family Muniments

Very many papers of Catholic families and individuals are deposited in

the Lancashire Record Office. As is well known, many families, not only the nobility, gentry and yeomen (as was common elsewhere), held to the old religion but in Lancashire the ordinary people did so too, and this was not just in the Pyldes but throughout the County generally. Some of the papers of Catholic families are extensive but only a handful can be mentioned here. The *Guide*, of course, gives notices of all those deposited before 1977.

i) *Blundell Family of Little Crosby.* The family papers are described in a catalogue of the Blundell of Crosby MSS. Among recusancy papers (DDB1 30/1–29)⁵ is an indictment of William Blundell for harbouring Robert Woodroffe, alias Witheroofe, of Burnley, seminary priest, 1590 (DDB1 30/1); a writ of outlawry against William Blundell, 1599 (DDB1 30/1); papers concerning recusancy fines, compositions, sequestration, and estate re-purchase, 1595–1660; *Blundell the Jesuit's Letter of Intelligence . . . taken about him when he was Apprehended at Lambeth*, 1679 (DDB1 30/27, printed); and letters and opinions of James Taylor of Leigh concerning the enrolment of Roman Catholic wills and deeds, 1795 (DDB1 30/19).

There are other papers relating to this branch of the Blundell family's troubles with the law over its recusancy, such as a document in which William Blundell's recusancy fines were reduced in 1631 (DDB1 30/7) and the search of Crosby Hall in 1674, referred to above (DDKe 8/4). Of later times are the following two papers: a printed letter from Henry Blundell on the religious quarrels in Liverpool, 1783 (DDSc 19/30), and one on Masses at Ince for Henry Blundell, 1807 (DDIn 49/39). Other branches of the Blundells are also well documented in the Office, where may also be consulted *The Great Diurnal of Nicholas Blundell of Little Crosby* (printed in *The Record Society of Lancashire and Cheshire*, Vols 110, 112, and 114) and *Cavalier Letters of William Blundell to his Friends, 1620–1698*, edited by M. Blundell (London, 1933) and *Crosby Records: A Cavalier's Note Book . . . of William Blundell . . . 1642*, edited by T.E. Gibson (London, 1880).

ii) *Towneley Family.* The papers of this important family are mostly elsewhere, but among those in the Office are a Recusancy Roll, 1595 (DDTo H/4/3); a book containing dates of the recusancy of Richard Towneley, 1613; and a document re arms discovered at Towneley Hall, 1641 (QSB 1/257/27).

iii) *Molyneux Family.* Many documents including e.g. a complaint against Lord M's recusancy, 1667 (DDM 11/20).

iv) *Clifton Family.* An extensive series of documents (DDCl), see the *Guide*.

v) *Dicconson Family*, especially concerning Edward Dicconson, Bishop of the Northern District. These are scattered among several sets of papers. The most noteworthy is the so-called *Dicconson Diary* (RCWb 5, comprising four volumes

of 1400 pp). The *Diary* was kept by Edward Dicconson when on the mission from the Vicars Apostolic to have seculars placed in charge of the English College, Rome. Much other material is added, some copied by Dicconson when Vice-President of Douai. Kirk speaks of 'much curious material here'. For the papers of the Dicconson family in general, see the index to the *Guide*, under Dicconson of Wrightington.

vi) *Coghlan Papers* (RCBu 14/1—154). These are letters almost entirely to the Catholic printer, J.P. Coghlan (1731—1800). Fifty-two are from Bishop G. Hay of the Lowland District. There are none, however, from Bishop Challoner.

vii) *Benison, Fenwick, Butler, West Papers*. These represent the most extensive collection of parish papers in the North. They are being catalogued by the Lancashire Record Office for the Historical Manuscripts Commission. They contain many striking documents, such as the spiritual will of Ann Fenwick of Hornby, 1775 (RCHy 2/1/61) and papers concerned with her fight for her inheritance.

This is a fraction of the great number of family papers of interest to Catholic historians in the Lancashire Record Office, and they are being continually added to by new accessions. One of the more recent accessions are letters of Archbishop Whiteside when a student in Rome in 1880—1884, in which he describes Monte Porzio, the Albans and Campagna, as well as the City itself.

In Lancashire, as elsewhere, very full information on Roman Catholic families is contained in the register rolls of returns of Papists' estates made after the 1715 *Act*, which are among the Quarter Sessions records and extend to 1788. The name and places of estates enrolled up to 1717 have been edited by R. Sharpe France for the Record Society of Lancashire and Cheshire, Vols 98, 108 and 117 *Lancashire Papists' Estates*.⁶ Among the families included in the registers are quite a number not listed in Estcourt & Payne's *The English Catholic Non-jurors of 1715*.⁷

D. Diocesan Records of the three Roman Catholic Dioceses of the North West (Liverpool, Lancaster and Salford)

The Hierarchy of England and Wales has recommended dioceses and parishes to deposit suitable material on permanent loan in local record offices. The following seems to be the present position regarding the three North West dioceses:

i) *Liverpool Diocesan Records*. A considerable amount of material has been deposited in the Lancashire Record Office, among which are:

- a) *Lancashire District Records* (pre-1850), including Bishop Brown's correspondence, 1840–1850; diary, 1840–1850; pastoral and financial records; *status missionis*, etc.
- b) *Bishops' Letter Books and those of Secretaries*, including those of Bishop Goss, 1855–1872, and his secretaries, 1855–1867; Bishop O'Reilly and Bishop Whiteside, 1877–1915; and Bishop Whiteside, 1915–1920. Also, letter books of secretaries, 1887–1892, and of Messrs Watts and Carr, and Cookson.
- c) *Northern District Records*, including correspondence, 1711–1840; pastoral letters, 1784–1840; various visitation returns before 1850; and West Derby Hundred minutes and accounts.
- d) *Lancashire Secular Clergy Fund Papers*. These are voluminous, ample enough for a full history to be compiled from its origin, though the papers are scattered and not yet catalogued. There is much information in such individual papers as those of John Barrow of Claughton.

ii) *Lancaster Diocesan Records (filed under Liverpool)*. Little of the diocesan papers has yet been deposited. The reason for this is that only the papers of the first Bishop, Wulstan Pearson OSB, would as yet fall within the accepted time limit of fifty years and Bishop Pearson's papers were removed on his death to one of the Benedictine houses. A few diocesan documents of an official nature have been deposited, including those concerning appointments to the See of Lancaster, letters (35) from Ronald Knox to Bishop Flynn concerning his translation of the Bible. (Bishop Flynn was chairman of the Bishops' Committee for that work.)

iii) *Salford Diocesan Records*. There are no significant groups of diocesan records of the Salford Diocese in the Lancashire Record Office. One deposit comprising Bishop Casartelli's scrap books and a set of parish register returns of the 1940s–1960s has recently been made.

E. Parochial Records of the three North West Dioceses

i) *Liverpool Parishes*. (Each parish has its own reference.) It is not possible to state exactly how many parishes have deposited their registers and papers but an up-to-date number could be obtained from the Lancashire Record Office, and it would seem that many registers, school log books, papers concerning charities, family papers with parish notices, etc. are now deposited. There are also numerous miscellaneous records, such as the Orrell deeds, and papers of other families, such as the Byrom, Houghton, Tyrer and Clayton families, the Peter Latham papers, etc., and others which give information on local and parochial matters. Bishop Goss's historical notes on parishes are available for

consultation. On the whole, however, there do not seem to be many, if any, notable parish collections; some are said to be slender; a great deal has perished. (List in the Lancashire Record Office.)

ii) *Lancaster Parishes.* (Each parish has its own reference.) Of the 110 parishes in the Lancaster Diocese, 36 are in Cumbria and so will not have deposited their papers in the Lancashire Record Office. Of those in North Lancashire, 41 parishes have now deposited their older registers and records. Some of these have extensive and rich material, e.g. Hornby, Claughton, Fernyhalgh, and the Preston parishes of St Joseph, St Augustine's, English Martyrs, and St Wilfrid's & St Mary's (in microfilm from Farm Street). The richest is that of Hornby which includes the Thomas West SJ Papers, and those of the Bennison, Fenwick and Butler families, which are at present being expertly catalogued by the Office. In addition to the parish material, there are the Broughton Charitable Society Papers (DDX 830), many Clergy Fund Papers (RCCF), the First Catholic Charitable Society Papers (DDX 830/4/4), and the Convent of the SHCJ Papers (DDX 1462). The Lancaster Diocesan parish deposits thus include more than those of local interest and are extensive. (List in the Lancashire Record Office.)

iii) *Salford Parishes* (Each parish has its own reference.) A number of registers have been deposited but few other parish records are to be found in the Lancashire Record Office.

I should like to emphasise once more that what has been set down here is but a very inadequate indication of the riches of the sources for Roman Catholic history to be found in the Lancashire Record Office. It is essential that anyone starting research there should procure the *Guide to the Lancashire Record Office* and, above all, seek the guidance of the expert staff. It would be well, too, to familiarise oneself with the catalogues, with the publications of *The Chetham Society* and of the various antiquarian societies, and with the numerous publications on Catholic history here. These will all be found on the shelves of the very fine Search Room. The Lancashire Record Office building is very splendid indeed and is at present being extended. Being comparatively recently erected, it has been able to incorporate the most up-to-date equipment and machinery for microfilm reading, and other techniques.

Few will remember the beginnings of the county record offices, so perhaps I may be permitted a very few words about the old Essex Record Office of the Thirties. It is not easy to realise the advances which have been made during the fifty years or so of the existence of local offices. Conditions were in the beginning spartan and facilities meagre. Accommodation at Chelmsford had been grudgingly granted, it was said, in a few small rooms at the Sessions House, I think. The Reading Room was tiny and would hardly hold half a dozen. There

was a small but highly expert staff presided over by Mr F.G. Emmison and his Assistant, Miss Hilda Grieve. Much is owed to those pioneers. They made the study of county records fashionable so that the county record offices took their place alongside the great central repositories. Cataloguing had already begun when I first used to visit the Essex Office, notably of Quarter Sessions Rolls. Texts of palaeography were being planned and readers taught how to transcribe documents. The staff interested themselves in one's enquiries and I recall being continually put onto such recondite sources as 'Bridge Books' and 'Manorial Court Rolls', whose existence I should otherwise not have discovered.

At every visit there was the thrill of some discovery which 'made the drudgery divine'. There were sometimes the *ipsissima verba* taken down in court by a notary with the offence and penalty set out in a legal anglo-latin jargon at first difficult to unravel. I still recall the excitement of coming one day across a presentment of two brothers in 1577 (unusually in the Quarter sessions for until 1581 the offence of recusancy was an ecclesiastical one) which ran as follows:

'... singlemen and keep a shop and occupy the science of a tailor . . . they are papists and enemies of the gosbell.' George Bynkes is summoned because 'on a tyme he was reasoning verie earnestlie with one Thomas Cochet . . . he said that after the bread and wine was by a priest consecrated it was the verie bodye fleshe and blood of Christ. Whye said ye seyd Cooke, then we are wronge taughte. Marye soe you are, quoth he and yt I will prove by good authors for the true religion is at Roome. But what manner of religion we have here in England I know not for ye preachers nowe doe preache there own inventions and phantazies and therefore I will not belive anie of them'. On another occasion George Bynkes was stated to have declared: 'God made but one commandment and that was that we should love our neighbour as ourselfe, secondarilie that the Masse ys good and confiteor ys good and that he wylle belive as long as he liveth . . . the images are good and ought to stand in the churche to put men in remembrance that such saints there were, and that the crosses in the churches and in the highwayes ought to stand to put men in remembrance that Christ died upon the cross'. George Bynkes appeared at the court and far from whittling down these words he is put down as saying that he states that 'he desireth to be called by the name of papist'.

Such items are seldom found other than in county record offices.

Fifty years ago even such places as the venue of the Historical MSS Commission in Chancery Lane were quite primitive and would elicit unfavourable comment from overseas visitors. That great institution, *The Victoria County History* series was produced under difficulties; meetings sometimes would take place like those of the early Christians 'from house to house'. How different now is the position accorded to the preservation and study of archives in today's splendidly appointed county record offices. The Lancashire Record Office

exemplifies this advance. It is large and well-equipped and is being at present further extended. It is clearly accepted as an integral part of those services needed by the County. It has a wide influence and impact throughout the County on its schools and universities and the public generally. Liverpool University, for instance, in conjunction with the County record office at Preston, and its own Record Office and Local History Department, has courses in Local History, Religious History Workshops, etc. One group at the University has recently brought out a book *The Management of Information Archives*, which is all about 'computer-based retrieval' systems and other new methods which sound rather unnerving. The book, however, is not just concerned with new methods for professional archivists; it sets out to show that archives are not just an interesting part of our inheritance but essential to society if it is to learn from the past.

The Church, too, in its new Code of Canon Law goes to some length to enact that archives must be kept and it is with this in mind that I would like to make one last observation. Intensive study has been made since the opening of the records at the Public Record Office into Catholic post-Reformation history mainly by distinguished members of the religious orders and many lay Catholics using the resources of the great central repositories. As a result, the great figures and issues of the past have been described; the religious orders themselves, the martyrs, and recently the seminary priests, have all received expert attention.

There remain, however, many individuals and groups, not yet known, whose names deserve to be rescued from oblivion. With regard to individuals, it is striking how many turn up in family muniments now deposited in county archives. In Lancashire, for instance, there are extensive family papers for such people as the Benisons and Fenwicks (Ann Fenwick was the heiress who fought for the inheritance she had forfeited as a papist). There is P.J. Coghlan, Catholic printer and publisher and great benefactor of the religious communities abroad. There is a vast collection of papers of Thos West SJ, historian of the Lake District. And many others too numerous to mention. And there is one group, only partially studied, numbers of whose letters are found among family papers. This group is that of the female religious whose flight overseas from the middle of the reign of Elizabeth I has yet to be fully explored.

What an extraordinarily heroic phenomenon it was! Coming initially mainly from the great county families which had remained faithful to the Church, there went forth into exile a multitude of young women, at first to join the older religious order, like the Brigittines, the Poor Clares, the Carmelites, the Benedictines, the Augustinians, then later to set up their own communities. Those who at first fled to the Continent, (quite often two and three from a family) were of high descent and great fortune and prospects. They were the flower of the womanhood of the land. The lists are full of the greatest names of

England — the Waldegraves, Petres, Gages, Mannock, Dormers, de Traffords, Wiseman, and so many others. They came from every county and later from every class of society. That they should have made such a renunciation, have left home and family to live in the anonymity of exile in a foreign land amid strangers with different speech and ways, was a thing unprecedented. It was a movement later paralleled in France in the late eighteenth century after a period of unbelief when a new generation of nuns was raised up. Montalembert, in his *Monks of the West*, speaks of all this, comparing these movements to that of the earlier 'Anglo-Saxon Maids' who peopled religious houses long ago. It is of such individuals and groups that study remains to be made and it is in the county record offices chiefly that, amid family papers, knowledge of them will be found.

My last word must be one of gratitude and admiration for the work being done by the staff of the Lancashire Record Office and for their assistance in the preparation of this short account of Catholic sources to be found there.

NOTES

1. This article is based on a talk given to the Catholic Archives Society at its annual conference at Swanwick on 27 May 1986.
2. Detailed document references included in the original paper are omitted here.
3. R. Sharpe France, F.R. Hist. S. (ed.) *Guide to the Lancashire Record Office* (Lancashire C.C., Preston, 3rd edn., 1985).
4. I should like to thank Mr Jenkins for drawing my attention to this source of names of recusants.
5. Lancashire Record Office: catalogue of the Blundell of Crosby MSS. See also *The Recusancy of the Blundells of Crosby*, 1955, 3 vols, and the *Roman Catholic History of Little Crosby*, 1956, both by F. Tyrer, available in typescript in the Lancashire Record Office.
6. Copies of *The Registers of Estates of Lancashire Papists, 1717-1788, Vol. III, 1717, with List of Persons Registered 1718-1785*, edited by R. Sharpe France, being Vol. 117 published by The Record Society of Lancashire and Cheshire (1977) are available from The Hon. Secretary, c/o The Lancashire Record Office, Bow Lane, Preston, PR1 8ND, Lancashire, price £4.00, plus postage and packing.
7. Little has been written on recusancy in Lancashire from sources outside the volumes of the Catholic Record Society. *Reformation and Resistance in Tudor Lancashire*, by Christopher Haigh (CUP, 1975), presents the religious upheavals rather in a social and generalised context, relating them to political, economic and social developments.

THE DIARIES OF LAURA DE LISLE

Bernard Elliott

One of the most important Catholic laymen in the nineteenth century was Ambrose Lisle Phillipps (later Ambrose Phillipps de Lisle). Born in 1809, the son of Charles March Phillipps, M.P. for North Leicestershire, he became a Catholic at the age of fifteen and played no small part in the development of Catholicism in the Midlands. In 1833 he married Laura Clifford, a member of an old recusant family, the Cliffords of Chudleigh in Devon. From 1840 Laura kept a diary and the diaries dating from 1840 to 1896 are still extant at Quenby Hall in Leicestershire, now the chief seat of the family. Naturally, they constitute a great source of information on Catholic affairs in the nineteenth century, as the following extracts show.

The de Lisles and the Oxford Movement

Most traditional Catholics took little notice of the Oxford Movement but this was not the case with Ambrose and Laura de Lisle. They realised that it might be good for Catholicism if they could get in touch with the Movement and the following extracts from the diaries give an account of how they met its leaders.

1842 18 October, Tuesday Ambrose, Dr. Gentili, Amo,¹ Everard,² and I went in pony carriage to Oxford. Spent our first evening with Mr Ward having seen Mr Bloxham on our first arrival.

19, Wednesday Feast of St. Frideswide, Patron of Oxford. We visited Oriel and Christ Church. Went to Mr Newman, who received us most kindly — walked about various colleges, All Souls, Magdalen, Balliol etc. all day long. Drank tea in Mr Ward's room and met there Mr Lockhart.

20, Thursday Lovely bright day but cold. At 9 we breakfasted in Exeter College with the Rev. J.B. Morris. At 11 we went to Christ College to see Dr. Pusey who received us most kindly and with whom we remained nearly two hours. The boys held their dinner at 2 after which we drove in the pony carriage to Littlemore. Arrived while the service was going on. Mr Dalgairns gone to Oxford so that we did not see the inside of the Monastery. Littlemore is that Anglican church where a cross is put up over the altar. Ambrose, Dr Gentili and I dined at 5 with Mr Bloxham in Magdalen College. Dr Gentili spent all evening in Balliol with Mr Ward.

21, Friday left Oxford about 9.



Ambrose Phillipps de Lisle
1809-1878



Laura de Lisle, 1811-1896

Visitors to Gracedieu

Gracedieu received many important nineteenth-century figures:

1850 17 October — Mr and Mrs and Florence Nightingale arrived to stay and after luncheon we all walked to the chapel of Dolours. Lord Fielding spoke at length to Florence Nightingale.

19 October — The Nightingales left Gracedieu about 11 for Rempstone in Nottinghamshire.

1851: 21 June, Wednesday — Mr H. Wilberforce and Mr Manning called at 8 from the Warren. ³

26 June, Thursday, — Extremely hot day — Mr Manning said mass here at 8, and then breakfasted.

The de Lisles at the Great Exhibition in 1851.

1851 18 August, Monday — A beautiful day. Fr Sisk said mass at 8½. Ambrose and I, two boys and three eldest girls ⁴ left for London to see the Great Exhibition.

19, Tuesday — London. Beautiful bright day. We went to the Jesuit church for Mass at 10 after which we walked to the "Exhibition of the Industry of all nations" and remained there till it closed. 57059 persons admitted, £2781-16-0d taken at the door. Temperature 10 o'clock 57, 12 o'clock 65, 2 o'clock 69, 4 o'clock 70, 6 o'clock 69. Mean Temperature 66. We walked home to the hotel. I went with the boys and 3 girls to Astley's at 9. Saw Mageppa and Mr. Battoy's horses.

20, Wednesday — London — Beautiful bright day. Very hot. We went to the Jesuits' church 10 o'clock mass, after which we walked to the Exhibition and saw the remainder of it. 44,567 persons admitted, £2218-18-0d taken at the door. At 5 we left and walked to St Barnabas's church. Candlesticks and one cross on the altar. Rood skreen, lectern, stained glass in every window. Most Catholic in its appearance.

21, Thursday — London — Very fine hot day. We called at Dolman's at 10 and there we met Dr. Maguire. We then drove to the palace at Westminster where we went all over (having a ticket from Mr Barry) except the House of Lords for which he could not give us leave. I went with the children to the zoological gardens, the docks and Julien's band.

22, Friday — I called at 9 with Mina and Alice on Mr Toynbee, dentist, who says that he must see Alice again. It was settled that the boys should return home and we stay in London another night. Ambrose, I and the three eldest girls drove to Fulham where we saw Mr Ryder. Then to Clapham and saw the Redemptorist church and Hammersmith

Benedictine convent where we had tea with Lady Bedingfield. We all went to Mme Tussaud's wax works in the evening.

23, Saturday — I called on Mr Toynbee with Mina and Alice at 9 We got to Euston station at 9½, had to wait till 11½ when one half of the people started by train. We went on second half at 12. Got to Loughborough at 5½.

The de Lisles at Nevill Holt

This extract from Laura's diary is most interesting, for the Nevills of Nevill Holt, near Market Harborough, were one of the oldest recusant families in Leicestershire, and by 1851 they were almost at the end of their residence at Nevill Holt, for in 1868 they left their ancestral home. So, it was most appropriate that the de Lisles, who were to take their place as Leicestershire's leading Catholic family should come to Nevill Holt to hear Mass.

1851 24 October, Friday — Ambrose, Mina and Alice and I left at 10 for Launde Abbey. Stopped 2 hours at Leicester when we went by Loughborough. Found at Launde Mr Simpson.

25, Saturday — Launde Abbey

26, Sunday — Launde Abbey. Beautiful bright morning. Ambrose, Mina, Alice and I set off at 9 for Nevill Holt where we got at 10½. Low Mass, English prayers, and sermon at 11 by Mr Dent of Hinckley.⁵ Found in the house William Nevill.⁶ and his two sisters from Leamington and their nieces, Laetitia and Charlotte Nevill. The house had been done up in excellent taste in hope that Mr Nevill was coming to live there. We then returned to Launde Abbey, where we spent the rest of the week.

31, Friday — Ambrose, Mina, Alice and I left Launde at 10. Stopped for luncheon at Queniborough with Charles and Elizabeth Phillipps, who had arrived from East Bourne the day before. Reached Garendon at 4½.

Alice presented at Court

1857 12 June, Tuesday — Ambrose, Alice and I left Coalville at 8.35 for London. Stayed at Almond's Hotel, 7, Clifford Street. Alice and I saw Mrs Capper about her court dress.

14 June, Tuesday — London — Fine morning. Henry called while Alice and I were dressing for court. Alice and I went to the drawing room, Buckingham palace, where I presented her. We all then dined at 6 at Mr Packe's and went with them to Covent Garden Theatre.

DIGGING A BIOGRAPHY FROM THE ARCHIVAL MINES

The Rev. Thomas Boland

The diocese of Brisbane was created in 1859 to coincide with the founding of the colony of Queensland. It became an archdiocese in 1887. From the beginning till 1986 there have been five bishops:

James Quinn	1859—1881
Robert Dunne	1882—1917
James Duhig	1917—1965
Patrick Mary O'Donnell	1965—1973
Francis Roberts Rush	1973—

The diocesan archives, like the history of the diocese itself, is dominated by the affairs of Archbishop Duhig. James Quinn was a pioneer who administered his vast see, the entire colony of Queensland, from the saddle as much as from the desk. The survival of any documentation was due to the persistence of his secretary, eventually his successor, Robert Dunne. The latter has left several shelves of letter books, in which are meticulously preserved details of his pastoral and financial administration and much of his personal correspondence. Neither of these two believed in any canonical position to challenge his own; so there were no officials or agencies to leave deposits to the archives.

Patrick Mary O'Donnell was the model of a modern metropolitan. He established all the right post-Conciliar committees, belonged to others in the Australian hierarchy and shuffled the proper papers to his suffragans. His successor manages the new style with expertise. As yet little of this new flood of paper has washed into the archives. This is just as well, since the space in between the first two and the last is filled by the *mare magnum* of the trackless navigations of James Duhig.

His episcopate covers forty-eight years of our diocesan history. In fact, as coadjutor he added five more years to his long involvement, and he had assisted unofficially for some years before that from the neighbouring see of Rockhampton, of which he was bishop from 1905. His episcopal career spanned 60 of our 127 years.

His attitude to paper work was ambivalent. He appreciated the need for it, but his restless energy and broad concept of episcopal functions made it almost impossible for him to document his activities. Much of his pastoral and his unending building work — over five-hundred church structures — was by word of mouth. His senior priests tried to restrain him by appointing secretaries,



James Duhig, Archbishop of Brisbane, 1917–1965
Bust by Daphne May

but it was not till his latter years that he had one, the late Fr Frank Douglas, who could introduce discipline into his wayward adventures. Fortunately, he was more amenable to the attentions of his two long-serving stenographers, who were effectively secretaries. They persisted with letters and rescued documents from casual loss. Their work produced results in the mid-twenties, and from the mid-thirties it produced the material of comprehensive archives.

Oddly, he destroyed nothing deliberately. In this he was unlike his colleague, Daniel Mannix of Melbourne, who rarely put pen to paper and destroyed most incoming correspondence. He read an ecclesiastical biography of which he did not approve. He determined that no one would do likewise to him. The result has been the impoverishment of Australian history, as well as of diocesan management, and the deterioration of Mannix's good repute. Several biographies have been written and a plethora of articles and monographs on his role in Australian affairs. None has done him justice and some have been defamatory. He has eliminated the possibility of restoring the balance.

James Duhig had no doubt that someone would want to write his biography, or that his doings were significant in the history of Church and State. From the time his young stenographers established their sway carbons of every letter he wrote were preserved, ecclesiastical, civil, financial, personal. He kept crank letters, questing letters, congratulatory and condolence letters, school concert programmes, plane, theatre and lottery tickets. His correspondence came from every continent, every Church, every class. His interests included mining — in the jungles of the Pacific, the fastnesses of North Queensland, the Central Australian deserts — oil exploration, forestry development, pioneer aviation, automobile and film industries, art, politics, ecumenism and a host of minor topics. He read widely and devoured newspapers in several languages. He exerted a magnetic charm which induced people in all these fields to write to him.

The result was an accumulation of papers that overflowed any attempts at confinement. The eroding effect of his own haphazard style was intensified by the canonical scrupulosity of his successor. Archbishop O'Donnell personally gathered the tens of thousands of letters and files, stuffed them in over a hundred tea chests and carried them up two flights of stairs to an attic. There he locked them up for eight years under the prescribed two locks. He entrusted the keys to neither the chancellor, the archivist, nor anyone else. Archbishop Rush delivered them from exile, but subsequent moves have accelerated the rate of destruction. However, they have been preserved from the flames so beloved of some 'professional archivists', and they await proper processes of selection, registration and cataloguing. In this it is intended that due weight will be given to historical, pastoral and theological interests as well as to canonical and bureaucratic.

In the meantime they have been made usable by retrieving and expanding the secretaries' filing system. This was a task of years, since Archbishop O'Donnell had mixed up the papers almost inextricably. File, business, chronology were all abandoned in the hasty process of clearing the putative scandals out of the range of uncanonical vision. I commenced research for the biography Dr Duhig intended in 1976. It became evident immediately that nothing was possible till some order was established. Fr Douglas was Chancellor and took over the care of the documents, which could not yet be called archives. The

sorting he did largely himself, with help from myself and latterly of a part-time worker. The present archivist, Fr Denis Martin, has brought the initial process to a tidy conclusion. Though files and part-files kept turning up till quite recently, I decided in 1981 that it was time to start writing. It was then that the true historical wealth of the archives became evident to me. Archbishop Duhig's proliferation of material, his secretaries' preservation of it, the quasi-miraculous survival of the bulk of it ; all these left me with a story so well documented that it could have been written from these sources alone and still be unchallenged for authenticity — whatever the use I have made of them. It was necessary to consult other archives, ecclesiastical and civil, in Australia and overseas. These proved valuable; but they were essential only for the period before the Brisbane Archives collection of Duhig material began.

As the files grew and were ordered in cabinets and rows and rows of boxes, the general outline of a Life emerged. He was known as James the Builder, and at times his construction was a significant contribution to the economy of the city. One Queensland historian referred to him as 'an Edwardian Man of Property'. The Forsythian implications were inaccurate as well as unjust; but he was a man of properties. He bought endlessly and in large blocks. He sold part of his purchases to finance his building and the expansion of the diocese. For this reason the letters of solicitors, estate agents and would-be vendors make up the largest portion of his archives.

They are followed by the statements and prolific correspondence of the twelve banks with which he dealt, and the despairing — at times, minatory — rates notices of a variety of City and Shire Councils. Some businessmen sought to flatter him by saying he was a financier *manqué*. The evidence suggests that the latter element should be stressed. This very correspondence, especially with bank managers who should have known better, is evidence of the extraordinary charm that could smile his way out of impossible situations.

One shelf is devoted to the work intended to cap all his building activity and be the heart of his pastoral and spiritual ministry, the projected Holy Name Cathedral. It was to have been the largest built since the Reformation. English readers will appreciate that he maintained a sympathetic interest in Archbishop Downey's grand design for Liverpool. Fr Martindale SJ, collected for him among his friends. The Depression of the Thirties frustrated his plans, but the smallest fund-raising children's function is recorded along with some appeals of a simoniacal theology not heard since Tetzels preached the St Peter's Indulgence.

In all these matters he displayed a fine lack of concern for not only the niceties but also the solid realities of Canon Law. Not surprisingly, one of the major collections is of letters to and from the Apostolic Delegation. A look into the much smaller Roman file reveals an urbane *romanità*. He knew how the Old Boy network operates and how to pull discreetly on the right strings. The Overseas Bishops files, too, reveal the virtuosity of a fine hand that was Irish by

birth, Australian by upbringing, but Italian by training.

Files on Australian Church affairs are not correspondingly large. Throughout most of his episcopate the bishops did not act usually as a national hierarchy. From 1918 there were Archepiscopal and later simple Episcopal Conferences; but they did most of their business unofficially in an attempt to circumvent the dominance of the Apostolic Delegate. Duhig was, for a time, Secretary, but he was frequently remiss in keeping even the Minutes. In the last years of his life he participated in the various meetings but took little real interest in the business. Nevertheless, his files proved a useful source on some disputed affairs, especially on the results of the Labour Party ruptures of the 1950s.

A number of boxes testify to his interest in some national and political matters. Irish and Italian letters are sufficiently numerous and meaty to correct the disturbed balance caused by the concentration on Archbishop Mannix in the one instance and to provide a corrective for current views of Fascism in Australia in another. In party political affairs there is plenty of material to demonstrate his close involvement in politics without being — like some of his colleagues — committed to any one party.

His political attitude was one aspect of his view of community leadership. He believed in the patronage system of an earlier age. Boxes on Art, Business Ventures and *clientela* matters revealed an attitude to public concerns characteristic of the community as much as of himself. Each section on its own seemed merely eccentric, even esoteric. Together they were a major source of social history.

Several cabinets contain the meagre pastoral correspondence to and from the 115 parishes, the 140 schools, the 43 religious congregations, the various societies and sodalities. Only three agencies have been in existence long enough to be substantially represented, those of Missions, Migration and Catholic Education. Since there were only two religious orders in the diocese before his time and one society, and since few have been added since (though a plethora of agencies), these sources, too, tell a story of the Duhig pastoral and spiritual care.

One more collection deserves mention, the Miscellaneous A—Z. Most of these would have been destroyed by the bureaucratic archivist. Some undoubtedly will be in the interests of space. Yet they provide most useful guidance for the meaning of the official correspondence. There are personal letters about poverty, patronage, administrative insensitivity, political discrimination, spiritual problems, a variety of interest. They paint a picture of James Duhig as a universal man, but they also form a rich source of material for the study of many religious and political concerns.

Australian ecclesiastical archives are only now being organised on a professional basis. The Brisbane Roman Catholic Archdiocesan Archives offer

an opportunity for decisions which can help to establish principles for preservation policy. These principles must be relevant to the purpose of Church activities and Church archives. These are not the same as those of the Civil Service and business houses.

NOTE

Fr Thomas Boland's biography of Archbishop Sir James Duhig is being published this spring by the University of Queensland Press and will be available overseas about the middle of this year. The cost is to be 40 dollars (Aust.) for hardback and 17.50 dollars for paperback.

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NOTES

1. Amo – Laura's pet name for her eldest son, Ambrose Charles. Born in 1834 and educated at Oscott, then the leading Catholic public school, his chief claim to fame is that he did much to revive the Quorn Hunt.
2. Everard – Laura's second son. He too was educated at Oscott and after school joined the army of the East India Company, where he became involved in the Indian Mutiny, winning a V.C. at the siege of Delhi.
3. The Warren was a house belonging to the de Lisles not far from Gracedieu.
4. The three eldest girls were Philomena (always called Mina), Alice and Winifred. All three made profitable marriages. Mina married Sir Frederick Weld, one of the Welds of Lulworth Castle. Alice married Arthur Strutt, second son of Lord Belper, and Winifred married Lord Howard of Glossop, the brother of the Duke of Norfolk.
5. The Rev. Francis Aloysius Dent was a Dominican priest who lived at their house in Hinckley.
6. William Nevill was the brother of Charles Nevill, then the head of the Nevill family.

MY ROAD TO PORTSMOUTH ARCHIVEDOM

The Rev. Francis Isherwood

It used to be said that the Portsmouth Diocesan Archives were all destroyed during the War, when, on 10 January 1941, Bishop's House, Portsmouth, was destroyed by enemy action, and the Cathedral was severely damaged. It is true that six members of the lay staff were killed, and that it was thought that all that remained of the archives were a couple of books, but, for the purpose of this report, we are pleased to say that in the last two years this has been disproved.

As the war-scarred debris fell back to earth, it was collected and, after summary drying, was placed into boxes, where it lay, disorganised and undisturbed, for over forty years. The contents of these boxes have now been cleaned, sorted and catalogued, and form part of the story of the re-birth of the Portsmouth Archives.

* * *

My particular story begins in 1970 when I was appointed to the Island of Jersey, a far-flung corner of the diocese, some 120 miles from Portsmouth. One of my tasks was taking over the editorship of the *Jersey Catholic Record*, a monthly publication, which, I was to find, needed a lot of filling!

In its early years, the Island magazine had, in fact, contained a series of articles of an historical nature, but with the death of a particular contributor, these articles ceased and the content became more general. Early in 1971, however, some copy arrived on the editorial desk with a heading proclaiming the forthcoming centenary celebrations of one of the Island's country parish churches. As for the article, it contained little more than general news of the event and how the parishioners were going to celebrate. I remember that that month not much had come in, in the way of copy, and I would need to find more material to keep the readers happy. As it turned out, this was to have a great influence on what happened later. A visit to the presbytery's library revealed that the centenary in question was no more than the laying of the foundation stone! While I was there, and with the parish priest's permission, I rooted through the library, and after a short time, was heading back to town with a bundle of papers which were to be used as the basis of an article, and at the same time, become the first acquisition for the archives.

The publication of the article was received with interest. Would I consider doing a series on all the parishes? And that was just the beginning. With the help of the Société Jersiaise (the Island's Museum) and others, information started trickling in, sometimes from unexpected quarters. The most

important event though was a phone call from a member of the Société. He had an old map, showing the site of the first Catholic church to be built in Jersey since the Reformation. Would I care to go and have a look at it? Although it was known that the church had existed until 1840, its location and subsequent history were shrouded in mystery. I went and traced the area of the map in question, and armed with my camera, decided to photograph the old church. But this was not to be. The building had been demolished the week beforehand! What is more, nobody seemed to know anything about it.

This obvious disappointment was the start of a real race against time. If more records were not to be lost, it was imperative that every effort be made to collect and publish our church histories before it was too late. There is always a distinct possibility of a curate being moved on to another parish before his scheming reaches fruition. With this in mind it was necessary to seek the agreement, and what is more important, the financial backing of the Island's parishes to bring out a set of church history booklets to speed up the publication of the material available. It must be said that although enthusiasm was somewhat lacking in some quarters at the time, persistence won the day, and such has been the subsequent demand that the initial print run could easily have been doubled!

Apart from the parish histories, there was also place for the religious orders, French emigré clergy, and a multitude of papal Bulls and other documents affecting the Church in the Channel Islands. Where the originals of these documents were in French, Jersey French, or Latin, they were translated and made ready for publication. At last the Jersey Church History Series took shape, consisting of eight booklets, published between 1971 and 1974. Added to this, the *Jersey Catholic Record* produced a booklet on the emigré clergy who came to the Portsmouth diocese as a result of the French Revolution (3,000 priests and 5 bishops were to pass through Jersey alone!), as well as continuing regular articles in the monthly magazine. It is worth noting here that since the Channel Islands do not form part of England, but are self-governing, there is no obligation for publications to be lodged at the British Museum or several of the universities. It was therefore with a sense of pride that we received a subscription from the Bodleian Library. No mean feat for a church magazine!

In 1976 it was time to say goodbye to Jersey and head south-east for a seven-year appointment to Portsmouth's sister diocese in the north-west province of Cameroon (West Africa). Although outside the scope of this article, let it just be said that the work of establishing a diocesan archives in the tropics was not without its difficulties! It is, however, satisfying to note that the very meagre accomplishments then are now being used as a basis for further study and amplification.

Having returned to the UK in 1983, the year after the diocese of

of Portsmouth celebrated the centenary of its formation, I assumed (among other things!) the role of Information Officer and Archivist. The obvious place to start was in Jersey, but there I found that the archives I had collected were no longer where I had left them. They had been 'borrowed'. I eventually managed to locate the archives box at the other end of the Island, but found to my dismay that some important contents were missing. This would appear to be not an unknown way of making acquisitions! I am happy to be able to say that our present archives are lodged in a building fitted with a burglar alarm. My return coincided with the promulgation of the new Code of Canon Law. The section dealing with Archives is to be found in Canon 491, para. 2: 'The Diocesan Bishop is to ensure that there is an historical archive in the Diocese, and that documents which have an historical value are carefully kept and systematically filed'.

As mentioned above, it was generally believed that all the Portsmouth archives were destroyed during the War. They did get blown up, but as they fluttered back to earth, they were collected, and after a summary drying out, bundled into cardboard boxes where they were moved hither and thither until eventually finding their way into a diocesan store room. How many hours were to be spent unravelling, smoothing, dusting, repairing, collating and cataloguing the contents of those boxes is not recorded. What we do know is that now we have a fairly comprehensive documentation going back to the foundation of the diocese in 1882. A few years ago, and again not generally known, was the acquisition from Southwark of letters written to Bishop Grant from what is now the Portsmouth Diocese. Bishop Grant was a prolific letter-writer and hoarder of incoming mail. We have him to thank for our insight into the life of the Church after the restoration of the hierarchy. Just recently, another hoard came to light while clearing out a basement room in Bishop's House. Although badly damaged by waterlogging, it was possible, after slow drying, to save a fair proportion of these records.

Information storage

As the existence of the Archives became better known, material started coming in from the parishes, and serious consideration had to be given to a comprehensive indexing system and storage.

Creating an index was an experience in itself. With no example to go on, I set about defining the different sections. The parish section was easy enough. Since the diocese was divided geographically into parishes, it was possible to create subdivisions within each parish section to cope with religious institutions, old Mass centres or chapels of ease. The remaining material was sometimes more difficult to define, and often needed cross-referencing. Basically, it fell into three main categories: diocesan groups, and items of national or diocesan interest. These last two groups were to expand as new material came to

light. With hindsight, a re-indexing would inevitably result in a refinement and a different classification.

With the index as a guide, every item was coded, and noted on a card index prior to being stored in box files. The next step was to transfer all the information into a 'Text Editor' (an electronic typewriter with television screen and 'floppy disk capacity' which meant that the information could be stored on disk, and updated as more items became available). In May 1985 this information was used to produce a couple of booklets which were sent to all the parishes in the diocese to inform them about the archives and invite them to send in more material. Such has been the response that these booklets are now hopelessly incomplete.

Other major acquisitions include a vellum bound book 'Acta et Gesta 1882-1910', the Bishop's Day Book from 1882-1910, handwritten, first in Latin, then in English. It was retrieved from a presbytery in Portsmouth. How it got there, no questions asked! Within its covers we now have a comprehensive log book of the early years of the Diocese.

Throwing light on subsequent history are copies of Pastoral Letters, especially those for Rosary Sundays, which chronicle the setting-up of new missions and the opening of churches.

Apart from specifically diocesan archives, there are also personal collections of the first Bishop of Portsmouth, John 'the Magnificent' Vertue, a man of taste, a collector extraordinary. His correspondence is, of course, of diocesan interest. What is also of interest are his photos, taken when he was a military chaplain in Malta, the contemporary church catalogues he obtained, his collection of fine art etchings, as well as his invitation to various social functions.

His successor, Bishop Cahill, has left us a variety of invoices from the beginning of the century, some of them with embossed headings, showing how life (by some) was lived, at the beginning of the century.

From the Isle of Wight, a collection of account books belonging to a Mr Heneage (his wife was later to found churches at Newport and Cowes) and dating from 1771 to 1786, contain a newspaper cutting of the 1785 Budget. Then, as now, it was unpopular. The reason this time was the introduction of the new window tax. More relevant to the life of the Church following the Second Relief Act of 1792, are two certificates, dated 1793 and 1796, for Newport and Cowes, registering the buildings as places of worship.

The Cowes box contains century-old newspaper cuttings of a dynamite scare and the subsequent court case involving a French lady who was accused of being involved in terrorism. The substance found in her bag and then under consideration was later found to be modelling clay. *Plus ca change . . . !*

The latest acquisition of note is a notebook written in 1808, being the

text of an address delivered in Reading by a Dr Valpy, a rather xenophobic Englishman of Jersey descent, and a Church of England clergyman. It is of interest, not only because it gives details about the presence of French emigré clergy, but also because the theme of his address was that of Catholic Emancipation.

I am very aware of the privileged position I hold, having spoken to archivists from other dioceses, who lack the space and resources they need to carry out their work effectively. By a strange quirk of fate I hold the position of Financial Administrator of the diocese, and as such, do not have to plead my cause with the Finance Department! As Diocesan Secretary I also run the diocesan Offices, and so am able to make use of its facilities. The other side of the coin is that diocesan archive material is instantly available, and is in fact used in the day to day running of the diocese. This 'marriage' has proved to be a very valuable asset to the Offices, and also means that information received today can be channelled into its proper place, and will undoubtedly be used as archive material tomorrow.

A word may be said here about the use of 'computers' in archive work. I have already mentioned the use of a 'Text Editor', a glorified typewriter. The computer, however, although also capable of being used to type text (such as this article) can sort out information and print it out alphabetically or chronologically. This has proved extremely useful in producing lists of clergy and historical items as required from random entries.

A combination of these facilities aided the publication, in April 1986, of a series of seventeen deanery parish and personnel data bases, together with an alphabetical index of places mentioned. These booklets contain a 'potted history' of each parish, references to published material relating to the parish, (including published Introductions to selected Missions in the Catholic Record Society Series, by Archbishop King, Canon Scantlebury and Joseph Hansom), lists of the clergy who have worked therein, and dates of available parish registers. This exercise has highlighted the fact that some of our earlier registers, in some cases those published by the Catholic Record Society, appear to have been mislaid, and need to be found. Linked with this is the work of establishing an alphabetical list of the clergy who have worked in the area now covered by the Diocese, which with other information collected, will be used for the compilation of a National List of clergy working in England and Wales, 1800-1914.

The Diocesan Archive does not operate in a vacuum. It has much to offer local history societies and record offices. Apart from supplying information, a working relationship can prove most beneficial for the acquisition of new insights into our history. Although we have been in existence but a short time, students from the local Portsmouth Polytechnic or local parish historians have already made use of our material and have contributed in their own way to the understanding of our past.

Another important part of the Diocesan Offices is the Deeds Room, separate from the archives, housing the history of diocesan properties, some of the deeds being penned in a bygone age. There is one section of the Diocese, however, which is not recorded. Because of the special status of our 'overseas' parishes, the Channel Islands' Deeds are housed, not in Portsmouth, but in the Royal Courts of Guernsey and Jersey. Such are the legal intricacies, that in Jersey, Portsmouth Diocese's interests are represented by a group known by the grandiose title of 'Fidei-Commis(saires) de l'Eglise Apostolique Catholique Romaine'.

Let us end by saying that the Portsmouth Diocesan Archives are alive and kicking. The material coming in is both plentiful and varied, and it is now a matter of routine to allot catalogue numbers and boxes. The initial brain work and setting-up has been done, and our existence has been noted. Now we are having to think about the more practical and recommended way of keeping archives. We have to confess that we are not yet equipped solely with acid-free boxes, brass paper clips and binding tape! On the positive side, we can say that a start has been made, and that there is every hope that our experience will be of use to others faced with the awesome task of creating a bit of order out of chaos.

NOTE

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Two booklets recording books and documents in the Diocesan Archives and in parishes are available under the titles of: *List of Titles collected in the Portsmouth Diocesan Local Church History, Part 1, Diocesan*, and *Part 2, Parish*. (May 1985).

continued from page 60

NOTE

Quotations are drawn from diaries and journals kept in the La Retraite Archives at La Retraite, Clapham Park, London, SW12. They were used to prepare an exhibition marking '75 years of retreats in the diocese and 60 years at Harborne Hall' displayed during jubilee celebrations in December 1985. Photocopied material is from the same source. The archives are not generally open to the public but enquiries may be addressed to the Archivist.

FROM THE ARCHIVES OF THE RETREAT HOUSE
AT HARBORNE HALL, BIRMINGHAM

Sr Elizabeth-Ann Llewellyn R.L.R.

Those who work in retreats at Harborne Hall are the inheritors of a charism and a tradition dating back to Vannes in Brittany in the seventeenth century. Seeing the fruitfulness of the house of retreats for men in the same city, 'some ladies', led by Mlle Catherine de Francheville, 'joined together to form a community in which they would consecrate themselves to this work, and help the people whom Providence would send, to benefit from the retreats'. (From the rule of the community of the daughters of the Blessed Virgin for women's retreats founded in the city of Vannes, 1703.)

The story of the foundation of this work of retreats in the Birmingham Diocese begins in 1909. It is found in the manuscript diary entitled 'Journal of the Convent of the Retreat of the Sacred Heart, Great Malvern'. This diary recording 'A few preliminaries to the English foundation' traces the great efforts made to bring the work of retreats for women to this area by the Religious of the Society of the Sacred Heart from Bruges.

1909, 11 September. The Superior General, M. St. Benoit Labre, and two other religious visited four bishops in the North of England.

They went to the Bishop of Shrewsbury . . . to ask whether he would have them in his diocese. After consulting his Canons, he said he would, but must naturally have a voice in the spot decided upon. They went to New Brighton, and liked it very much, but the Bishop did not wish them to go there. They also went to Liverpool, the Bishop refused them because 'Les Dames de Cenacle' were there; to Manchester . . . to Leeds . . . where they received candid or polite refusals; and lastly to Warrington which they didn't like or think suitable.

They returned to Bruges on 20 September 'very pleased with England and the English, but feeling that the North of England was not likely to want us'.

But they were undeterred, and 23 to 30 October found them in England again, trying Kenilworth, Leamington and Birmingham. Here the bishop gave them 'a hearty welcome into his diocese' and told them to 'try Little Malvern' from where they had received an invitation. Little Malvern seemed unsuitable for retreats, but the Ursulines in Great Malvern offered them a house. 'There were pros and cons' but they returned to Bruges after a third visit on 21 March 'with the impression that all now pointed to Great Malvern'. The lease was signed in July and 'two days were spent at Malvern taking measurements and many in the shops in Birmingham buying furniture'.

1910, 28 September. The first detachment of five left for England, and under the protection of St Michael arrived at Malvern at 2.30 on 29 September. 'Glibert, a Fleming had been there for some days, making mattresses . . . the Superior wouldn't condemn her Lady Boarders to the penance of an English mattress . . . They had to go out to borrow cups before they could make a cup of tea'. So they began to settle and to welcome all sorts of people: French girls wanting to learn English, Catholic and Protestant neighbours, a little girl to be prepared for Holy Communion. The first Mass was celebrated on 22 October. The chapel and house were blessed by the bishop on 8 November.

The work of retreats had a modest beginning: a one-day retreat for a French girl; a two-day retreat for someone staying in the house. There is first mention of M. St. Paul, who would later play a great part in the spiritual work of the house, renewing her vows on 8 December.

1911, 11 August. 'Our first popular retreat began. 12 girls from Malvern, Upton, Worcester, and Birmingham'. They were kept busy; four talks from the priest, 'pictures' from M. St Jean (were these 'Moral pictures' which featured for over a hundred years in the Breton retreats?); rosary in the garden, examen in the chapel, way of the cross, morning and evening prayers, reading at meals, half an hour's singing, and two hours' recreation ('games with Mothers'); and all the rest of the time, silence.

By the end of 1911 and beginning of 1912, several references are made to 'a retreat house in Birmingham'. In spite of being in contact with some fifty girls through Children of Mary, English lessons, choir practices, and catechism classes, Malvern was not a suitable place as a centre. By 14 March 1912 there was news of a house, and on 20 March two of the community visited Thirlmere, Wheeley's Road, 'where they took measurements and drew plans of all the rooms, and garden and stable and thought everything most suitable'. They then visited a girls' club between 8.30 p.m. and 9.40 p.m. where they 'spoke to the girls of the proposed house and invited them to make a retreat; 33 of 35 present raised their hands to come'. On 12 May the lease arrived, and on 15 May the Archbishop's consent.

On 24 June they made measurements for cubicles and found they could take thirty-three retreatants.

When visiting the office of the Water Rate to see if we could have the water turned on, Mother Superior protested against paying 4 guineas a year rate for a house we would occupy at most six weeks of the year. Three officials came one after the other to listen to the improbable story told by Catholic Nuns of how, for the sake of giving poor working girls a few days holiday, they were going to take a house with a rent of £70. Poor things, but was it likely they would believe it? 'Well, they are lucky girls' was all they could mutter under their breath — and to us: 'If we find your story true, we will try and make some arrangement'.

By 19 July came 'News that the big dormitory at Thirlmere is finished'; by 25 July 'All the places are now filled for the first retreat, that is 29'. M. St Paul went to Birmingham for the first retreat, and returned to Malvern on 6 August, saying, 'the retreat given by Father Hart S.J. had been a great success'. The second retreat was given by Fr Joseph Rickaby to twenty-five girls from Friday to Tuesday; 'All very successful', and on Wednesday Fr Rickaby gave a day's recollection to about twenty-five Catholic Women's League members, 'so that a great many more people saw and heard our work'.

What sort of girls were coming? Among those attending the first retreat were a housekeeper to priest; a dressmaker; a clerk; housemaids; girls living at home; factory workers; machinists; a cook; a girl from St John's Home, Gravelly Hill; a girl working in a dairy. In addition, the second retreat welcomed a corset-maker; a laundry maid; a girl working in a warehouse; a hospital nurse; a head Clerk. Some had 'tried their Vocation' in various convents, others are noted as entering later; one 'a 3 days old convert made her first communion during the retreat, Engaged to a Catholic.'

Retreats were also progressing in Malvern; twelve young women aged between 19 and 47 came to a private retreat given by M. St Paul. In December twenty girls came: 'they were for the most part very poor, and many of them couldn't afford even the 3/- which we asked for this retreat'.

From July 1914 some of the community remained in Thirlmere (until now they had commuted to Birmingham when necessary), but small numbers became a problem. Several priests gave their services for nothing, or returned their stipend, saying they would come whenever they were wanted. In March 1914 two religious toured the parishes of Birmingham in a friend's car 'to try to arouse the clergy with regard to retreats in general, and childrens retreats in particular'. This bore fruit, more than was manageable — eighty-eight children turned up. In this year too, permission came from the Archbishop for retreats for boys, and the religious themselves began giving the children's retreats.

From retreat lists and diary notes it is evident that retreatants were more varied: teachers, mothers, nurses, men including miners from Cannock 'who sang at Mass and Benediction so nicely'. Concerts and socials were held to raise money for the support of the work. The balance paid to the house after one of these was £1.16s.7d.

Cuttings from the Children of Mary magazine *The Child of Mary*, from *Stella Maris*, the *Oratory Magazine*, *The Universe* and *The Tablet* gave publicity and accounts of the activities of the Retreat House. There is not space here to quote from them. Neither was there space in the retreat house. For several boys' and men's retreats, cubicles and washing facilities had to be removed, and beds placed in the corridors and bathrooms. Wartime conditions were affecting the retreats; others had to be cancelled 'because the lads are too busy working overtime for the War'. The cold, increased by wartime shortages, interrupted the work.

We shall have no more retreats until March. Retreatants cannot face the severe climate of the retreat house.

Ash Wednesday March 8th 1916 No ashes. March 9th No coal — only promises not kept. 10th Went out to look for coal . . . got a promise of 1cwt for tomorrow. Hundreds of women and children waiting at the Wharf, and the weather is bitter. March 11th. Snow again falling fast; the 18th day. Still no coal, so sent to borrow from Dr Wilson . . . He most kindly let us fetch all we wanted . . . our first retreat this year begins with 13 girls.

A Midlands retreats committee organised the retreats for men and boys at Oscott and Wheeley Road, but they had problems: 'They owe £8'. Articles by Fr Plater S.J. encouraged attendance at retreats and support and solidarity for the committee.

However, the house and grounds were too small, and the twenty-minute walk to the Oratory was physically demanding on religious who had not robust health and who worked very hard long hours. After much house-hunting, without much encouragement from the local clergy, they moved to a cold draughty house on the Hagley Road, the only advantage being its nearness to the Oratory. In spite of difficulties, of great variations in numbers of retreatants, of priests letting them down at the last minute, the religious struggled on. The house in Hagley Road proved unsuitable; they were refused a house they liked 'because the agent is a rabid Protestant and would not let us have it'. In July 1919 they were offered Penryn for three years at a rent of £250. To get a quick answer ('letters take too long') from the Superior General, one religious set off for Bruges at 6.00 p.m. one Wednesday evening with no money except for £5 which someone had lent her, no luggage, wearing her old shoes, and getting her train and passport 'by a series of miracles'. She returned at 3.00 a.m. on Saturday morning with the message, 'Take Penryn. I have great confidence that you will do great things for God and his glory there'.

A third volume of the journal tells us of the move to Penryn. The Bank Holiday retreatants left Hagley Road between 8.00 a.m. and 9.00 a.m. The Pickfords men arrived at 9.30 by which time 'the whole house was in an upheaval'. It took from Wednesday to Friday to move, and the first retreat at Penryn began on the Saturday evening. Penryn stood in an interesting part of Birmingham, for Catholics. The road opposite had been known as Mass House Lane 'where until recently a farm provided shelter for priests and a Mass place during times of persecution'.

Funds continued to be difficult. A retreatant paid between 5/6 and 10/- for a weekend; occasional donations and gifts were a godsend. Fetes, bazaars and concerts brought in a little money which allowed the community 'to extend their work of conducting retreats among poorer people'. Fr C.C. Martindale S.J., whose name appears frequently from now on in the pages of the diary, set up a fund for donations to support the work, writing about it in

The Tablet in October 1921. All this was in spite of a great demand for places on some retreats. Men were willing to 'sleep in the bathroom or the stokehole' if only they would be allowed to come. In 1924 there were 140 more retreats than in 1923.

From now on it was a question of buying Penryn, which belonged to a group of trustees for a branch of the Chamberlain family. Problems required solutions, badly-needed alterations could not be done under the present lease and there seemed no answer.

Negotiations over the lease were still going on, when, on 9 May 1925, a friend phoned to say that Harborne Hall was for sale, and freehold. But they had to hurry; someone else was after the Hall. (It turned out later to be Anglican Deaconesses.) So the acquisition became a race for the Hall which 'was in a perfect state of repair'. The offer was accepted on Saturday, 23 May 'Just in time'. The Deaconesses offered more on Monday morning. 'Too late'. Thirty-four acres of land went with the Hall, but the religious were advised 'there should be no difficulty in letting the land, but we want to sell if possible to lessen our debt'. They came into possession of Harborne Hall on 29 September, the anniversary of the English foundation.

Retreats continued at Penryn with the usual ups and downs, while religious sorted rubbish, upholstered furniture, cleaned Harborne Hall; '4½ tons of coal arrived, and was thrown down in the lane'. The last retreat at Penryn took place on Saturday 31 October, to Sunday, 1 November: 'A very nice retreat; just enough beds; no books, no harmonium'.



Retreats at Harborne Hall, 1936

The Retreat House was officially opened on 16 November 1925. A message from the Pope in a letter from Fr Martindale S.J. was read: 'I had an interview with His Holiness . . . especially about retreats for working men including miners. His face lit up. He raised hands high and said, "that is an exquisite work of spiritual charity".'

A gymnasium was immediately turned into a dormitory, the rooms in the Hall being used as a residence for ladies and students; thus bringing a more stable source of income. The first retreat took place on 28 November, but there was not enough room. 'We wish we could see our way to building at once.' A piece of land was sold and the foundation of the new building laid in 'a piercing wind' on 9 March 1926. The building was held up by lack of wood due to the General Strike, but was open by the August Retreat 1926.

Many groups by now are making annual retreats: the Catholic Evidence Guild, retreats for men organised by the SVP, 'poor men paying from 1/- to 5/- each'; 'mothers who could not afford to pay much'; Girl Guides, Brownies, Boy Scouts, parish groups; Knights of St Columba; Vincentians; Catholic Young Men's Society.

Much encouragement was received from Archbishop Williams. When opening a bazaar in September 1930 he said: 'The value of a retreat is its spiritual force, and the work of the Community is a purely spiritual one . . . It is the quiet day or weekend, . . . that gives you the necessary fuel, not only for your own spiritual life, but for the work among your fellowmen.'

The diaries continue; and so do the retreats. In 1939 the men moved to a retreat house for men opened by the Jesuits nearby. The 1939-1945 war caused a break, partly because of air raids, but also because many of the community from Belgium and France found refuge here. Retreats began again in the 1950s and by selling more land, retreat bedrooms were built, the chapel was enlarged, and another conference room was added. Today the work continues; with a more ecumenical flavour perhaps, but still with this heartfelt desire: 'to make it possible for all to benefit from these retreats, and to provide the conditions in which the retreatant' withdrawn for a time from the noise of the world, and the cares of everyday life, truly listens to God "speaking to the heart".' (Rule of 1703.)



Harborne Hall Retreat House and Conference Centre

Harborne Hall today

THE BOYS COUNTRY WORK SOCIETY

There are many interesting aspects of early ecumenism in the Prinknash archives. In one letter alone, I found out recently that in 1913 a society existed called the *Boys Country Work Society*. The purpose of this society was to procure farm work for unemployed town boys from poor families and to send them to live on a farm in the country. When a boy was thus employed an agreement was signed that the lad must attend the church or chapel of his own religious allegiance. Indeed, the society took the trouble to place every boy near the church of his own faith.

In 1913 the chairman of the society was a leading Anglican, Lord Shaftesbury. A Nonconformist was one of the vice-presidents. It is recorded that Cardinal Bourne displayed practical interest in the Boys Country Work Society and spoke at one of its meetings.

If any reader is interested, I can supply the reference. I wonder if and where any archives of the Society survive.

Sr Marguerite-Andree, St Peter's Grange, Prinknash Abbey

THE SMALL ARCHIVE'S COMPANION by Leo J. Ansell C.F.C.

In 1984 The Church Archivists' Society of Australia published *The Small Archive*, a handbook for church, order and school archivists by Winston Maike and Leo J. Ansell, which proved to be popular with members. Now, Bro. Leo Ansell, who is President of the Society, has prepared a new manual, *The Small Archive's Companion*, also for those in charge of small archives — churches, religious orders, parishes, schools, historical societies. The book is to be in A5 size, about three hundred pages in length, and will cover both familiar ground and also such less discussed matters as planning, archival housekeeping, public relations, help to family historians, writing histories, publicity, artefacts and museums. It will have a glossary, practical appendices, a bibliography and, of course, illustrations. The manual is to be published in June and copies may be ordered now from Bro. Leo Ansell C.F.C., Church Archivists' Society, P.O. Box 756, Toowoomba, Queensland 4350. The price for the U.K. is 15 Australian dollars, plus 8 dollars for postage by SAL (about three weeks delivery). Cheques should be drawn on an Australian bank and be in Australian dollars, but English currency is acceptable and travels as safely as cheques.

CATHOLIC ARCHIVES SOCIETY CONSTITUTION

NAME

1. The Society shall be called the Catholic Archives Society.

OBJECTS

2. (1) The Catholic Archives Society is concerned with the records and archives of the Roman Catholic Dioceses and their predecessors and of the Roman Catholic Foundations in England and Wales, in Scotland and in Ireland.
(2) The Society's object is to promote the care and preservation of the aforementioned records and archives in order that
 - a) they might be of greater administrative service to the Dioceses and religious authorities and other bodies;
 - b) they might be accessible for academic research and other cultural purposes.
- (3) To attain its object the Society shall promote appropriate activities and in particular the following:
 - a) the identification and listing of the aforementioned records and archives;
 - b) the provision of technical advice to members and the exchange of information;
 - c) the promotion of training opportunities where appropriate;
 - d) the arrangement of an annual conference/seminar;
 - e) the publication of information.

ANNUAL GENERAL MEETING

3. There shall be an annual General Meeting of the Society.

MEMBERSHIP

4. Membership is open to all who are interested in the Society's objectives as set out above.

SUBSCRIPTION

5. There shall be an annual subscription to the Society, the rate of which shall be determined from time to time by the Annual General Meeting of the Society.

EXECUTIVE COMMITTEE OF THE SOCIETY

6. The affairs of the Society shall be conducted by an executive committee which shall consist of the following officers: Chairman, Vice-Chairman, Secretary, Treasurer and Editor. All such officers shall be honorary. Each officer shall be elected for one year at the Annual General Meeting and shall be eligible for re-election.

COUNCIL

7. A council of the Society shall be appointed to assist and advise the Society in carrying out its objectives. The council shall consist of the aforementioned honorary officers *ex officio* and four other members representing different interests of the Society, who shall be elected at the Annual General Meeting.
The elected members of the council shall each serve a term of three years and may be re-elected.
The retiring Chairman becomes automatically a member of the council for the following year.
If officials are absent from the AGM and no indication is received beforehand personally or by letter to the Chairman or Secretary of their willingness to be re-elected, it will be assumed that they do not seek re-election.
8. The council shall have power to appoint sub-committees and to co-opt not more than two other members for the purpose of carrying out specific projects.

AMENDMENTS TO THE CONSTITUTION

9. Amendments to the Constituion shall be made at the Annual General Meeting.

29 May 1985

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1986

The seventh annual conference, held at the Hayes Conference Centre, Swanwick (Derbyshire), on 26–28 May, was attended by fifty-five religious and professional archivists, a larger number than on any previous conference.

His Lordship Bishop B.C. Foley, President, opened the proceedings on Monday evening, 26 May, by introducing *His Lordship Bishop James McGuinness* of Nottingham who welcomed the Society into his diocese. *Sr Mary Leonora Major, M.M.M.* then described the Central Archives of the Medical Mission Sisters. The next morning, 27 May, *Miss Mary Finch*, formerly County Archivist of Lincolnshire, spoke with delightful humour of the work of the professional archivist in county record offices, her talk being full of practical advice. She was followed by *Dom Mark Dilworth, O.S.B.*, Keeper of the Scottish Catholic Archives, who outlined the archives in his charge at Columba House, Edinburgh, described the progress on cataloguing, and emphasised the need to be alert to rescue any archives at risk. During the afternoon, members visited the Derbyshire Record Office at Matlock, where *Miss Joan Sinar*, County Archivist, kindly gave up her Bank Holiday leave to guide two large parties in turn over the present Record Office, occupying cramped quarters in the County Council building, formerly Matlock Hydro, and the future Office in the exciting conversion of the former Ernest Bailey Grammar School. After tea, members were able to attend short meetings on diocesan and religious archives respectively.

The Society's AGM was held on Tuesday evening, 27 May, at which the Chairman (*Fr Francis Edwards, S.J.*) reported on the year's activities, the officers made their reports and were thanked for their work. *Fr Edwards* was congratulated on his appointment as Archivist to the Society of Jesus in Rome, and in his place *Miss Judith Close* was elected Chairman for 1987. Members observed a two-minute silence in tribute to *Sr Josephine Murray S.N.D.* and *Sr Thelma Haines S.S.C.J.*, two active founder members who died during the year.

On Wednesday morning, 28 May, *Bishop Foley* gave a paper describing Catholic archives in the Lancashire Record Office and recalled his personal experience as a researcher in the Essex and Lancashire Record Offices. (A shortened version of the paper is published in this edition.) The conference concluded with a lively 'open forum' during which *Fr Ventham C.M.* spoke of his work in collecting archives at Walsingham, about which there is a short account in the *Walsingham Newsletter* for May 1986, and *Fr Francis Isherwood* described his work in collecting, arranging and publishing lists of the Portsmouth diocesan and parish archives. His mastery and use of the computer in his work encouraged members to ask for a full session on the computer in archival work at next year's Conference. *Fr David Lannon*, Archivist of Salford Diocese, spoke also on the value of the computer.

A full report of the Conference appears in the *CAS Newsletter*, No.7, Autumn 1986. The 1987 Conference will also be held at Swanwick, on 25–27 May 1987.

Catholic Archives

1988

Number 8

THE JOURNAL OF

The Catholic Archives Society

CATHOLIC ARCHIVES

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EDITORIAL NOTES

The Catholic Archives Society was founded in 1979 but as its formation was actively promoted for at least a year before, it is now some ten years old, in conception if not in birth. Its main objects were and are to promote the care and use of the archives of the Roman Catholic Church in the United Kingdom and the Republic of Ireland. Even though this is essentially a secondary role, the Society may claim a little credit for a better recognition of the value of religious archives, for appointments of archivists even, for improved facilities, standards and training, and, through *Catholic Archives*, for a wider appreciation of the character and content of religious archives.

Many religious archivists new to their duties or in relatively new congregations are dismayed by the paucity of actual documents and often have to rely for information on secondary sources when investigating the origins of their congregation. Then; a few photographs and cuttings are found, later, some accounts, diaries, letters, a house journal maybe, and so the archives slowly come to light. But the difficulties of finding the archives, collecting them together, finding accommodation, acquiring professional skills, justifying expenditure, and so on, can be very demoralising.

Several articles published previously have borne witness not only to the struggles of the founders of congregations as revealed in the archives but also to the perseverance of the archivists who have made the historians' work possible. Vatican II urged religious orders to examine their present vocational work in the light of the inspiration of their founders. This alone gave immediate status to the archives. Now, happily, if courage momentarily fails, religious archivists can remind themselves of the essential meaning and worth, of archives and of the vocational nature of their work by referring to the litany of phrases quoted by Sr Mary Angela Molloy in her article on the archives of the Sisters of Our Lady of the Missions in the 1987 edition, and particularly to the words of Pope Paul VI in 1963, repeated by Pope John Paul II in 1980:

. . . our pieces of paper are echoes and traces of the passage of the Lord Jesus in the world. Therefore, treating these papers with reverence means, on reflection, treating Christ with reverence . . . and preserving for ourselves and those who come after us the history of the *transitus Domini* in the world.

Although it is important to publish articles about major archives, it is also useful to describe those of relatively new congregations, especially when the experiences of the contributing archivists may be valuable to others in like circumstances. It is equally gratifying to publish research based on new-found archives, not least if it tells a story deriving from seemingly trivial material or on the chance survival of the papers. The present edition includes all three such articles. It is hoped, too, that the articles will encourage historians to look at Catholic archives as a potential source of original information for their research, whether ecclesiastical or secular. If so, the promoters of the Society will consider that their presumptuous efforts ten years ago were in some measure justified.

The contributors of the articles in this edition are warmly thanked for their hard work and generosity and, as ever, the Honorary Editor solicits copy for 1989 and beyond.

A SURVEY OF SOURCES FOR INFORMATION ON THE EIGHTY-FIVE MARTYRS

The Rev. Roland Connelly

The beatification by Pope John Paul II of another Eighty-five Martyrs has provoked a remarkable surge of interest among English Catholics and much has been written in the Catholic Press and elsewhere to ensure that reliable information is readily available to all. For most people, such outline accounts are sufficient, but for those who wish to know more and especially for those who desire a firmer historical base for their devotion and appreciation, a few simple signposts towards the more fruitful libraries and archives may be of some value. Experienced researchers in recusant history, of course, need no such guidance and each might well offer a different approach. This simplified survey of sources is not intended for them but is rather a gentle reassurance for non-specialists that the Cause of these Martyrs is firmly based on historical fact and the scholarly interpretation of contemporary documents.

It should, however, be acknowledged at once that the 16th and 17th centuries are not periods of history that are well-documented. It was not an age for prolific writing and with the passage of the years much of what was written has been lost or destroyed. Gaps in continuity appear fairly frequently in official records and personal papers have fared little better.

These factors, of course, also have their effect on Catholic records of the Martyrs, but, in addition, conditions of life for a persecuted people militate against the keeping of copious records. A man in danger for his life is not disposed to commit himself to Writing. Prudence and common sense demand caution; only essential information is conveyed in letters and papers. Word of mouth was a much safer method of communication and, if letters had to be written, then they were brief, frequently anonymous, non-committal and full of hidden meanings. Every care would be taken to avoid any detail which could be used as evidence against the writer or his friends, and, if the risk were taken of including such information, then the letter would be destroyed as soon as it was read.

Such conditions of secrecy were not required within the community of the Catholic exiles on the Continent. Visitors and refugees from England brought over much first-hand information about the Martyrs to the seminaries at Douai, Rheims and Rome. Sometimes they brought smuggled documents; more usually they just talked of what they had seen and heard. In the safety of exile, all could be written down and carefully preserved. Papers were printed and circulated; books were written. A valuable series of archives was inaugurated and many eye-witness accounts of martyrdom were included.

The Catholics of the time understood very well that a martyr is a martyr because of the manner and purpose of his death and these accounts therefore paid great attention to the details, often gruesome, of the deaths of the martyrs and said very little about their lives. Such treatment is perfectly valid and fully theological but it is disappointing for the modern researcher who wants to know more about the life and character of those who suffered so bravely for their faith. Sometimes this imbalance of information gives the impression that the biography of the martyr begins as he ascends the scaffold.

In all these circumstances then, it is surprising that today we have so much sound documentary evidence about the Martyrs. No doubt much more awaits discovery in various secret places and much work remains to be done in co-ordinating and assessing the various accounts of a very complicated people at a very complicated time. The modern researcher should have no fears of failure but should be ready to encounter the frustrations of many lacunae.

THE DOCUMENTS OF THE CAUSE

Much valuable work has been accomplished in recent years by the Vice-Postulator of the Cause of the Martyrs. Building on the researches of his learned predecessors and working with scholarly assistants, he has produced a detailed dossier of information about the Eighty-five Martyrs. The evidence and arguments of this dossier are the basis for the beatification of these Martyrs. The case was formally presented by Cardinal Basil Hume to the Sacred Congregation for the Causes of the Saints and this Sacred Congregation accepted after due deliberation that 'the cause, fact and constancy of martyrdom had been fully proved.' They were accordingly declared to be 'Blessed' by Pope John Paul II on 22 November 1987.

This dossier prepared by the Vice-Postulator of the Cause has been printed for limited circulation. Technically, in canonical terms, it is a *positio*. Its full title is 'Cause of Beatification and Canonisation of the Venerable Servants of God, George Haydock, priest and Companions put to death in England Wales and Scotland in defence of the Catholic Faith (1584-1679)'. Copies have been distributed to all the Catholic Bishops of England and Wales and should be available for consultation by researchers in most Diocesan Archives.

It should be stressed that this document (*positio*) is a most impressive work of scholarship and shows the results of extended and intensive academic research of the highest quality. Every fact is fully supported by contemporary evidence either by direct quotation from the original document or from authenticated copies. No attempt is made to cover up or fill in the inevitable gaps in information, and the assistance of other scholars, Catholic and non-Catholic is acknowledged.

Unlike the similar document on the Forty Martyrs, this one is written in English. It has been prepared in seven volumes and consists of 2,738 pages

of typescript. In due time, there is no doubt that it will be recognised as a standard work of reference for all who seek further information about the Eighty-five Martyrs.

Again, some students may well be satisfied by what they find in the *positio*; others will wish to go further either by following up the references or by launching out independently. For the latter, the following simplified synopsis of sources may be of assistance.

A. GOVERNMENT SOURCES

First, there is much valuable information about the Martyrs to be sought in the Public Record Office. Such papers and records, written from the official State point of view are often hostile to Catholics, or at least neutral, and are therefore possessed of special worth in the Catholic cause.

The following Government records are useful for the ardent Catholic researcher.

1. RECORDS OF THE PRIVY COUNCIL

From 1540 onwards, the Privy Council kept its own registers and most of the minutes of its meetings have been preserved. These are prime sources for information about the Government's policy and action against the Catholics.

2. CHANCERY RECORDS

The Chancellor was in effect the King's private secretary and confidential adviser, and the Chancery Rolls therefore contain much information about the King's attitude to Catholics and his actions against them.

3. EXCHEQUER RECORDS

Twice a year, the Sheriffs and other officers of the Crown were obliged to present their financial reports to the Exchequer. These reports frequently refer to the fines and confiscations imposed on individual Catholics. Of particular value are the Recusant Rolls and the Tower Bills for Catholic prisoners.

4. STATE PAPERS

From the time of Henry VIII, the Secretary of State was the centre of the Crown's administrative organisation and all domestic and foreign business passed through his hands. It should be noted however that not all State Papers are in the Public Record Office; many have been kept by the families of some of the Secretaries of State, e.g. the very important Cecil papers are at Hatfield House; the Lansdowne papers and the Harleian papers are in the British Library.

B. LAW REPORTS are disappointing and provide little information about the Martyrs.

1. *COURT OF THE KING'S BENCH*

This was the Crown's personal court and its records are today in the Coram Rege Rolls in the Public Record Office. Only Father George Haydock of the Eighty-five Martyrs was tried in this court.

2. *COUNTY ASSIZES*

Of the Eighty-five Martyrs, thirty-eight were tried at the County Assizes but many of the trial records have been lost or accidentally destroyed. What little remains is in the Public Record Office, London.

3. *NEWGATE SESSIONS*

The county of Middlesex and the city of London had no County Assizes and nineteen of the present Martyrs were tried at the Newgate Sessions in London. Unfortunately, most of the London records were destroyed in the Great Fire of 1666 and the Middlesex records are incomplete.

4. *GREAT SESSIONS OF WALES*

Only two of the Martyrs were tried in Wales. The trial records for Blessed Charles Meehan are in the National Library of Wales at Aberystwyth, Dyfed, but the records for Blessed William Davies are missing.

5. *THE COUNCIL OF THE NORTH*

According to Rachel R. Reid, (*The King's Council of the North*, 1921) this Council was in practice 'the supreme court of justice north of the Trent, exercising the whole of the Crown's criminal and equitable jurisdiction with its ecclesiastical jurisdiction to boot' (page 285). During most of the reign of Queen Elizabeth it exercised in the northern counties a jurisdiction which 'substantially duplicated and occasionally conflicted with' that of the Assize Judges. Of the 24 Martyrs who were tried at York, 15 appeared before the Council of the North and the other 9 before the Assize Judges. It would seem that all the records of the Council of the North were kept in St Mary's Tower outside the city walls and all perished in the Parliamentary bombardment of 1644. The Assize records are fragmented and contain no information about the Martyrs.

C. PARISH REGISTERS

Information from Parish Registers is also very limited. There were no Catholic parish registers prior to 1657 and only in the middle of the eighteenth

century did they become common. Some Church of England registers date from 1538 and many from 1598. Of necessity, Catholic names are frequently recorded in Anglican registers of baptism, marriage and burials, and this may cause some confusion unless it is remembered that co-operative Anglican clergymen frequently recorded Catholic baptisms in their own registers and that of necessity Catholics had to present themselves at the Church of England for legal marriage and be presented for burial.

D. UNIVERSITY RECORDS

At least thirteen of the Eighty-five Martyrs were members of Oxford University and another four were members of Cambridge University. Information about the Catholic undergraduates is plentiful in university and college records but their subsequent careers cannot always be traced because the Oath of Supremacy of 1559 obliged many Catholics to leave university before taking a degree.

These university records are readily accessible in most reference libraries in the books *Register of the University of Oxford*, by Boase and Clark, and for Cambridge in *The Book of Matriculations and Degrees*, by J. A. Venn.

E. CATHOLIC SOURCES

These consists of the many letters and papers written by or about the Martyrs, and also various reports on the state of the Mission which were sent to ecclesiastical authorities in Rheims or Rome. Some of these accounts have been lost; the remainder are scattered in several different archives today.

F. SEMINARY RECORDS

From the establishment of the English College, Douai, in 1568, careful records were kept of all students preparing for the priesthood. This practice inaugurated by Cardinal William Allen, the first President, was followed in the other English seminaries on the Continent: Rome 1579, Valladolid 1589, and Seville 1592.

The archives of the English College, Seville, were confiscated by the State in 1773 and have unfortunately disappeared, but the registers of the other seminaries have been published by the Catholic Record Society in volumes X and XI for the Doai Diaries, in volumes XXXVII and XL for the Venerable English College, Rome, and in volume XXX for the English College, Valladolid.

Jesuit records have been carefully preserved in Rome, Stonyhurst and Farm Street, and Brother Henry Foley used them extensively in his *Records of the English Province SJ* (published 1877-1883).

G. CATALOGUES OF MARTYRS

These are lists of the names of those people who were regarded by the

Catholics of their own time as true martyrs. They were compiled from the accounts of eye-witnesses and are powerful testimony to the immediate honour that was shown to those who died for their faith. This recognition of martyrdom by popular acclaim still plays an important part in the formal acceptance of the Universal Church and the name of each of the Eighty-five Martyrs is included in most of these Catalogues.

The earliest known *Catalogue of Martyrs* is that of Dr Nicholas Sanders and is dated for 1585. At least eighteen such Catalogues were in print by 1630. Most are still in manuscript form but John Gerard's *Catalogue* of about 1594 has been published by the Catholic Record Society in volume V.

THE COLLECTION AND PRESERVATION OF DOCUMENTS AND INFORMATION

The collection and preservation of State documents is the responsibility of the State and all archivists and historians are aware of the success and failure of the Government officers engaged in this important work.

For Catholic papers and writings however, there was no comparable system. The organisation and structures of the Church in England were in disarray for most of the martyr period. In the early days, the lack of bishops and the practical absence of authority prevented the appointment of any responsible officer to safeguard the archives. It was left to individuals to do what they could on their own initiative and the result is that much has been lost and what has been preserved has to be sought in various places.

CARDINAL WILLIAM ALLEN (1532-1594)

Cardinal William Allen as Prefect of the English Mission and President of the Douai College did what he could to collect together relevant historical documents but his efforts were limited by the exigencies of other responsibilities. His original collection was augmented by his successors as President of Douai and by members of staff through the years.

This collection of historical papers is now in the archives of the Archbishop of Westminster at Our Lady of Victories, Kensington, London W8 6AF.

THE CHALCEDON CATALOGUE (1628)

This is perhaps the most valuable of all the Catalogues of Martyrs. It was compiled by Richard Smith (1568—1655), Bishop of Chalcedon and the second Vicar Apostolic of England, and was submitted to the Sacred Congregation of Propaganda in 1628 in response to a direct request from Pope Urban VIII for information about the English Martyrs.

The importance of the Chalcedon Catalogue is the authenticity of its detail. Bishop Smith was helped in his research by his Notary Apostolic, Father William Harewell, who had produced his own Catalogue, known as the Paris Catalogue, a few months earlier. Together they not only investigated all the known Catholic sources of information but also they had access to law reports which have subsequently been lost. As all sources are quoted, Bishop Smith's work establishes the fact that of the Eighty-five Martyrs, 11 are mentioned in the Newgate Prison Register, 18 in the York Assize Register and 4 in other County Assize Registers.

The Chalcedon Catalogue can therefore give for each Martyr who suffered between 1570 and 1616 not only his place of birth but also the charge on which he was condemned and the place and date of his execution.

A copy of the Chalcedon Catalogue is in the Archives of Westminster at Our Lady of Victories, Kensington, London W8 6AF.

THE GRENE COLLECTIONS

Father Christopher Grene SJ (1629—1697) spent thirty-three of his life at the English College, Rome, where on his own initiative he devoted himself to the collection of documents about the Martyrs. His major work was to make careful and accurate copies of the originals, and Father John Morris SJ (1826—1893) has maintained that Father Grene did 'more than any other man to save the records of their sufferings from perishing and to transmit to us materials for the history of the time of persecution in England' (*Troubles of our Catholic Forefathers*, III, p.3).

Father Grene produced ten volumes of these *Collectanea* and distinguished each by a different letter of the alphabet. Some of his work has been lost, but most has survived and, although somewhat rearranged, is now preserved in three archives.

In the Archives of Stonyhurst College, Blackburn, Lancashire BB65 9PZ, are Collections lettered B, C, M, N, and P. These include letters and papers addressed to Father Robert Persons SJ in Spain, 1588—1594; transcripts of contemporary papers on the English Martyrs and in Collection P two volumes of more than 600 ff., consisting chiefly of the letters and other writings of Father Robert Persons SJ, as well as some letters of Father (Saint) Robert Southwell SJ and Father Henry Garnett SJ.

Collection E is in the possession of Oscott College, Sutton Coldfield, West Midlands, B73 5AA, and consists of six papers by different writers from the end of the sixteenth century. Two papers are general accounts of the persecution in England, one is an account of the execution of Mary, Queen of Scots in 1587, and three refer to the persecution in the north of England and especially in York.

Collection F is at the Venerable English College, Rome, and is made up of sixteen documents. Some are written in different hands and some are printed. The documents numbered 1, 2 and 3 are of particular interest because, although of unknown authorship, they are probably the oldest. They are dated respectively for about 1588, sometime in the 1590s, and probably 1595.

BISHOP RICHARD CHALLONER

Another important collector of historical information was Bishop Richard Challoner (1691—1781), but unlike Father Grene he was also a writer. He spent twenty-six years at the English College, Douai, and for his last ten years there was Vice-President. During this time he used the extensive Douai Records to compile his own Catalogue of Martyrs.

He returned to the English Mission in 1730 and became in 1740 Coadjutor Bishop to Bishop Benjamin Petre the Vicar Apostolic of London. He succeeded as Vicar Apostolic in 1758.

Bishop Challoner published his *Memoirs of the Missionary Priests* in 1741—2 and his work remains a classic to this day. He was a meticulous scholar, always careful to check his references and quote his sources and his book was so popular that there were fourteen editions or reprints between 1803 and 1879. Much new information about the Martyrs has come to light since the time when he was writing but these fruits of more modern research are additions to his information rather than corrections and he still enjoys a high reputation for historical accuracy.

In his own preface to Part II of the *Memoirs*, Bishop Challoner acknowledges that much of his information has come from the Archives of the English College, Douai, and from the Archives of the Jesuit College at St Omers, as well as from the records of the English Benedictines and the English Franciscans formerly at Douai. He pays tribute also to Mr Cuthbert Constable, M.D. of Burton Constable near Hull, who provided him with 'useful books and manuscripts'.

The *Memoirs of the Missionary Priests* was written in London by a busy bishop, but Father Alban Butler was commissioned to search the overseas archives for the requisite documents and then copy them for the Bishop's use. These transcripts are now in the Archives of the Birmingham Archdiocese at Cathedral House, Queensway, Birmingham, B4 6EU.

VICE-POSTULATOR OF THE CAUSES

Reference has already been made to the importance of the *positio* produced by the Vice-Postulator of the Causes of the Eighty-five Martyrs and accepted by the Sacred Congregation for the Causes of Saints in 1987.

In fact, the formal process of enquiry into the Causes of the English

Martyrs began shortly after the Restoration of the Hierarchy in 1850. Petitions were presented to Rome by the third Synod of Westminster in 1859 and again by the Synod of Westminster in 1866. Both petitions were refused as they were not made in proper canonical form.

From such experiences it became evident that if the Causes of the Martyrs were to prosper in Rome, then a scholarly organiser was required in England. What was needed was a man of experience and ability, a man familiar with Canon Law and the intricacies of the Roman Curia, a historian with a special enthusiasm for the Martyrs. Such a man presented himself in the person of Father John Morris SJ (1826—1893) and in 1874, with the permission of the Jesuit authorities, he was officially appointed to be the first Vice-Postulator of the Causes.

Father Morris was a convert with all the enthusiasm of a convert of his day. He had become a Catholic while still an undergraduate at Cambridge University in 1846. Ordained for the Diocese of Northampton in 1849, he became a canon of the Diocese in 1852. The following year he was appointed Vice-Rector of the Venerable English College, Rome, where he gained experience in Roman ways. By 1861 he was a priest of the Westminster Archdiocese and served first as Cardinal Nicholas Wiseman's personal secretary and then performed the same duties for Cardinal Henry Edward Manning. In 1867, Canon John Morris became a Jesuit.

During all these years of his priesthood, Father Morris maintained his great interest in the Cause of the Martyrs and, despite the demands of his exacting ecclesiastical responsibilities, he continued his study and research. His earlier work has been described by Joseph Gillow:

In the Cause of the English Martyrs, he addressed a statement to Cardinal Wiseman before the Second Council of Westminster, May 12, 1855; documents prepared by him were embodied in the petition of the Third Council of Westminster, July 16, 1859; he drafted a new petition to Rome from the English Hierarchy, January 19, 1871 (*Bibliographical Dictionary of the English Catholics*, Vol. V, p.129).

And to all this must be added Father Morris's writings, the most important of which were the three series of *The Troubles of our Catholic Forefathers*, which began publication in 1872.

From 1874, Father Morris worked in a part-time capacity as Vice-Postulator of the Causes, but in 1886 he suffered a breakdown in health and his Jesuit Superiors released him for full-time work. In 1890 he became the leader of the team of writers based at Farm Street, but Oratorians, Benedictines, Redemptorists, secular priests and laymen were involved as well as Jesuits. The Cause of the Martyrs benefited considerably from the researches of such eminent scholars as Father J.H. Pollen SJ, Brother Henry Foley SJ, Joseph Gillow, Father T.E. Bridgett C.Ss.R., Dom Bede Camm OSB, Father E.H. Burton, and J.S. Hansom.

Father Morris' historical papers and transcripts are in the Archives of the Vice-Postulator for the Cause of the English and Welsh Martyrs, at 114 Mount

Street, London, W1Y 6AH. In the same Archives are the papers of his successors, Father J.H. Pollen SJ, who was Vice-Postulator from 1900 until 1923, and Father C.H. Newdigate SJ, who was Vice-Postulator from 1923 until 1937.

THE CATHOLIC RECORD SOCIETY

In 1855 Lord Acton and some of his friends attempted the foundation of a Lingard Club with the purpose of publishing a catalogue of documents of interest for English Catholic history, but the project failed to gain support.

It was not until 1904 that a further attempt was made when Archbishop Francis Bourne of Westminster presided over a gathering of Catholic scholars and founded the Catholic Record Society. The Society's objects were stated to be 'the transcribing, printing, indexing and distributing to its members, of the Catholic Registers of Baptism, Marriages and Deaths and other old records of the Faith, chiefly personal and genealogical, since the Reformation in England and Wales.'

In 1952, a new constitution was adopted and the aim of the Society was now defined as 'the advancement of education in connection with the history of Roman Catholicism in England and Wales since the Reformation.'

With such terms of reference it will be noted that there is ample opportunity for the publication of original documents as well as writings on the Martyrs and other aspects of Catholic history, and in fact the subject of the Martyrs is extensively covered in the annual volume of records and in the journal of research, entitled *Recusant History*.

The Catholic Record Society also states that although it 'directs its main efforts to making historical materials available in print, it also helps researchers in a number of other ways, especially by offering the use of its own rich collection of books, manuscripts, microfilms, indexes and slides', now housed by courtesy of the Society of Jesus in its library at 114 Mount Street, London, W1Y 6AH.

CONCLUSION

This survey makes no pretence to be precise or comprehensive. It can serve only as a broad outline of what is available and where it is situated. Some archives of value and importance have not been mentioned and specialists on the history of the Martyrs might deplore some of the omissions, but even this very generalised survey of sources should suffice to convince the hesitant that our knowledge of the Martyrs is based on sound historical research and if doubts should still persist, then the original documents in their various archives await inspection.

Note: Fr Connelly is the author of *The Eighty-Five Martyrs*, published by McCrimmons, Great Wakering, Essex, 1987, containing a short biography of each of the martyrs, available through C.T.S. and other bookshops, price £4.75p.

THE GENERAL ARCHIVES OF THE MARIST FATHERS

The Rev. Anthony Ward, SM.

The congregation of the Marist Fathers, officially known as the Society of Mary, is one of a number of religious groups resulting from a sequence of acts of foundation that date, according to one's viewpoint, to the years 1812 or 1816. On 23 July, 1816, a group of companions from the major seminary of St Irenaeus in Lyons made their way up to the prominent Marian shrine of Fourviere and there made a solemn pledge to found the Society of Mary, which was conceived as a multi-branched entity open to priests, men and women lay religious and lay people.

In 1836 the Society of Mary received its canonical approbation as a congregation of pontifical right, but the name had in its canonical sense been restricted by Rome to the branch of priests, otherwise known as Marist Fathers. The canonical nature of relations between them, the flourishing branch of teaching brothers now known as Marist Brothers of the Schools, and the branches of the Marist Sisters and the Third Order of Mary remained ambiguous for some years. The same was to be true of the congregation now known as the Missionary Sisters of the Society of Mary, who in the course of the latter half of the century emerged in complex fashion, initially as a Third Order Regular for the Missions of Oceania. All these are now independent congregations of pontifical right, bound together by a common origin and history, and common spiritual tradition. They possess their own centres of administration at various levels and maintain their own archives.

Development of the Marist General Archives

From their formal establishment as a religious congregation on 24 September 1836, the Marist Fathers have maintained a general archive. For the first half-century the superior general operated out of the city of Lyons, which with the neighbouring episcopal seat of Belley represented one of the twin locations of the first foundations. In 1880 the Marist Fathers shared the fate of other religious congregations in France, and for a time the archives were harboured by lay benefactors. When, after some easier years, the religious discrimination intensified at the beginning of this century, the general archives were despatched to the house of Differt in Belgium. The administration remained in Lyons in scattered apartments on the hillside of Fourviere, its activities giving rise to a new fund of documents which were sent by rail from Lyons to Differt in early August 1914. Some were lost in the flames of a railway carriage at Longwy en route. During the War the general archives suffered no loss. In 1922 the General Administration established itself at Moncalieri on the outskirts of Turin, taking with it current papers. A part no longer urgently needed for con-

sultation was despatched to the house at Via Cernaia, Rome, surviving with very minor losses another railway fire on the way.

In 1925 the present general house at Via A. Poerio 63, on the hill of Monteverde Vecchio, was built and included a locale for the archives, the various elements of which were transported without loss from Differt, Moncalieri and Via Cernaia, and given a first organisation by the competent efforts of Father Henri Beaune. The Second World War brought no losses. From 1950 Father Louis Schwehr began a second process of organisation in modern metal furnishings and endowed the general archives with their present shape.

In the process of this vast work, some mistakes of policy were made in the amalgamation of fonds but the steps were recorded with care and no insuperable problems resulted. Two further sections were reunited from Lyons in the 1950s and 1960s, one of the archives of the procurator for the missions of Oceania at Lyons, the other a trunk containing very significant materials forming part of the archives of the bursar general which had been forgotten in an attic in the city since 1880. In the 1970s a small section of pre-1898 materials from the archives of the procurator for the missions at Sydney was also annexed.

Recent Organisation

In the mid-1950s, interest in the history and spirituality of the Marists prompted the first published scientific researches. Critical editions of the Fathers' Constitutions appeared in 1955. The twelve years that followed were given to the preparation of an exemplary and exhaustive edition in four ample volumes of documentation on the history of the Marist Fathers to September 1836, *Origines Maristes*. At that point the rush of activity connected with the renewal called for by the Council caused a reorientation in the activity of personnel assigned to duties in this area. While the archives continued to be administered with high competence, and critical research undertaken, the immediate demands of a spiritual assimilation of material at grass roots level had to be given considerable priority. The chief protagonist in all these efforts was Father Jean Coste, for much of the period 1955—1982 archivist general, principal editor of all the critical publications, and a scholar of first rank with noted contributions prior to this work in Septuagint textual study and, concomitant with it, in medieval Roman topography.

A change of incumbent coincided with the preparation of major renovations in the house which necessarily encompassed the archives. One major problem was damp in the otherwise very pleasant semi-basement location. The decision taken was to change location and construct a new locale in a large library at first-floor level. To cope with problems of weight, a heavily reinforced floor had to be introduced and other adaptations made. The work was recently completed, the result being a compact depository area with considerably increased storage capacity (1000 linear metres), together with a pleasant and spacious consultation room.

Classification and Arrangement

There is nothing revolutionary or exceptional in the classification scheme of the Marist general archives. One major block covers the various departments of the central government, the acts of the various legislative and consultative bodies within the congregation, and its dealings with the Roman Curia, dioceses, and other religious congregations and orders. A second covers by province, region and house the establishments of the Society around the world and their activities insofar as they involve the general administration. Finally, a third section consists in the individual files on Marist novices and religious.

All these sections are organised by a combination of decimal classification and code letters, the subdivisions repeating themselves as far as the nature of the material permits. The first section is arranged by a six-figure scheme alone, 000.000 to 999.999, the second by a geographical code (e.g. A for Anglia, or ONC — Oceania, Nova Caledonia for the mission of New Caledonia) followed by a repeated five-figure numerical scheme (e.g. 52.018), and the third section is arranged alphabetically by name of person within certain categories, such as Professi Clerici, Non Professi, Egressi, Episcopi. At times the more developed scheme is a little *a priori*, but on the whole it works quite adequately. A problem arises with expansion and at some stage it may be necessary to add either an umbrella scheme, of which with necessary intercalations the current scheme would supply the subdivisions, or to add a system of parallel pragmatic codes of less obvious mnemonic value but easily processed by computer.

The Oceania Material

Probably the most significant, and certainly the most frequently consulted part of the archives consists in correspondence sent to either the superior general or the various mission procurators at Lyons, Paris, London, Sydney and elsewhere from the island territories of the Pacific evangelized by the Marist family. Although all branches of the latter have been involved in the common enterprise, naturally only material from members of our congregation is held in this major subdivision of the second section referred to above. The territories involved include the present states of Fiji, New Zealand, New Caledonia, Samoa (Western and American), Solomons, Tonga, Vanuatu, Wallis-Fortuna, and the Bougainville province of Papua-New Guinea.

In an area where colonial Western presence was often slow to establish itself in organised fashion, where colonial administrations were at minimum staff levels, or where for one reason or another colonial officialdom might be suspected of a certain bias, the value of this correspondence is very high indeed. We find an interest shown in it by linguists, anthropologists and ethnologists, philatelists, geologists and meteorologists, historians of the colonial powers, of particular events, of commerce and shipping, all this apart from its value for directly ecclesiastical history.'

One of the problems is how to make it suitably accessible. The writings of St Peter Chanel, protomartyr of Oceania, were published in critical edition in 1960, and extracts of correspondence have been published by the Marist Missionary Sisters. Some transcriptions of important material have been made recently. Some microfilming has been done, and though at the moment it covers only a part of the holdings, it is hoped to carry this forward in collaboration with university institutions in the next few years. A persistent underlying problem is the lack of anything approaching comprehensive indexing, which tends to make the kind of consultation that is usually necessary, with quick cross-checking and comparison, very cumbersome. Traditional access risks damage to materials often in a delicate state, and moreover the conditions in which they were penned in their cramped nineteenth-century French script and the vicissitudes of their journeyings make rapid skimming more or less impossible.

There are additional problems. With a view to edification, and the solicitation of support for the missionary effort, many of the letters were published, but nearly always in edited and not rarely in 'improved' form. Some of the published letters have no obvious manuscript equivalent, which may mean that the original was lost, that authorship was re-ascribed for publication, or a fictitious letter compiled from composite sources.

The preservation of archives in the Pacific territories themselves cannot be said to have been accorded special priority by the first generations of missionaries, and it is an area that today presents considerable preservation problems, even for the archival services of the governments. In the last decade especially, Fr Theo Cook has been responsible for rescuing materials and setting up depositories for the various diocesan and Marist jurisdictions that are the modern successors of the old prefectures and vicariates apostolic. There was no alternative to a thorough simultaneous programme of microfilming, and copies of these films are available in the general archives, of which they represent the partial but indispensable complement. Father Cook is due to succeed as archivist general in 1988, an appointment which should ensure cohesion of effort with regard to the Oceania material, and carry forward the programme in other sectors.

In the meantime, a beginning has been made in the production of computerized indexes, which is the only hope for tackling the question of safe and increased access within a reasonable space of time. We are watching with interest the development of commercially available automatic precis programmes and techniques for digitalization of video-images and the reading of typed and printed material. In the next years, this area of activity will have to be given close consideration. The pressures are not merely conservational, since political, religious and cultural developments in the Pacific show that the good of the peoples of the Pacific and the young churches established there requires that open facilities be available as a matter of urgency to the resource material on their complex histories.

The Mayet Writings

The Marist archives house one particular item which is of capital importance for the history of the Society.

In the October of 1837, Gabriel-Claude Mayet, a young priest of the diocese of Lyons took a concrete step towards the implementation of advice given to him by the Cure d'Ars in 1832 and entered the Society of Mary as a postulant. Some six weeks later he met in person Father Jean-Claude Colin, founder and first general of the Marist Fathers, and was so taken by the impression that the encounter made upon him that he made extensive notes of the advice he received at the time. Further contacts led him to make further jottings until the point where the idea dawned upon him that these notes of Father Colin's remarks might be of interest to others among the brethren. From that moment, Mayet revamped his enterprises, procured himself other notebooks, and set himself to make his notes no longer for purely personal consumption, mixed with his own spiritual journal, but for a wider potential audience. This in turn led to a wider selection and great bulk of material recorded.

For some years Mayet had been dogged by a malady of the throat, which became a cause for great concern in the early summer of 1839. A year's convalescence with his family gave him the leisure that germinated the idea of reshaping his enterprise of notes yet again. He prepared a scheme covering a whole series of stout notebooks, recopied material already collected and laid himself ready to become a chronicler of the words and deeds of Father Colin on a considerable scale. Even the redistribution of material already gathered required recourse to friends as assistant copyists. On his return to community he was practically mute and remained so for the rest of his life. An experimental two years as studies supervisor in a small boarding-school revealed the practical impossibility for him of exercising any pastoral functions and left him with complete leisure to dedicate to his self-appointed task as chronicler.

Mayet established around himself what can only be described as a veritable industry, with copyists, reports from third persons, consultations, revisions, amplifications, commentaries, verifications of fact. The result was a series of initially nine volumes and then supplements, concentrating on the Society and its founder, with other notebooks on the side for the assembling of parallels from the history of other founders, for the gathering of biographical materials on various admired confreres within the Society, and suchlike. Upon the resignation of Father Colin in 1854, Mayet considered that his own principal mission was complete, though he continued to revise and have recopied his acquired materials. Much of his effort in this later period was directed towards biographical studies, and he published several, and prepared others in manuscript including one of his close friend and former fellow-Marist, St Peter Julian Eymard, who had become the Founder of the Congregation of the Blessed Sacrament Fathers.

Mayet's material is at times uneven, and strewn with banal or lengthy

excursus on various points of piety. Yet it must be said that over a short period of time he trained himself to be a most reliable noter of Colin's remarks and an astute and accurate observer not only of his strengths but of his weaknesses, reported in confidential sections of the Memoirs with a candour, integrity and lack of either bias or sensationalism that is deeply impressive. On the question of accuracy there are a number of comparisons possible with surviving documents which he heard merely read or independent transcriptions of conversations or discourses. All cases examined show Mayet displaying considerable fidelity to his oral source and missing little of substance.

All in all, the Mayet manuscripts are a vast quarry of lively and accurate historical material concerning the central government of the Society and covering the crucial period of the generalate of the founder, a period for which other written sources in terms of acts of the central administration are meagre. They have been extensively drawn upon in critical edition to provide anecdotal material on the period prior to 1836 and make up the major part of one volume of the work *Origines Maristes*, and have provided the material for two other stout volumes on the words and deeds of Father Colin entitled in French *Entretiens Spirituels de Jean-Claude Colin* and *Quelques Souvenirs sur Jean-Claude Colin*, and translated into English as *A Founder Speaks* and *A Founder Acts*.

Apart from internal Marist history, the Mayet writings report much material echoing as it were blow by blow contemporary events, penned as they often were a few minutes after recreation conversations. They also incorporate lengthy private reporting of various Marists on their participation in, say, negotiations with the Roman Curia in the heat of an 1842 summer, in pastoral preaching in Lyons in the 1840s, the events of the 1848 uprisings in that city. Substantial material on the bishops and administrations of the two dioceses of Lyons and Belley is also to be found there.

The three volumes mentioned above as drawing on Mayet represent only a fraction of the historically useful material, as is clearly demonstrated by an exhaustive systematic index prepared in the late 'fifties by Father Gaston Lessard. This index is now being computerized and plans are under way to undertake a critical transcription of the entire Mayet material on a computer word-processing program.

Further Materials Indexed

The shocks of the anticlerical outbreaks in France in the early 1880s and 1900s and the subsequent movements of the general administration provoked a certain limited measure of decentralization. In the 1880s and 1890s this led to formal division of provinces which once again reduced the administrative dependence on the general administration and the process was carried further with national provinces and vice-provinces in the years between the Wars. Thus, the most ample coverage is concentrated largely on the fifty-year

period from the approbation in 1836, though for Oceania the dependence on the administration and thus the bulk and quality of documentation continues for some areas at least until the First World War and even after.

There remain other prime sources for the Society's general history and that of its development in France. The Mayet material is joined by some 600 extant letters of Jean-Claude Colin, of which the critical transcription on to computer word-processing program is well advanced and will permit extensive new indexing to replace the partial traditional card-indexes that already exist.

Other material, such as the minutes of the general council (where these exist) already have traditional indexes, while many documents have only schematic guides or none at all. The profession records have been computerized, and the 'obediences' or postings, are soon to be also. The overall cumulative result is that, despite the present gaps, it is becoming possible to do computer-based searching of considerable quantities of material by proper names, dates, and other terms chosen at random. This holds out great promise for future research, the more so as the general administration is committed to further transcription and indexing programmes.

Subsidiary Library

Because of the concentration on a congregational level over many years on the mission territory of Western Oceania, it is not surprising there has been gathered a considerable quantity of published material whether produced by the Society itself, by the other Marist congregations, by their individual members, or by others. This, together with a good collection of material on the historical context of our origins and early development in France, is constituted as a subsidiary library. Insofar as finances and circumstances allow, this material is backed up with current purchases that serve better to shape coherent support collections. All these publications are classified according to a modern system and their catalogue is on computer database.

Among such book materials, an almost complete collection of the publications of the mission presses in the various vicariates are of especial interest, not least to those studying the languages of the region.

Pages Library

The Society received in 1841 an ample private library collected by Monsieur l'abbé Etienne Pages, dean of the state theological faculty in Lyons. These books stem in large part from various private and semi-public libraries in the Lyons area before the Revolution, and treat of ecclesiastical subjects, with extensive additional sections on topics such as secular history and travel. Unfortunately, in the course of its voyagings (which paralleled those of the general archives) further sections on natural history, medicine, mathematics and physics were lost. Pages was a moral theologian with a fanatical interest in the question

of usury, and as would be expected gave considerable attention to this in his acquisition of books and pamphlets. This library (currently 12,000 vols) is enormous interest for a range of topics connected with research appropriate to the materials of the main archival deposits, and is consulted steadily in its own right for areas such as the anthropology of travel, the history of patristic studies, general history of thought, of moral theology, and by those preparing scholarly bibliographies, as well as for its bindings.

Special British Interest

Apart from the question of colonial history, there is a largely unexplored fund of material concerning early Marist contacts in London in the 1840s, prior to the establishment of a Marist community at Spitalfields in the East End in 1850. Additionally, of course, there is material documenting the Marist Fathers' activities in England — from the early years of this century, especially in the field of education. A stronger presence, of course, was developed in Ireland already from the 1860s, including the Catholic University School in Dublin. Note that from 1889 to 1952 there was a single Anglo-Irish province, preceded by a vice-province of England, Ireland and America, from 1876 and an Anglo-Irish vice-province from 1879. Prior to 1876 Marist houses in the British Isles were attached to the Paris Province.

Advice and Consultation Facilities

The Marist Fathers are fortunate in having either among the archives personnel or among collaborators within the city a considerable resource of linguists, practised historians, people who know well especially the Pacific territories mentioned above, and others with lengthy experience of the actual archival materials and their arrangement. Moreover, there is an increasing network of scholars in a range of fields who have based research at least in part on these materials, and with whom contact is maintained.

While clearly the staff cannot undertake researchers' work for them, they accord scholarly hospitality and facilitation of research a high priority. Advice is willingly given on the shaping of research projects and their feasibility from the point of view of likely yield of relevant materials. Obviously, this kind of personal service provided makes it essential for intending researchers to make clear arrangements well in advance of a proposed visit — i.e. weeks beforehand rather than minutes — and to wait for confirmation replies. In restricted circumstances it is possible to consider granting small study burses to support cost of research.

Experimental programmes of short 'research apprenticeships' for small groups of postgraduate students have been arranged with various university institutions, and are likely to be developed for the future.

It goes without saying that access to the archives is subject to the sole

restrictions that the research project is scholarly and that the researcher undertakes to respect conventional regulations.

The postal address of the archives is: Archivista, Via A. Poeri 63, 00152 ROMA, Italy, and the telephone number (Italian time 8.30 — 12.30 a.m., 4.00-7.00 p.m.) is Rome 58.99.041.

The other Marist congregations maintain their historical archives at the following addresses:

Marist Brothers: Fratelli Maristi, Piazzala M. Ghampagnat 2, 00144 Rome, Italy.

Marist Sisters: Soeurs Maristes, 'Bon Repos', 01300 Belley, France.

Marist Missionary Sisters: Suore Missionarie della Societa di Maria, Via Cassia 1243, 00189 Rome, Italy.

PUBLICATIONS WITH RELEVANCE TO MARIST ARCHIVES

Publications drawing upon archival materials:

(Jeantin, Jean), *Le T.R.P. Colin, fondateur de la Societe de Marie*, Lyon, 1898 (8 vols in 6).

Series Fontes historici Societatis Mariae:

***1. *Antiquiores Textus Constitutionum Societatis Mariae*, Rome 1955, 7 fascicles.**

***2 *Ecrita de S. Pierre Chanel, etablis, presentes, et annotes per Claude Rozier SM*, Rome 1960.**

tr: An adapted translation of the documents themselves is in preparation.

3. *Origines Maristes (1786—1836)*, J. Coste, SM & G. Lessard, SM (edd.), Rome 1960-1967, 4 vols.

4. *Correspondance de Mere Saint-Joseph, Fondatrice des soeurs maristes (1786—1858)*, Rome-Anzio, 1965.

tr: *Correspondence of Mother Saint-Joseph, Foundress of the Marist Sisters (1786—1858)*, Rome-Anzio, 1966.

5. *Recueil Mere Saint-Joseph, Fondatrice des soeurs maristes (1786—1858)*, Rome-Anzio, 1966.

tr: *Recollections: Mother Saint Joseph, Foundress of the Marist Sisters (1786—1858)*, Rome, 1974.

6. *Index Mere Saint-Joseph, Fondatrice des soeurs maristes (1786—1858)* / *Index Mother Saint-Joseph, Foundress of the Marist Sisters (1786—1858)*, Rome, 1977 (bilingual edition).

7. *Lettres des Marcellin Jean-Baptiste Champagnat (1789—1840, Fondateur de l'Institut des Freres Maristes)*, presentes per Frere Paul Sester, FMS, Rome, 1985 (2 vols in publication).

In addition:

* *Entretiens Spirituels de Jean-Claude Colin, choisies et presente per Jean Coste SM, Rome, 1975.*

* **tr:** *A Founder Speaks: Spiritual Talks of Jean-Claude Colin, selected and introduced by Jean Coste, SM, translated by Anthony Ward SM, Rome 1975.*

* *G-C Mayet, Quelques Souvenirs sur Jean-Claude Colin, choisies et presente per Jean-Coste SM, Rome, 1981.*

* **tr:** *A Founder Acts: Reminiscences of Jean-Claude Colin by Gabriel-Claude Mayet, selected and introduced by Jean Coste, SM, in an English translation by William Joseph Stuart, SM, and Anthony Ward, SM, Rome 1983.*

Soeurs missionnaires de la Societe de Marie, Nos Pionnieres d'apres la correspondance (1836—1885, Rome 1973— (5 vols to date).

tr: *Missionary Sisters of the Society of Mary: Our Pioneer Sisters from correspondence (1836—1885, Rome 1973 — (5 vols to date).*

Some basic accessible studies:

Jean Coste SM, *Cours d'histoire de la Societe de Marie 1784—1854, Rome 1965.*

* **tr:** **Jean Coste SM, *Lectures on Society of Mary History (Marist Fathers) 1784—1854, Rome 1965.***

Marie-Cecile de Mijolla SMSM, *Les Pionnieres maristes en Oceania: aux origines des soeurs missionnaires de la Societe de Marie (1845—1931), Rome 1980.*

tr: **Marie-Cecile de Mijolla SMSM, *Origins in Oceania: Missionary Sisters of the Society of Mary (1845—1931), Rome 1980.***

Note that only the works marked * can be purchased from the Marist Fathers' general archives, the others being out of print or available from the general houses of the other Marist congregations.

FURTHER PUBLICATIONS RELATING TO THE OCEANIA:

A detailed archival guide (including bibliography) is to be published within the general series *Guides to the Sources for the History of the Nations*, in volume of the 3rd series, *North Africa, Asia and Oceania* dealing with the material conserved in Vatican City and ecclesiastical archives of Rome. Please note that a translation of this guide in English will be supplied to potential researchers on request.

Claude Rozier, 'Les missions d'Oceania' in *Histoire universelle des missions catholiques*, t. 3, Paris 1957, pp. 355—374.

Ralph M. Wiltgen SVD, *The Founding of the Roman Catholic Church in Oceania 1825—1850*, Australian National University Press, Canberra 1979.

Robert Streit OMI & Johannes Dindinger OMI, *Missionsliteratur von Australien und Ozeanien 1825—1950, (= Bibliotheca Missionum 21) Freiburg 1955.*

For general bibliography on Oceania, see for example C.R.H. Taylor, *A Pacific Bibliography*, Oxford, 2nd ed. 1965; Diane Dickson & Carol Dossor, *World Catalogue of Theses on the Pacific Islands*, Canberra 1970; Sally Edridge, *Solomon Islands Bibliography to 1980*, Suva, 1985.

The publications of the Societe des etudes historiques de la Nouvelle-Caledonie of Noumea, including its *Bulletin* and those of the Societe des Oceanistes at Paris including its *Journal*. The *Journal of Pacific History* has carried a number of rapid surveys by Hugh Laracy and K.R. Howe on the archives of the Marist Fathers in Rome and Suva, and their interest for Pacific history.

The principal Marist bibliographer of the Pacific has been a Frenchman, Fr Patrick O'Reilly, author (among a vast output) of the following:

Imprints of the Fiji Catholic Mission including the Loreto Press (1864—1954), London-Suva, 1958.

(with Hugh Laracy) *Bibliographie des ouvrages publies par les missions maristes des iles Salomons*, Paris, 1972 [includes mission of N. Solomons, now diocese of Bougainville in N. Solomons Province of Papua New Guinea].

(with Joseph Allais SM) *Bibliographie des publications de la mission mariste des Samoa, 1862—1976*, Paris, 1977.

'Premiere travaux des presses de la mission catholique a Wallis, 1845—1849', *Journal de la Societe des Oceanistes*, 19 (1963) pp. 119—128.

Bibliographie de la Nouvelle Caledonia, Paris, 1955.

[completed by Georges Pisier, *Bibliographie methodique, analytique et critique de la Nouvelle Caledonie 1955—1982*, Noumea 1983.]

Bibliographie des Nouvelles Hebrides, Paris, 1958 [includes mission press material].

'Bibliographie methodique analytique et critique des iles Wallis et Futuna', *Journal de la Societe des Oceanistes*, 19 (1963) pp. 231—296.

Hebridais, repertoire bio-bibliographique des Nouvelles Hebrides, Paris, 1957.

Caledoniens, repertoire bio-bibliographique de la Nouvelle Caledonie, 2e ed. Paris, 1980.

For New Zealand, Lillian Keyes published two lives of bishops associated with the Society of Mary, *The Life and Times of Bishop Pompellier* (Christchurch, 1957); Philip Viard, *Bishop of Wellington* (Christchurch, 1968). See also Mary Catherine Goulter, *Sons of France, a Forgotten Influence on New Zealand History*, Wellington, 1957.

See also two recent works in English from Australian National University Press, Canberra: Hugh Laracy, *Marists and Melanesians, a History of Catholic Mission in the Salomon Islands*, 1976; K.R. Howe, *The Loyalty Islands. A History of Culture Contacts, 1840—1900*, 1977.

For older works, see Patrick O'Reilly, 'Bibliographie des missions maristes en Oceanie occidentale' nella *Revue d'Histoire des Missions* IX (1932), pp. 234—263.

Note: Fr Anthony Ward, B.D., M.A. (Cantab) has been archivist general since 1982 and will be succeeded by Fr Theo Cook in 1988.

THE CORRESPONDENCE OF GUIDO GEZELLE:
ITS VALUE FOR THE HISTORY OF THE
CHURCH IN ENGLAND

Piet Couttenier

1. The correspondence of the nineteenth-century Flemish poet and priest Guido Gezelle (1830—1899) comprising some ten thousand letters, mostly written to Gezelle, represents an important source for the history of Catholicism in England and, especially for the investigation of the relation between the Church in England and Flanders, or Belgium, it constitutes one of the records which cannot be overlooked.

The archives, first in private possession, then from 1930 preserved in the birth-house of Gezelle (Rolleweg, Bruges), which was adapted as a museum, and now lodged in the city library of Bruges ('Biekorf', Kuiperstraat 3), have frequently been used by several critics and researchers of the life and work of Gezelle, notably his first biographers, C. Gezelle, nephew of the poet, and A. Walgrave,¹ and the editorial team of the first (partly) critical and complete edition (1930—1939) of the work of Gezelle, the so-called *Jubileumuitgave*. However, only a part of the correspondence was included: the great bulk was left undiscussed. Only in the 1960s, when a new society for the investigation and promotion of the work, the *Guido Gezelle-Genootschap* (1961), was founded, was interest in the correspondence aroused. Christine D'haen drew up a first inventory.² Meanwhile, at the University of Antwerp (U.F.S.I.A.), the *Centre for the Study of G. Gezelle* (founded in 1966 by R.F. Lissens, dir., J. Boets) started with a systematic processing of the archives by microfilm copies.³ Starting from this base, four students at the University of Ghent (A. Deprez) worked on an edition of the letters written in English.⁴

2. The importance of the Gezelle correspondence for the Church in England is connected with historical and biographical coincidences. The life and work of Gezelle were closely bound with important developments of Catholicism in England. By a conjunction of circumstances you can, as it were, follow in it the ups and downs of the 'anglophilia' in Flanders between 1850 and 1900. In the meantime, the letters do provide us with different facts about the situation of Catholicism in England.

The spectacular revival of Catholicism in England (1829—1850) caused an intense interaction between England and the Continent (France, Belgium, Germany and Italy), further increased after the restoration of the hierarchy in 1850, which accelerated a revolution already started. The revival involved a great need for schools for the growing Catholic population and, hence, a promotion campaign from 1840 onwards of especially French and Flemish schools

providing a fashionable Catholic and 'French' education on the Continent. The Continent also supplied the great need of priests, seminaries, schools and convents. Flemish Orders founded convents or schools (to mention two of them where our priest Gezelle was known or visited: the Xaverians at Clapham and the Deaf and Dumb Institute of Boston Spa), and numerous (Flemish) priests left their homeland to go on mission in their second country. ⁵ Flemish priests such as Canon P. Benoit (Manchester), P. de Blon (id.) and L. Maes (Westbury) worked as intermediaries or promoting agents for new recruits. In this way an intense correspondence came about between Flanders and England. In England several important priests developed a keen interest for continental countries, e.g. G. Spencer, Cardinal N. Wiseman, Th. Grant (Southwark), W. Turner (Salford), many of them correspondents of Gezelle. On the other side, in Belgium, and especially in the diocese of Bruges, ⁶ some leading priests and dignitaries showed an anglophilia which spread very rapidly among young Catholics including Guido Gezelle, already a student in Bruges in the 1840s, Mgr Malou, Felix de Bethune (later Secretary of the Bruges diocese and intimate friend of Gezelle), D. De Haerne (founder of Boston Spa) and Mgr Faict. Also in Louvain and Brussels (abbe Donnet), English-minded priests were working for the 'Crusade' of England.

In this context of an anglophilian movement on the Continent, reaching its high point between 1840 and 1870, we have to place the activities (and the 'English' correspondence) of Gezelle as priest (ordained in 1854), as teacher and leader of the English boys at the minor seminary of Roulers (1854—1860), as director of the English College and vice-rector of the Anglo-Belgian Seminary at Bruges (1860—1865), as curate and as chaplain of the English Convent at Bruges (1865—1899). And, as a covering element and a thread running through his life, we should mention especially his overwhelming and idealistic desire to 'conquer' England (and the world) himself. This hope inspired his life (and that of many others), and likewise his work as artist, as he was deeply influenced by the English spirit, the way of thinking and literature of that time — he was acquainted with the works of Faber, Moore, Burns, Keble, Neale, Newman and others, and his own famous translation of *Hiawatha*, written by the American poet H. Longfellow.

3. The priestly career of Guido Gezelle had a rather modest character. In spite of his uncommon capacities, he never occupied an important ecclesiastical place or held a high office in the education field. In fact, all records about Gezelle are only important because of his exceptional qualities as poet. That does not alter the fact that his English correspondence contains many pithy details for anyone interested in the daily life of nineteenth-century Catholic England.

The number of letters of important people in the English ecclesiastical hierarchy is limited. Only during his time as vice-rector of the Anglo-Belgian

Seminary at Bruges did he write directly to dignitaries in England responsible for the interchange of students and priests between England and Flanders. We know that Gezelle had a close friendship and affiliation with Cardinal Wiseman. Their first contact dates back to 1858; Wiseman visited Gezelle in Bruges in 1862, 1863 and 1864. Nevertheless, only few letters of Wiseman to Gezelle are known and few of these are significant. The special interest of Gezelle's English correspondence should rather be looked for in the letters of and to Gezelle as *teacher*, and in the second place in letters of artists (such as J. Weale), working in the spirit of the Gothic revival of Christian Art, and then of English middle-class citizens, for whom Gezelle was responsible as parish-curate in Bruges (1865—1870) and later on, in Courtrai (1872-1899). In particular, the letters of students of Gezelle, old students, parents of students (mostly staying in England) and parishioners of Gezelle provide us with a direct and unsuspected lively insight in the daily life, beliefs, problems and emotions of the average English Catholic in the middle of the nineteenth century. We also get, almost accidentally, information on the progress of religion in the different dioceses, the character of small Catholic communities, relations with Anglican churches, and the differences between Catholics and Protestants, as well as information on churches, description of cults, devotions, and traditions of Catholic life. There are also letters of old students of Gezelle, continuing their studies in their homeland, telling their old teacher about educational life in England and noticing the differences in atmosphere and character of education from that in Flanders. Casually, we get facts about the organisation of such institutes as Mill Hill, St Cuthbert's College (Ushaw), Old Hall (St Edmund's, London), St John's Institute (Manchester) and Oscott (St Mary's).

4. We have to mention once more two elements of special importance in the life of Guido Gezelle: his vocation for England and his visits to his 'land of freedom'. Gezelle cherished an extreme enthusiasm for the English world. In a letter of 10 October 1861 his phlegmatic English friend and convert, Joseph Algar, old colleague of Roulers, warns Gezelle about an excessive 'anglomania'. The word is not exaggerated. Gezelle — reading English daily and speaking it very well — lived in a very special affinity with what a critic once called, his mythical homeland.

For outsiders, it sounds very strange that he could never fulfil his wish to go on the mission to England and to leave Belgium 'not however for a few weeks but for a life' (in a letter of 17 October 1862). In innumerable letters we read invitations from priests (English and Flemish), summoning Gezelle to join them in the conversion of the great country: 'Your heart is in England' (18.7. 1862) they write, again and again. In this matter, the most interesting letters come from Salford (P. Benoit) in 1855, Westminster (Crombleholme) in the same year, Southwark (Mgr Grant) in 1857 and, in a last attempt, Westminster (by Wiseman himself) in 1864. Other letters from the Oblates of St Charles,

Bayswater, London (C. Robinson), Mill Hill and from Oscott (F. Searle) contain similar invitations.

In spite of all these efforts and of his own repeated demands to his bishop (expressing his own *'besoin irresistible'* to devote his life to the mission of England, as he put it in a letter to Mgr Malou (28 September 1857), he was kept in Flanders for educational, political and ecclesiastical tasks. During his life he could make only six short visits to England (from 1861 to 1899, the last one in company of his bishop, G. Waffelaert, to Clapham and Haywards Heath). In 1863 he supplied for John Butt, vicar of Arundel and chaplain of the duchess of Norfolk at Arundel Castle. From there Gezelle wrote some interesting letters, one of them to his old student and (for the Church 'lost') friend, E. Van Oye. (See Appendix I, letter of September 1863.)

5. Undoubtedly, the most interesting period in the life of Gezelle and the most important one for his relations with England, is the time of his teaching profession, first in Roulers (1854—1860) and later on in Bruges (1860—1865). From 1848 onwards the minor seminary of Roulers opened a special course for English pupils. In 1849 a division of philosophy was started giving students the possibility of a direct preparation for an ecclesiastical career. This made Roulers popular with English Catholics, increased by the nomination in 1849 of the Oxford convert, Joseph Algar. Additionally, from 1851, English candidate-missionaries were sent to Roulers from the Salford diocese. Propaganda was stimulated by the English-minded Superior, J. Faict. In 1854 the young priest Gezelle was made responsible for the English and Irish boys at Roulers. He became their confessor, duty-master and spiritual leader. The 'English lads' — a small group with inner rules and rather eccentric, 'wild' habits for the other residents in the college — also found in Gezelle an extremely devoted and scrupulous father. The relationship between them became familiar and confidential. This was even emphasized by the special character of the educational principles demanding a personal relation between leader and pupil, and furthermore, devoutness, personality-training, strong virtue, obedience and honesty.

Special attention, too, was paid to a sort of hidden spiritual training, organized by confraternity in the spirit of F.W. Faber. The correspondence which originated around this relation was very intimate. The special interest of the letters of English boys to 'father Gezelle' (and vice versa) lies in this character and they give a surprising insight into the pious character of Catholic education in the nineteenth century, especially of English boys in continental institutes. Letters from the boys, or from thankful mothers, are always very personal, although they may contain trifles or details. Of special interest for the English situation are also letters of cherished English students leaving for England or on vacation at home telling their leader of open-hearted scenes of daily life in Catholic families. We also read letters of young convert Catholic boys returning home to a Protestant family and writing about their difficulties.

6. The correspondence of Gezelle also contains many echoes of the mission-work of England. Gezelle, inspired with a zealous proselytizing spirit (conformable to his time and entourage), stimulated the propaganda for the missions among his students at the minor seminary of Roulers. Especially England, next America and the North, were favourite regions, as they were convinced that the conversion of England was tantamount to conquering the world. With great enthusiasm, which caused even criticism with some of his superiors, Gezelle tried to convince the boys to join in the great work of the evangelization of England. He conducted correspondence with clergymen in England asking them for suitable missionaries and wrote to agents abroad in order to stimulate contacts. Reading the letters, especially to Gezelle, in the period 1855 to 1865 we get an idea of the 'mission-atmosphere' in a Belgian seminary: the propaganda, the resistance and difficulties with parents, the idealistic fervour of the young boys pondering their vocation, and finally the actions of the superiors to control fevered enthusiasm. From England we get information and news from seminaries as St Saviour's Retreat (Broadway) and St Joseph's Retreat (Highgate Hill, London), its staff and schooling programme. Gezelle corresponds, too, with different Orders asking for priests or with old students working in convents in London, Liverpool, Manchester, Glasgow, Dublin and many other places. Of great interest are the letters of W.J. Crombleholme, to mention one of Gezelle's old students. In 1858 working in St Anne's, Ashton-under-Lyne, he writes Gezelle in some personal letters about his 'great work ... in the Lord's vineyard', his projects, ambitions and first (small) results. We also refer to a series of letters (written in Dutch in this case) of a young recruit and protege of Gezelle, Jan Deneve (who died as a Passionist in the new convent Retreat of St Mungo's, Glasgow), arriving as novice at St Joseph's Retreat, London, and writing his leader about his confrontation with a strange, Protestant city (indifferent to *Te bon Dieu*) and witnessing his first sight of English Catholics and (for instance) their striking devotional behaviour in church. Other letters of old students and missionaries in England are interesting for their detailed picture they give of missions (see Appendix 2: letter of Alphonse Devos—who died as bishop in Mongolia, 1888—working in the mission of Melton Mowbray, 1864).

This correspondence with the missionary world of England increased still more after Gezelle's appointment as director of the English College in Bruges (1860), and as vice-rector (1861—1865) of the Anglo-Belgian Seminary in the same city. The college lasted only six months, but the experiment for an independent English minor seminary on the Continent—ending in misunderstanding and disorder—throws light on the typical character of the English educational system. The English Seminary of Bruges⁷ (founded in 1859 by the English convert baron and maecenas, John Sutton, and till 1873 assuring missionary-schooling to English and Belgian students) had a more durable, though uncertain, existence. In this period, Gezelle, giving himself fully to his

cherished case, viz. providing valuable missionaries, writes to English clergymen involved with the matter, e.g. his predecessor Dr Leadbitter,⁸ and to some important members of the English ecclesiastical hierarchy (Wiseman, Grant, Searle, Robinson) on matters of organisation and recruiting. Several items are under discussion: enlistment, advice from Wiseman, financial support from English dioceses, problems of discipline, order of the day, difficulties with failures, etc.

7. The 'English correspondence' of Gezelle after 1865 has a totally different character. No more responsible in educational matters nor for the mission-work in England, Gezelle's working field changes completely. Leaving aside the very last months of his life, being chaplain of the English Convent (or 'Dames Anglaises') of Bruges and returning to his former occupation of confessor, spiritual leader and religious teacher,⁹ from 1865 to 1899, his activities shift to another world: as vicar at Bruges he becomes responsible for the parishioners of St Walburga, among whom were many Englishmen. He gets to know some refugee English families (writing to vicar Gezelle — on visits abroad — about Catholic life in England), and gets involved, too, in their spiritual, emotional and (even) financial problems. From this time also date his contacts with A. Robinson, who founded an orphanage at Bruges (St Vincent's), and with artists living in the old town. With one of them, the historian and art-lover, J. Weale, he even founded an 'English-inspired' weekly, *Rond den Heerd*, in which Gezelle wrote much about Catholic traditions in England. Out of his friendship with the family of J. Weale, there arose a fairly extensive correspondence with special accents on the cultural and spiritual background of this English art historian and of his family.¹⁰ As a whole, these letters show the privileged position Gezelle was placed in to have such a deep understanding of the English Catholic world. His correspondence can amply prove this statement.

NOTES

1. C. Gezelle, *Guido Gezelle 1830-1899*, Amsterdam, 1918. and A. Walgrave, *Het leven van Guido Gezelle. Vlaamschen priester en dichter*, Amsterdam, 1923-24.
2. See Chr. D'haen, *Archivalia. Inventaris Gezelle-archief, Brugge*, in *Gezellekroniek* 8 (1973), pp. 204-208, and 10 (1974), pp. 145-151.
3. *Centrum voor Gezellestudie*, U.F.S.I.A., Prinsstraat 13, 2000 Antwerpen. Description of the material was made by I. Tilley and M. Welvaert.
4. *Cultureel Documentatiecentrum*, University of Ghent, Rozier 44, 9000 Ghent. An edition of some 700 letters is in course of preparation. See P. De Wilde, letters of William Leadbitter (1832-1863), curate of St Mary's Cathedral, 1861, in *Northern Catholic History*, 15 (Spring 1982), pp. 15-18.
5. See P. Allossery, *Onze West-Vlaamsche zendelingen. Proef van Eerelust*, Brugge, 1925.
6. On this matter, original research was done by a Louvain student, Eric Derluyn (1966).
7. See L. Schepens, 'Het Engels Seminarie te Brugge', in *Handelingen Societe d'Emulation Brugge*, 1967 (104), pp. 172-197..

8. See P. De Wilde, op.cit.
9. Recent investigation on this matter was done by R. Lagrain (*Gezelles Godsdienstliessen in het Engels Ktooster*, Brugge 1983).
10. An article on this correspondence is written by Lori van Biervliet in *Biekorf*, 1980. pp. 254-278.

APPENDIX 1

Letter from Guido Gezelle to his old pupil E. Van Oye, from Arundel, Sussex, (September 1863).

Catholic Chapel, Arundel, Sussex.

My dearest child!

I did not mean the phrase God will prevail etc. in the sense you took it. I mean and I continue in the same persuasion that God will in his kindness prevail in bringing you to some better state than you are in now. I cannot see how you will ever be a good doctor, not on account of the state of doctor, but on account of your own disposition, see how you have succeeded till now, you are not the man for that sublime but most arduous and dangerous vocation into which people in the country you inhabit are thrown so to say without any consideration. The doctorship seems to be made for the men or boys, not the boys for the Drship. enough of that, the rest to God and the B.V.M.

I am in the very place where 'Ethel' lives, at the residence of the duchess of Norfolk, the mother of the child for whom Ethel's book was written. I have dined with Ethel, spoken to her, heard her speak. I know the houses where the real children lived that are described by Faber; I know the history of Ethel's book. O this is a place! a catholic duchess in England is something indeed! I enclose a little sprig of a Wellingtonia Gigantea, planted by Father Faber's own hand in the Park, where Ethell [sic] used to play and plays still, where I have seen her play with her sisters Philippa, Lady Mary. *Lady Ethel* they call her here. Lady Mina the eldest is now a *carmelite nun* in Paris; she has *left* the world in the most brilliant shape I ever saw it, she has left a palace, a mother like a queen, a province of a garden, the see [r. sea] at sight from her window, she has left *all for Jesus*. Dear Lady Mina as the poor call her here. Her portrait is in every poor cottage.

Do take care of your eyes and try to keep a good deal of yourself to consecrate to God when the time comes.

The Doctor was exceedingly proud when I told him of you.

The little sisters have gone to Edinburgh since you saw them: go and see them at Louvain. The little flemish sister, sr. Madeleine, I saw depart without a tear, laughing at the Dr. who was crying abundantly out of his old eyes, poor fellow. They have a Polish soldier now. The little protestant is a catholic.

I am the pastor here for another week, then I come back to Bruges for a years emprisonment to come back to England, I hope. Do not say where I am, it is not necessary.

Do you know any one who has a vocation to be a carmelite monk in England under Father Herman, the *convert Jew*, the great *pianist*. He is my great friend and he asked me for a flemish novice. How beautifully he plays the harmonium in his little [sic] improvised church! His mount Carmel, *mein[e] kleine Karmel*, wie er sagt. He speaks french, Engl., spanish, german, has a great number of splendid young fellows that come to hear him preach, play and to confess their sins to him. He will take novice[s] even without latin, he will teach them himself he says, the novice master is a lovely Spaniard, the next father is a beautiful young Maltese who hears confession in Maltese (a kind of Arabic), he will even receive one who has not the full consent of his parents. I am perfectly sure after a year you would be happy here and a thousand times happier when a priest, playing singing preaching etc. under such a man as Herman for the glory of God and the reconversion of England.

Adress of Father Herman

Kensington Square, London

God bless you pray for me

Guido Gezelle

(Edited in *Jubileumuitgave van Guido Gezelle's Volledige Werken. 17. Brieven I, 1939, pp. 138-190.*) .

APPENDIX 2

Letter from Alphonse Devos to Gezelle, from his mission in Melton Mowbray, England, March (?) 1864.

Dear Mr Gezelle,

I experienced what you told me one day that when we are in England and have a mission to ourselves we have hardly any time to think of Belgium. I have had plenty of business these last seven or eight weeks in my dear poor little mission of Melton Mowbray. The congregation is small and poor, but the town is a pretty fine old catholic place, anciently called Medeltune, Meltone, and afterwards Melton Mowbray from a baron who during the reign of Henry the first assumed the name of Mowbray. The country is hilly and the town is pleasantly seated in an open vale 15 miles N.E. of Leicester and more than hundred miles N.N.W. of London. A railway joins the Midland Railway at Syston junction, and the Great Northern at Peterborough by Stamford.

In olden times Melton Mowbray was provided with all kinds of religious institutions of which we meet almost at every step ancient-catholic remainings. The protestant church formerly dedicated to the Bl. Virgin I think, at least it was called St. Mary, is one of the largest and handsomest in the Country of Leicester. The porch at the West end has a fine doorway with ogic [read-, ogival] arch, two niches — empty niches — on each side, two ornamented windows and four singular openings in the wall rather low and which had gratings and shutters;

they have recently been glazed. It appears they were confessional windows for the lepers who passed through the town on their way to Burton Lazars, a hospital founded in 1135 by Roger de Mowbray under the care of Augustinians and which had a very celebrated well for the cure of diseased.

The other places of worship are new buildings, among others, the chapel of the independants, the chapel of the Wesleyan Methodists, — of the primitive methodists, — of the Calvinistic Baptists and perhaps some others which I do not know. There is none like Our Catholic chapel of St. John the Baptist. It was built, from a design by Pugin, by a rich convert of Eastwill, Mr Exton — (Eastwill is a place about 7 miles from Melton). Unfortunately the Congregation is small and poor and they have had these last seven years rather an old priest who did not take great care of things and who moreover has not left his bed for the last two years. So that the chapel and sacristy was a complete ruin(e) with damp, dust and mould. The house was in no better state. The old man had no house-keeper: an old woman came every day to prepare his meals and make his bed, and when I came first to Melton the house was in such a destitute state that I had no bed to sleep on. A kind of sack filled with something like wool did for the purpose. There was plenty of broken jugs, broken basins, broken plates etc. It was rather amusing for the first start. Another job was to find out the Catholics: they are not many, but they are so scattered about in the country and neighbouring villages that it takes you sometimes half a day to call on one family; and then it is very fortunate if you find them at home. Some time ago I walked seven miles up the hills and down the vales, through rather unpleasant weather, for I was caught by hail and rain on the way, and when I came to the house the children were at school and father and mother were out at work. They were the only Catholics of the village. There are many villages about Melton without any Catholics: I could not tell how many, because I do not know the limits of my parish; in fact there are no limits I think. On one side I have a neighbour not far off: Eastwill 7 miles and Ratcliffcollege 10 miles [;] but on the other sides Nottingham 20 miles and Stamford 24 I believe. I have made a list of the Catholics I found out: I expect more than 60 for their Easterduties: there are many I cannot rely on; however there are several who seem well disposed, only they want rousing. How different those people are to what we are used to in Belgium. I called on several whom I know not attending the church for 12 or 15 years; they were most kind, and tell you strait-of [read: straight-off]: I have been a wicked man; — I have not been as I should; — I have neglected my duties these last 10 years etc. — Some of my Irish are very good particularly during the winter when they have no money. One of them said some time ago: I will tell you, Your Reverence, Irishmen are best when they are poor. And the reason he gave was that as soon as they had some money, it was used for drinking. There are a good many converts among our Catholics; but they were not made lately: Melton Mowbray is known for its bigotry and when the Catholic chapel was first built the priest was often insulted and laughed at in the street; I have met nothing as yet. Several protestants attend our chapel regularly: I hope they will come over some day. I recommend especially one to your prayers: she is an oldish lady, pretty well of, living at 3 miles from Melton. I went several times to give her instruction; she has no objection against the Cath[olic] relig[i]on

she says, and still she cannot determine herself to come over: may Alm[ighty] God's grace help her!

I recommend also several others who were once members of the Church and who left it, most of them in consequence of mixt marriages, which are a pest for a congregation. When we have been sometime in England we can see how great the effects are, and how abundant the grace of the sacr[amen]t of Matrimony.

Since I am here I have had all kind of business in repairing the chapel and the house: carpenter, painter etc. The vestments were in a dreadful state, stained and torn and mouldy: a good cath[olic] woman was mending them and was whole week at it. There is no black vestment: would you be so kind as to order one at Grosse's: I cannot afford anything expensif [sic], I want many things and can but expect little from my poor Catholics. I would be exceedingly obliged to you if you could find some good person who can do something towards it. I know you have many calls of this kind, but that only proves that they know your charity.

Order also a set of Altarcards, if you please. You might send these things by De Kiere Emile; this good gentleman promised to come and see me on his way to the North: I should say his time will be soon up. I will be exceedingly pleased if he comes.

I would have liked to write some time ago but I had no time. I have had so much work in the church, and much running about to make them come to their duties and besides my sermons require a pretty long preparation. They must not be grand but I have two every Sunday and this week they expect a sermon almost every day. I try to get out as well as I can: I wish I had studied more English.

I hope the old friends are getting on very well: the *Theological Club* MM Bonte, Pycke and Smith. I have no time left to write to them now: this letter I have begun four days ago.

Mr. Moore is at Oscott College.

How is Mr. Martens getting on?

Would you be so kind as to ask Molhant about the medale and scapular he promised me. — And send me the little books of the Sacre Coeur, if they were sent to the college.

My kind regards to the Rector and friends.

Sincerely yours in the Sacred Hearts
of Jesus and Mary
Alph. Devos.

Pray for me dear Mr. Gezelle and for my mission.

Edited in *Jubileumuitgave van Guido Gezelle's Volledige werken*. 18. Brievenll, 1939, pp. 127-129.

THE ARCHIVES OF THE DIOCESE OF CORK AND ROSS, IRELAND

Sister M. Angela Bolster

In 1964, by a strange concatenation of events, I became official historian of the Diocese of Cork and Ross. In response to my immediate request for access to the diocesan archives, Bishop Cornelius Lucey (1954—1980) explained:

We have no archives; this is because we had no bishop's residence in the diocese until my predecessor [Dr Daniel Cohalan, 1916—1954] built this house [now the Diocesan Office] in 1930. Prior to that time, the bishops of Cork lived in various places. When they died, their papers were either destroyed or became family possessions . . .'

Twenty years and two published volumes of diocesan history later, Bishop Michael Murphy asked me 'to establish our diocesan archives. I'll show you what we have.' What we had was similar to, if not worse than, the descriptions of archival origins which have appeared in this journal since its inception: a big room into which one had literally to phase oneself and there be confronted with a phantasmagoria of junk comprising crazy shelving, dirty envelopes, bulging cartons, books which disintegrated upon touch, a plethora of now unidentifiable photographs and an angry colony of spiders, moths *et al.*, which disputed the termination of an uninterrupted reign of more than half a century in 'our diocesan archives'. Still, like all junk, this unlikely heap had its own special nuggets; and since it is my good fortune — as Vice-Postulator for the Cause for Beatification of Catherine McAuley — to visit Rome quite frequently, my pursuit of research there for diocesan history has enabled me to fill in many gaps in our archives with microfilmed material from Propaganda Fide.

PURPOSE-BUILT ARCHIVE

While I knuckled into the task of clearing the big room, Bishop Murphy had the basement of the Diocesan Office transformed into a modern purpose-built archive area which meets all the archival demands of the experts in that it is fireproof, damp-proof, rust-proof, etc. It is fitted with dehumidifiers and temperature-control gauges; and in addition to the usual manual-controlled type of fire-extinguisher, it has suspension-extinguishers on the ceilings, each fitted with a piston which goes into action once the temperature gets too high. The main archive room is fitted with mobile shelving which affords about forty thousand cubic feet of space which would be impossible with wall shelving. In this room also we have a large ten-drawer map and plan chest and we are on the look out for a display cabinet. The second archive area, fitted with wall shelving constitutes the Reading Room; and we have also an area designated 'Secret Archive'. To my knowledge, ours is the first purpose-built archive in Ireland,

and I'm happy to report that our architect has got other contracts because of it. I might also add that while this archive was a-building, I was beavering away upstairs and, knowing little of possible danger, I did not take necessary precautions, with the result that I contracted a nasal fungus which has kept me under medical supervision since October 1986 and which eventually entailed surgery. So, archivists beware!

THE ARCHIVES

The main source material in our archives falls into the following categories, of which those marked with an asterisk will be given fuller attention subsequently in this article: Roman documents*, episcopal correspondence*, Synodal Statutes and *Relationes Status**, the Diocesan Chapter*, Parish Returns*, diocesan boundary matters, Ordination Lists, Dimissorial Letters, notices of permissions granted to parish priests to administer Confirmation, diocesan appointments and necrologists; Pastorals*, Parish Registers*, old account and rent books. We have files on every religious order/congregation in the diocese and copies of Rules and Constitutions for all except two. There are files on education at all levels (not yet fully sorted or arranged); similarly with legal and financial files and those coming under the heading of 'Secret Archive'. Then there are files on hierarchy meetings and their associated commissions; likewise our own diocesan commissions*. We have maps, plans, photographs, estimates and costings of new churches which continue to be a pastoral priority for developing areas in the outer city. Artifacts, episcopal memorabilia and relics form part of our 'store'; as do newspaper cuttings and what I like to term miscellanea*. Finally, and very importantly, we have a constantly growing section on our Diocesan Mission in Peru which was initiated by Bishop Cornelius Lucey in 1964 and of which our present bishop, Dr Michael Murphy, was first superior. It was he who directed the mission towards the particular pastoral pattern which has developed. He was a builder of churches, schools and clinics and his experience in Peru of the importance of parish Sisters has translated itself into many new pastoral ventures in his diocese of Cork and Ross.

Roman Documents

These include decrees and rescripts from the Holy See on such matters as episcopal and coadjutorial appointments; indulgences and jubilee proclamations; seminaries, religious houses — including important documentation on the approval of the Rule of the Presentation Sisters; secularizations and dispensations; the Peru Mission since its inception and — in particular for my own congregation — the acceptance of Peruvian subjects, the establishment of a Novitiate in Trujillo and, more recently, a House of Formation in Lima. This file also includes correspondence from the Apostolic Nuncio and an as yet incomplete dossier of Roman replies and remarks on the *Relationes Status* of the various bishops.

Episcopal Correspondence

BISHOP JOHN BUTLER, 1763-1786. Insofar as actual letters (as against microfilms) are concerned, this correspondence begins with Bishop Butler for whom we have just two letters, each a letter of appointment. That dated 1775 is interesting in that it measures 18½" x 12" and contains three letters in one: a) an appeal from parishioners of St Finbarr's for the appointment of Rev. E. Synan as their pastor; b) Butler's reply giving as his only objection to this appointment (a speech defect Fr Synan retained after an illness he contracted in pursuit of his pastoral ministry — however the bishop would willingly appoint a 'coadjutor' who would preach instead of Fr Synan, *if the parishioners would subsidise this arrangement*); c) the affirmative response of the parishioners. John Butler ruled as bishop for twenty-three years: a time when Catholics were gradually emerging into public affairs. Within three years of his accession he had three chapels built, that of St Finbarr's (1766) being the first post-penal church to be constructed in the diocese. Bishop Butler was involved in most of the matters then pertaining to Church and State; he took the Oath of Allegiance in Cork in 1775, supported the Catholic Committee, but he was pro-British in his affiliations and was less than supportive of Nano Nagle whom he felt should seek permission from the Protestant Bishop for the introduction of the Ursulines into Cork! In January 1786 Butler inherited the title of Baron of Dunboyne, in default of male heir. His subsequent resignation and apostacy has obliterated much of the actual good he did during his 23-year episcopate. He was reconciled to the Church before he died and the Dunboyne Institute in Maynooth is a lasting monument to his beneficence to continuing generations of students.

FRANCIS MOYLAN, 1787—1815. Translated to Cork from Kerry on 3 June 1787, following the defection of Butler, Moylan's education and his pastoral and episcopal career involved him in the great historical occurrences and controversies of the period 1775 to 1815. He had been appointed Bishop of Ardfert-Aghadoe (Kerry) on 10 April 1775. His correspondence (on microfilm and already edited)² and letters in the diocesan archives (not hitherto published) range over subjects like Defenderism and the Riot Acts, the proceedings of the Catholic Committee, the Volunteers, the Catholic Relief Bills and Orde's Proposals; the establishment of Maynooth (1795) and the student riots there. Moylan, a supporter of the *status quo*, had little sympathy with the United Irishmen and for a while he supported Pitt on the Legislative Union. However, Vetoism brought out the bishop's latent nationalism and in his closing years Vetoism and Catholic Emancipation loom large in his correspondence. He was principal spokesperson for the hierarchy in this particular area.

Moylan's correspondence also reveals more than a modicum of 'ecclesiastical politics' and the extent to which Church affairs were referred to certain influential laymen; in particular Viscount Kenmare. By 1810 Moylan was 'the

Grand Old Man' of Irish politico-ecclesiastical diplomacy; he was the first Bishop of Cork to envision a seminary for the diocese and perhaps his greatest achievement in church building was St Mary's Cathedral which was dedicated on 22 August 1808 and which was the venue on 20 May 1814 for a vociferous anti-Veto meeting following the Quarantotti Rescript approving such a measure. In 1812 he had purchased a site near the Cathedral where he opened St Mary's College in the following year: thus the beginnings of Farranferris Seminary, 1887, which celebrated its centenary last year. As a young curate in St Mary's, Moyland befriended and encouraged Nano Nagle in her work and, as bishop, he brought the Christian Brothers to Cork in 1813, following negotiations with Edmund Ignatius Rice. Our collection of letters gives little airing to these momentous events. Similar lacunae occur in the correspondence of Bishops Murphy, O'Callaghan and Lucey.

JOHN MURPHY, 1815-1847. In the main, Bishop Murphy's letters cover the same ground as those of Dr Moylan on the Veto, in the context of which Dr Murphy with Archbishop Daniel Murray of Dublin were envoys of the Irish Hierarchy in its dealings with Rome. Dr Murphy was also agent for the hierarchy in investigating Irish Burses and the administration of ecclesiastical property in France, as attested to by a 25-page unsigned document in our archives. The National Education System (1831) occupies much of the Murphy correspondence; as do the foreign missions and the Great Famine. We have a record in his own handwriting of all marriages performed by him during the Jubilee Year (1842) in Cork's main churches: Cathedral, St Finbarr's, St Patrick's and SS Peter and Paul's. Also, in his handwriting, we have an incomplete memorandum on the procedure to be followed in episcopal elections.

Following his own election as bishop, he studied Irish in order to be more pastorally effective, and like his immediate predecessors, he was an enthusiastic builder of churches — fifteen in all. When recommending ways and means of raising funds among the farming community for rural churches, he signed himself 'your attached Bishop' in his letters *Ad Clerum*. An Essay on Ecclesiastical Finance, published in 1834 by a former parish priest of the diocese evoked a heated response from the Irish bishops, who wrote it off as 'stuffed with abominable propositions . . . a farrago of impudent scurrility and wretched sophistry'. Bishop Murphy's response was less heated but contained severe criticism of his renegade cleric. Among the most interesting letters from the bishop is his excommunication 'with bell, book and candle' of those who made a mockery of the annual pilgrimage to Gougane Barra ³ by drunken orgies and by bringing along sick cattle to be 'dipped' in the Holy Well there for remedial purposes!

Apart from conventual sources, little correspondence remains of Bishop Murphy's success in bringing the Sisters of Charity to Cork on 13 November 1836 and the Sisters of Mercy on 6 July 1837. One of the greatest bibliophiles of his time, he was known as 'the bishop who liked books and nuns'! For

all that, his treatment of the Regular clergy (microfilm) was harsh; in fact, most religious communities found him a hard nut to crack. A member of the Murphy brewery family, he had less than disdain for the total abstinence crusade launched with tremendous success in the diocese by Father Theobald Matthew! All such to the contrary, Bishop Murphy has a place in history as a great patron of learning; he encouraged local Schools of Gaelic Poetry and our archives contain some excellently scripted MSS which were executed in response to his expressed wish to preserve such material for posterity.

WILLIAM DELANY, 1847—1886. This is our most comprehensive episcopal file to date, containing 151 letters of general correspondence, 15 on the establishment of the Diocesan Chapter *de novo* and 15 pastorals. Topics dealt with in the Delany correspondence are Famine relief, education at all levels: Primary (1831), Intermediate (1878), the Queen's ('Godless') Colleges (opened, 1845), endowed schools, Catholic Industrial Schools and Model Schools which he thoroughly abhorred. The evils of the Poor Law System and of Landlordism are also here; likewise the Disestablishment of the Church of Ireland, the tithe question and tenant right.

There are very many letters concerning boundary matters relating to the diocese of Ross: a very disputatious topic at synodal meetings of the Province of Cashel.⁴ In fact, the Ross question has festered since as far back as the Synod of Rathbreasail in 1111! Bishop Delany had strong opinions on clerical non-involvement in politics, on the opening of shops on holydays of obligation and he was a vigorous proponent for the appointment of chaplains to the Irish Catholic Regiments in the Crimean War; the ratio for Protestant as against Catholic chaplains to the forces left much to be desired. Sisters of Mercy from his diocese were an important feature of the military nursing done in the hospitals of Scutari and, more particularly, of Balaclava.

Bishop Delany's pastorals deal with revolutions in Europe (1848), and the fate of the Holy Father; concern for the poor; exhortation to prayers and the Eucharist, education and subscriptions for the Diocesan Seminary; Fenianism, concerning which he mentioned in 1867 that 'all is reasonably quiet here — allowing for some Fenian madness'.

Five new communities of Sisters came into the diocese during the Delany episcopate; as did the Society of African Missions in 1878. Of the Sisters, one was a community of Discalced Carmelites under Mother Gabriella de Mousset (1873) who claimed to have been professed by Francois of Sussex in the Basilica of Loreto and who for a decade caused more disruption than any bishop of Cork has had to suffer. The convent was closed by order of the bishop in 1884. My 'discovery' of this Carmelite foundation came from some very old receipts dated 1875 and made out to the foundress. These aroused my curiosity and subsequent research revealed a most intriguing story . . .

THOMAS ALPHONSUS O'CALLAGHAN OP, 1886-1916. There is little variety in Bishop O'Callaghan's extant letters, some of which carry references to current politics, to the Plan of Campaign, Anti-Parnellism and the Great War, regarding which his Lenten Pastoral of 1915 quotes Pope Benedict XV as describing it as 'the darkest and saddest hour in all human history'. The remainder of the correspondence deals with parish debts and glebe loans and a reminder that 'Church collections are allowed only under specific conditions'. There is a fairly comprehensive folder of letters indicating unforeseen problems for both diocese and African Mission Father through the actions of Father Joseph Zimmerman as executor of the will of a Cork diocesan priest. There were other problems for the bishop in the chaplaincy dispute between the Daughters of Charity in Dunmanway and the local parish priest.

A letter from Rome on 22 January 1911 acknowledged O'Callaghan's *Relatio*, praised his administration of the diocese and directed that the *Acta* of his Visitation Returns be lodged in the Archives. They are not extant, but we do possess a valuable set of parish returns from the 1890s. I continue to hope that *some* day, *somewhere* more of his correspondence will come to light. He was the first of the more modern bishops to set his sights on the north side of the city for a permanent episcopal residence and he lived for a time in a portion of Farranferris Seminary still referred to as 'the Palace'. It was during his episcopate that the Little Sisters of the Assumption, the Bon Secour Sisters and the Poor Clare Colettines came to Cork.

DANIEL COHALAN (1916-1952), CORNELIUS LUCEY (1952-1980). I have not yet compiled a full inventory of this correspondence, but that of the former is more comprehensive and very much politically orientated, especially for the first fifteen years of the Cohalan episcopate. Bishop Cohalan had a habit of writing replies on the back of letters received; his response was then issued by his secretary who invariably began by saying, 'The Bishop wishes me to say . . .'

Exclusive of official correspondence which was typed in duplicate, the bulk of Dr Lucey's extant letters are handwritten; those written to his priests in Peru are very special indeed. Most of his incoming mail was carefully replaced in the delivery envelopes, on many of which one finds such cryptic statements as: 'Answered; said *Yes* . . . Answered; said *NO*.' Our archives contain a number of valuable addresses delivered by Dr Lucey during the various sessions of Vatican Council II, when he was appointed spokesperson for the hierarchy: *Loquar pro Episcopis Hiberniae*. We are fortunate in having the handwritten originals — with glosses — as well as the typed versions of these documents. We have, in addition, handwritten statements on sociological topics dating from his years as professor in Maynooth and covering also the years of his tenure as Bishop of Cork.

Relationes Status and Synodal Statutes

Our earliest *Relatio Status* is dated 1778 and belongs to the episcopate of Bishop Butler; it is a short but very important document and is on microfilm. To Dr Butler also are accredited the first Synodal Statutes of the diocese which he issued in 1768; these were subsequently enlarged upon and printed by Bishop Moylan in 1814. So far, I have come upon only two of Moylan's *Relationes*. The same is true for Bishop Murphy, whose Synodal Statutes more than compensate for the absence of *Relationes*. We have both *Relationes* and Statutes from the episcopate of Bishop Delany; and for both of these bishops we have an important collection of Deanery Conferences. Bishop O'Callaghan's printed Statutes of 1896 replaced the earlier Butler/Moylan ones, while Bishops Cohalan and Lucey added their own to this collection. Our present bishop, Dr Michael Murphy, prefers to issue 'Directives' rather than Statutes. In addition to the foregoing, we have several volumes of Maynooth Statutes; these constitute a valuable section in our archives.

Pastorals

Our collection of pastorals dates from Bishop Moylan's episcopate (1787—1815). Unless I discover Vatican equivalents of others, Moylan's collection is confined temporarily to three. We have 19 from the episcopate of Bishop Delany and 10 from that of Bishop O'Callaghan; and there are pastorals — Lenten and otherwise — for every year of Bishop Cohalan's episcopate except for the year in which he died (1952). We have handwritten originals and typed equivalents of virtually all of Bishop Cohalan's published pastorals. Comparatively few of Dr Lucey's originals have been preserved. Fortunately, we have an almost complete set of his Lenten Pastorals which were published each year in the Diocesan Magazine, *The Fold*, which he established in 1954. The pastorals and statements of Bishop Michael Murphy form an important growing archive in our overall collection.

Parish Registers

The keeping of parish registers was begun by Bishop Richard Walsh (1748—1763) and the first entry in both marriage and baptismal registers for St Mary's is 10 July 1748. These early records of the older Cork churches are apparently transcriptions from private notebooks kept by vicars, or, as we call them today, curates. Such a system can give but indifferent returns. Hence, baptisms performed by Father Daniel Hickey from 1 June to 12 July 1762 are missing 'because I lost my notebook'. In the same way, baptisms of Father Michael Falvey are missing from August to December 1763, 'as my Registry [sfc] was taken out of my pocket in the Cornmarket'. From the early registers of St Mary's it emerges that baptisms were mostly administered in private houses, though references also occur to the Bishop's House as location. In these penal times, location depended on the selection of areas of greatest safety.

After 1750 baptisms were recorded as having been performed *in capella* or *in capella parochiali*; and sponsors were recorded as *Susceptores de sacre fonte*, *Sponsores* or *Patrini*. Taking St Mary's as exemplifying all parishes, the early registers are an important and interesting extant index of old Cork families and a guide to place-names, many of which are now extinct.

In all, we have 66 parishes in Cork and 11 in Ross; the Cork total includes many new parishes created by Bishop Lucey and an ongoing number for the present episcopate. For these new parishes the task of computerization of the registers is virtually negligible. The older parishes have been entrusted to a Co-Operative Society in Bandon who have government funding as a Youth Employment Agency (however long that funding will last!), and while they produce very good results, the pace of delivery is disappointing. Naturally, in view of the many quests for genealogical information that come our way, we are agitating for a more regular output.

Parish Returns

Under this heading come responses from all parish priests to annual questionnaires from the bishops, together with Visitation Returns, which together constitute an important source of religious, educational, social and statistical history for the years returned. Some few of these returns date back to Bishop Delany's time (1847—86); there are some special ones for the years 1889 to 1891, when Dr Thomas A. O'Callaghan was bishop. I term them 'special' because they are more comprehensive than those issued by his predecessor and they give otherwise unavailable data as to when churches were opened, consecrated, etc., and the dates on which early titulars were assigned to these older churches. The Parish Return format was less comprehensive under Bishops Cohalan and Lucey (1916—1980), but these too had — and have — their own importance. Three years ago Bishop Michael Murphy introduced what is by far the most comprehensive questionnaire to date; fortunately this won't become archival for some time to come.

Libri Ordinandorum

Our existing files for these begin at 1833 and generally speaking, there is a *curriculum vitae* for every priest ordained. Some entries are more comprehensive than others and I am endeavouring to fill gaps with information gleaned from Catholic registers and directories; while for the pre-1833 period, such parish registers as I have had occasion to consult, have enabled me to compile a new typed file in which I hope to have, at least, the names of parish priests from as far back as possible.

Under Bishop O'Callaghan, diocesan changes (clerical appointments) were first entered systematically into a special register. These entries begin in 1887 and continue, virtually unbroken, to the present time; the only difference being that successive bishops had their own 'whims' where this exercise was

concerned. Thus we have different registers and even loose pages, and sometimes the local newspaper is our only source of catching up with appointments! Furthermore — and unaccountably — an unusual system obtained in this diocese, in that on the death of a priest, *a line was drawn through his name and his various appointments*. Thus, the task of compiling a typed necrology is a MUST, which I tackle from time to time and which is both slow and frustrating. At least I have insisted that the old system be discontinued.

To this section also belong: Dimissorial Letters, notices of faculties given to parish priests to administer the Sacrament of Confirmation and of Regulars being appointed to parish or to pastoral commissions within the diocese. Here, too, is an old Fraternity Fund file, a file on Foundation Masses and a collection of Death Certificates.

Hierarchical and Diocesan Commissions, Appointments, etc.

These are fairly 'young' files but their scope is an indication of things to come for future archivists. In this respect there is one particular aspect of our own diocesan administration which will constitute an ongoing source of episcopal pronouncements. This is Bishop Murphy's appointment (September 1987) of a priest to work full-time as Director of Communications. The appointment is the first of its kind at diocesan level in this country.

Miscellanea

This most interesting section contains, *inter alia*:

- a) A set of *Notebooks* compiled by a young clerical student during his years in Maynooth. Michael A. Murphy's aim was to write a diocesan history but he died within a few years of his ordination. Some of his notebooks contain biographical data on some parish priests; also some humorous verses culled from —of all places — the Diocesan Registers!
- b) The *Account and Rent-Books* already mentioned which complement the Parish Registers in their value as a street directory of places that have since been re-named or bulldozed out of existence in the name of progress.
- c) *Old Receipts*, of which hundreds littered the place when I began sorting; and having learned from experts that ten years is the limit beyond which it is unnecessary to keep such items, I proceeded on an all-out policy of destruction. I am now convinced that some benevolent providence urged me to look more benignly on the older receipts, and in so doing I unravelled two important items of history. The first discovery referred to the Carmelite foundation of 1873 already noted. Prior to my discovery, information on the Cork Carmelites was confined to a few references in copies of the old *Catholic Registry* (forerunner to the present *Catholic Directory*), but local historians had never succeeded in getting beyond that point. Furthermore, no Carmelite community in this country or in England had any account of 'Cork Carmelites' in their annals.

A second discovery through old receipts had direct implications on ownership of the convent attached to the South Infirmary of this city, where our Sisters were first admitted as visitors c. 1839/40 before the death of Catherine McAuley. From 'visitors' they eventually became members of the nursing staff and a convent built for them in 1903 was believed to have been the gift of Countess Alice Murphy who was benefactress to many other religious congregations in the city. In the absence of records — as against oral tradition — our Superior General asked me if the Diocesan Archives contained any deed which might throw light on the subject for her. The 'light' was as follows: For the years 1903 to 1905 I found receipts from builders acknowledging money received from Bishop Thomas A. O'Callaghan 'for building the Convent of the Sisters at the South Infirmary'. On each receipt the bishop had written the name of the bequest from which he had taken this money. A further search showed that by this bequest the bishop was to receive annually the sum of £100 '*for whatever charity he considers most deserving*'. Finally, I found the will of Countess Murphy. She had the *chapel* built for the South Infirmary and she arranged also for the chaplain's salary, but there was no mention of the convent. Bishop Murphy was more than happy to discover that he had hitherto unknown diocesan claims; his advice was that I should go ahead and delve for other possibilities! So, old receipts can be quite valuable.

- d) A very large strongly-bound volume entitled *Summary of Documents* which is a catalogue of Roman and P.R.O. references to Ireland for the years 1066-1800.
- e) A typescript *Annals of the Diocese*, the work of Dean Dominick Murphy, Vicar-General of the Diocese (1847—53). This is more a minute book than a full historical account, but it contains much data not otherwise available and it complements the deanery conferences held during his years of writing.
- f) An *Index of Townlands*. This handwritten ledger-style book contains the names of *every* townland in *every* parish of *every* Irish diocese. The writer remains anonymous. Complementary to this is an unbound dossier, pencil-written, giving the etymological derivations of the parish townlands in our own diocese, and which is as fascinating as it is historically valuable.

This is the extent to which I have arranged some of the material in our archives; there are still many cartons and tin trunks to be attended to. However, a beginning has been made and what has been sorted augurs well for what is yet to come. So far, no material has come in from any of our parishes, but this is not from any lack of goodwill or interest and I know that when I address the various deanery conferences any material available will be generously forthcoming.

Enquiries concerning the archives may be sent to the Diocesan Archivist, Diocesan Office, Bishop's House, Redemption Road, Cork.

NOTES

1. Bolster, Evelyn, *A History of the Diocese of Cork*, from the Earliest Times to the Reformation. Irish University Press, Shannon, 1972; *A History of the Diocese of Cork: from the Reformation to the Penal Era*. Tower Books, Cork, 1982.
2. Bolster, Evelyn, 'The Moylan Correspondence in Bishop's House, Killarney', *Collectanea Hibernica*. No.2, 14, 15, 1971/1972.
3. *Gougane Barra*. near the headwaters of the river Lee, was a hermitage used by Saint Finbarr, patron of the Diocese of Cork, prior to his being told by an angel to follow the course of the river 'to the place of many waters' where eventually the city of Cork developed.
4. The Cashel Province includes the following dioceses: Cashel/Emly, Limerick, Kerry, Cork/Ross, Waterford/Lismore and Cloyne.

BOOK REVIEW

Archivo Historico Diocesano De Albacete: Inventario y Microfilm.

Volumen 1. Seccion Parroquias, 1490—1900. Antonio Diaz Garcia, 1985.

The Diocese of Albacete (Spain) was established in 1950, when an Archive was set up to house documents collected by the Bishop at his visitations. In 1975, a new archivist was appointed to collect parish material earlier than the present century, to make an inventory, and to arrange and microfilm the documents. This volume of 533 pages lists in great detail some 3,300 individual items, mostly books, but some bundles also, is the fruit of ten years of his devoted work.

The inventory is arranged in three sections: Geographical, pp.1—145; Chronological, pp.147—384; and by Topics, pp.385—533. Each parish collection is described under four headings: sacramental records; fabric, juridical and pastoral; finance; and confraternities, sodalities, feasts, etc. Each parish has a three-letter code and each document is individually numbered under this code and is also given a separate number in the diocesan inventory.

The volume, which thus describes and identifies each parish document in the diocesan archive, is an impressive work. While its value as a working tool is obviously restricted to Albacete Diocese, it may well serve as a model for other diocesan archivists to emulate, and perhaps to copy.

A copy of the book is held by the Editor who will be pleased to send it on loan to any diocesan archivist interested.

THE SHARPE PAPERS : MORE HALL,
PRINKNASH ABBEY, AND FATHER SHARPE

Donald A. Withey

On the edge of the Cotswolds, at Cashes Green, Randwick, to the north-west of Stroud, is More Hall Convent, a house of hospitality for the frail and elderly. Today the visitor sees a bright modern home, with old and new buildings tastefully blended, and set in attractive grounds. Little is known of the origins of More Hall, except that there was a house there in 1449. This house was replaced or reconstructed in 1582, the date being recorded on the headstone of a side window.

More Hall is a fine Tudor house built of Cotswold stone. Parts are of two storeys, others of three, in each case with gabled attics. There are stone mullioned windows with drip-moulds, and the diagonal chimney-stacks are arranged in clusters with their angles turned towards each other. During the nineteenth century the building became very dilapidated and neglected. From at least 1839 it was divided into two residences which were let, surprisingly, to farm labourers and their families. ¹

From October 1901 to April 1905, More Hall was the location of St Mark's Home for Boys. This Home had been founded by the Rev. the Hon. James Adderley, well known as a preacher and as an advocate of socialism and social reform. During his time as priest-in-charge of Berkeley Chapel, a stronghold of Anglo-Catholicism, he became a good friend of a small community founded by Aelred Carlyle in 1896. The two brothers used to attend Berkeley Chapel for Sung Mass on Sundays during the brief period in 1898 when they resided in the Cowley Fathers' house in Great Titchfield Street. Adderley was vicar of St Mark's Church, Marylebone, from 1901 to 1904, and he presumably named the Home after his church. St Mark's Home was in the charge of a Miss Wright. Four years later, 'owing to difficulties connected with house tenure',² it was decided to move the Home to Small Heath, Birmingham. Adderley had himself moved to Birmingham the previous year, and was vicar of Saltley from 1904 to 1911. In April 1905 Miss Wright took twelve boys from More Hall to an address in St Oswald's Road, Small Heath.

Here they occupied a house next to a similar institution, St Benet's Home for Boys. The latter had been founded by Bro. Austin Green and Bro. Bede Vetch who were monks of Painsthorpe Abbey in Yorkshire. This was the Anglican Benedictine community, founded by Benjamin Fearnley Carlyle in a house on the Isle of Dogs in 1896, which had served the Sung Mass at Berkeley Chapel. After a number of moves, the community settled at Painsthorpe Hall in 1902. By 1904 the monks were beginning to outgrow their accommodation, and

it was decided to make a second foundation and to devote the new foundation to active work, namely a home for boys in need of care. Abbot Carlyle and his companions had carried out a similar apostolate from their house on the Isle of Dogs during the years 1896 to 1898. With the help of the Rev. C.N. Long, vicar of St Aidan's Church, Small Heath, the use of a house in Whitmore Road was obtained, and here St Benet's Boys' Home was founded on 20 September 1904. In 1905 the Home was moved to a more suitable house in St Oswald's Road. The association of the Home with Painsthorpe was short-lived. The Home passed into lay control in 1905, Bro. Austin having relinquished his monastic status (he died of pneumonia at the age of twenty-eight on 11 February 1905) and Bro. Bede having left the community. The two houses were then merged under Miss Wright with the title of St Mark's and St Benet's Home for Boys.³ The subsequent history of the Painsthorpe Benedictine monks is of some interest. They were settled on the island of Caldey, near Tenby, in 1906. In 1913 they joined the Roman Catholic Church as a community and in 1928 moved to their present home at Prinknash.⁴

The story now reverts to More Hall and to a closer link between it and Prinknash Abbey. From 1906 the parliamentary electoral register gives only one entry for More Hall, namely the Rev. Charles Heriry Sharpe. Sharpe was born about 1859 at his family's home at Longhope Manor, Gloucester. He was a student at Hertford College, Oxford, taking his B.A. degree in 1883, and after being ordained deacon in the Church of England in 1884, served his title at St Helen's, Ryde, where he remained after his ordination as priest in 1885. Two years later he became curate at St Mary's, Southampton, then Acting Chaplain to the Forces at Aldershot 1890 to 1893, and Diocesan Missioner, Diocese of Gloucester, 1893 to 1912. During his years as a priest he moved from an Evangelical to a High Church position. He lived a very active life, conducting missions and retreats throughout Great Britain. At the same time, this well known missionary led the life of a contemplative monk in the privacy of his own home. A friend of Robert Meux Benson, founder of the Cowley Fathers, and also of Abbot Carlyle, he was a strong supporter of attempts to revive monastic life in the Church of England. He first visited Caldey several years before the community joined the Roman Catholic Church, and remained friendly with them after the conversion.

His interest in monastic life led him to found a small brotherhood at More Hall, known as The Evangelist Brothers of the Common Life. The brotherhood was in existence from 1912 to 1916. Like Sharpe himself, the brotherhood (usually known as the E.B.C.L.) combined a monastic life with the conducting of missions in parishes. Sharpe had been inspired to some extent by the example of the Brethren of the Common Life, a community founded by Geert de Groots at Deventer in Gelderland in 1340. Groote's brothers took no vows, and they neither asked for nor received alms. They cultivated the interior life and worked for their upkeep. Their work was to travel round preaching

repentance, drawing men to God in an age of great laxity, and combating the widespread ignorance of Christian teaching by setting up schools all over Germany and the Netherlands. Sharpe's brothers followed these ideals of missionising wherever it was needed, but he adopted the Benedictine Rule in order to give them a modified monastic way of life. In a letter to an enquirer, Sharpe described their life as follows:

We aim at the Religious Life, perhaps especially for Laymen, 3 months probationship before novitiate, 2 years novitiate before Profession, Life vows not before 30, — though exceptions may be made for exceptional circumstances. We rise at 5.45 a.m., all the seven 'Hours' are said during the day, and Compline — the last service — is at 9 p.m. Professed can give themselves to lives of prayer, or prayer and study, or to mission and parochial work. 5

Sharpe gave a fuller account of his view of the religious life in an article in the *More Hall Magazine* in 1912.⁶ This magazine, which replaced a monthly newsletter called *Current Events*,⁷ first appeared in May 1912 and ran through nineteen numbers until it came to an end for financial reasons in October 1916. Its circulation grew to nearly five-hundred. The Magazine was sub-titled 'The Quarterly Review, Messenger and Journal of the E.B.C.L.', and each number had three distinct sections: articles of general interest, articles on spiritual matters, and notices and reports concerning the brotherhood. There are occasional references to missions which the brothers had conducted in various places in London and the South West. A very memorable mission is reported in the fourth issue: 'A Visit to St Columba's Church, Kingsland Road, N.E. By one of the E.B.C.L.' — an enthusiastic account running to twelve pages.

A particularly valuable feature of the magazine for the historian is the series of eight photographs of various parts of More Hall as it was in the time of the brotherhood. It is known that the Hall was in a poor, dilapidated condition when Sharpe acquired it, and the photographs show how extensive was his refurbishment of the house. He must have devoted large sums of his own money to this task.

The first twelve numbers of the *More Hall Magazine* contain in the section headed 'Journal Letter' the beginnings of an account of the foundation of the More Hall Brotherhood. Sharpe sets this out in a leisurely, rambling way, and it is disappointing to find that the articles tell us very little in precise detail about the setting up of the brotherhood, and nothing at all of its subsequent history. In fact, the series came to an end without reaching the foundation, and we are left with tantalisingly little information about the brothers.

Sharpe related that he had had strong religious instincts from an early age due to his upbringing. A 'conversion experience' as a deacon first turned him towards mission work, and this was followed by the chance discovery of a life of Pere Lacordaire, which impressed him with its account of the latter's prowess as a preacher and the advantage to a missionary of belonging to a religious

order. These experiences took place in the Isle of Wight. Before moving on to a curacy at St Mary's, Southampton, he spent Lent in London. On the advice of a friend, he attended the courses of special preachers in London churches, knowing that he would probably never have such an opportunity again. He was greatly impressed by each of the three preachers whose talks he attended: Fr Stanton, Canon Body, and Fr Ignatius. Their cumulative effect was to show him how to reconcile 'conversion' with sacramental religion.

He owed much to his rector, Canon Wilberforce, and to the evangelical spirit which prevailed at St Mary's, Southampton. He found the Keswick Convention of 1887 inspiring, especially the (non-sacramental) confessing of sins and the spiritual direction offered. He seems to have been disedified, however, by the absence of talks on the Holy Eucharist, due (he was told) to the controversy they would have aroused. More impressive still was a visit to Llanthony where he experienced the religious life for the first time at this Benedictine monastery established by Fr Ignatius. As the idea of the religious life began to grow on him, he felt irresistibly that he must begin to live it in some way. When Canon Wilberforce offered him the use of a house for his residence, he removed carpets and furniture to make the rooms as bare as possible and turned one of the rooms into an oratory where he could chant the hours of the Divine Office. Soon after this, taking the first celebration of Holy Communion on Easter Day, 'he felt strongly led to ask God if He would allow him to lead the dedicated life and for his sake to renounce property and marriage. He felt this offering was drawn out of him and there and then accepted.'

When the resolution of Archdeacon Farrar in Convocation for encouraging the formation of brotherhoods in the Church of England was accepted in 1889, Sharpe recorded his feelings thus: 'I felt that the vision which for so long had been before me was now coming nearer and taking a more tangible shape.' Now followed a rather strange episode. Sharpe wrote a letter of support to *The Guardian* in which he outlined his ideals concerning the monastic life and its revival in the Church of England. To his disappointment, the letter was returned the following day by the editor.⁸ He had written the letter on 14 July 1889. On 21 July he had to preach in the absence of Canon Wilberforce. He took the letter with him into the pulpit. After preaching on the texts for the day, the 5th Sunday after Trinity, texts which seemed particularly relevant to the idea of religious community life for mission work, he went on after a brief hesitation to read out his rejected letter. This left him downcast and dispirited. He had preached too long: the choir left the church at the end of the sermon, thus robbing the congregation of the choral celebration of Holy Communion. Afterwards, amidst general gloom in the sacristy, a young man came in to see him and asked to borrow the manuscript. This man was the acting editor of a provincial newspaper, and he sent Sharpe a letter supporting his views on the foundation of brotherhoods in the Church of England. In his reply, Sharpe declared that a monastic order was needed to prevent the Church being torn

to pieces by the contending parties within it, especially if disestablishment took place.

The acting editor printed an article on this in his paper, *The Hampshire Advertiser*, and many other papers reported and discussed it, both in London and in provincial and colonial papers. It became the current topic of various meetings, including the Winchester Diocesan Conference. *The Newberry House Magazine* asked him to write an article on it and *The Ecclesiastical Gazette* offered a prize for the best essay on the subject.

The Guardian dealt with it in a leading article, declaring,

Again, the Rev. C.H. Sharpe in *The Newberry House Magazine* describes with attractive enthusiasm a scheme of itinerant missionaries, almost identical with the original plan of the Franciscans. They are to go out 'two by two', begging their way if need be, preaching the gospel, and returning to their 'cloister' for occasional rest and retirement.

The article in *The Newberry House Magazine* led to some criticism in certain periodicals and newspapers, and Sharpe was asked to speak on the subject in various places. One such meeting, in Norwich in June 1890, was to be of importance to him. Fr Maturin of the Cowley Fathers spoke first, and made some good-humoured criticisms of Sharpe's article without realising that the author was present. This incident led, happily, to friendship and collaboration with Fr Maturin.

Not surprisingly, Sharpe submitted an essay on Brotherhoods to *The Ecclesiastical Gazette* and won the prize of ten guineas. By now his rector, Canon Wilberforce, had become interested and had written to Archbishop Benson on the subject, as a result of which the two men were invited to Addington Park. Sharpe arrived to find that Wilberforce had not appeared and to his consternation he had to speak to Benson without his rector's support. There were some penetrating questions and Sharpe became awkward and confused. However, Wilberforce turned up while they were walking in the garden, perceived from Sharpe's face how things were going, and saved the situation with his customary assurance and persuasiveness, winning the Archbishop's keen interest.

After dinner, there was a long and amiable conversation, mainly between Benson and Sharpe, the latter's confidence now fully restored. The following day, Benson gave him a memorandum on the discussion, part of which Sharpe quoted. The Archbishop indicated that he could not sanction any initiative immediately, but that this was not to be regarded as a check but as a guidance to further consideration and prayer. Sharpe described this document as 'strangely prophetic', but from this point we are left in the dark about subsequent developments as this instalment of the narrative, in the *More Hall Magazine*, no. 12 (mid-June 1915), was the last. The following issues contained no historical material and the magazine closed after no.19 (mid-October 1916). The War had

led to a great increase in the price of paper, and in addition the magazine had always been subsidised with the rent (£100) received annually in respect of a house which belonged as a life interest 'to one of us'. The War had taken away the tenant and the house was now unlet.

Probably another reason for the discontinuance of the magazine was the folding up of the brotherhood which occurred in 1916. What the precise circumstances were will probably never be known. Wartime conditions, including conscription, presumably caused problems. No doubt the brotherhood lacked stability: numerous Anglican communities have failed to survive for more than a few years. Perhaps a significant number of brothers left, either because they lacked a vocation, or because they felt called to join the Roman Catholic Church. It is possible that the 'conversion' of the Caldey community on 5 March 1913 had an influence on the More Hall brotherhood. It is known that two of Sharpe's brothers joined the Caldey community, Joseph Woodford in 1910 and Maurus Gater in 1912. On 1 March 1913 Abbot Aelred Carlyle wrote in a letter to Sharpe: 'your two late brothers, Woodford and Gater, are heart and soul with the community'.⁹ Both became Catholics along with the majority of the community at Caldey. In the letter to Bishop Gore dated 19 February 1913 which was the preliminary to the Conversion, Woodford signed as a monk in simple vows and Gater signed as a novice.¹⁰ The latter did not take vows, joined the Forces and was killed in the War of 1914—18, but Fr Joseph went with the Caldey community to Prinknash in 1928 and moved to Farnborough Abbey when Prinknash took over this house from the Solesmes monks in 1947. Fr Joseph was known to a wide circle of Catholics as the Master of Oblates for Prinknash and Farnborough. He died in 1955.

Apart from these two names, little is known of the membership of Sharpe's community at More Hall. The *More Hall Magazine* is unhelpful on this score, but perhaps Sharpe wanted to maintain some privacy for the brothers. There is a mention of a Bro. Hampton in no.2 (July 1912): he was in charge of the More Hall Literature Stall at a Sale of Work in Northgate Mansions, Gloucester, on 6 June. In the same issue Sharpe reported the accession of two oblates to the community. The first, not named, was 'an old Gloucester Cathedral chorister and afterwards a master at Handsworth Grammar School'; the second was a man named Ernest V. Alderdice. It may be deduced that they were intern oblates (there is no record of Sharpe receiving any laymen as extern oblates) as he remarked that Alderdice 'lives . . . in a separate department of the house where possible . . .' ¹¹ Nothing more can be gleaned from the magazine. Leonaj[^] Green published a description of the 'monastery' in his book *Dream Comrades* and referred to 'a little bearded man in the habit of a lay-brother' who opened the door to him and also to brothers working at the printing press. Ronald Knox stayed at More Hall for three weeks during August 1914 and recorded that there was a lay brother who looked after his wants.¹³ A photograph of Sharpe and his community in 1914 was in existence in 1983 but has since disappeared.

Leonard Green, and the reviewer of *Dream Comrades*, as well as Ronald Knox, all bore witness to the kindness of Fr Sharpe. He was always willing, it would seem, to show visitors around his monastery if they seriously desired to learn something of the life lived by his band of brothers. Leonard Green's romanticised account of the house and grounds conveys clearly an atmosphere of peace, prayer and work. Knox also remarked on this atmosphere. He described it as 'a beautiful country house, the centre of a religious community and an admirable place for retreats'. He had arranged to make up a reading party with some undergraduate friends, but because of enlistment the others did not arrive and Knox therefore used the time for an individual retreat:

. . . I lived in complete solitude (apart from the presence of a lay brother who looked after my wants) corresponding with my friends and devoting my prayers on their behalf. About six hours of the day I spent over my devotions; for the rest I was writing or taking long, lonely walks through the path-ridden woods that crown those admirable hills.

The friendly interest taken by Fr Sharpe in Abbot Aelred Carlyle and his monks has already been noted. From time to time rumours circulated that the Anglican Benedictine community, which had moved in 1906 to the Island of Caldey, was 'going over to Rome'. Each time the rumours proved to be false, but in 1913 after much heart-searching and discussion, matters came to a head. Before official recognition within the Church of England could be considered, the community was required to abandon certain practices which it maintained were 'vital to our conception of the Catholic Faith'. The abbot and twenty-six of his community therefore signed a letter stating that they could not accept these preliminary requirements which were 'so decisive that we are forced to act upon what we believe to be God's Will for us'. On 5 March the Bishop of the Roman Catholic diocese of Menevia, Monsignor Francis Mostyn, received the abbot and twenty-two members of his community into the Roman Catholic Church.¹⁴

The Abbot had issued an official announcement of the action they had decided to take on 26 February. It was quickly taken up by the press. The *Daily Express* carried a graphic report on 28 February, having sent a reporter to pick up (and embellish) as much picturesque material as possible. On the same day the *Church Times* carried a leading article and an editorial on the subject, both highly critical of Carlyle's action. Sharpe was most concerned at the news. The following morning he sent a telegram to Carlyle: 'Church Times seems unfair if I can do anything please tell me'. While not unsympathetic towards Carlyle, he showed particular concern for those members of the community who had not decided to join the Roman Catholic Church. He sent a second telegram the same day: 'Please let any not following you come to More Hall and continue their life there without a break until things settled'.¹⁵ Thus began a campaign by Sharpe to attract to More Hall what has often been referred to as the 'remnant'. He persevered with his efforts for some two months.

Sharpe may not have known in the first instance how many of the community at Caldey had not 'gone over' to Rome, namely eleven. Carlyle wrote to Sharpe on 1 March in reply to the first telegram (and perhaps to the second also) sent that day:

Thank you so much for your kind thought and sympathy. Yes, the Church Times has printed a most vindictive and unfair attack, but it really is not so bad as I expected . . . I think it is best to let things alone . . . I am sending you herewith a copy of the whole correspondence which has been the means of revealing God's Will to us.

Carlyle did not respond specifically to the offer of a home at More Hall for the monks who had remained in the Church of England. In fact nine had already made their separate departures: the remaining two became Catholic by mid-April.

Sharpe must, however, have been encouraged to continue with his plan by a letter he received from the Rev. Stanley Monnington, a priest at Clapham, offering to join the 'remnant' at More Hall, together with another unnamed priest, if they could be of assistance. Sharpe then drafted a lengthy letter taking up seven pages of manuscript to the *Church Times*. This was published on 7 March. In it Sharpe intimated to

. . . my recent Caldey brethren who have not at present any definite plan before them, that I should be very pleased to welcome them to our Community House at More Hall if they would like a quiet place in which to continue their life while they look around them, and until they clearly see their way and come to some conclusion as to their future course. One of the brethren has already decided to make our home his for the present, and there may be others . . . who might like to do the same.

The brother in question was Raymund Weekes, an intern oblate, who had signed the letter to Bishop Gore but had not followed the others in joining the Roman Catholic Church. It is known that Weekes was still at More Hall in mid-April, ¹⁶ but there is no information available of how long he remained with Sharpe.

Sharpe next directed his efforts towards Fr Denys Prideaux, an intern oblate, who had been Warden of the Guest House at Caldey. He wrote to him at Cowley offering the use of More Hall:

If you see your way to continuing the Benedictine Life at More Hall, there it is, and it might become its permanent property. It is mine absolutely to give or bequeath . . . Why not now come and try things out. Weekes is coming on Tuesday.

He renewed his offer in a further letter on 13 March and outlined his hopes for a community with a Benedictine nucleus of oblate students, writers and preachers, the Benedictine principles to be specially recast for this proposed brotherhood. Fr Denys' replies, if any, are not extant. In fact, the 'loyal remnant' (Fr Denys and two others) were not lacking in offers of accommodation from well-wishers.

Lord Halifax offered Painsthorpe Hall and the Cowley Fathers suggested Mailing Abbey which was vacant.¹⁷ Properties near Tenby and in Cheshire were also proposed. One offer was eventually accepted: the Abbey House at Pershore which had been given to Caldey Abbey in 1910 by its owner, Henry Wise. It had remained empty because the community was not numerous enough to man another foundation. After the 'conversion', the property was returned to the donor, who considered that it belonged to the 'loyal remnant'.

At this time, Sharpe was also trying a third approach in his sustained attempt to bring the 'remnant' to More Hall. The Rev. A. Blaker wrote to him on 7 March giving the name of Dom Anselm Mardon as the one who might be able to rally the 'remnant' together to resume the Benedictine life in a new community and conveying the announcement by Henry Wise that Pershore belonged to those who had remained Anglicans. On 8 March Sharpe received a letter from Anselm in response to the letter in the *Church Times*. He told Sharpe that he felt incapable of organising a new community himself, but would like to be put in touch with others who were interested. He also mentioned that Lord Halifax had offered a house in Cheshire. Sharpe thereupon wrote to Anselm on 11 March, offering him More Hall for the formation of a new community on Benedictine lines but adapted to contemporary needs. Sharpe even offered himself as a member of this proposed community.

Sharpe next approached Lord Halifax. In a letter of 14 March he gave his arguments in favour of More Hall being taken over by the 'remnant'. He and his brothers would become intern oblates under Anselm. He enclosed for Halifax a copy of the *More Hall Magazine* and pointed out the facilities available, especially the good chapel, the fine library, and the printing department. Two days later he wrote both to Halifax and to Anselm proposing a conference of the 'remnant' and others having an interest in their future, at More Hall. This suggestion was not taken up. Halifax replied to Sharpe that it was useless to attempt anything until it was known for certain who had not followed Carlyle into the Roman Catholic Church. He enclosed a letter from Anselm dated 17 March explaining the impossibility of reconstituting an Anglican monastic community. Two potential recruits, Bro. David Tugwell and Bro. Augustine Hurlstone-Jones, seemed likely to join the Roman Catholic Church, leaving only Anselm himself and three former oblates. 'Personally, I feel quite incapable, now that I have lost the support of the priests who left Caldey with me, of attempting to continue to carry on our life.' He stressed that he needed to find suitable employment, and employment which would permit him to continue with his office and other observances. Anselm had joined Caldey in 1907 and was the only fully professed monk not to 'go over' to Rome.

Sharpe did not give up his efforts yet. On 24 March he wrote again to Halifax, hoping perhaps that Halifax might be able to persuade Anselm to take up the offer of More Hall. Characteristically, he enclosed copies of letters he had written to Anselm and to Denys. On the same day he wrote to Anselm offering

him money for his fare and free lodging at More Hall if only he would give it a trial for a few months. He stressed how much he wanted to save Anselm's vocation and how his example would have heartened others. Anselm replied on 28 March: he was grateful to Sharpe, but the situation was hopeless; there was no 'remnant' left, and Anselm himself was looking for work. '. . . personally, without the help of the others I feel quite unable to take upon myself the responsibility of attempting any kind of revival of our life.'

Letters written by Sharpe during April show that he was still trying to bring together a 'remnant' at More Hall, still urging that a conference be called, and still pressing his views on Lord Halifax (and enclosing yet again copies of various letters). No further letters are extant, but Sharpe presumably abandoned his campaign when in September 1913 Dom Anselm Mardon, Fr Denys Prideaux and another who had been an intern oblate at Caldey, Bro. Charles Hutson, took up residence at Pershore. Anselm returned to Caldey on 1 September 1915, was received into the Roman Catholic Church, entered the novitiate, and shortly afterwards took simple vows. He left the community in 1919. The two monks at Pershore persisted in their monastic vocation, and after many vicissitudes the community grew into the well known monastery of Nashdom.

Meanwhile, as we have seen, Sharpe's brotherhood seems to have folded up during 1916. A factor in this may have been developments in Sharpe's own convictions, because in 1917 he joined the Roman Catholic Church, becoming very friendly with Bishop Burton of Clifton and Abbot Cuthbert Butler of Downside. He did not become a Catholic priest, but Bishop Burton gave him minor orders and allowed him to continue to be known as 'Father' Sharpe. Thereafter he lived the life of a recluse, devoting himself to prayer and study. He had built a chapel on the north-west corner of More Hall for the brotherhood and he continued a lone monastic life. Despite this way of life, however, he seems to have endeared himself to the inhabitants of the neighbourhood and to have been noted for his scholarship if the obituary notices in local newspapers are to be trusted.¹⁸

When the Catholic monks of Caldey moved to their new home at Prinknash Park in 1928, he was able to resume his friendship with the community. On 1 March 1932 he was visited by the Prior, Dom Benedict Stuart, who was accompanied by Dom Joseph Woodford and Dom Dyfrig Rushton. According to Abbot Dyfrig,¹⁹ Sharpe discussed the possibility of bequeathing More Hall and the library to Prinknash Priory. The Prior demurred at the offer of More Hall, but expressed interest in the library. Sharpe was apparently displeased with this response, and in the end left neither the Hall nor the library to Prinknash. The same night he suffered a stroke, from which he did not recover. He was nursed by the 'Blue Nuns' at Clifton and died on 11 March. In his will he left More Hall and its furniture to the 'Blue Nuns' and, after certain bequests, the residue of his estate was left in trust for the maintenance of students for the Roman Catholic priesthood.²⁰ Sharpe's library was presumably



Father Sharpe at the front door of More Hall with Abbot Cuthbert Butler on his right and Dom Benedict Steuart on his left. Behind the abbot is Dom Joseph Woodford. Dom Columba Stenson is in the centre and Dom Theodore Baily behind the prior. The two in black are unknown.

Photograph by courtesy of Peckhams of Stroud.

disposed of under the final provision as noted above. It was a valuable library, and there was some regret at Prinknash that it did not come to them. Among many items they would have liked to have inherited was Migne's *Patrologia*. Many of these books were acquired by Downside Abbey, about fifty books being purchased on 30 July 1932 and about forty others at various times down to 1934. It is believed that some of these books went to Worth Priory which was founded from Downside in 1933, including the Migne.²¹

From 1932 until 1968 the Sisters of the Temple, a French nursing order founded at Dorat, Haute-Vienne, in 1858 and known popularly as the 'Blue Nuns', conducted a nursing home for ladies at More Hall. They made various internal alterations and it is not always easy to envisage the rooms as they were during the occupancy by Fr Sharpe's brotherhood. On 22 August 1968 More Hall was taken over by the Benedictine Sisters of Our Lady of Grace and Compassion and made into a home for the elderly and frail. More Hall is one of twenty-four such houses organised by these sisters. They are a new and developing order, established in 1959 when Bishop Cyril Cowderoy of Southwark invited Mary Garson and her small band of lay helpers to form a Congregation with a lay branch. Miss Garson had founded the first 'House of Hospitality', as each of their houses is called, in Brighton in 1954. She was then an educational psychologist, and was appalled to find on visiting a house in Brighton a partially-sighted lady in her seventies trying to look after two bed-ridden friends, all in dreadful conditions. The congregation has grown rapidly and in addition to their houses in England, they work in India and Sri Lanka.

In 1978 they adopted the Benedictine Rule. Fr Sharpe would surely have approved of the way in which they combine a full monastic life, with sung Divine Office and time for *lectio divina* and personal prayer, with their busy and active apostolate of conducting houses of hospitality. Their life reflects in many ways his own ideals of monastic life combined with active work. Further alterations have been made to the house at More Hall as well as additions. The accession of Mother Mary Garson's sisters to the Benedictine family provides us with yet one more link between More Hall and Prinknash Park. Naturally enough, the older community has assisted the newer in such ways as giving talks on the Rule of St Benedict, and helping with liturgical music. The Master of Oblates has helped the sisters to establish their own extern oblates, an activity to which the sisters attach considerable importance because the work of their congregation is conceived fundamentally as carried on with lay helpers and associates.

At the end of 1982 the 'Blue Nuns' from Bristol brought to Prinknash a packet of papers which had accompanied them when they left More Hall. These were the letters and cuttings which Sharpe had kept, which form the basis of this account and provided the motive to investigate the history of More Hall.

NOTES

1. For further details of More Hall and the descent of the ownership, see an unabridged text of this article, in the Prinknash Archives.
2. *St Mark's and St Benet's Home for Boys: Report for the year* (190S), p.4. Prinknash Archives 101. This slim pamphlet is the only source available for the occupation of More Hall by St Mark's Home. The Home is not mentioned in the biography *Father Adderley* by Thomas Primmitt Stevens (London: T. Werner Laurie, 1943) or in *The Times* obituary of Prebendary Adderley on 8 June 1942. Disappointingly, Adderley made no reference to St Mark's Home in his book *In Slums and Society: Reminiscences of Old Friends* (London: T. Fisher Unwin, 1916).
3. *St Mark's and St Benet's Home for Boys: Report . . .* p.4. Cf. also: Peter F. Anson, *Abbot Extraordinary* (London: Faith Press, 1958), p.83; obituary of Brother Austin, *Pax* 7, p.295; account by Austin of his work in Birmingham in *Pax* 1, pp.14—17 and 2, pp. 47-50.
4. For the earlier history of the community, Peter F. Anson, *The Benedictines of Caldey* (Gloucester, Prinknash Abbey, 1944).
5. Letter to K.Y. Morgan, Eastertime 1913. Prinknash Archives 102/6 Sharpe Papers folio 27.
6. 'The E.B.C.L. Pulpit: The Religious Life. An Instruction given to some who are preparing for the Religious Life' (June 1912), *More Hall Magazine*, vol. 1 no.2 (July 1912), pp. 72-77.
7. No copies of *Current Events* are known to be extant. There is a complete set of the *More Hall Magazine* in the Gloucester Collection in the County Library, Brunswick Road, Gloucester.
8. Sharpe reprinted this letter in full in the *More Hall Magazine*, vol. II no.5 (April 1913).
9. Letter from Aelred Carlyle to Sharpe 1.3.1913. Prinknash Archives 102/6 Sharpe Papers folio 4.
10. The letter is reprinted in Anson, *The Benedictines of Caldey*, opat., pp 175-6
11. *More Hall Magazine*, vol. I no.2 (July 1912), pp. 96-7, 152-3.
12. Leonard Green, *Dream Comrades* (Oxford: Blackwell, 1916), ch. 'An Old Home in the Country'. Also reprinted in *More Hall Magazine*, vol. III no.9 (mid-April 1914), pp. 12—15. Cf. review of Green's book and lengthy quotation on More Hall in *Stroud Journal*, date not recorded, Gloucester Collection 14610.
13. Ronald Knox, *4 Spiritual Aeneid* (London: Burns Oates, new ed. 1950), p.152.
14. Detailed accounts of the 'conversion' of the Caldey community are given in Peter F. Anson's books, *The Benedictines of Caldey*, op.cit., *Abbot Extraordinary*, op.cit., and *The Call of the Cloister* (London: SPCK, rev. ed. 1964), pp. 177-181. Cf. also Bede Camm, *The Call of Caldey - The Story of Two Conversions* (London: Burns Oates, 1940), and *Correspondence between Abbot Aelred and the Anglican Bishops*, published as a pamphlet.
15. The two telegrams and the letters to and from Sharpe concerning the Caldey monks who did not join the RC Church are in the Sharpe Papers, Prinknash Archives 102/6.
16. Letter 17 April from Sharpe to Henry W. Spurling of the University Mission, Zanzibar, who had written requesting news of the 'remnant'. Prinknash Archives 102/6 fol.36.
17. Anson, *The Call of the Cloister*, op.cit., p. 184.
18. Obituaries appeared in the *Stroud Journal* (18.3.32), *the Stroud News* (date of cutting not recorded), and in an unidentified cutting dated 15.3.32 in Sharpe Papers, Prinknash Archives 102/6 fol. 53.
19. Oral evidence given to the present writer on 21 October 1986 by Dom Dyfrig Rush-ton OSB, retired Abbot of Prinknash.

THE ARCHIVES OF THE CORPUS CHRISTI CARMELITES

Sr Louis Marie, O.Carm.

THE CORPUS CHRISTI CARMELITES

The Sisters now known as Corpus Christi Carmelites, emerged from a little group of three women who came together in a rented house at 134 New Walk, Leicester, in September 1908. They were a mother and two daughters. One of the daughters, Clare Ellerker, was the inspirer and leader. She had been accepted by Bishop Brindle of Nottingham into his diocese to undertake some educational and social work.

Clare was born at Handsworth in Birmingham in October 1875 and was baptized in St Mary's Church of England, Handsworth, in January 1876. As a small child she one day heard a conversation between her father and a visitor, one of whom said,

As a child I learned the Bible well. I do not believe nowadays in what it says, but I do think that these Catholics and people like Newman are in a way sensible. They take Our Lord's words literally when he says 'This is my Body'. And that is what Catholics believe — that God is really there in everyone of their churches.

The little girl noted this and decided that when she grew up she would belong to the church which had God in it. She later consulted the Bible until she found the relevant text and she then announced to her startled family that she wished to become a Catholic. They were able to keep the burning problem in hand until she was about fourteen, when she confided in a friend of the family who was a Catholic. This friend got the advice of a solicitor as to the legal position of a minor in the situation. She was told that if the girl left home and was supporting herself she would be outside her father's jurisdiction. When she now announced her intention of going out as a domestic servant, her father rather than face the prospect of the disruption which this would cause in the family and the further unpleasantness which would ensue if he got a court order to compel her to return, allowed Clare to go to a Catholic school. She was taught by the Assumption Sisters at Kensington and at the age of sixteen-and-a-half was received into the Church by Fr Hugh Pope at the Oratory, Birmingham. The family name was Perrins, but Clare got her name legally changed to that of Ellerker, a Catholic ancestor on her mother's side of the family, one member of the Ellerkers, a Yorkshire family, had taken part in the Pilgrimage of Grace.

Clare continued her education and as an extern student of St Andrew's University was awarded a Diploma which gave her the title of L.L.A. (Lady Literate of Arts). She taught for some time at the Assumption College, Kensington, as well as at the school run by the Servite Sisters at Dorking, Surrey. She later also taught at St Mary's, Hampstead.

In 1903 she became Head Mistress of the Catholic College at Olton, Birmingham, run by the Sisters of Our Lady of Compassion. She entered their Novitiate at St Denis, France, in 1906 and was for some time a novice there. By mutual agreement, it would seem, it was decided that she was not suited to their way of life. Hence, in 1908, we find her approaching Bishop Brindle of Nottingham with a suggestion that she would like to do some apostolic work in his diocese. Dr Brindle asked her to come to Leicester to open a Secondary School as there was no such Catholic School in the town. It was understood that this was to be undertaken by a group of Religious women living in community.

Some years previously Miss Ellerker's mother and two sisters had also been received into the Church. One sister was already a member of the Congregation of the Sisters of St Paul of Chartres at Selly Park, Birmingham. The father had apparently now left the family. The first three who were to begin this adventure in Holy Cross Parish, Leicester, were Clare, her mother and sister, Ethel. They very soon came under the care of the parish priest, Fr Vincent McNabb. He was protector, supporter, friend and spiritual adviser of the group for the next six years. After a few months some others had come to join the little group.

In January 1909 they opened a school at 8 West Walk. It was not confined to any age group as whole families came (aged six to sixteen), and it was non-denominational. Clare and all that first group were converts. From the beginning they had for their particular aim the reunion of Christendom.

They also began to take an active part in the life of Holy Cross and surrounding parishes. They had religious instruction classes for intending converts as well as children. They visited prisons and hospitals. A member of the Community was on the executive of the Health Council, the Society for the Prevention of Cruelty to Children, and the Catholic Social Guild. She also held office on the Board of Guardians. The sisters sat up at night with the sick and the dying.

It should be stated before all this account of activities, that they were being formed in the religious life under the spiritual direction of Fr Vincent McNabb, who also introduced them to the recitation of the Divine Office. Their spirituality was Dominican in character — prayer always as a foundation whose natural fruit was apostolic work. They had a regular way of life with set times for community prayer and silence. They were officially a Chapter of the Third Order of St Dominic — Dominican Oblates of the Blessed Sacrament. They lived in community and after some years assumed a religious habit — the black and white of the Dominicans. Many years were to elapse before they were accepted by the Church as Third Order Regular Sisters with the three vows. They took private vows and had ceremonies of Reception and Profession, with a training time as postulants and novices.

One of their great works was providing retreats, first for women and girls, later for men and boys. Their first venture into a retreat for boys caused some little confusion and worry. Having arranged for Fr Bede Jarrett OP to come, the Sisters, as the date drew near, thought 'supposing only a few turn up and this is such a noted preacher'. They wrote and asked him for how many did he think it was worth his while to turn up — and the reply came back, 'One, I could not come for less than one!' In fact, they had a record attendance.

Another work undertaken under the auspices of the Catholic Missionary Fathers, whose head was Fr Herbert Vaughan, was known as the Motor Missions. If a Mission was to be preached in a particular area in any part of the country, a band of women under Miss Anstice Baker would prepare the ground for the Missionaries. They would visit the area beforehand, put out posters announcing the Mission, and visit each in the town or village inviting the people to attend the lectures. The Sisters were privileged to be invited to take part in this work. They helped in Missions at East Dereham, Wymondham, Baldock, Stevenage, Pershore, Tenterden, Fowey, Sea View, Treorchy, and Church Stretton, the last-named at the outbreak of the First World War.

The talks were usually attended by some of the Protestants in the area and the visiting team were everywhere received with courtesy. Motor Mission is a literal description. The chapel was the inside of a motor vehicle and van. The



Motor Chapel, c 1910

chapel car was drawn up in a field and there each morning the priests said their Mass.

From 1916 to 1919 the Sisters had a house at 47 Parkhill, London which was largely used for retreat work. They also had a small foundation at Rothley, Leicester, where they conducted a school and evangelised the local district, helping and encouraging many lapsed to return to the practice of their religion.

Another mission, undertaken at Aylestone, Leicester, was on the lines of the Motor Mission. Two Sisters visited this area and found numbers of people who had lapsed and children not baptized. These were brought on Sundays to be baptized at Holy Cross. The Sisters had the great joy of preparing a room over a bakery for the first Mass to be said in Aylestone since the Reformation, attended by forty-one people.

In 1919 Archbishop Dowling OP, Port of Spain, Trinidad, asked the Corpus Christi Sisters to go there to undertake some apostolic work. Three went in 1919. Their first work there was the care of the elderly in a hospice. That work is still being carried on by the Sisters on the same site. In 1920 three further pioneers took up missionary work in Duluth, Minnesota. They were engaged in parish work and later they had a home for delinquent girls. Further foundations were made in both the U.S.A. and Trinidad, as well as other West Indian Islands. The original Leicester foundation had engaged in new works as the needs arose, e.g. accommodation for students and clubs for working girls.

Through the years the Sisters had sought canonical status — as religious with three public vows. All avenues were closed however. They were a group of Tertiaries living in community known as the Corpus Christi Chapter — using a modified form of the Dominican Constitutions. Their position, particularly in the U.S.A., was becoming somewhat outdated. Other similar groups who were engaged in pastoral activities had been recognised by the Church as religious. Therefore, when the opportunity arose of being thus recognised, the Sisters were pleased to accept. An invitation was received in 1926 from the Carmelite Fathers in Chicago to affiliate with that Congregation as Third Order Regular with the special mission to propagate the Little Way of St Therese. The Congregation had wanted to form such a group and they found in the Corpus Christi Sisters the foundations for such a work — people who were already striving to live a life of prayer and union with God and had also a particular devotion to St Therese. The foundress was herself very committed to the Little Way and had communicated it to her religious family. An indication of the wishes of the Sisters and the necessary Rule Books and existing Constitutions were submitted to the Generalate at Rome in March 1927 and on the Feast of St Simon Stock, 16 May 1927, the Corpus Christi Sisters were formally affiliated to the Carmelite Order with the title of Corpus Christi Carmelites.

In 1929 the Sisters in Trinidad and the U.S.A. made their first vows as Religious and Corpus Christi Carmelites. The Leicester house had to be given up in 1927 and the remaining Sisters transferred to Trinidad. There was no house of Corpus Christi Carmelites in England until 1952 when a Children's Home was opened in Kirby Muxloe, Leicester, and a novitiate house at Shorne, Kent, in 1954.

The final formalities of affiliation, such as deciding on the location of the Mother House and getting the approval of the Sacred Congregation of Religious, were not completed until 1929, but the Sisters were still amazed at the ease by which they became fully fledged Religious and Carmelites after all the strivings and disappointments of the years. 'After years of trial and waiting — twenty years for some of us — God has placed the seal of His Church on our dear Corpus Christi' (from Mother Foundress's letter, 11 February 1929).

The Congregation had previously consisted of American and English Sisters only but in 1927 the Trinidad houses began to accept the local girls, first as a type of lay Sister called Oblates of St Therese but now all the Sisters belong to the one group. The position at present is that the West Indian Sisters are filling the needs in other countries especially in England.

This then is an account of the beginnings, the early birth pangs of a religious group, and the realization of a dream of a woman of whom it was said that she was sixty years ahead of her time. Her ideas did not accord with the existing pattern of religious life. She was therefore a misfit in the Congregation which she first joined and a thorn in the side of some bishops and priests. Her approach to active apostolic work was also forward-looking. She and her Sisters were prepared to go anywhere and do any work that would serve the people of God. The questions they were asked were, 'If you are not Religious, what are you? If you are Religious, why are you doing these things?'

The inspirer of this work and the Foundress was known as Mother Mary of the Blessed Sacrament — affectionately called 'Little Mother'. She died in 1949.

The facts related in this account have been taken from letters, chronicles, early minute books and some primary source material from the notes of one of the pioneer Sisters.

THE ARCHIVES

When I was appointed Regional Archivist in 1979, I had no predecessor. On the principle that 'work begun is half done', or that one must begin somewhere, I got an envelope and in it I put a pamphlet which had been written by Fr Aloysius Mullins on our Congregation, one of our little vocation leaflets, and I think a photograph. I listed the contents on the envelope. I should have kept this as an archive. Unfortunately, I had not yet heard of the Catholic Archives Society, and had not learned that a good archivist does not destroy but preserves.

However, in time I accumulated some more material — circular letters, copies of our Mother Foundress's first letters to Bishop Brindle, and some of our early chronicles. I have found myself playing the part of detective, historian and archivist in turn. I had to dig and search, and go to record offices, etc. to try to find information about the life of our Foundress and other material. There was not one central place where any reasonable amount of information was stored. Our Mother House had been moved on three separate occasions, perhaps that accounted for the confusion.

After a few years, I was asked to consider myself General Archivist. Our Mother House is now in Trinidad so most of the records are kept there. I have spent six weeks there trying to get some order into the material. This task is by no means finished. I was fortunate in that I had a predecessor in that area. One of our older English sisters who had been in Trinidad for many years had a sense of history and accumulated quite a lot of useful information and papers. The collection here at present comprises early foundational documents, notes on Mother Foundress's life, some of the books written by her, and circular letters of subsequent Superiors General. These items are arranged in acid-free cardboard boxes, with a catalogue of contents listed on the cover. As we are such a small group and of comparatively recent foundation, the contents are small. Moreover, the material is not all together in one place. There is a lot of the material proper to the general archives at the Mother House. The Archivist resides here and wings are expensive. The position, therefore, is that the archives are at present only at the halfway stage.

Catalogue and Index of the Archives

BOX A.

FOUNDATION

- (a) Early correspondence of Mother Foundress with Bishop Brindle.
- (b) Later correspondence with Fr Prior and Bishop McNulty.
- (c) Affiliation to Dominican Order, 1915; Commendation from Fr Hyacinth, 1911; 2 letters from Fr Vincent McNabb, 1917, 1918.
- (d) Fr Vincent McNabb's letters to Mother.
- (e) 2 pamphlets re origins.
- (f) Misc. re beginnings, status and affiliation to Carmelite Order.
- (g) Notes (short summary) re dates of beginnings, etc.

BOX B.

MOTHER FOUNDRESS'S LIFE AND WRITINGS

- (a) Birth and Baptismal Certificates, and re educational career.
- (b) Correspondence with Our Lady of Compassion Sisters and other personal details and tributes.
- (c) Personal letters to Sisters.

Box B continued

- (d) Mother's circular letters (some)
 - (e) Some souvenirs.
 - (f) Misc: — One page of an itinerary, 1920;
letter from Fr Finbar Ryan, 1924;
letter from Sr Monica Hague OSB re sale of 'Little Mother's' books in
India, 1934;
letter from Catholic Social Guild, 1910;
copy of newspaper article by Marie St S. Ellerker — Boy and Girl life
in Leicester and account of a retreat for girls at Corpus Christi
House, no dates.
- BOX C.** Family history, Perrins/Ellerker.
- BOX D.** Some early photographs — England.
- BOX E.** Photographs — England and Caribbean.
- BOX F.** Circular letters - Mother Teresa Johnson, 1950-1968.
- BOX G.** Circular letters — Later Superiors General.
- BOX H.** Shorne (Kent) —Documents and Correspondence: re purchase (1954)
and sale (1978) of St Katherine's Novitiate House and re St Joseph's
Home for the Elderly purchase and sale, 1960—1980.
- BOX I.** Correspondence re purchase (1952) and Diaries. Kirby Muxloe —
Carmel Children's Home.
Other material not in boxes;
- OTHER MATERIAL NOT IN BOXES:
Leicester: Council Minutes, 1909—1921.
Trinidad: Council Minutes, 1923-1928.
Leicester: Books of Clothings and Professions, 1908—1926.
U.S.A.: Books of Clothings and Professions, 1921-1927.
Leicester: Children of Mary — Lists of members, and Study Circle
Holy Cross, 1912-1914.
Account of Converts, visits to the sick, etc., 1912—1914.
Visitation Book (Mother Foundress), 1931-1932.
Account Books, Leicester, 1908—1917.
Account Books, Shorne and Kirby Muxloe, 1952.
Diaries (Log Books): Shorne and Kirby Muxloe, 1952-1980.
A History of the Corpus Christi Carmelites *A Great Adventure,*
A History . . . With God and two Ducats.
Fr Vincent McNabb's Conferences and Retreats.
Constitutions, 1958.

THE CORRESPONDENCE OF

MARGARET PHILLIPPS DE LISLE AND W.E. GLADSTONE

Bernard Elliott

Margaret Phillipps de Lisle was born on 31 May 1855, the seventh daughter and fifteenth child of Ambrose and Laura Phillipps de Lisle. Ambrose was born in 1809, while Laura was born in Germany two years later. Ambrose was a convert, being received into the Church by Fr Macdonnell at Loughborough in 1825. But Laura was a born Catholic, a member of the old Catholic family of the Cliffords of Ugbrook, Devon. Ambrose and Laura were married in 1833 and in 1834 their first child, Ambrose Charles, was born and in 1860 their last child, also a boy, Gerard, was born, and between these two boys they had seven other boys and seven daughters.

Margaret was educated first at home by private tutors and then at the age of thirteen she was sent to continue her education at the Ursuline Convent at Boulogne. There she remained for the next three years and then she returned home to assist her parents. She was a brilliant scholar and a considerable theologian and corresponded with many eminent people, such as Newman, Manning and W.E. Gladstone. She began her correspondence with Gladstone in March 1878 and over the next five years letters were regularly exchanged by them and, though Gladstone became Prime Minister in 1880 and so was greatly concerned with matters of great moment, he always answered her letters courteously.

The first letter in the correspondence was written on 19 February 1878 when Margaret informed Gladstone that her father was still very seriously ill with gangrene in the foot. She also said that Ambrose valued Gladstone's friendship most highly. The next day Gladstone replied that he hoped that Ambrose



MARGARET PHILLIPPS DE LISLE

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would continue to improve. On 22 February Margaret again wrote to Gladstone: 'Your kind and beautiful letter gave my father much pleasure'. Then Margaret referred to the election of the new Pope, hoping that he might do much to promote the great work of reunion, for which Ambrose had striven throughout his life. Then Margaret said that she would give Gladstone a report every few days but did not expect him to answer each letter, since he had so much to do. Margaret's next letter followed on 27 February in which she stated that on the previous evening Ambrose had spoken to various members of his family giving all of them appropriate advice. He also prayed especially for Gladstone, asking the latter's pardon for any misunderstanding that may have occurred between the two in discussing Church matters. On 4 March Gladstone replied to the effect that in a long course of years no misunderstanding had ever occurred between them and Gladstone added, 'May the Almighty in all his care and love be with you all at this juncture'. The next day, 5 March, Margaret wrote that her father had died on 4 March: 'To-day about 9.30 he entered, I trust, into the peace of God, never more to be broken or taken from him.' Gladstone replied on 6 March:

Even I, who knew him only as it were from afar, have a feeling of the loss and void which follows the removal of something so difficult to match. [Gladstone finished by saying:] I cherish the hope that he may have learned the news of the peace in the east before he passed into a deeper peace.

A week later, on 12 March, Margaret gave Gladstone news of her father's funeral: 'On Saturday last his earthly remains were laid to rest in the Church of the Monastery he founded and loved so well.' She then went on to say how her father had hoped and prayed that Gladstone would one day be led to see and embrace the Truth: 'So I implore him to pray earnestly for light and if I should be admitted into the Divine Presence I will continuously beg of God to grant him the greatest of blessings — True Faith.'

Gladstone replied to Margaret's letter on the next day, 13 March, and the reply contained Gladstone's view of the Church of England: 'I do not optimise about the Church of England. Long and dispassionate reflection have shown me that it is not difficult to make good various and serious charges against her.' Then Gladstone went on to say how, in his opinion, what are called conversions and the strife connected with them have tended very largely to the profit of scepticism, unbelief and indifference. He ended this long letter as follows:

Proselytism in any direction has not for me the charm that it might once have had and my prayer is that the tendency of the little I can say or do may be to build up in their most holy faith those who believe in Christ.

In her reply, on 18 March 1878, Margaret thanked Gladstone for stating so courteously his views of the Church of England, and then went on to say: 'As a Catholic I cannot of course share it but I think that I can understand it.' Then Margaret informed him that a few days ago her mother had received

from the President of the A.P.U.C. a copy of resolutions passed at their last meeting expressing condolence with her and their own regret at the great loss sustained by all who work for and desire the reunion of Christendom. Margaret ended her letter by expressing the hope that Gladstone would continue to share with her the friendship which Gladstone had with her father. Gladstone did not reply until 12 April and then it was very short: 'In much haste many thanks.'

Margaret's next letter was written on 8 June, St William's Day, in which she informed Gladstone that Mass had been offered for him in various places. Then she gave Gladstone news that North Leicestershire was in the throes of an election, but though she was as strong a Liberal as ever she would refrain on this occasion from working for the Liberals. Gladstone does not seem to have answered Margaret's announcement that she was abstaining from politics for a while, for her next letter was written on 24 August when she informed Gladstone that she was sending him a short sketch of Ambrose's life and that they were thinking of having a longer life written later on. On 27 August Gladstone acknowledged receipt of the sketch and was glad to hear that a longer life was planned, since Ambrose's life formed a sensible portion of the religious history of this country at a most interesting and critical period.

Margaret continued the correspondence on 2 December in a letter in which she first congratulated Gladstone upon the influence he had exerted to modify the Government's policy in regard to the Treaty of Berlin. Then she reminded Gladstone that, though he had renounced the title of the leader of the Liberal party, yet he still had the power and the duty to lead it so that the country could again become united under his banner. Then she criticized Gladstone for an article which he had written in the *October Contemporary* in which he had stated that the French writer Montalembert died in mental resistance to the decree of papal infallibility passed at the Vatican Council. According to Margaret, however, a few days before his death Montalembert stated that he would accept the dogma if the Council should decree it. So, Margaret argued that it was a case of mental admission rather than mental resistance.

Within a few days of receiving Margaret's letter, Gladstone replied in which he thanked her for her kind words about the Treaty of Berlin. Then he stood by his previous statement in regard to Montalembert's attitude to papal infallibility, though he wrote that he would be glad to have the opportunity to discuss the matter with her. On 10 December Margaret replied. She thanked Gladstone for his kindness in suggesting that they might meet to discuss various matters, but she felt that the opportunity was remote, since she now went so little to London. Then she returned to the question of Montalembert and reiterated what she had written in her previous letter that Montalembert had not at any time the remotest intention of resistance or rebellion against the Holy See. On 30 December Gladstone replied, thanking her for her letter, wishing her a happy New Year, but not pursuing the question of Montalembert any further.

On 27 April 1879 Margaret wrote from Biarritz, informing Gladstone that she wished to lay before him a family matter of importance in which she would like to have the benefit of his opinion. Then she said how pleased she was to learn that he had consented to contest Mid Lothian. Gladstone replied on 1 May by postcard, asking Margaret to write at once and fully and her letter would have his prompt and most willing attention.

On 5 May Margaret wrote a long letter to him laying before him the family matter of great importance. Her sister, Alice, had married Arthur Strutt, the second son of Lord Belper and a Protestant, but he had agreed to leave the religious upbringing of any children of the marriage to Alice and upon the strength of this undertaking Alice obtained the dispensation necessary for the marriage. In 1874, Alice gave birth to a boy, Edward, whereupon Lord Belper informed Arthur that the boy had to be brought up as a Protestant, threatening to disinherit him if he did not comply. So Arthur reneged on his word and Edward was baptized as a Protestant. But after a few months Arthur had second thoughts on the matter and allowed a Catholic priest to baptize the boy. And when a daughter was born in the following year she too was baptized as a Catholic. When, however, Lord Belper heard of his grandchildren being baptized as Catholics, he was furious and once more threatened to disinherit Arthur unless he made a will insisting that the children should be brought up as Protestants. Accordingly, Arthur made a will to that effect. But once more Arthur began to have second thoughts on the matter, when he was suddenly killed in February 1876 by falling into a wheel at his factory at Belper. At once Edward's two guardians took care of the boy insisting that the terms of Arthur's will should be carried out and that the two children should be brought up as Protestants. But Alice maintained that Arthur's will did not represent his real wishes at the time of his death and that the guardians were in equity bound to regard his wishes rather than the mere statement of a will which he had intended to change. But the guardians stated their intention of making the boy a ward in Chancery so as to obtain the necessary power to enforce the carrying out of the will. Moreover, the guardians had forbidden Alice to take the boy with her to church or to teach him Catholic doctrine. Consequently, Alice had taken the boy to Spain and Margaret stated that it would be of great use to Alice if she could quote Gladstone's opinion in her favour. On 12 May 1879, he replied. He stated that this particular question was one of a very delicate and complex character and he had consulted several eminent lawyers, as a result of which he suggested that Alice should point out to the Court the possibility of her husband's change of mind over the will which might make the Court direct that the boy should be brought up as a Catholic. On 14 May Margaret replied in a letter written from San Sebastian in which she stated that she was sending Gladstone's letter to her brother-in-law, Lord Edward Howard, for his perusal. On 24 May Margaret wrote another letter to Gladstone in which she stressed once more that Arthur Strutt was intending to alter his will but that death prevented him from doing so. In

this letter Margaret referred to the elevation of John Henry Newman to the cardinalate hoping that it would prove the means of bringing his old Church for which he always felt so much love nearer if only by one step to the Church he felt it his most sacred duty to adhere.

A further letter to Gladstone followed on 5 June, written also from San Sebastian. It seems that Lord Howard had an interview with the guardians in the hope that they would agree to the children being brought up as Catholics, but the guardians took the view that nothing had occurred since the making of the will to invalidate it in any way. Accordingly, Alice would have to stay abroad for the present, beyond the jurisdiction of the English courts and that she could return to England when Edward was fourteen when he could choose his own religion. In conclusion, Margaret renewed her expression of gratitude to Gladstone for all that he had done. On 4 August 1879, Margaret wrote another letter to Gladstone in which she spoke of the great debt which Ambrose owed to the Evangelical school of the Church of England: 'His earliest religious training was given him by an uncle of Evangelical tendencies who died young, but Ambrose never ceased to consider him a saint.' Another Evangelical cleric who exercised considerable influence upon Ambrose was Bishop Ryder. Ambrose, however, did not rest content with Evangelical teaching but 'hastened on his journey to the Eternal City.' On 14 September Gladstone replied:

My correspondence always in hopeless arrears is now brought to a head by a start for the continent. On Wednesday I hope to reach the Tegernsee to spend a few days with Dr Dollinger, Lord Aston and his family; thence to the Dolomite country and afterwards to Venice. [Then Gladstone referred to the difficulties facing Alice] I am truly sorry that this controversy continues with its painful accompaniments and consequences.

Margaret next wrote to Gladstone on Christmas Eve 1879 in which she stated that she was sending him Fr Tondini's book on the Supremacy of St Peter. She hoped that she could count upon his great influence to further the work of peace in religious matters as well as in things political. Then she congratulated him upon the speeches he had lately made in Scotland. On 27 December Gladstone replied from Hawarden. Fr Tondini's book had arrived and he had read part of it but he was reluctant to argue with Margaret about it, telling her that when he had the happiness of meeting a man like Ambrose, little did he care for the secondary matters in which they might not have the same point of view. He concluded this letter as follows: 'Do not suppose I presume to take it upon me to condemn proselytism, but my sympathies do not lie in that direction. May we all make some little way to the work of knowing Christ.'

Margaret replied on 29 December and informed Gladstone that she was sending him a photograph of Ambrose: 'As you know, my father had older friends than you but not one I think whom he loved more dearly or admired more.' Next day Gladstone wrote back: 'I accept the photograph most

thankfully. Fr Tondini's translation will not hold water for a moment: a school-boy who held to it would be in great danger.' On New Year's Day 1880, Margaret replied. She regretted that Fr Tondini was guilty of inaccuracy of translation and then she confided to Gladstone the great debt which she owed him:

When you came here in 1874, I was passing through a stage of infidelity and was first roused to a sense of its folly by the strong impression made upon me by your intense religious earnestness. You spoke too in glowing terms of Newman and that was my first practical introduction to his writings which God has designed to use as His chief instrument in confirming my faith.

On 3 January 1880 another letter from Margaret followed. She thanked him heartily for the copy of his Glasgow address which had arrived that morning. Once more she thanked Gladstone for having been instrumental in saving her wavering faith.

In April 1880 there was a general election and Margaret's letter to Gladstone written on 13 March contains references to it. She hoped that he would not prove obdurate when the time came for him to resume the place which was obviously his. Margaret told him that she was striving to enlighten many of her neighbours, though she admitted that the country gentry were hopeless. Nevertheless, in her opinion, the contest in North Leicestershire would be close. But Margaret confided in Gladstone that she had her difficulties, since her brother Ambrose Charles, was a rabid Tory, 'Having started in life as a radical, he now shows all the proverbial bitterness of an apostate.'

The next letter in the series was written on 4 November 1880 by Margaret who informed Gladstone that her brother Ambrose Charles was marrying Lady Violet Sandys, whose family were Liberals. Unfortunately, the lady was far from rich and Ambrose Charles had only £2,000 a year for his personal use. It would seem therefore that Gracedieu might have to be sold. So Margaret asked Gladstone's opinion whether he thought that Ambrose Charles should sell at once or wait. The next day Gladstone replied to Margaret's letter to the effect that land would not depreciate in value despite the agricultural depression and therefore Ambrose Charles should wait before selling Gracedieu.

On 6 November Margaret replied thanking Gladstone for his prompt reply and on 27 November she wrote another letter in which she stated that she was sending him a book written by Abbe Martin on Anglican Ritualism. She also mentioned that she and her sister Winifred had come up to London for their brother's wedding and that they had ventured to call at Downing Street in the hope of finding them at home, but unfortunately they were out.

On 7 December 1880, Margaret wrote another long letter to Gladstone in which she referred to his pamphlet *The Vatican Decrees*, which Gladstone had written in 1874, and in which Gladstone had urged his fellow Roman Catholic citizens to oppose the decree of papal infallibility. According to Margaret,

Ambrose had begged Gladstone not to publish it but, when Lord Acton had advised its publication, Ambrose had withdrawn his opposition to the pamphlet. One good effect of the pamphlet was to force the Catholic prelates of England to solemnly repudiate the exaggerated views of papal infallibility. On 12 December Gladstone answered Margaret. According to him, Ambrose had never opposed the pamphlet and Gladstone had never solicited Acton's approval of it. At the Reformation, Gladstone wrote, an anti-papal clause was inserted into the Litany, which showed how much the reformers were acting against the Pope, little realizing that they were severing the Church in England from the Western Church at large.

On Christmas Eve 1880, Margaret wrote her reply in which she thanked Gladstone for his explanation of the part taken by Ambrose with regard to the publication of Gladstone's pamphlet and acknowledged the fact that she had been in error over the matter. Then she mentioned the difficulties with which Gladstone had to deal, especially in regard to Ireland: 'The remedy you are preparing for Ireland seems to be sorely needed and I suppose will be as fully opposed.' A few days later, on 28 December, Margaret sent her best wishes to Gladstone on his 71st birthday, hoping that God would preserve him in health for many years to come.

In the early part of 1881 Margaret went to stay with her sister Winifred at Glossop Hall, the home of Lord Edward Howard, whom Winifred had married, though he was some thirty years older than she was. From there on 4 March Margaret wrote to Gladstone: 'To-morrow is my father's third anniversary. You will not forget to say some short prayer for him. Myself, I pray rather to him than for him.'

The correspondence ceased for a while in the summer of 1881, for during that time Margaret went on pilgrimage to Lourdes. So, when she wrote to Gladstone on 23 August she stated that she was sending him a little rosary of Pyrenean blood-stone which she had bought at Lourdes: 'I think if you went to Lourdes you would not fail to be struck by the amount of evidence to be found there of both physical and spiritual cures.' On 1 September Margaret sent Gladstone another letter in which she thanked him for accepting the rosary and then on 25 November she sent him another letter in which she referred to the outcome of the negotiations about the education of Arthur Strutt's children. At long last the guardians had agreed that they should be brought up as Catholics and for the time being they were to remain in Spain with their mother.

On 9 May 1882 Margaret wrote to Gladstone congratulating him on his efforts to improve the Irish situation, to which Gladstone replied on 31 May: 'I can assure that I am not unhopeful about my work in Ireland.'

On 2 June 1882, Margaret wrote to Gladstone about a course of lectures to be given by Fr Hyacinthe Loyson, on Catholic Reform. She asked him not to give any encouragement to this priest who favoured bringing up children as

atheists rather than ultramontanes. Gladstone was too busy at this time to reply personally, so his private secretary, E.W. Hamilton, replied on 6 June to the effect that pressure of business prevented Gladstone from paying any attention to Fr Hyacinthe's visit to London.

On 8 June Margaret replied, thanking Gladstone of his intention not to notice Fr Loyson's visit, as the latter was utterly unworthy of all sympathy whatsoever. On 18 June Gladstone replied: 'It is now a relief to me that official cares keep me outside the precinct of religious controversies.' But Gladstone added that he thought Fr Loyson was a very serious and loyal soul. Then Gladstone referred to a book that he was reading, *The Reminiscences of Rev. T. Mozley*, in which there was much about Cardinal Newman which had never appeared before.

When Margaret replied on 6 July, she wrote that she had recently acquired the *Reminiscences* and was eagerly reading it: 'I know few things more interesting than the Catholic revival in the Church of England and can quite agree with you that the hand of God was there.'

On 17 September 1882, Margaret wrote to Gladstone congratulating him on the outcome of the Egyptian campaign and the last letter from her in this correspondence was written on 29 December 1882. In this Margaret expressed the opinion which most people in Victorian Britain thought of Gladstone: 'You have done throughout good service to God's cause by word and example and you have upheld reverence for religion so that you have stemmed the rising tide of unbelief.' Then Margaret went on to say that the last time she had seen Cardinal Newman he was eloquent upon what Gladstone had done for religion by his constant profession of faith, so rare among English statesmen.

The last letter in the correspondence was written by Gladstone on New Year's Day 1883 from Hawarden Castle: 'In haste inevitable from great and constant pressure. Had I my free choice I would abjure from henceforth until my dying day in every sphere of thought and action every thing polemical.'

Gladstone's letters to Margaret are to be found in the British Museum Add. MSS. 44456—44481 and three other letters are also to be found in the archives of the Flintshire Record Office. Margaret's letters to Gladstone were at one time kept in the archives of Mill Hill Convent, London, but have now been transferred to the archives of the Squire de Lisle at Quenby Hall, Leicestershire.

THE CENTRAL ARCHIVES OF
THE SOCIETY OF CATHOLIC MEDICAL MISSIONARIES
Sr Mary Leonora Major

I believe we should approach our work with archives as being right at the centre of things. In these archives we can expect to find thoughts, ideas, achievements and failures of the past. We can trace our roots and what these roots are made of. This is the place where the vision of our sisters and brothers can be found, food for fresh insights savoured, and ongoing vision continue to be kindled.

All of us in one way or another have reflected on the roots of our mission, whether that be a religious congregation, local government or whatever, and know that a fresh stimulus can be given to our thinking and work through going back to our beginnings. It is in this atmosphere of freshness, new life emerging from the old that I share with you today.

Mother Anna Dengel, an Austrian by birth, was the foundress of our Society. It was founded in 1925 with the help of an American Holy Cross priest, Fr Michael Mathis. However, the person who gave the impetus to the Society was a Scottish woman, Doctor Agnes McLaren. Agnes was born in Edinburgh in 1837 and died in 1913. Both Agnes and Anna were pioneers in mission and medicine. They never met in person, only through letters, but were united by a special bond — their vision and their commitment to the Cause of Women.

Agnes McLaren became a doctor at the age of forty, being the first woman to study medicine in Montpellier in France. She became a Catholic at the age of sixty, and having heard of the great health needs of the women of India, went there when she was seventy to see those needs for herself. Agnes had come to know a Fr Dominic Wagner, a Mill Hill priest. He had been Prefect Apostolic in Rawalpindi, India (now Pakistan) for twenty-six years and in all of that time had never seen the face of a Mohammedan woman. Because of purdah, the women of India were not allowed to be seen by a man other than a close relative. In those days, doctors in India were nearly all men which meant that women and children were virtually without medical care. With the help of Fr Wagner, Agnes founded St Catherine's hospital for women and children in Rawalpindi, Pakistan. She would have liked a religious congregation to take charge of the work but at that time Canon Law did not allow religious to engage in obstetrics and surgery, so, although Agnes found a congregation of sisters willing to allow their young sisters to study medicine, Canon Law forbade them to do this.

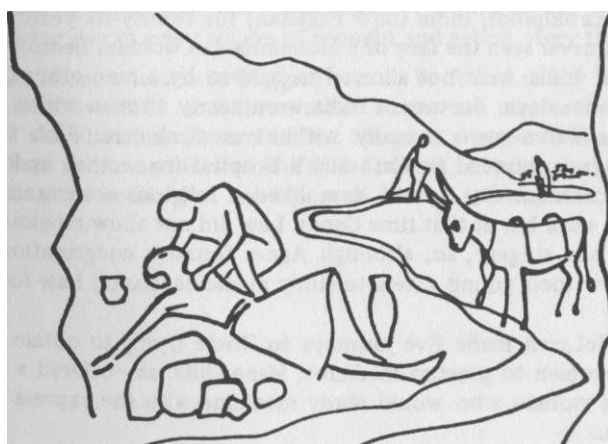
Dr McLaren made five journeys to Rome trying to obtain permission for religious women to practise medicine. Meanwhile, she offered a scholarship to any young woman who would study medicine with the express purpose of going to India.

The young woman who answered this call was our foundress, Anna Dengel. Anna was born in the Tyrol, Austria, and studied medicine in Cork, Ireland. For a while she practised in Clay Cross in Derbyshire, and after about one year went to India to fulfil her promise to Agnes McLaren.

But it was not only a promise to Agnes that had brought her thus far. For many years Anna had shared a common concern with her for the suffering of women. She felt she had always had a missionary vocation and had, in fact, studied several languages to prepare for her future work.

After working for four years among the people in India, Anna Dengel realised that what was needed was a group of dedicated women, perhaps sisters, to care for the health needs of the Indian people. Several lay women doctors had gone to India to work but the lack of a suitable social environment made it very hard for them to persevere and they returned home. Anna Dengel had felt the call to religious life herself but how was she to reconcile this with her great desire to work in the medical mission field?

To cut a long story short, our Society was canonically erected in 1925 as a community with a public mission oath and private vows. The Church called us a 'Holy Experiment'. Mother Dengel, desiring our Society to become a fully-fledged Religious Congregation in the Church continued the dialogue with Rome that Agnes McLaren had initiated. Then in 1936, the Sacred Congregation of Propaganda Fide issued an instruction encouraging religious women to study and practise medicine in its full scope. In 1941 we became a fully-fledged religious congregation with public vows and in 1959 received the Decree of Praise, Papal Approval. We now work in Asia, Africa, Latin America, North America and Europe. At present we are 692 professed sisters, 63 of whom are in temporary vows. We also have 25 candidates, the majority of whom have their origin in the Third World.



Perhaps if we take a moment to dissect the name of our Congregation word by word you will understand somewhat more of our charism and of the vision which nourishes our life and mission.

Sisters' word indicates that we are religious women. But also, beneath that word, lies a deeper sense which is integral to our charism. It means that we are 'women for women'. From the pre-foundation days until the present, one of the primary concerns has always been the emancipation of women. Certainly, Mother Anna Dengel felt for the plight of women and in her early writings she continually refers to the 'raising up of womankind.' So, whether it is the Muslim women who are enslaved by purdah to whom Anna Dengel addressed her energies in the early days, or later awarenesses and movements, one of our primary focuses has been women. (Just a special word to the men — though our primary focus was women, we have always taken care of men, too!)

Mission^{anc* wor^} emanates from a world vision and a sense that the world is one. Although the actual content of the apostolate has taken different forms in different epochs, there has always been a marked effort to live our internationality and to link peoples together across the globe; to link peoples together in their suffering and in their efforts to form a just society. We do not want people to feel that they are only the object of our care but that they become the subjects of their own future. We are presently sharing life and mission in twenty-one nations of the world and we are of twenty-one different nationalities.



Medical^{anc* wor^} this term does not, in fact, communicate the full extent of our work.

50 per cent of our sisters are involved in direct health care but life experience has taught us that what we are really talking about is *healing*. Healing the enslavements of women and healing injustices that leave three out of four people on our earth in a situation of bare survival. In most areas health care serves as an entry point, but if we listen to reality it leads us deeper and deeper into the lives of people and encourages us to ask the question 'What is the *real* cause of suffering?' and then to respond accordingly.

Our archives and record management are set up and used in such a way as to help us touch into the different epochs in our history. Thus, for us, archives facilitate our being able to observe the growth and development of our 'corporate person'. If we would put this in medical terms we could even refer to:

- a) The *Pre-natal Period* — before we were born as a society — the many factors which influenced our foundress.

— our ancestors — people like Agnes McLaren and Monsignor Wagner.

— the reality of the time — the events, understanding of mission, church.

- b) The *Birth Process*. What was the actual content of foundation and the early years?
- c) Later *Growth and Development*. How has it evolved?

Our Society marks its history by epochs which correspond to the period of time between General Chapters.

System: The system we use is the subject-numeric one and I keep it as simple as possible.

Inventory: An inventory is kept of our holdings and updated as necessary. The files in the Secretariate are set up as far as possible in the same record groups as are in the archives and there is a good rapport between other departments and myself.

Mother Anna Dengel

Two areas of Mother Dengel's papers have been archivally arranged:

1. The many talks that she gave, mainly to our novices and professed sisters. Articles that Mother wrote for various magazines, especially in the early years of our Society.
2. Awards and Degrees given to Mother Dengel. There are twenty awards listed and more to be added. We possess the awards themselves and the scrolls that go with them.

There is a great wealth of *Correspondence* of Mother Dengel: with ecclesiastics, our sisters, and with other Congregations, men and women, friends and benefactors.

Emerging from the many and varied papers surrounding Anna Dengel's life and work, I see three distinct but overlapping areas taking shape:

Mother Dengel — personal, e.g. early childhood, study years, medical school, early years in Pakistan, etc.

History of our Society.

History of Medical Missions.

Under Medical Mission History some of you may be interested to know that we have a file on the Wurzburg Institute, a Catholic Medical Mission Institute in Bavaria. It was founded in 1922 by a Fr Christopher Becker, a Salvatorian priest, and a great friend of Mother Dengel.

This section also contains 'Recommendations by mission bishops for medical mission work', dated 1910.

Apropos of letters from priests and bishops, we have in our Society History files hundreds of letters from bishops and priests in every continent asking us to send some of our sisters to their dioceses. These letters are arranged geographically and from a brief perusal I'm certain that they contain a vast amount of historical information as to the various types of medical needs in different countries. The letters date from the late 1920s, perhaps earlier.

As I mentioned earlier, **Dr Agnes McLaren** is one of our ancestors. Most of the material we have on her and some of her Associates has been archivally arranged and a Preliminary Inventory is available for this very interesting group of records.

It includes:

Biographies of Agnes McLaren.

The Annual Reports of the London Committee from 1913 to 1965.

(The London Committee were a support group of women in England who raised funds to open a hospital in Rawalpindi and recruit women doctors to care for women and children especially. In fact, a 16-bed hospital, St Catherine's, was opened in 1908 and run by the Franciscan Missionaries of Mary. Agnes McLaren was the founder of this work along with Fr Dominic Wagner, the Dutch Mill Hill priest whom I mentioned earlier.)

The *Correspondence* of Monsignor Wagner with Agnes McLaren and others from 1900 onwards.

Among Agnes McLaren's associates were:

Antoinette Margot who was one of the most remarkable lay women in the United States. She was a friend of Clara Barton who was one of the founding members of the American Red Cross. This folder contains the Red Cross Insignia used in the Franco-Prussian War and some letters picked up on the Battle of Worth battlefield in 1869.

Dr Margaret Lamont. Another of Agnes' friends was a great and well-known advocate of Medical Mission Service. She was a medical officer in countries like China, Egypt, Mesopotamia and we have several of her writings about these different countries.

CHRONICLES

From 1925 to 1969 each house kept a chronicle and sent a six-monthly resume to the Generalate. So, in many instances we have both the chronicle and the resumes for a given house/hospital. They are marvellous sources for research, especially the early ones.

In 1969 it was decided to replace the chronicle summary with an Annual Report from each District (geographical area). This report is sent to the Central Communications Department who put it together in the form of two bulletins and this is shared with the whole Society.

The Annual Report reflects the major events of the country in any area of life, gives community statistics, gives evaluations of projects in the light of goals, reflects the direction of new involvements, life-style of sisters, relationships and contacts with the environment, and so is a valuable area for research.

Our hospitals also send yearly reports to the Secretariat which I subsequently receive. These are available from 1926 onwards depending on when an involvement began.

PUBLIC RELATIONS

A magazine or newsletter to which people subscribe is sent out from some of our houses.

We have the Medical Missionary magazines that were published in the United States from 1927 onwards, in England from 1947 onwards, in Holland from 1949 onwards, and in Germany from 1966 onwards.

NEWSLETTERS

Newsletters for internal sharing come to us from many Districts of the Society in several parts of the world. These provide a lot of local colour.

FILES AND TAPE CASSETTES

We have *four old films* — the last one being made in 1953; *tape cassettes* of interviews with some of the very early members of our Society made in 1974 as we made preparations to celebrate our 50th birthday; an internal *video-cassette* made in 1975 in honour of our 50th birthday; and a *video-cassette* made by the Austrian TV in 1985 in honour of our 60th birthday. The script is in German but an English translation will be made.

PHOTOS

Our archives house many albums and pockets of photos from all over the world including several historic ones of the early days and of Anna Dengel before the Society was founded.

We also have the old lantern slides that were used by Anna Dengel while she was giving talks in the United States. And yes, we also have the old projector to show them on!

The Secretariat has a *Kardex* on which all relevant information on our sisters is kept. It is an old system but on looking for a more efficient one we found that it was not possible to buy anything better — the next step would be a computer. For several reasons we now have a computer. For those of you who may be interested, the software programmes that we have so far are: a word processor programme, an accounts programme, and several data base management programmes.

We purchased a basic data base management programme called D-Base and with

the help of a consultant have so far developed two programmes, one to hold our *Kardex* files and to also do our membership and address list, i.e. our Directory. And the second one which will eventually index our archives or anything else we want to cross-reference. The second programme is a 'limited scope context retrieval system', limited in the sense that each record can have up to fourteen lines only. This was bought through RGS Consultants.

At the present time all of our documents and archival material are on paper. It is remotely possible that we might move into microfilming of some materials at a later date but for the moment this is neither economically nor practically feasible. At present we have one sister working on the basic research related to the history of our Society. In her work she traces the history of persons, trends and themes as related to our growth and development. The extensive bibliography and references which are being catalogued as she works will be put into the computer and thus be available with easy access for future research.

Our holdings include a goodly number of theses, articles and books written by our own sisters. These are mainly on health, hospitals and their management, medicine, mission, scripture and liturgy.

From Mother Dengel's documentation there is a wealth of uncatalogued material, articles and some books of a very wide variety including: women, health, medicine, healing, theology of healing, ecumenism, communism, mission, etc. And in addition to this, we have a resource library which contextualises the different moments of our history. This consists of books, background material of articles, etc., by which we are able to place our own history in the context of the world around us.

Archives Policies: We have written archive policies for researchers and these are adhered to. They were updated in consultation with our Superior General and Assistant General in 1985.

Signing Out Register: Anything taken from the archives for research or reference is entered into a book with the date and description of the material taken, plus the name of the person borrowing it. This not only helps to keep track of where material is but indicates the reference/research value of a given document.

What kind of challenge does the Central Archivist of an International Congregation face?

I should mention that our first archivist had put the archives on their feet, given them a very good start. She had designed the Record Groups and some of the series and sub-series. Sister had also prepared a general inventory and sorted a tremendous amount of material, archivally arranging some. The plan was that sister would train me into the work but because of sickness this became impossible.

So, one of the first challenges was facing it all on my own — this enormous

amount of unclassified material and the variety of its content. I can still remember that awesome feeling of 'What shall I tackle first?' I'm sure that feeling is known to quite a number of you here, too! But once I had decided what to do, the day-to-day work, which now and again included archival requests, helped me to become familiar with the contents and, equally important in my opinion, I began to get the feel of what 'our archives' were all about. In the early days of my work I had many questions. I had taken a very good Archives Administration and Record Management Course, but no course has all the answers. It was a real comfort, therefore, to know that I had people behind me like Miss Joan Gibbs and Miss Elizabeth Poyser who have been an invaluable help and support for me. From them I gained in archival knowledge and in the gift of friendship.

One of my responsibilities is to be able to guide our District and Sector Superiors who need to know what they should keep archivally and what may be destroyed and when.

Each Hospital/Clinic/House has its own file: for example, under Sector Africa there is a separate file for each involvement we have in that continent. There are preliminary inventories available for about twenty such involvements, mainly from the hospitals from which we have withdrawn. A tremendous amount of work waits to be done but internal research is not too difficult because of each 'house' being treated as a 'case file'. These files contain a wealth of interesting historical information about the countries in which we work as well as about the history of our own sisters and the healing mission in which they are involved. When we withdraw from a hospital, other involvement or a house, the material that is considered archival for the Central Level is sent to me.

It might be fitting at this point to explain briefly that from 1967 we have moved from a centralised mode of government with a hierarchical structure to a participative model with organic structure. Consequently, we have accepted interdependence as one of the basic principles and so the autonomy which is often characteristic of the Provincial level in other Religious Congregations is not so clearly marked in our own Society. Each continent or sub-continent is designated as a Sector. Within the Sectors there are Districts which correspond to countries or regional clusters. The Districts and Sectors have their own way of keeping records and thus in time develop their own archives. However, one of my roles as Central Archivist is to keep the lines of communication open with the Sectors and Districts so that exchange of material can take place when indicated.

Our first archivist was appointed in 1969. In that same year she prepared an Archives Management Book which was sent to each house of the Society. This has been a wonderful guide over the years.

We find that our sisters are becoming much more conscious of their place in our history and are keen to know how they can help to preserve this. Their questions in this field sometimes reveal the need for more clarity, so as time

goes on the formulation of new policies and guidelines is worked out. This is done with the help of the Central Level. Eventually, an updated Archives Management Book will be prepared.

I have mentioned that we are a relatively new Congregation. Our foundress, Mother Anna Dengel, died in 1980, in fact I was present at her death. Much material came to the archives after that date. So our archives are in their early stages and there is still much to be done. It is obvious then, that my work is not only the maintenance of existing records and adding to classified material but primarily continuing to organize and set up the whole system. From this you can probably see that one of my immediate challenges is trying to find the best way to incorporate into the existing Record Group outline all the new material that has come to me from Mother Dengel's documents plus the existing unclassified material. I realise that new Record Groups with their series and sub-series may need to be created, also that a good system of cross-referencing needs to be devised so that researchers can be helped efficiently and as fully as possible.

Another delicate challenge was how to tell sisters in a nice way that an archives department is not a community dumping-ground for 'no longer needed' material! The answer, of course, is experience, diplomacy and mutual help and understanding, but that does not happen overnight. It is very important, also, not to discourage people from sending material even if they do not have time to weed it beforehand.

I think it is important to break the heaviness that lots of steel files bring to a room. I do this with some posters, a mobile, etc. Among other things I have a little Austrian crystal hanging in the window. When the sun catches it and reflects the colours of the rainbow on my walls and work it reminds me that God is present in everything — even the old papers, because they reflect the hard work, prayer, play, the sheer commitment of so many of our sisters and brothers.

Although our archives are not open to the public at this stage, I would be willing to answer any enquiries. They should be addressed to: Sister Mary Leonora Major, Central Archives, Medical Mission Sisters, 41 Chatsworth Gardens, Acton, London, W3 9LP (Tel: 01-992 6444).

Note: This article is the text of a talk given to the Catholic Archives Society's annual conference at Swanwick in May 1987.

continued from p.57

20. There was a full report of Sharpe's will in *The Times* Wednesday 11 May 1932 and in the *Stroud Journal* and *Stroud News* on 13 May.
21. Evidence from Downside Abbey Library Accessions Book, kindly supplied by Dom Philip Jebb OSB, Archivist, 4 December 1986.



Pope John Paul greets Fr Anthony Dolan, Vice-Chairman of the Society, and receives a gift of copies of *Catholic Archives*, on the occasion of the Beatification of the Eighty-five Martyrs, November 1987.

THE ASSOCIATION OF CATHOLIC DIOCESAN ARCHIVISTS:
A REPORT FROM AMERICA

The Association of Catholic Diocesan Archivists (ACDA) was established in 1982 and is committed to the active promotion of professionalism in the management of diocesan archives in the United States. The main goals of the ACDA are to:

- 1) work for the establishment of an archival program in every diocese, as outlined in the Bicentennial Document on Ecclesiastical Archives issued by the National Conference of Catholic Bishops, and to assist bishops and chancellors in the development of such programs;
- 2) promote a regular system of education and training programs including both basic archival training for newly appointed archivists, and continuing education for those who are further advanced in the field;
- 3) provide a channel for personal contact, communication, and information for all diocesan archivists;
- 4) develop guidelines for the management of diocesan archives according to professional standards and in a unified way;
- 5) provide a forum for discussion and action in technical matters that are unique to the administration of diocesan archives;
- 6) promote contact and co-operation between diocesan archivists and others in the archival profession, both nationally and regionally; and
- 7) to represent diocesan archivists before organizations such as the NCCB, the Canon Law Society, ecclesiastical archivists in other countries, as well as researchers and the Catholic public; and to raise the consciousness of others as to the necessity and value of diocesan archives.

The ACDA meets annually in conjunction with the larger Society of American Archivists' meeting. During these meetings members make formal presentations on topics as Records Management for Diocesan Archives. At the 1986 meeting, the ACDA toured the Chicago Archdiocesan Archives and Records Center and in 1987 the group hopes to tour both the Records Center for the Diocese of Brooklyn and the New York Archdiocesan Archives.

Activities sponsored by the ACDA thus far have included a workshop specially designed for diocesan archivists and reprinting and distributing David Gray's manual *Records Management for Parishes and Schools*, originally written for the Diocese of Bismarck, North Dakota. In 1985, the *ACDA Bulletin*, the Association's bi-yearly newsletter made its debut.

Projects in the planning stages include a survey of diocesan archives to study how the ACDA can best attain its goals and serve its membership which now numbers over one hundred persons; a manual on establishing and managing a diocesan archival program; and a bibliographic guide to the holdings in all diocesan archives in the United States.

The current and third president of the ACDA is Rev. Harry M. Culkin, Archivist for the Diocese of Brooklyn, New York. For further information about the ACDA, please write Ms. Elizabeth Yakel, Association of Catholic Diocesan Archivists, Newsletter Editor, 1234 Washington Blvd., Detroit, MI 48226 (U.S.A.)

Elizabeth Yakel

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1987

The eighth annual conference, held at the Hayes Conference Centre, Swanwick (Derbyshire), on 25—27 May, was attended by forty-one religious and professional archivists, including several new members.

After the customary introduction by the Chairman (*Miss Judith Close*), the *Rt Rev. Mgr Cummins*, Vicar-General of Nottingham Diocese, welcomed the Society to the Diocese, referring particularly to the valuable work of *Fr Anthony Dolan*, Archivist, and Mrs L. Loewenthal, on the Nottingham archives. In the evening (25 May), Mr Leo Warren gave an absorbing talk on 'Processions, Guilds and Bazaars', covering many aspects of Catholic religious, parish and social life in Lancashire in Victorian times, and stimulating many members to recall memories of similar, if later, experiences.

The next morning (26 May), *Fr Michael Sharratt*, Librarian, Ushaw College, spoke informally about the preservation and ordering of the Lisbon College Archives (described in *Catholic Archives, No.1, 1981*) transferred to Ushaw in 1973. This was followed by a joint talk and demonstration by *Fr Francis Isherwood* (Portsmouth) and *Fr David Lannon* (Salford) on the use of computers in archives. The conference's expedition this year was to inspect the Nottingham diocesan archives and to visit the Cathedral. Members spent part of the evening in groups discussing computer applications, religious archives and research, diocesan archives, and parish records.

After the conference Mass on 27 May, there was a useful 'open forum', including reports from the discussion groups, notes about diocesan publications on the Eighty-five Martyrs, and various notes and queries. The conference was concluded by the AGM, at which the Chairman (*Miss Judith Close*) reviewed the previous year's activities, referring in particular to the successful one-day seminar on 25 April. The Chairman, Vice-Chairman, Secretary, Editor, and the Council members were all re-elected, and *Sr Patricia Moran* was elected Treasurer in place of *Sr Winifred Wickins*, who was generously thanked for her hard work. Members were saddened by the death of *Sr Grace Hammond RHCJ* on 11 May and prayed in thanks for her work, not least as a founder member and first Secretary of the Society.

A full report of the conference is given in *CAS Newsletter, No.8, Autumn 1987*. The 1988 conference will be held at High Leigh Conference Centre, Hoddesdon (Herts.), on 30 May to 1 June.

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EDITORIAL NOTES

Ever fearful lest the journal should depart from its original concept or be mistaken for simply an historical periodical, the patient reader is gently reminded that *Catholic Archives* is primarily concerned with describing the archives of the Roman Catholic Church in all their diversity, and with promoting the objectives of the Society itself, namely the care and use of such archives, both to the organisations which created them and to historical research generally.

In the past the archives of the Church have perhaps been regarded as of interest only to historians of the Church itself, and their potential relevance to the history of education, welfare, health services and other topics, let alone national themes, has largely been ignored by scholars. Historians 'worth their salt', it is said, will always find their sources. But, even if this were true, all archivists in charge of documents kept as historical evidence surely have a duty to publicise them, and to encourage research. If Catholic archives have been and still are neglected by researchers, it is even more important for religious archivists to be outward-looking. They could, perhaps, circulate lists of their archives more widely, publish articles, attend conferences, and the like.

The views that Catholic archives provide relevant, even essential, evidence in many fields of research and that Catholic archivists should play a more active role than heretofore emerge from several articles in this issue. Both Dr Susan O'Brien and Professor Donal McCartney show how historians have almost totally neglected the contribution of women's religious congregations in the history of education, welfare, social and cultural life. It is by no means fair, however, to blame historians. They cannot work without tools, and it is the job of archivists to provide these. Professor McCartney, reflecting on the respective roles of the administrator, the archivist and the historian, emphasises that the work of the individual archivist is critical. Such recognition by an eminent historian should encourage religious archivists beavering away on their own, though Dr O'Brien's broad research spanning differing religious congregations reminds them that they live not in separate little boxes but in a wide historical world. In 1981, Dom Mark Dilworth wrote that 'the fundamental role of the Scottish Archives was to show that the historiography of Scotland is incomplete unless our Church is seen as a constant factor', and now he suggests that the Church 'must have a presence and play a part in all constructive human activities', and he sees Columba House as 'spear-heading the Church's involvement in one area of the cultural and academic scene'.

In November 1987, Fr Dolan, our Vice-Chairman, presented the Pope with copies of *Catholic Archives*. In response the Pope conveyed his cordial thanks and wished 'to encourage the work being done by the Society in preserving documents and in making the history of the Church in the United Kingdom more widely known', and he gave members of the Society his apostolic blessing.

The Memorandum on Parish Records submitted by the Society to the Bishops' Conference in November 1988 and the very encouraging response are published for the record. All the contributors to this issue are warmly thanked, and similar articles are earnestly solicited for future editions.

R.M. Gard, *Honorary Editor*

THE ARCHIVES OF THE ARCHDIOCESE OF DUBLIN

David C. Sheehy

From Tudor times to the relaxation of the penal laws in the latter half of the eighteenth century, anyone holding the office of Roman Catholic Archbishop of Dublin had to possess courage in abundance, exercise discretion, and, on occasion be fleet of foot. In the wake of the Reformation in Ireland and with the later turbulent upheavals of the Cromwellian and Williamite eras Catholic episcopal organisation in Ireland suffered severe disruption. For an archbishop or bishop, keeping records was a difficult if not a dangerous undertaking.

During spasmodic periods of persecution in the 17th and early 18th centuries, bishops, living on the run, understandably destroyed such papers as they possessed to protect themselves and those sheltering them. On occasion, episcopal papers themselves were the object of searches by government agents and commercial priest-hunters so as to aid the prosecution of their creators under the penal code. In 1713, for example, the then Archbishop of Dublin, Edmund Byrne, was ordered by the Lords Justice and Council to be apprehended and committed to jail and his papers to be sealed up and sent to the Council offices. An agent's search was shortly thereafter reported thus:

The messenger went to Byrne, the cooper's, in Francis Street, to search for the Titular Archbishop Byrne's papers and upon his going into the house found Byrne, the Cooper lying by the fireside in the gout. The messenger searched the whole house but found no papers except some old accounts of Hoops & Barrells and having enquired of the Cooper when the Titular Archbishop was in his house, he was positively affirmed he was not within his house these seven years past.¹

The priest catcher was nothing if not persistent and Byrne was finally caught and arrested five years later. However, when the trial was held the following year the prosecution case was allowed to fall for lack of evidence, even though Byrne's identity as Dublin's so-called 'Titular Archbishop' was known to the authorities. The easing of international tension had dampened down another temporary 'popish' scare. With the penal laws being increasingly resorted to only as measures of popular control in times of crisis, the authorities were often embarrassed as in the above instance by the activities of opportunistic priest-hunters who for personal gain sought to implement the penal code much too vigorously for official liking.

Catholic prelates and their flock in Dublin, were, in the eighteenth century generally tolerated. Indeed, so safe a haven was Dublin for Catholic bishops that early in the century a number of country bishops sought temporary refuge there when threatened with persecution in their native dioceses. Tolerated

though Roman Catholic archbishops of Dublin in the eighteenth century may have been, the fact that they continued to believe they were potentially under threat militated against the survival of archival records which might otherwise prove incriminating. In addition to losses induced by penal restriction, other factors leading to the loss of episcopal papers would have included natural disasters (such as fire, flooding, etc.) and the passing of those papers into family hands on the death of an archbishop.

In all, Dublin Diocesan Archives holds no more than 150 items covering the reigns of twelve archbishops from 1800 to 1770. Few originals survive, the remainder being Roman-authenticated copies of the eighteenth century and transcripts. Two charters are the sole inheritance from the period prior to 1600. By contrast, the nineteenth century is marked by the steady accumulation of archival material reflecting the increasing confidence and assertiveness of the Roman Catholic Church in Dublin and throughout Ireland. With a permanent administrative base sited at Archbishop's House at Drumcondra in 1890, this trend continued into this century. Indeed, the rate of record creation has sharply increased since 1940. The result has been the creation over time of a diocesan archive of major significance for the study of ecclesiastical and secular history in Ireland.

The holdings of the Archives can be divided up according to a number of record series: diocesan chapter records; archiepiscopal papers, papers of bishops; records of the Irish Hierarchy; papers of priests and laity; and records of colleges, institutions and organisations, both secular and clerical. This article will mainly be concerned with describing the papers of successive archbishops.

Records of the Diocesan Chapter

Diocesan Chapter records date back to the early eighteenth century and are the oldest diocesan records of a systematic nature to have survived. They are preserved in bound volume format. The first volume, titled *Liber Decanatus* /, contains records of Chapter business as first set down by the Rev. Denis Byrne in 1729, when Dean of the Chapter. Volume II begins in the year 1770 and brings the records down to 1862. Additional records kept by the Chapter's secretary and treasurer are also preserved.

Episcopal Papers

JOHN CARPENTER, 1770-1786. John Carpenter was the first archbishop who felt free to keep records on a consistent basis, though, with enforcement not always matching enactment in the latter stages of the penal era, it may even have been safe for his immediate predecessors to have done so had they but realised it. In any event, it is thanks to Carpenter that the earliest diocesan records of a systematic character, those relating to the Metropolitan Chapter, have survived.

Carpenter's correspondence and other material has been preserved in bound volume format. A letterbook contains copies, in his own elegant hand, of the archbishop's correspondence with the Holy See, with Irish and foreign bishops and with priests and laymen (1770—83), in addition to copies of letters of his predecessors, transcribed by Carpenter for reference purposes. These letters cover such subjects as episcopal appointments in Ireland, Irish colleges abroad, disorders in the dioceses of Armagh and Dromore, the dissolution of the Jesuits in Ireland, the Test Oath of 1774, clandestine marriages and the feasts of Irish saints.

Carpenter's papers reflect the caution and uncertainty of an administration not quite sure how safe it was to operate openly in its contemporary environment. For example, it was standard practice in the 17th and 18th centuries for the Papal Nuncio, then resident in Brussels, to retain the originals of Roman documents sending copies only to the bishops in Ireland. Even in Carpenter's time almost all the letters from Rome and even from the Nuncio remain only in the form of transcripts in the archbishop's hand. It seems to have been his practice not to retain the originals. The same applies as already noted to key documents inherited from his predecessors.

As an instance of his caution. Carpenter, in a letter to the Nuncio dated May 1772, sets out the danger of sending a report on his schools to the Holy See, and in a letter dated May 1776 he warns the new Nuncio to address him as a private person — as Dr Carpenter living in Usher's Island (Dublin).²

On his death in 1786, Carpenter's letters, though not his Register, passed into the hands of his nearest relatives, the Lee family. So also did the bulk of the papers of his successor, Dr Troy, who was also related to the Lees. It wasn't until the end of the last century that all this valuable material was returned to diocesan custody. In the case of one important item, that, unfortunately, was not to be the end of the story. Carpenter's volume of instructions and admonitions to his clergy and laity and various notes, all in manuscript and bound in one volume, disappeared from the Diocesan Archives during the 1950s and its whereabouts is unknown.³

JOHN TROY, 1786-1823. The deposit left by Archbishop John Troy is modest in size but wide-ranging in content. Again largely preserved in bound volume format, Troy's papers touch on such topics as Defenderism, the Catholic Committee, Catholic Relief Bills, the United Irishmen, the Rebellion of 1798, sectarian outrages, Irish colleges abroad and the foundation of St Patrick's College, Maynooth. Troy's important correspondence with the Holy See, in particular, sheds much light on such issues as relations between the Catholic Church and the civil power in Ireland, the education and training of priests, doctrinal error, devotional practices and Gallicanism. Further elaboration of these and other issues can be found in Troy's letters to and from his agent in

Rome, Dr Luke Concannon OP. Indeed, a notable feature of Troy's papers is the survival of copies of some of Troy's replies to letters received. Correspondence files in collections of private papers usually consist only of incoming letters.

DANIEL MURRAY, 1823-1852. Though the papers of Archbishop Daniel Murray are more numerous than those of his two immediate predecessors combined, it is the considered opinion of Mary Purcell, who listed them, that they do not represent the full record of his episcopate. However, they do illuminate an administration marked by self-effacing endeavour and by notable achievements in the areas of education, public health and missionary activity. The picture that emerges from Murray's correspondence is of a mass of people, in the lower socio-economic strata, struggling to survive in the face of endemic poverty, disease and squalid living conditions in the city of Dublin. Particularly striking are the letters associated with the Great Famine (1845—52). These contain heart-rending accounts of the horrific impact of the famine on rural parts of the south and west of Ireland, and document the archbishop's role as a raiser and distributor of funds from all over the world for famine-relief through the ecclesiastical network.

A notable feature of the Murray Papers are the Visitation Returns for parishes and schools. These were submitted every five years or so and on the basis of the information they contained, or lack of it, the archbishop would decide to visit the more problematic parishes. Rural parishes in the archdiocese predominate in this category as city parishes could be kept under the close scrutiny of the archbishop. On occasion, such as at the onset of the Great Famine, for instance, Murray would request speedy reports from parish priests on conditions in their localities and on the basis of these and other reports he was able to divert relief funds to the hardest hit parts of his diocese, or, as tended to be more the case, to other dioceses in Ireland.

PAUL CULLEN, 1852-1878. Cardinal Paul Cullen, who made such an impact upon Church and State affairs in Ireland and elsewhere, in the middle decades of the nineteenth century, is represented by a large collection. His papers have 'suffered the slings and arrows of outrageous fortune' as has been detailed elsewhere.⁴ The vast majority of his papers have survived, however, even if some of them have had to be repatriated to Dublin this century from as far away as Australia! Of course, those papers relating to his career at the Irish College, Rome, are to be found in the College archives in Rome.

The material in Dublin consists of papers from Cullen's archiepiscopal administrations in Armagh (1849—1852) and Dublin (1852—1878). Amongst the latter are important documentation relating to the famous O'Keefe law case (1869—1876), notes and memoranda from the First Vatican Council (1870), and correspondence delineating the establishment of John Henry Newman's Catholic University of Ireland and its administration by his successor as Rector,

Dr Bartholomew Woodlock. Other topics of interest which feature in the Cullen Papers include the Irish battalion in the papal service (1860), Cullen's family and background, Irish colleges abroad, and the Fenians. Cullen's correspondence with Propaganda Fide shows his influence with regard to the appointments of bishops in Ireland and throughout the British Empire, whilst the letters from Dr Tobias Kirby, the long-time Rector of the Irish College in Rome, indicate that the Cardinal was kept abreast of the latest happenings in the Eternal City.

Printed copies of Cullen's pastoral letters, manuscript drafts of sermons and six damp-press copy letterbooks containing copies of outgoing letters (1855—1878) round off an impressive collection.

EDWARD McCABE, 1878-1885. Cardinal Edward McCabe by contrast with his illustrious predecessors and successors is represented by a modest collection. His administration was short and undistinguished, but his papers allow researchers to follow the continuities in policy from the reign of Paul Cullen in whose shadow McCabe dwelt.

WILLIAM WALSH, 1885-1921. Like his predecessor but one, William Walsh has left a very substantial deposit of records. Walsh's administration, spanning the eras of Parnell and de Valera, is the longest in Dublin's diocesan history since that of Dr Troy. Besides a correspondence of over forty thousand items, the Walsh collection encompasses Visitation Returns, accounts, a good set of *Relationes Status*, printed copies of pastoral letters, a set of pamphlets reflecting the archbishop's wide range of interests, Walsh's published works and literary materials. In addition, the Walsh Papers contain materials associated with the promotion of the Causes of the Irish Martyrs and records of the Dublin Commission established under the Irish Universities Act of 1908 (1908—1911).

BYRNE TO McNAMARA, 1921-1987. Edward Byrne (1921-1940), John Charles McQuaid (1940-1972), and the late Drs Dermot Ryan (1972-1984) and Kevin McNamara (1984—1987), have all left increasingly larger collections reflecting the growth of the Dublin archdiocese, both in structural terms and in terms of prestige and influence, and the attendant, expanded and increasingly more sophisticated bureaucracy.

In summary, the Archives to date, holds the papers of ten archbishops between 1770 and 1987 and some scattered remnants of their predecessors. These collections are divided into three classes: general correspondence files, records generated by the diocesan bureaucracy, and private office material. The largest class, the correspondence files, have traditionally been arranged chronologically and under fixed headings such as bishops, priests, laity, colleges, etc. Amongst the papers of twentieth-century archbishops, file titling reflects the detailed interaction between the Diocese and the newly established State, and the more recent flowering of diocesan bureaucracy to undertake specialist tasks.

The remaining series of records held by Dublin Diocesan Archives may be briefly described:

Papers of Bishops

Besides the papers of archbishops, the Archives is home to a small number of collections or parts of collections of bishops, whether auxiliaries of the Dublin archdiocese, other Irish bishops, or Irish-born bishops in missionary fields. These include papers of Dr Nicholas Donnelly (1880—1920),⁵ auxiliary bishop of Dublin and historian, of Dr Patrick Moran (1866—1874), Bishop of Ossory and later Cardinal Archbishop of Sydney, and some letters of Dr Edward O'Dwyer (1888-1913), Bishop of Limerick.

Papers of Priests and Laity

There are deposits from eight priests of the diocese, half of whom served as secretaries to archbishops. In the case of the latter, their papers directly complement those of their masters. Particularly important are the papers of Archdeacon John Hamilton (1823—1860) who served as secretary to Archbishop Murray. Hamilton effectively administered the diocese during Murray's frequent absences and, as a consequence, series of correspondence are interwoven amongst his papers and those of his archbishop.

A small number of collections of lay persons include the papers of an Irish-born officer in the British Army in India in the nineteenth century.

Records of the Irish Hierarchy

The pre-eminence of the Archbishop of Dublin amongst his episcopal peers in Ireland in the nineteenth century is illustrated by the presence of two volumes of minutes of meetings of the Irish Hierarchy. The first volume, entitled *Meetings of Bishops*, is not strictly a minute book but contains agendas of meetings, lists formal resolutions and gives summaries of decisions taken at meetings held between 1829 and 1849. The second, more orthodox volume, entitled *Acta Conventuum Episcoporum Hiberniae*, contains minutes of meetings held in 1882 only.

Colleges, Institutions and Organisations

A myriad of collections of varied provenance come under the above heading. The Woodlock Papers, for example, include both the correspondence of Dr Bartholomew Woodlock as Rector of the Catholic University (1861—1879), in succession to John Henry Newman, and a portion of the administrative records of the diocesan seminary, Holy Cross College, Clonliffe (1859—1954), as well as the records of the O'Brien Institute (1885—1950), an orphanage for boys administered by the Christian Brothers, under the patronage of the Archbishop of Dublin.

Finally, there is a collection of records entitled 'Catholic Proceedings'. This collection is an amalgam of the surviving records of three nineteenth-century lay Catholic political organisations: The Catholic Board, the Catholic Association, and the Loyal National Repeal Association. These records consist of the records of the secretaries of these respective associations with which Daniel O'Connell, the champion of Irish Catholic agitation during the first half of the nineteenth century, was so closely associated. The last of the secretaries, T.M. Ray, handed them over to the O'Connell family who much later presented them to Archbishop Walsh for safe keeping.

The varied holdings of Dublin Diocesan Archives are of interest to a wide range of researchers. The major task at present is to catalogue and list all this material so as to make it available to researchers. Enquiries concerning the Archives may be sent to the Diocesan Archivist, Archbishop's House, Drumcondra, Dublin 9.

NOTKS

1. Dublin Diocesan Archives (D.D.A.) I 16/1 (75).
2. D.D.A. I 16/2 (85).
3. For a description of this item and its contents see Curran, Michael J. 'Instructions, Admonitions etc.. of Archbishop Carpenter, 1770—1786' in *Reportorium Novum*. Vol. II. No. 1, pp. 148-71.
4. See Sheehy, David ('. 'Dublin Diocesan Archives: an Introduction', in *Archivium Hibernicum*. XLII (1987). p.41.
5. Dates hereafter given in brackets in this article refer to surviving papers and *not* to dates of appointments.

[Ed.] David Sheehy is the Dublin Diocesan Archivist.

ORIGINS AND EARLY HISTORY OF THE CONGREGATION OF THE DAUGHTERS OF THE HOLY GHOST

Sister Anne Marie Davies DHG

The Congregation of the Daughters of the Holy Ghost had its beginnings within the context of the Breton Missions of the 17th and 18th centuries which were aimed at instructing in the Faith the people in remote rural areas.

Jean Leuduger (1649—1722) whom we look upon as our Founder, had for a few years been a co-worker of the great missionary, Father *Julien Maunoir SJ*, and on his death in 1683 succeeded him as 'Apostolic Missioner' in the eastern part of Brittany.

The two nineteenth-century biographers of Jean Leuduger, l'Abbe Tresvaux¹ and Sigismund Ropartz,² claim to have based their account on the *Vie manuscrite* written in 1723 by one of Jean Leuduger's fellow missionaries. Unfortunately, this first-hand document has disappeared without trace.

L'Abbe Tresvaux writes:

Monsieur Leuduger lived only for God and for his neighbour. And it is to his love for the poor that the diocese (of Saint-Brieuc) is indebted for a congregation of charitable Sisters known in Brittany by the name of 'Daughters of the Holy Ghost'. It was in 1706, during the episcopacy of Mgr Fretat de Boissieux that this useful society had its beginnings.

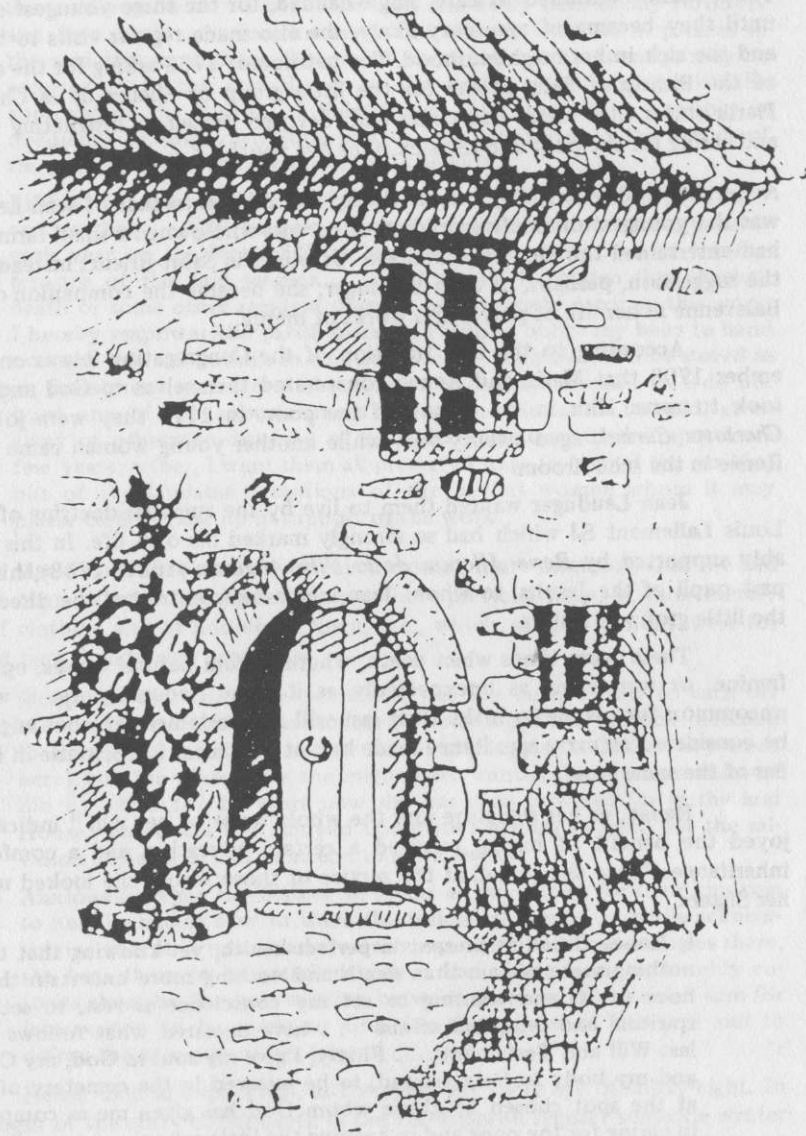
The earliest document extant concerning the foundation of our very first community is an act of purchase, dated 23 February 1712.³ It records that 'Jean Leuduger, prestre, Docteur en Theologie et Scolastique de l'eglise-Cathedrale de Saint-Brieuc' with money given by an anonymous benefactor purchases a little house in the Legue (the port of Plerin)

... to be owned by Marie Balavenne and Renee Burel, and after their death by the women appointed by the parish priest of Plerin . . . with responsibility for the education of little girls and for the care of the poor, the sick . . .

The wording clearly indicates Jean Leuduger's intention of laying the foundations of a charitable society which would outlast the initial core group formed by Marie Balavenne and Renee Burel.

Who were these two women destined in the order of Providence to be the first of a long line of Daughters of the Holy Ghost?

Marie Balavenne (1666—1743) was a widow. Of her early life nothing is known for certain other than that her mother died ten days after Marie's birth. In 1692 Marie married a widower with five children, (it was not unusual



La Maison de la Charité, in The Légue (Plérin), 1712

in those times for a woman to devote herself in this way). After his death in 1697, Marie continued to care, single-handed, for the three youngest children, until they became of age. Very likely, she also made regular visits to the poor and the sick in her neighbourhood. The petition of 1733 asking for the approval of the Bishop of Saint-Brieuc for the little group of Soeurs de la Charite de Plerin states that Marie Balavenne had 'devoted herself to instructing children and caring for the poor and the sick *since her youth*'.⁶

Renee Buret (1682—1720), whose family was related to that of Jean Leuduger, was the youngest of the five children of parents who owned a small farm. Renee had entertained the idea of joining the Ursulines in Saint-Brieuc; instead, and at the suggestion, perhaps, of Jean Leuduger, she became the companion of Marie Balavenne in her life of prayer and works of mercy.

According to the oral tradition of the Congregation it was on 8 December 1706 that Marie and Renee consecrated themselves to God and undertook to serve Him in the person of the poor. In 1710 they were joined by *Charlotte Corbel*, aged twenty-one, while another young woman came to help Renee in the schoolroom.

Jean Leuduger wanted them to live by the spiritual doctrine of Father Louis Lallement SJ which had so strongly marked his own life. In this he was ably supported by *Rene Allenou de la Ville-Angevin* (1687—1753), himself a past pupil of the Jesuits, to whom Jean increasingly entrusted the direction of the little group of Sisters.

These were times when death, whether from natural causes, epidemic, famine, or war, came as unexpectedly as it came frequently. So it was not uncommon for people to make their last will and testament at what might now be considered an early age. Renee made hers at Pentecost 1718, Marie in December of the same year.

Renee, as her signature and the whole tenor of her will⁴ indicate, enjoyed the benefit of having received a certain education and a comfortable inheritance. These she placed at the service of those whom she looked upon as her Sisters.

I, Renee Burel, at present in perfect health, yet knowing that there is nothing more certain than death and nothing more uncertain than the hour of it, and wanting to set my conscience at rest, to settle my spiritual and temporal affairs . . . have declared what follows as my last Will and Testament . . . Firstly, I give my soul to God, my Creator, and my body to holy ground, to be interred in the cemetery of Plerin at the spot chosen by those whom God has given me as companions in caring for the poor and in keeping the little school . . .

Secondly, I will that after my death an octave of Masses be celebrated by the parish priest and the other priests of Plerin to pray God for the repose of my soul . . .

Fourthly, for the maintenance and upkeep of our little House and for the public good . . . I bequeath each and every item of my furniture and furnishings . . . for the use of the women who live at present in the said House, and for the use of those who, subsequently, may be received in to the said House by the parish priest, acting with the approval of the Bishop of Saint-Brieuc, and who living together in obedience to their own Superiors, devote themselves to the service of the poor and to keeping schools for little girls . . .

Fifthly, I bequeath from the total estate I inherited from my father and mother . . . 20 bushels of wheat, Saint-Brieuc measure, payable each year on the feast of Saint Michael in perpetuity . . . for the sustenance of the said women . . . and should it happen that through death or some other accident there be no women to carry on this work, I hereby empower the parish priest of Plerin to oblige my heirs to hand over the said 20 bushels to be distributed to the poor or to be stored as an investment to increase the income of the said House . . . I do not want any of the appurtenances of the said House to be sold, given away or otherwise disposed of, should the House remain empty for a few years; rather, I want them all preserved so as to further the carrying out of the laudable intentions of the devout women whom it may please God to raise up in support of the work.

Marie Balavenne's will ' reveals a woman more aware of what she had received than of what she had to bequeath — precious little, in fact, merely items of clothing and of household linen, etc., which, she pointed out, were for the most part already well used. She

recognizes that for some years now she has been unable to earn her keep, and that having no income or possessions she is much indebted to Renee Burel and . . . (other names missing as the Ms. is very worn here) but for whose care she might have wanted for the necessities of life . . . that for 12 years now she has been provided for in the said House, where she has enjoyed complete freedom to work for the salvation of her soul and to attend to good works . . .

Anxious to repay her Sisters, in so far as she is able, for their kindness to her she makes over to them the following items . . . ; while acknowledging that it is not an adequate repayment of all that she owes them, she begs them to be satisfied with it and, what is more, humbly entreats them by the love existing between them to raise a small sum for intercession to be made to God for the repose of her soul and to defray the expenses of her funeral . . .

Renee died in June 1720, at the relatively early age of thirty-eight. In the margin of the entry of her death in the Plerin parish register someone wrote: 'L'une des Soeurs de cette paroisse, Granum Sinapis'. Marie lived until 1743 and witnessed the growth of this mustard seed.

In the year following Renee's death a young woman who had tried her

vocation in Carmel and had been obliged to leave because her physical constitution was too frail for the rigours of the Carmelite way of life, knocked at the door of the little House in the Legue. Her name was *Marie Allenou de Grandchamp*, she was related to Monsieur Rene Allenou, now parish priest of Plerin. Her arrival, followed soon after by that of *Louise Desbois*, brought the numerical strength of the little group of Sisters to four. They numbered just eight when, in 1729, they received a request from Claude Toussaint Marot, Comte de la Garaye, to send some Sisters to help him in his charitable work at Taden in the neighbouring diocese of Saint-Malo. Soeur Marie Allenou and Soeur Louise Desbois were sent there in response to this appeal.

In 1733 Monsieur Allenou, who after the death of Jean Leuduger in 1722 had succeeded him as director of the 'Soeurs de la Charite de Plerin' (as they were then known), decided that it was time to set their society on a sound juridical basis. In March 1733 he had a document drawn up before the 'Notaires Royaux et Apostolique de Saint Brieuc, Filly et Perrier'.⁶

It was a three-fold request addressed to Monseigneur Louis Francois Vivet de Montclus, Bishop of Saint-Brieuc, asking him to approve:

the stated sources of income and the possessions on which the Maison et Ecole Charitable de Plerin depended;

the appointment of persons associated with it;

the establishment of a novitiate.

Under the second heading we read:

May it please you, Monseigneur, to appoint and approve as 'principale Maitresse' of the said school, the worthy woman Marie Balavenne who since her youth has devoted herself to this activity and to the care of the sick, to the great benefit of the parish; and may it please you to appoint as her companions and assistants in running the school and in caring for the sick

the worthy woman	Charlotte Corbel
Demoiselles	Marie et Ste Angelique Allenou
the worthy women	Louise Desbois
	Marguerite Quemar
	Janne Silvestre
	Mathurien Le Barbier
	Marguerite Battas
	Mauricette Majol

all of whom have distinguished themselves in carrying out these works of charity both in this diocese and in that of Saint-Malo.

In his reply the Bishop wrote:

. . . desirous of promoting, in so far as with us lies, and of ensuring the

education of girls and the relief of the poor in our Diocese . . . We hereby authorize and ratify the above-mentioned 'Contrat de Fondation' . . . We approve as 'principale Mattresse' the worthy woman, Marie Balavenne to whom we have given, and do give, as companions to support her in the education of young girls and the care of the sick in the said parish of Plerin [Names as above] . . . trusting, as we do, in their zeal and their ability to carry out this service. . . . We authorize the said 'demoiselles et filles' to select other women for training/formation by them . . .

Given at Saint-Brieuc in our Episcopal Palace on 24th April 1733

Between 1729 and 1778, communities were established in each of the then existing dioceses of Brittany: Saint-Brieuc, Saint-Malo, Nantes, Vannes, and Quimper. As the various acts of foundation indicate, these communities were established in response to appeals from members of the nobility and of the Parlement de Bretagne who were anxious to make provision for the spiritual and temporal needs of their tenants, (the Parlement having refused to implement the Royal Edict of 1698 requiring the establishment of a school in every parish and the levying of a tax to pay the teachers' salaries).

A petition addressed to the Chancelier De Maupeou by 'les Soeurs de la Maison de Charite de Quimper pour obtenir des Lettres Patentes' affords a brief description of the way in which most of these eighteenth-century foundations were made, and states the link between them and the 'Mere-Maison' in Plerin:

The Filles des Ecoles Charitables are under the jurisdiction of the Bishops; they serve the needs of the people free of charge . . . This, Monseigneur, is how, until now, their establishments have been made: Members of the nobility, zealous for the relief of the poor who are sick and for the instruction of their children, call the Sisters into their respective parishes, addressing a request to the Bishop of Saint-Brieuc in whose diocese their 'Mere-Maison' is situated. The nobleman provides them with a dwelling and a yearly pension of 50 ecus per Sister. The number of Sisters sent from Plerin, where they are trained in pharmacy as well as in teaching, is usually three . . . ⁸

Once the little society had received the formal approval of the Church and its growth seemed assured, Monsieur Allenou, yielding to a call to work in the missions overseas, left in May 1741 for Canada where a fellow-countryman, Henri Marie du Breil de Pontbriand, had just been appointed Bishop of Quebec.

His departure was felt as a great loss by the Sisters in Plerin. He did not forget them, however, and as the letters he addressed to them testify, he continued to take a fatherly interest in their life and work.

The long letter which he addressed to them on the octave day of All Saints 1748 is of particular interest as being his spiritual testament to his 'Very

dear daughters in Jesus Christ'. After exhorting them to gratitude to God for their calling and to fidelity in the practice of what was enjoined on them by their Rule, he continues:

Love the poor and the sick, ease their suffering in every way you can for they are the living image of Christ in his suffering .

Give of yourselves without reserve in instructing the children entrusted to your care for the sake of Jesus Christ . . . make them perfect in his holy love so that they may enkindle the fire of this love in all the homes of your parish.

But in order to do this — you yourselves must burn with the same holy love. ⁹

Words that re-echo the very first ones of their Rule:

Since they must be filled with love in order to fulfil their obligations, the women who are received into this House shall honour as perfectly as they can the Three Adorable Persons of the Blessed Trinity, but they shall have a special devotion to the Third who is the Holy Spirit, the love of the Father and of the Son . . . 'o

When the French Revolution erupted in 1789 *Soeur Catherine Briand* was the Superior General of the seventy-one Sisters which the Congregation then numbered. All of them were to suffer, in one way or another, from the anti-clericalism and hatred of the Revolutionaries: they were expelled from their Houses, they were imprisoned, and their possessions were confiscated.

Before being expelled, along with her community, from the 'Mere-Maison' of Plerin, *Soeur Catherine* read out to those enforcing the expulsion order a formal protest, the text of which is now in the Archives Departementales of the Cotes-du-Nord. In it *Soeur Catherine* reaffirmed:

. . . our main House here in Plerin and all our other Houses established in the former province of Brittany are Houses of Charity in which our Sisters . . . strive every day to relieve the suffering of the poor and the destitute . . .

and she challenged:

Article 2 of the law of 18th August 1792 suppressing all religious congregations grants formal exception to charitable establishments such as ours. Sheer humanity and compassion for the sufferings of the poor . . . provide an even stronger argument in favour of our being allowed to continue.

And so the order that drives us out of our House has no tives other than the enforcement of the law and concern for the public good. Whatever these motives may be, we must perforce comply with the order. We declare however, that we leave our House only because we are forced to do so. We leave under protest and invoking our rights . . .

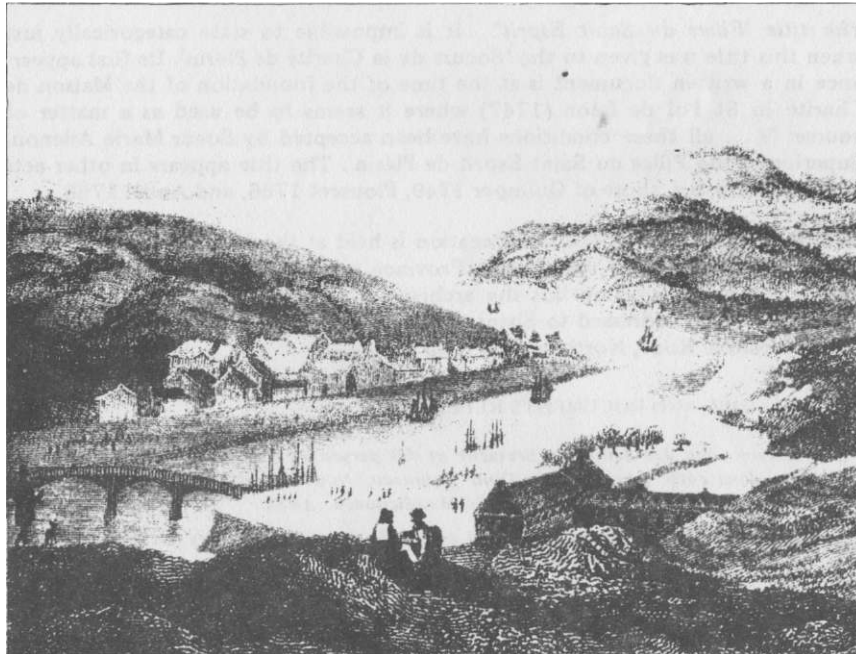
At Plerin, 15th January 1793.

**Signed Catherine Briand
 Marie Quintin
 Perrine Keraoult 11**

Sadly, twenty-two Sisters took leave of their Superior and of each other before dispersing; the House became the property of the Mayor of Plerin. It was restored to the Sisters in 1800. Elsewhere, the House from which the Sisters were expelled remained irretrievably lost to them.

When at length it became possible for Religious to reassemble, only 25 of the 71 Sisters the Congregation numbered in 1789 found their way back to the 'Mere-Maison' at Plerin in 1800. Not a few had died during the intervening years, one of them, imprisoned at Nantes; others remained in the homes where they had been sheltered during those years and continued their charitable works from there.

The tree sprung from the 'Granum Sinapis' had bled yet it had remained standing and its still vigorous sap would produce fresh growth in the new era that was dawning for the Congregation and for the Church in France.



The Legue, c.1800

NOTES

Our oral tradition. Among the Sisters who reassembled after the Revolution there were one or two who had lived in community with Marie Allenou who, had lived with Marie Balavenne for more than twenty years. It is on the recollections of these Sisters that our oral tradition is based and it is incorporated in the history of the Congregation prepared by Soeur Marie-Julie Pouliquen. ¹² Her untimely death in 1860 prevented the publication of her work but her valuable manuscript was made available to l'Abbe Lemerrier who, in 1888, published the *Notice sur la Congregation des Filles du Saint Esprit.* ¹³

The Rule of Taden. Relying on the oral tradition, Sr Marie-Julie Pouliquen affirms that in the year 1706, the year in which Marie Balavenne and Renee Burel consecrated themselves to God, they received a Rule drawn up for them by Jean Leuduger and approved by the then Bishop of Saint-Brieuc, Mgr Fretat de Boissieux. Unfortunately, this primitive text has been lost to us. The oldest version of our Rule still extant is the one known as the 'Rule of Taden' because it is a copy, made in 1729 for the Sisters who were going to the new foundation at Taden, of the 'Reglemens de la Maison de Plerin', a text which, in its final form is the work of Monsieur Rene Allenou who in his 'Lettre—testament spirituel' (1748) wrote: 'These are the last instructions of your Father, of him who drew up your Rule . . .'

The title 'Filles du Saint Esprit'. It is impossible to state categorically just when this title was given to the 'Soeurs de la Charite de Plerin'. Its first appearance in a written document is at the time of the foundation of the Maison de Charite in St Pol de Leon (1747) where it seems to be used as a matter of course: '. . . all these conditions have been accepted by Soeur Marie Allenou, Superior of the Filles du Saint Esprit de Plerin'. The title appears in other acts of foundation, e.g. those of Quimper 1749, Plouaret 1766, and Anel 1768.

The General Archive of the Congregation is held at the Mother House in Saint-Brieuc. The Archive of the English Province is held at Northampton. It is not open to public inspection but the archivist is willing to respond to enquiries. These should be addressed to Sister Anne Marie Davies at The Provincial House, 103 Harlestone Road, Northampton NN5 7AQ.

PUBLICATIONS AND DOCUMENTS REFERRED TO

1. Iresvaux, *Vie des Saints de Bretagne et des personnes d'une eminente piete qui ont vecu dans cette province par Dom Lobineau. Nouvelle edition, revue, corrigee et augmentee par l'Abbe Tresvaux.* Paris. Mequignon. J.. 1838.
2. Ropartz, *Portraits Bretons des XVII et XVIII siecles d'apres des documents inedits.* L. Prud'homme, Saint Brieuc, 1857.
3. Act of purchase of a house in the Legue in Plerin. February 17 12. Archives Departementales des Cotes-du-Nord. 14. Minutes de M. Hamon. Notaire.
4. Testament manuscrit de Renee Burel. 17 18. Archives des Filles du Saint Esprit (A.F.S.E.), 3A2 —b.

5. Testament manuscrit de Marie Belavenne. 1718. A.E.S.E.. 3A1—b.
6. Actes des Notaires Royaux et Apostoliques. Illy et Perrier: 'Acte d'approbation de la Maison et Ecole Charitable de Plerin 1735'. A.F.S.E.. 5A1.
7. Various Actes de Fondation. A.F.S.E.. B-9G 1-17.
8. 'Supplique adressee au Chancelier De Maupeou pour obtenir des Lettres Patentes en 1772 par les Soeurs de la Maison de Charite de Quimper'. A.F.S.E.
9. 'Lettre ou testament spirituel de M. Allenou de la Ville-Angevin a ses filles'. 1748. A.E.S.E. 2A2—**C**.
- 10- Regie de Taden: 'Reglemens generaux et particuliers de la Maison des Soeurs de la cliarite de la Maison de Thaden, en conformite des Reglemens de leur Maison Principale'. A.E.S.E. 4 A 1.
11. 'Protestation ecrite de Soeur Catherine Briand, 1793'. Archives Departementales des Cotes-du-Nord.
12. Sr Marie Julie Pouliquen, 'Cahier manuscrite relatant l'histoire de la Congregation de 1706 a 1850. et redige en 1859-60". A.E.S.E. . 8A. bis. 1H.
13. Lemercier, *Notice sur la Congregation des Filles du Saint Esprit, 1706-1850*. L. & R. Prud'homme. Saint-Brieuc. 1888.

THE STONYHURST ARCHIVES

The Rev. F.J. Turner SJ.

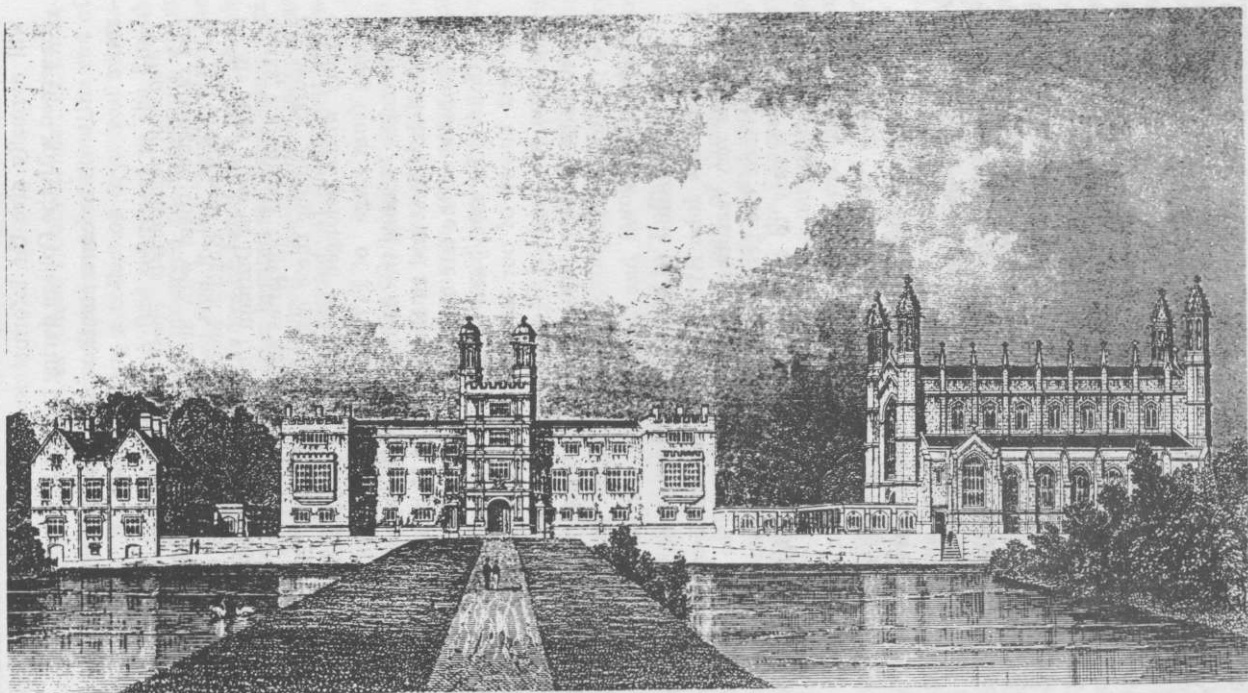
HISTORICAL BACKGROUND

The origin of many of our manuscripts is obscure, for we do not know where they came from and why they arrived at Stonyhurst. Until comparatively recently, records were often kept inexactly or not at all; there are tantalising gaps due to physical causes, human frailty or sheer lack of interest. For the purposes of history and arrangement, it will be convenient to begin with the year 1794. In this year the College, founded by Robert Persons on the Continent, came after many vicissitudes to its present home. The Society of Jesus had already suffered the blow of suppression; the school had been forced to move from St Omers to Bruges, and then once again to Liege, and now to the north of England. Much was lost by confiscation, much by the hurried migration under the threat of the advancing Revolutionary armies. The wonder is that so much survived. Even that part of the library which was brought from the Continent was housed in a building uninhabited for forty years and in many places no longer weatherproof. The first call was for the accommodation not merely of a body of ecclesiastics who could no longer call themselves Jesuits, but of a number of boys of different ages who had loyally followed the College in its uprooting.

CONTENTS OF THE ARCHIVES

The year 1794 is also a dividing line in the contents of the archives. Before this date we find 1) a collection of medieval manuscripts brought over from the Continent or acquired by gift; 2) a number of very important documents of the recusancy period, concerning Jesuits, secular priests and laymen; 3) documents surviving from the time of the Shireburns who had built and lived in Stonyhurst; and 4) a precious but all too small group of documents relating to the College in its days on the Continent. After 1794 are 5) documents concerning the period leading up to Emancipation; 6) documents connected with the history and administration of the school (an ever-growing number); and 7) a miscellaneous collection, irritating and fascinating, but where the archivist, egged on by the desire to 'clear up', must remind himself that what are the trifles of today are the historical evidence for the future.

For the practical purposes of those engaged in research, the list in the 1st, 2nd and 3rd Reports of the Historical Manuscripts Commission, even though published a century ago, is a useful guide. This has been recently checked and a new edition is being prepared in which it is hoped that fuller references



STONYHURST COLLEGE, c.1890

will be given. Meanwhile, the original edition remains substantially reliable, and will normally give the information desired. This does not include documents concerned with the College during the last hundred years.

It will be convenient to group the manuscripts under the headings given above.

1. *Medieval manuscripts.* These number just over eighty. The late Dr Neil Kerr had catalogued them with descriptive notes just before his death, but his text for this volume of English Medieval Manuscripts has been checked and revised by Mr Alan Piper of Durham University. The greater number of these are service books, e.g. missals, breviaries and books of hours, together with a few devotional works. Among these may be mentioned a York missal of the fourteenth century which belonged to the church of Tatham in Lancashire, and a missal coming from Liege of 1472 which has the prayer for the feast of the Blessed Charlemagne. Among the devotional works we have a manuscript of the Abbey of the Holy Ghost and an Exposition of Haymon on the Gospels and Epistles, *De Tempore*, of the late thirteenth century, which belonged to Whalley Abbey, only four miles away, and which was presumably rescued at the suppression. The best known of our early manuscripts is the eighth-century Gospel of St John from the tomb of St Cuthbert at Durham, and now on long loan to the British Library. There are also some historical manuscripts, most notably the first volume of Froissart's *Chronicle*, which was presented by the 8th Lord Arundell of Wardour.

It is possible to obtain microfilms of the smaller items but this has to be done by the John Rylands Library at Manchester. The charge made by the Rylands is very reasonable, but it is necessary to insure the manuscripts, and nowadays such charges are heavy. It is often better to visit the Library personally. It is easy to obtain permission to photograph a few pages, provided a flash is not used.

2. *Recusancy.* This comprises perhaps the most notable part of the archives. The best known and most quoted collection are the seven volumes marked 'Anglia'. The first five volumes contain letters and documents from 1580 to 1680, arranged in chronological order, the last two are later additions to the same period, and carry on the collection for another hundred years; the last document is dated 1785. Originally, the series consisted of nine volumes, but in 1921, volumes 8 and 9 were exchanged with Westminster Archives for a volume known as 'Greene's Collectanea B'. However, in 1960, a photocopy was taken of these two volumes, but the result is not so successful as it would have been had the photography been undertaken later.

This collection contains important letters, especially from the Jesuits who were working on the English mission, for instance, Frs Persons, Walpole, Gerard, Blount, Holtby and William Weston, as well as those from such

important figures as Cardinal Allen, the Archpriest Blackwell, and Richard Verstegan.

Another important series is known as 'Grene's Collectanea'. Fr Christopher Grene was English Penitentiary both at Rome and Loreto at the end of the seventeenth century. He set about making a collection or at least a transcript of all the documents in which he could find references to the English martyrs. In this way a copy has often been preserved of documents which would otherwise have been lost. Sometimes we find in the 'Anglia' series the original of which he has made a copy. The volumes he listed as A to P, that is the last letter that is recorded. The volumes later became scattered; some, such as A, seem to have been divided up by Grene himself. The volumes under some letters have either ceased to exist to be again divided. At Stonyhurst are the Volumes B, C, M, N, P.

As these documents, both 'Anglia' and the 'Collectanea' are very frail, a xerox or photocopy was taken of all of them some years ago, and kept in the archives at 114 Mount Street, London. Therefore, anyone who wants copies of either the 'Anglia' or 'Collectanea' documents should apply to the Province Archivist at that address.

However, very many of these documents have been printed either in the CRS volumes or in Foley's *Records of the Society of Jesus*. Another group has been published by Fr J.H. Pollen in *Acts of the English Martyrs*, a very valuable collection now unhappily out of print, and the autobiographies of John Gerard and William Weston have been published by Fr Philip Caraman. ¹

3. *Shireburn Documents*. Numerically the greater part of these, consisting largely of legal documents, such as indentures, conveyances and legal papers of apparently unending disputes have been deposited at the Lancashire Record Office at Preston. We have retained those which have a particular interest for the College or locality, such as the charities of the Shireburns, the foundation of an almshouse (now rebuilt and flourishing), the local school (still a Primary School for Hurst Green), some account books and inventories.

4. *Documents connected with the College during its time on the Continent*. A11
this material has been worked over carefully. It forms the basis of Fr Chadwick's book, *From St. Omers to Stonyhurst*, but it may be of interest to pick out certain items. First, a transcript of the St Omers 'Custom Book', or as we might call it nowadays, Rule Book. The original was lost when the Louvain library was bombed, and this is therefore the only known copy. One item is of especial value; at St Omers, music played an important part, and at the front of this Customs Book is a list of the instruments and something is said of their use and grouping. A recent request for a copy of this document relating to music came from Yale. It is probably well known to historians of music in England. Another item is the manuscript version of a number of plays performed by the boys, and

there are also a few playbills. There is a considerable collection of Latin verse, some of this is for formal occasions, such as the greeting of important people, but much has every mark of being composed for pleasure. On the scholastic side the three subjects of music, drama and classics formed the basis of the curriculum. There are also the account books, some of which have been acquired comparatively recently. These supplied much of the information for Fr Holt's volume, *A Biographical Dictionary of the St Omers and Bruges Colleges*, published as number 69 in the CRS series. Lastly, under this heading may be mentioned transcripts and microfilms from the Royal Archives at Brussels. On the suppression of the Society many books and papers were carried off by the civil authorities; much was undoubtedly lost, but a certain amount made its way to the archives in Brussels. There are five volumes of transcripts made about a hundred years ago and written in a clear and easily legible hand. About twenty years ago they were in many cases compared with the originals, and where necessary corrected.

5. *Documents from the first relaxation of the Penal Laws up to Emancipation.*

Three collections call for notice: (a), a collection of letters and other documents by Fr John Thorpe. Fr Thorpe was for some time Minister of the English College at Rome, and later Penitentiary at St Peter's. These are supplemented by (b), a collection of Excerpts made by Fr Thomas Glover who was stationed in Rome, which have a bearing on the restoration of the Society of Jesus. When the ex-Jesuits settled at Stonyhurst the College received papal approbation by a rescript of Pius VI in 1796. Stonyhurst thus became a rallying point for the surviving priests. This resulted in (c), a collection of letters which concerned both Stonyhurst and the men whose hopes were raised by the oral restitution of the Society in 1803 and the formal restoration in 1814. After Emancipation, the headquarters of the newly reconstituted province was moved to London.

6. *Documents concerned with the history of Stonyhurst.* Much of this matter necessarily has a rather narrow application, but in this ever growing collection there is not a little of wider interest. First, we can trace the many difficulties which beset the growth of the school, its shifting fortunes and uncertainties. A careful examination will disabuse the enquirer of the notion that Stonyhurst was a school predominantly for the sons of the Catholic country gentry. Early in the nineteenth century a Prefect of Studies began a report with the words, 'Since the majority of you are going to enter upon a career in commerce . . .'. The Journals and 'Logs' show how difficult it was for Catholics to rid themselves of the atmosphere of penal days. Much of this evidence has recently been collected in a duplicated volume by the Senior History Master, Mr Thomas Muir. Another book, but printed, and based on this evidence is *The Stone Phoenix* by Mr Andrew Henderson.² It is written in a lighter style and includes the more amusing incidents but it depends on careful study of the sources. Throughout

penal times, but increasingly in the nineteenth century, Catholics were faced with the problem of what we should now call Tertiary Education. Of necessity during the 17th and 18th centuries higher education was almost confined to those who were studying for the priesthood. But with the opening of schools in England and exclusion from the universities the problem became acute. At Stonyhurst an attempt was made to solve it by establishing a post-school course for those known as 'Lay Philosophers'. Fortunately, these 'Philosophers' themselves kept an official Diary which, equally fortunately, has been preserved. It is on this manuscript evidence that a book has recently been published by Henry Sire with the title *The Gentlemen Philosophers*.³

7. *Miscellaneous*. Here we have an amorphous, exotic and wayward monster; it straggles beyond system or category; it has something of the air of an Old Curiosity Shop, where junk and objects of value jostle one another, and last year's junk becomes tomorrow's jewel. How did we acquire a book of recipes and an envelope with scraps of paper on which are written remedies for diseases? There was published in the school Magazine about a hundred years ago an article entitled 'Rummaging in our Archives'; it could have gone on for many an issue. Here you will find an entry, 'News of the Battle of Waterloo, boys turned out of schools', an account book with the entry 'Rat Account'. Apparently 1'd was paid for each rat caught, the price of a pint of beer — in a bumper year there were over a thousand rats. Hair-cutting cost again 1.'sd and the whole school was trimmed at one go. There are writers who are sensitive, and writers, sometimes in high places, who are philistines. As FrThorpe would have described it. it is a 'farrago', but the byways are often more refreshing than the motorways.

Anyone who wishes to consult or ask about the archives should write to The Archivist, Stonyhurst College, Blackburn BB6 9PZ. Yes, write, please, and not telephone.

NOTKS

Much of this article is based on one written by Fr Turner, the College Archivist, for *North West Catholic History*. Vol. 12. 1985. It has, however, been amplified by including more examples. Though the Stonyhurst archives and library are closely connected both physically and for working purposes, so that one supplements the other, it seems best to keep the two departments separate.

1. Philip Curran SJ. *John Gerard. The Autobiography of an Elizabethan*. London. 1951; *William Weston. The Autobiography of an Elizabethan*. London. 1955; John Hungerford Pollen SJ. *Acts of English Martyrs hitherto Unpublished*. London. 1891.
2. Andrew Henderson. *The Stone Phoenix, Stonyhurst College. 1794 1K94*. Worthing. 1986; T.K. Muir. *Stonyhurst through Documents. 1774 1944*. duplicated copy. 1st edn.. 1988.
3. H.J.A. Sire. *Gentlemen Philosophers, Catholic Higher Education at Liege and Stonyhurst. 1774 1y/A*. Worthing. 1988.

10,000 NUNS: WORKING IN CONVENT ARCHIVES

Susan O'Brien

This is an important occasion for me and I am grateful for the invitation to occupy the 'user's slot' in the programme and talk to you about my work.

My research is into active, apostolic congregations of women working in England in the nineteenth century. Obviously, this is a huge subject and I will try and explain how I started, how it has developed over the past four years, and where it is going in the immediate future. It might be helpful to state at the outset that, because it is post-doctoral research, there are no deadlines apart from self-imposed ones and that the work has to be fitted in around a full-time lecturing job and, consequently, proceeds fairly slowly. The intention is to write up the findings and interpretation in a series of articles over the next few years for publication in academic journals and the first of these will appear in the autumn.¹ Eventually, I hope these will form the basis for a history of nineteenth-century female congregations.

The brief I was given for this paper focussed my mind not so much on the history of any particular congregation or aspect of nineteenth-century female religious life, but rather on the underlying reasons for undertaking the research in the first place and the stages and processes involved to date. Three questions, then, form the basis of what follows:

- A. What is the state of the history of women's religious congregations in England?
- B. How does a historian, who is working from the 'outside' (i.e. not as a religious) find his or her way into the subject and into the archives?
- C. What particular aspects and questions am I concerned with at present and what kinds of archival materials am I using to find answers?

A. Let me begin with some bold statements about the state of our knowledge about active women's congregations since their establishment in England. Women religious have been, and still are, invisible to the historian's eye. This may come as a surprise to those whose archive shelves are groaning under the weight of biographies and memoirs telling of the lives and activities of Victorian women religious, or with institutional histories written at various points since the later nineteenth century. But this is essentially family history and it has been perfectly possible for congregations and their friends to have written, collectively, an enormous amount without this in turn having impinged on the knowledge and understanding which the outside community of scholars has.

So far it has not even impinged on those who have published histories of the Catholic Church in the nineteenth century, let alone those concerned with women's history, the history of education, or of welfare work.

Women religious were a vital work-force to the newly established Catholic Church in England. Without them one of the primary policies of the bishops — the provision of a separate schooling system — could never have been carried out. Nor could the Church so easily have sustained a separate identity for its people 'without the provision of a whole set of other services and institutions (e.g. asylums, orphanages, homes for the elderly, a wide range of health care, industrial schools, reformatories, hostels) most of which were established and staffed by women's religious congregations at a minimum cost to the Catholic community. Nineteenth-century Catholicism would have been something quite different without the infrastructure provided by women religious. Yet nowhere have I encountered an historical interpretation which puts the sisters at the heart of the experience of nineteenth-century English Catholicism.²

If the sisters are not visible, other than as shadows, in the history of their own institution, perhaps it is less than surprising that they are invisible also to social historians. You may search in vain in the many recent histories of girls' education to find a mention of the convent boarding- and day-schools which flourished.³ The same is true of recent work on female philanthropy and welfare work. We are not entitled to view such omissions as a conspiracy. The separatist tradition of the Church goes a long way towards explaining this state of affairs. If the historians are not themselves Catholic, if the historians of the Catholic Church do not offer them suggestive research material, if they do not regularly come across references to archival material, they turn to other sources. Moreover, for those women's historians interested in the ways women developed greater autonomy, Catholicism is perceived as unrewarding territory.

Despite what I have said, there is one aspect of nineteenth-century conventual history which has attracted the attention of several scholars and resulted in a number of specialist studies — that of anti-convent sentiment/fantasies and the attempt to legislate in Parliament for convent inspection.⁵ Such has been the impact of this line of enquiry that the editors of a recent collection of essays on the Irish in Britain noted: 'It was the nuns, rather than the Irish who were, if the thrust of recent research is to be believed, the most unpopular single group in Victorian England.'

Only more specialised studies closely based in archival materials can provide a corrective to the state of our present historical understanding. Although there are recent and scholarly works by sisters, it is unlikely that any member of a congregation would attempt a work which went outside her own congregation. I believe that it would be useful, in the first instance, to have a work of synthesis on nineteenth-century congregations, something which could establish a framework and draw out the patterns. Such studies exist for France and for

the United States, and there are slighter studies now published on Quebec and Ireland, ⁷ I suspect that not until there is a history which provides an overview and analysis of the scene as a whole, will other historians, whose interests may be education, nursing, or single women, or the Irish in Britain, feel able to integrate the activities and experience of women religious into their study. That, at least, is the philosophy and rationale behind my work.

B. But how does an interested historian who is not a religious get to know about the congregations and their archives? I can only give a personal answer to this question and reveal the less than elegant processes of my research. Published scholarship has the effect of making research and its outcomes appear inevitable, tidy, and coherent but I suspect my experience of groping towards a new subject, in which accident played a large part, is not uncommon.

I am a social historian whose particular interest is in religion and the dynamics of the relationships between people, Church structures and the larger society. My other major interest has been in the relations between the sexes and in women's experiences in particular. The route I travelled to get to nineteenth-century nuns was circuitous and tells a good deal about how 'invisible' the subject was to me too.

For three years I taught history at La Sainte Union College in Southamton, and during the last two years there I was hunting for a research subject that brought together my interests. A number of false starts were made, with leads that petered out. It wasn't until several years later, when I had left LSU, that I realised the subject had been literally under my nose. What actually led me to realise that this was 'my' subject was more by way of revelation than rational historical deduction! It came on a family holiday to Kent in late March 1984. We spent a good deal of the time huddled around the fire taking refuge against the cold, reading old magazines left in the cottage. In desperation my husband went out to a second-hand bookshop and returned with a present for me — *The Life of Cornelia Connelly, 1809–1897*. I stayed up all night until the last page was turned. Why had I never heard of this remarkable woman? What more was there to know about the Society of the Holy Child Jesus? What had historians had to say about nineteenth-century sisters? Back at college, a library computer search revealed that, as far as the computer's history data base was concerned, nuns did not exist.

But how could one find out more? In September 1984 I wrote to the Provincial of the Society of the Holy Child Jesus to ask whether they had any materials on their foundress and, if so, could I come and look at them? With hindsight I know how naive this question must have seemed to a congregation which had spent years gathering all the available evidence on their Foundress for her Beatification Cause and had just put together a three-volume *Positio*. But the Society was generous and did not make me feel my ignorance. Instead,

I was made welcome. The archivist, Sister Winifred Wickens, gave of her expertise but was also wise enough to let me grow into the materials in my own way. In that archive, and talking to Sr Winifred over several visits, I groped towards seeing just how big and important a subject this was. The archivist, for this historian, was vital to the success of the undertaking. I look back with awed astonishment on the fact that my tentative initial foray should have been to a congregation whose archives were already highly organised, open to scholars, and whose archivist was Treasurer of the Catholic Archives Society. After all, the chances of hitting the bull's-eye first time were at least 90 to 1 against. . .!

In the space of about nine months my research focus developed from Cornelius Connelly and the Society to women's active congregations in nineteenth-century England more generally. This happened as I began to try and place the Holy Child in a chronology of women's congregations working in this country, to see it in perspective. I wanted to know how many other congregations there were already by 1846 (the date of the Society's foundation), how many were native to England, how many and which were from France, Belgium, Ireland, and how and when did they come to England. These were only basic questions, but there were no basic answers in readily available form. A letter to the Catholic Record Society enquiring if they knew of such a chronology produced a reply saying how useful it would be if I were to produce one. Gradually, using such compilations as John Murphy's *Terra Incognita*, Francesca Steele's *Convents of Great Britain*, Peter Anson, and various directories, I began to do so. The list comprised date and place of foundation, name of founder, date of first English house if from abroad, geographical location in the nineteenth century and the works undertaken by the congregation.

All this work, which is a continuing process, was necessary before I could begin to make a selection of congregations for more detailed study. Because there were some ninety congregations in existence in the nineteenth century I needed to have rudimentary information about them all before I could draw up criteria for selecting a few. In the first instance, I decided to concentrate on English congregations — a pragmatic decision which also made good historical sense. From the relatively small group which this left I chose five on the basis of date of foundation, size, geographical spread, and nature of apostolate. I was fortunate in being able to use Sr Winifred as a referee to vouch for my serious intentions, but I was nonetheless fearful of receiving a 'rejection' from these congregations. In the event, I once again struck gold in the archivists and archives of the Sisters of the Cross and Passion, the Institute of the Blessed Virgin Mary, and the Poor Servants of the Mother of God. (Two of the five congregations did not feel able to grant my request for access but, fortunately for me, I was already well under way by the time this happened. It did not deter me as it might had it happened at the outset.) With Sr Winifred's encouragement, I joined this Society and the two conferences which I have attended have proved invaluable to the progress of my work.

When I look back on the last few years and the process sketched out above, what stands out clearly is the fact that I started out in ignorance and the archivists were my teachers. They not only made the archives intelligible but they gave me invaluable insights into their own congregation, and into the way in which the congregation sees its own past. Not only is each archive different but, as I learned, the charism of each congregation is unique and a 'tangible intangible'. Perhaps archivists have imbibed the charism in large doses by virtue of their closeness to origins, I don't know. But it came to me initially and unconsciously via the archivist.

C. Finally, I want to say something about the way in which I approach and use the archival materials. Before I get to an archive I make it my business to have read whatever published material is available on the congregation, either in my own collection or at the Catholic Central Library, or perhaps from the congregation itself. Usually, I ask the archivist if I may first make a preliminary visit of a day or two, to be followed by a longer visit. The purpose of the preliminary visit is twofold. On one level it is about people. I want to establish a good working relationship with the archivist who, in turn, needs to know that she can trust me not only with the actual materials, but also with the history of the congregation. These are, after all, family papers. The other object is for me to assess how much material there is and its nature and type. Obviously, this is made much easier where the archives have been listed, but even where this is not the case I can use my knowledge of the typical categories in an interrogation of the archivist! By now, although I am open to what the archive has to offer, I have a number of specific questions in mind when I start. These questions have arisen out of immersion in the total holdings of a few archives and provide a way of moving forward systematically. They should not be seen as a definitive list or a closed approach.

Here is what I am interested in at the moment and the materials I use in the archives:

1. Who were the sisters? This requires one to deal with large numbers of individuals about whom very little is recorded. The aim is to build a profile of nineteenth-century women religious *as a group*. The approach is, therefore, statistical and requires a large sample — I am using about five thousand. The major sources are the registers of all types — postulants, novices, professed sisters; individual vows; necrologies or obituaries; convent annals. The amount of information varies enormously from congregation to congregation, as does the extent to which records were compiled in a systematic way. At one extreme I have found the highly organised card index system of the Society of the Sacred Heart which includes every woman who took first vows in the English Province. At the other extreme there might only be a series of lists, often overlapping and with omissions, from which a register has to be 'reconstructed'.

Within these sources there is usually a certain minimum of information — name of parents, date of birth, place of birth, of baptism, of entry into the convent, of vows, and of death. From this it is possible to work out how old women were when they entered and whether the age of entry changed over time or between congregations; what proportion were converts and in which period; what proportion left before clothing and before and after final profession; the life-expectancy of sisters compared with women outside the convent; the ethnic composition of the congregation at various periods; whether there are links between particular parishes, priests and convents for recruitment. However, it is also possible from even this rather limited data to look for kin relationships within congregations — sisters, nieces, cousins, aunts (although there were always more relationships than a name search reveals).

From all this information a fascinating picture begins to build up and can be augmented in the fuller records by information about educational level, dowry, employment before entering. The more notable or senior members, and often the earliest sisters, are often quite carefully recorded, but the great number are more anonymous. All the information available is extracted on to a form I have devised for the purpose and later will be put on to disc and thus form a data-base. During the next year I would expect to write an article — 'Who were the nuns?', based on this research.

2. Another area of interest, and one which is quite different, is that of the relationships between superiors and local priests, and between a superior and a bishop. In many cases, congregations were introduced to England or to a particular diocese by an individual priest or bishop. What were his expectations? How did they compare with the expectations of the superior? How did the subsequent development of the congregation match and mesh with those of the diocese? What images and ideas did the men of the Church have about women religious and how far did these accord with, or conflict, with the realities?

Correspondence is by far the most useful single source for exploring these questions, and not all of the relevant material is in convent archives. Much of this material needs to be 'de-coded' because the relationship between the sisters and the men of the Church was unequal and often complex. A good illustration is the correspondence from Father Gaudentius Rossi CP to Mother Mary Joseph Prout (foundress of the Cross and Passion Sisters) in the 1850s. The congregation has only eight letters written by Mother Prout and, as a consequence, the large number of letters written to her, mostly from Father Rossi, form a crucial element of the archive. Rossi's letters are often highly critical of her conduct and leadership but, given the other evidence about the history and development of the congregation, cannot be simply taken at face value. They need to be read with the same degree of critical awareness that historians would bring to any correspondence and I would like to illustrate this by sharing with you one of Rossi's letters and then to contextualise and interpret it. (Omitted

here but see Note 8.

3. The internal relations, daily life and ethos of a convent or congregation constitute a further rich area for research. What kind of leadership did superiors provide? Under what conditions did the sisters live and work? How were decisions made and communicated? What were the relationships with laity? Basic sources here in addition to the superiors' correspondence are the constitutions, the custom books (and the ways in which these were amended over the years); the annals; individual reminiscences and biographies; and the records of the work which the sisters undertook. There are also those materials which reflect the spiritual life of the congregation — retreat notes, records of special services or prayers, the spiritual reading of the sisters. This is a research area where almost all sources are grist to the mill but, alas, one rarely gets anything directly generated by the ordinary sisters. As I work in the archives and occasionally spend time with older sisters I cannot help wishing that more had been done by way of oral history with the oldest sisters over the past ten years. Perhaps some of you will be inspired to develop such a project and add immeasurably to the archive in this way. ⁹

D. *The future of the research.* This is a research project which stretches out ahead as far as I dare to look and there is far more than can be managed by any one person. I have been very fortunate in obtaining a Nuffield Foundation Research Grant which provides for staffing replacement and thus enables me to spend the twelve months from July 1988 full-time on archival research and writing. During this period it is my intention not only to explore the archives of several more English congregations, but to move on to a number whose mother house was originally in France, Belgium and Ireland.

NOTES

1. S. O'Brien, 'Terra Incognita: The Nun in Nineteenth-Century England'. *Past and Present: a journal of social historians*. No. 121 (forthcoming November 1988). I would be happy to send an offprint to anyone who would like one at a cost of £1.50 to cover printing and postage.
2. The relevant chapters in G.A. Beck's *The English Catholics. 1850-1950* (London, 1950) still provide the best overview.

3. See, for example, J. Burstyn, *Victorian Education and the ideals of Womanhood* (1980); J. Burstyn, 'Women's Education in England during the 19th c: A Review of the Literature 1970-76'. *History of Education*. Vol. 4, No.1. (1977); S. Fletcher, *Feminists and Bureaucrats: A Study in the Development of Girls' Education in the 19th C (1950)*; D. Gorham, *Girls Growing Up in Late Victorian and Edwardian England* (1981); F. Hunt ed., *Lessons for Life: the schooling of girls and women. 1850-1950* (1988). For a recent study of a Catholic educator and education see J.P. Marmion 'Cornelia Connelly's Work in Education 1848-1879' (Ph.D. thesis, University of Manchester, 1984).
4. F. Prochaska, *Women and Philanthropy in Nineteenth-Century England* (1980); M. Vicinus, *Independent Women: Work and Community for Single Women. 1830-1920* (1985).
5. W.L. Arnstein, *Protestant versus Catholic in mid-Victorian England: Mr Neivdegare and the Xuns* (1982) is the most recent and contains a good bibliography of various works.
6. R. Swift and S. Gilley, eds.: *The Irish in the Victorian City* (1985), p.8.
7. C. Clear, *Xuns in Nineteenth-Century Ireland* (Dublin, 1987); M. Danyvvlevvycz, *Taking the Veil: An alternative to marriage, motherhood and spinsterhood in Quebec. 1840-1920* (Toronto, 1987); M. Ewens, *The Rule of the Nun in Nineteenth-Century America* (New York, 1978); Anthony lahey, 'Female Asceticism in the Catholic Church: A Case-Study of Nuns in Ireland in the Nineteenth Century' (Ph.D. thesis, University of Illinois, Urbana-Champaign, (1982); C. Langlois, *La Catholicisme au feminin. Les congregations francaises a superieurs au xix siecle* (Paris, 1984).
8. The text of this letter and a discussion of the relationship between Mother Mary Joseph Prout and Father Rossi can be found in my forthcoming article, referred to in Note 1.
9. To get the best out of interviews, careful planning is required. A useful way into the method is Paul Thompson's *The Voice of the Past* (1978) and back issues of the *Oral History Journal*.

Editorial note:

This article is an abbreviated version of a talk given at the annual conference of the Society in May 1988. Dr Susan O'Brien is Senior Lecturer in History, The College of St Paul and St Mary, The Park, Cheltenham, Glos. GL50 2RH. She is able to act as a supervisor for M.Phil, and Ph.D. research degrees on any aspect of the history of women's congregations. Students would be registered with the Council for National Academic Awards, and geographical location does not matter, provided arrangements can be made for regular supervision.

THE HISTORIAN AND THE ARCHIVIST

Donal McCartney

One thing is very evident about nineteenth-century Irish society — that is the pervasiveness of religion. In few centuries in the modern era did organised religion play so large a part in the life of the nation as it did then. The most tangible evidence of this was to be seen in the great expansion that took place in the building of churches, schools, diocesan colleges, seminaries, hospitals, convents, monasteries, orphanages, asylums and other institutions. During Dr Murray's term as Archbishop of Dublin (1823—52), ninety-seven new churches were built in the archdiocese alone. The *Catholic Directory* claimed in 1844 that within the previous thirty years 900 Catholic churches had been built or restored throughout the country. This activity continued under Murray's successor, Dr Cullen (1852—78). With this expansion in buildings the number of nuns and clergy also dramatically increased. Nuns multiplied eightfold between 1841 and 1901 despite a halving of the population in the same period.

Take the number of convents alone that were established. Even the bare statistics hint at a phenomenal growth and development in a relatively short span changing the architectural face of the Irish urban landscape. At the beginning of the nineteenth century there were eleven convents. By 1851 there were eighty-nine. A period of explosive growth begins from mid-century. In the decade following 1851 the number of nunneries nearly doubled to 161. Twenty years later, by 1881, another hundred had been established bringing the number to 260. By 1921 the expanding number had reached 430. In independent and partitioned Ireland the rate of increase continued to quicken until by 1985 there were 882 — that is nearly ten times more than that in 1851. The number of religious orders for women had increased from 6 in 1800 to 35 by 1900.

This meant a most impressive number of nuns — many of whom came from the same families, so that it is almost possible to talk about ruling religious dynasties. Take, for example, the family of the famous controversialist, Fr James Maher P.P. of Carlow-Graigie. During one of those periodic anti-Catholic outbursts in nineteenth-century England a parliamentary Bill was introduced into the House of Lords in the 1850s which proposed to send inspectors into convents because of a rumour that persons were being detained there against their will. Fr Maher gallantly defended the convents and their inmates against the charges. In this spirited defence, Fr Maher admitted that two of his own sisters, eighteen of his nieces and a large number of other near relatives were nuns (in Ireland, England and America). Maher belonged to a particularly influential religious dynasty in the diocese of Kildare and Leighlin — his nephew was Archbishop Paul Cullen, Ireland's first Cardinal, whose nephew in turn was

Archbishop Moran, Australia's first Cardinal. Or take the local and perhaps more normal case of James Ryan of Ryan Brothers, Cloth Merchants of Patrick Street, Limerick. He was a good-living man who had the reputation of having brought the Christian Brothers to Limerick, and of hosting a French emigre priest, and the famous Fr Thayer who collected funds to bring the Ursulines to Boston. Ryan had four daughters, three of them joined the Ursulines in Boston. The fourth sister was married to a William Querk, a Dublin merchant. Mrs Querk (or Anne Ryan) was left a widow in her thirties with four children. She had helped to bring the Ursulines to Limerick and she later joined them and became Mother Ursula. Two of her daughters joined her and the third joined her aunts in Boston. Her only son became a Jesuit. All eight (four sisters and the four children of one of them) had ended up in religion. And this was not uncommon in Irish families. It is this sort of sociological development that accounts for the tremendous growth of convents in the 19th and 20th centuries. Think, then, of nearly nine hundred nunneries alone in Ireland today, each of them generating its own archives. Here we have an extremely rich collection of source material for the religious, cultural and social history of Ireland.

Now that organised religion is coming to have less influence on society, historians and others are becoming more aware of its significance for the recent past. And as they do, there is one group of commentators (not to call them enemies of Irish Catholicism) who totally and irrationally exaggerate the evils done to Irish society by bishops, in particular, and by religion generally. Sometimes, even those who might be called friends of Irish Catholicism completely underestimate or trivialise the benefits that the Church and religion have conferred on the Irish people. All — friend and foe alike — are agreed about the huge importance of the role that religion has played. It is in this setting, and in either case, whether hostile or friendly, that the need for the religious archivist who has preserved the record of the detailed and fuller picture becomes all the more obvious. It is also in this setting that the need for the historian, armed with the sources provided by the archivist, to probe beneath the superficial and the sensational, becomes all the more urgent.

Three main categories of person are concerned with the kind of document that is produced in an institution such as a convent. These are the Administrator, the Archivist and the Historian.

Whether he or she is a public servant in central or local government, or a secretary of a semi-state body, or public institution, or of a private commercial or industrial concern, or a religious superior — the administrator is always tempted to get rid of those non-current records which are considered to be of no further use or value for present and future administrative needs. And where storage is a real problem the temptation is to destroy those records altogether where no alternative suggests itself. Where the decision is left entirely in the hands of the administrator the sacredness of the documents does not

necessarily enter into consideration. Only the trained archivist (not even the historian, much less the administrator) is competent to advise on record-appraisal and selection for survival. And the archivist should be involved at all stages, advising on records-management while the documents are still current, and looking after them when transferred to his care.

The archivist's main function is to care for the non-current files and records and to index, list, describe the archive in his care so that retrieval of information becomes easy. To do his job properly he has to assert his independence (of the historian and the administrator); he has to draw attention to himself and his importance (by exhibitions, etc.); he has to advise on records management; he has to seek out records relating to his particular archive (Rome, diocesan, missionary, educational, charitable, sociological, etc.) and he has to interest the historian in his work (A.R.A.I. could, for example, provide a register of religious archives for Irish History Departments in the universities, or for U.C.D.'s Archives Department) and University History Departments, for example, could provide for the A.R.A.I. a list of graduate researchers using this material, or researching copies that could benefit from the use of religious archival material.

What the historian greatly appreciates on his visit to the archivist is to be presented with a good descriptive list of the material in the particular archive. Such lists are available for some of the collections in the U.C.D. Archives Department. A glance through a finding-aid where each item is described (including individual letters) will tell immediately whether it is necessary to plough through a box of correspondence. Where the archive is relatively small, or the number of archivists relatively abundant, such descriptive lists are easier to make. The very rich Dublin Diocesan Archive presents a different problem. Here you are dealing with literally thousands of letters in, say, the Cullen or Walsh papers. And although the categories to date into which such a mass of letters is divided — Bishops, More Important Priests, Priests and Nuns, and Laity, and boxed in individual years — is a very useful one, it will be some time yet before each individual letter is indexed and described. Meanwhile, the historian working on a theme like education, has to work his way through all of the correspondence so as not to miss anything of importance.

The historian of nineteenth-century Irish Catholicism to date has concentrated, like, for example, Emmet Larkin, on ecclesiastical power-play (just as historians in the past concentrated their efforts on kings, and diplomats and politicians and generals, and on the exercise of military, diplomatic and political power). As secular historians have now turned much of their energies over to the investigation of social, economic and cultural as distinct from political history, so too the religious historian must give more and more of his attention to the sociological and cultural aspects of the history of religion in Ireland: to the kind of person who joined the religious life, to the kind of life that was led, to the work that was done at local and regional level, to the practices that were followed and beliefs that were held and taught, to the impact that was made.

to the manuals that were studied, to the regulations that were imposed, to the prayers that were said. In this kind of history of religion on the ground and in the inner life of an individual the much-prized letter from Rome, however sensational it may appear, is of far less value and significance than the well-thumbed copy of the *Imitation of Christ*, or the old disintegrating Catechism that was once used in the school, or the once much-loved holy picture with its long-forgotten prayer on the reverse side.

The folk-park and folk-museum have become a part of our social history. The preservation of an old convent, with its old library, its old pictures on the walls and its old statues, its material remains of old scapulars and medals and other objects on the sideboard, would be every bit as valuable to the historian's work and to the community's heritage.

But as we all know, there are historians and historians; and all of them with an increasing interest in the Religious Archives. At a period in history when secular women appear to have had little recognition on record kept of them, nuns did exercise a great deal of authority in hospitals, schools, orphanages, etc. They had an outlet for talents and energies and careers that seem to have been denied to their wedded and secular sisters. Even the modern feminist, therefore, sees virtues in the nun and tends to regard her as a nineteenth-century feminist prototype — abjuring men and male company, devoted to her career, and caring for her less well-off sisters and their children and attending to the miseries created in and by a man-ordained society. And what's more, at a time when secular women are largely invisible in history because of the absence of records dealing with them, the convents have locked away in their archives, records of their activities and of the girls they catered for. Much of the history of women in nineteenth-century Irish society is in the Religious Archives and in the care of the religious archivist. Even from the standpoint of secular history, the religious archivist controls a precious source, and bears in consequence a tremendous responsibility.

How much of all this should be made available to the general public? Should there be open access? Take, for example, the question of confidentiality which arose at a conference of the Dublin Commissioners appointed under the Irish Universities Act 1908:

Chief Baron Palles: I don't think the Commission has any intention at present of publishing anything you say here, so that you can speak confidentially to us, and perhaps that will enable us to know your mind and a great deal more . . .

Mr Starkie: I am glad my remarks are not going to be published — I don't think the Chair of Education in Trinity College is very valuable. We have Professor Culverwell lecturing probably 500 students in the year in circumstances which don't make the instruction very valuable; it is more like a public meeting, and I think people go there for curiosity — I think the advantage to the students is very problematical.

. . . when the Chief Baron asked me how many Professors of Pedagogy I would like to have, that is another matter — the fewer, the better from my point of view.

. . . The reason for that opinion is perhaps because the Professors of Pedagogy I have met were very little use.

The confidential comments were printed in a Government paper only two years later for anyone in Trinity College, Dublin or University College, Dublin to have a good sneer at. My prying eye has now been reading the comments. I am not interested in researching it and keeping it to myself. I have just broadcast the matter to you and that's what the historian does.

Confidentiality is a very real problem. There is every reason why convent or private documents should be kept from — on the one hand — the sensationalist, from the journalist who wants to sensationalise or exaggerate or relate a story out of context; and on the other hand the publicist, for example the feminist who merely wants to use the material, again out of context for his/her own special and controversial end. It is sometimes difficult to distinguish the bona fide historian, interested only in establishing the historical truth, from others interested in sensationalism or propaganda. But the effort is worth making.

The fuller the records, the more they are bound to reveal the human side of the convent — the power struggles, the avarice, the personality clashes, the pettiness, the prejudices, the dislikes, the jealousies, the coldness, the cruelties, the sins that are part of all human nature. These can be no worse than what is revealed, in, for example, the correspondence of nineteenth-century Irish bishops. We must not create the impression that monasteries and convents will not bear the light of day. Convent records will also reveal what the irreligious and cynical Voltaire appreciated:

Perhaps there is nothing grander on earth [he wrote] than the sacrifice that the weaker sex make of beauty and youth, often of high birth and fortune, to comfort and console in the hospitals the mass of human misery, the view of which is so humiliating to human pride, and revolting to natural delicacy. The people separated from the Church of Rome have but imperfectly imitated a charity so generous.

What I am suggesting is that there is a great deal in the Religious Archives to be proud of; that they have nothing to hide or be ashamed of. And in any case if the complaints levelled against a religious institution are big enough, or if the scandal alleged against an individual religious is serious enough, you may be quite certain that correspondence and reports associated with the allegations will have ended up on the bishop's desk or in Rome and consequently are, or will become, accessible to researchers in these archives. So why not make the full picture available in the first instance in the particular institution's archives since they can't be hidden from view for ever?

It is a commonplace that saints are not easy to live with. Martyrs could be even more difficult than saints. Take an example I have come across in Sr Dominick Kelly's *History of the Sligo Ursulines*. Sr Marianne Moloney at twenty-three, after three years in the convent, wished to leave the Sisters of Charity in Dublin and join the Ursulines in Waterford where she felt seclusion would be greater and more to her liking. For this she had the approval of her spiritual adviser. The annalist described her as of 'a cavilling turn of mind.' 'She would argue upon the rules and discuss every order of obedience' and gave 'a good deal of trouble.' Permission to leave for another Order 'was readily given' (gasp of relief in the annalist's pen can be almost heard!) — thus forestalling the dismissal that 'would have been inevitable had she not entirely changed her conduct (of which her unbending character gave little hope)'. One can hardly believe that Mother M. Aikenhead was writing about the same person in her perhaps suspiciously immediate response to a request from the Ursuline Superior in Waterford for a report on Sr Moloney's character. Mother Aikenhead wrote that the Sister had consulted an enlightened ecclesiastic by whose advice she had been guided in the entire affair. Since her entry she had been considered a person of sense and talent. 'She has always been exact in the observances, seemed addicted to prayer, spiritual reading, etc. And in regard to her temper, I have heard those who were in constant intercourse with her (in our Novitiate) remark hers was imperturbable.'

I suppose there is nobody more infuriating to the Mistress of Novices than the unbending character who is always imperturbable, talented, addicted to prayer and exact in the observances, while questioning their reasonableness and function. On the other hand, Mother Aikenhead may well have been one of those Superiors who had learned how to be economical with the truth. She may well have sincerely believed that the spiritual level of both convents could be raised by the departure of an individual from one institution to another. Whatever the real situation was, Miss Moloney did not last long in the Ursulines in Waterford either. There, her conduct was described as 'very unsatisfactory and may injure the novitiate.' It was decided that she should not continue her novitiate, but that she might remain until she could obtain admittance into some other convent. She desired and 'demanded' to be admitted to the Ursulines in Ennis to continue her novitiate. After hearing the pros and cons, the Ennis Chapter, by a majority in a secret vote, agreed to give her a trial. She paid £500 dowry and the expenses of her novitiate £40 p.a. Here she was eventually professed and ten years later her name headed the list of pioneers selected for the missions in Demerara, British Guiana, where she died after three years in dire poverty and hardship. The local doctor wrote to the bishop: 'These ladies are not ill, they are starving.' Let's hope that the spirited Miss Moloney had found at last the seclusion she had looked for, in her white martyrdom in South America.

Let me try to summarise what I've been saying. The history of religion

in 19th and 20th century Ireland is receiving ever more attention from the historians. The archives of religious institutions will have a central role to play in this development and will come more and more into demand. It is being recognised that these archives are a very important source not only for the history of individual institutions or for the history of religion in the narrow sense, or even for the history of women in Irish society, but they are also an invaluable source for the general social and cultural history of Ireland.

The three classes of person immediately interested in the Religious Archives are the Administrator, the Archivist and the Historian. And while each has to be independent of the other, the three have a common interest in co-operating closely together to make sure that the best possible care and the best possible use is made of these collections.

Confidentiality is, of course, a difficult and sensitive issue. Administrator, Archivist and Historian should talk more to each other about the matter and between them draw up the regulations governing their use. My feeling is the fuller the record and the easier the access to it, and the more honesty, openness and truth, the better it will be all round and for all concerned.

The work of the individual religious archivist and of the Association of Religious Archivists is critical and essential. I congratulate each of you and your Association on the work that has been done and is being done. And I can only encourage you to even greater efforts in the future.

Editorial Note

This article is the text of a paper read by Donal McCartney, Professor of Modern Irish History, University College, Dublin, at the annual conference of the Association of Religious Archivists of Ireland in April 1988.

BUILDING FOR THE FUTURE:
REFLECTIONS OF A DIOCESAN ARCHIVIST

The Rev. Anthony Dolan

Last September (1987) at the Society's Council meeting, we began to make plans for this year's (1988) Conference. We agreed to ask Canon Robert Carson, who had recently acquired a couple of rooms for archive use in the Pope John Paul Centre, Middlesbrough, to share with us his thoughts on how he envisaged the development of the premises.

Unfortunately, several months after agreeing to give this talk, Canon Carson died rather unexpectedly. At fairly short notice, it was decided that I should fill the gap left by his death.

This bit of background is important because it will determine the tone of this talk. I envisage this paper as providing an opportunity for us to share ideas. It will not be a case of me providing you with a blueprint along the lines such as: *this is what we in Nottingham have done, are doing, plan to do, and the rest of you would be well advised to follow our example!* I shall be putting forward some ideas in the hope that you, in return, will suggest some ideas to us.

Recently, I decided to do a bit of checking. I discovered that, of the 116 parishes which currently make up the Diocese of Nottingham, no less than 52 were listed in the 1888 edition of the *Catholic Directory*, in other words, they are more than one hundred years old.

From this I conclude that half the parishes of the Diocese have, should have, did have (before they were lost, mislaid, sold, given away, destroyed, or pinched by us) some records of considerable historical interest. In fact, at the present time, we hold registers and other documents which we have collected from thirty-three parishes, not all of which parishes are, however, more than one hundred years old.

We are talking about *building for the future*. Building work, if it is to endure, must be systematic. It must also be well-planned and carefully executed, otherwise it will not last. It is perhaps not inappropriate that we ask ourselves in this context certain basic questions, viz.:

- A. For *what kind* of future are we trying to build?
- B. *What* are we trying to build?
- C. *How* are we going about building it?

A. For *what kind of future* are we trying to build?

We can sometimes get the impression — at least our Assistant Archivist

not infrequently does — that our *raison d'etre*, our main purpose in life, is to create a heaven on earth for ancestor-hunters. But this is not — or should not be — our purpose. If it happens as a by-product of our work, well and good; something is achieved by way of fostering goodwill.

I would suggest that we are trying to build in such a way that:

- i) the relevant material we hold is readily available to those individuals and organisations who have the right, the need, or the permission to see and make use of it; and
- ii) we know where other potential archive material is, who is responsible for it, and what is likely to happen to it when whoever is currently responsible ceases to be so or loses interest.

B. *What are we trying to build?*

The cynic might suggest that we are trying to build a vast collection of correspondence, since answering letters takes up a disproportionate amount of the time I spend on archive work.

We are, I would suggest, trying to build a collection of appropriate documents and artefacts and a system of interchanges of information regarding other relevant documents and artefacts which we do hold, and to do this for the purposes I have indicated.

It seems to me that we have a tremendous responsibility in this regard. Archivists are the custodians of the future, insofar as they preserve the records of the past and make them available for generations to come. We have a responsibility to ensure that 'things' do not get lost, damaged, destroyed, or end up in the wrong hands. If we take the Incarnation seriously, then we have a sacred task. As is stated in the memorandum of our recent Working Party, the material we hold 'can be seen as a record of God's grace in action in the local community'.

C. *How are we going about our building work?*

I would suggest six ways:

1. By agitating from time to time for more adequate premises and/or equipment.
2. By a process of education.
3. By public relations exercises.
4. By sheer hard and often monotonous work.
5. By collecting (deliberately or accidentally).
6. By seeking information concerning the present whereabouts of documents and artefacts.

1. By agitating from time to time for more adequate premises and/or equipment. One has to be a little careful about this — not too often and then with a toothpick rather than a sledgehammer. One might suggest to one's superior: 'I've just visited the archives of the Sisters of Y (or the Diocese of Z). I thought ours were good but you should see what they've got in the way of . . .'. Occasionally, one might have to say: 'I know you're the boss, but it becomes increasingly difficult to work under these conditions'. We have to let our superiors know we are content but not complacent. (Don't forget: it's also important to get around the bursar or financial secretary — it takes a very strong-minded superior to stand up to a resolute bursar!)

2. By a process of education.

Who needs to be educated?

a) We do. This is true, whether we are trained archivists or amateurs.

No one has ever finished learning.

b) Our Superiors (Provincials, Abbots, Bishops)

In some cases, including our own, this may hardly be necessary; in others, it may be so. Not all of you may be as fortunate in this regard as we are.

c) The clergy.

It is a fact that most of the parish clergy in this country are so burdened with administrative work that they cannot be blamed for not showing much interest in old books, letters, etc. If they haven't the time, the inclination, or the energy to care for such things, they need to be pointed in the direction of those of us who have at least the inclination, if not always the time or the energy.

There is one parish in my own diocese where, in the late 1960s, the incoming parish priest had a bonfire of old books including some valuable records from the early nineteenth century or before. Clearly, he needed educating if he wasn't already beyond it!

I am glad to say things are improving. More and more, priests are tending to contact me to ask what they should do with items of historical interest which they find in their parishes. My usual response is: 'don't do anything at all until I've been over to see them.' This approach seems to pay off.

I sometimes think I would like to be in the position where, when a priest dies in office, I'm called in before the undertaker or, at any rate, before the funeral. For all sorts of things can disappear during an interregnum. Once I had a lucky stroke in this regard. We received the usual notification of the death of a parish priest in one of the older parishes and were asked to let the priest-in-charge know whether we proposed to attend the funeral. I rang up and said: 'I will come to the funeral, concelebrate, stay for lunch and then clean out the

presbytery.' I did all of this! Some three-and-a-half years later, the successor to that parish priest rang me to ask for a copy of the plan of the church drains; it was one of the items we had 'removed' when his predecessor died. Had we not done so, it might have disappeared anyway.

In another parish, I called in to see the priest. (His predecessor had given me quite a lot of documents including some registers from the late eighteenth century.) I was on my way to a meeting and almost missed it since, every time I stood up to go, he offered me another register. What archivist can resist a temptation like that?

But things are not always as easy as this. In November 1981 I suggested to one parish priest that he ought to close his death register and give it to me for the archives. Even though the book was only half full, it had been in use for a century and was in poor physical condition. The hint was not taken nor was an identical suggestion made by the Bishop when he came on Visitation. I tried several more times and, eventually got the register in October 1986, four years and eleven months after my initial request! Sometimes tact and patience are called for!

d) Religious.

Several congregations of religious sisters have been founded in the Diocese of Nottingham and/or long-established in it. Some of these, e.g. the Sisters of St Joseph of Peace, the Corpus Christi Carmelites, the Presentation Sisters, have made use of the material in our archives and, in one case, have contributed to our secondary sources. Mount St Bernard Abbey gave us a copy of a quite unique record, the video of the exhumation (part of the preliminaries to beatification) of the body of Fr Cyprian Tansi.

There is sometimes a problem regarding parishes run by religious communities as to how much material there belongs to the institute and how much to the Diocese. I think I know the theoretical solution but I haven't quite resolved the practical aspect. Perhaps tact and patience are called for here too.

e) Laity.

One of the benefits of the relatively new sport of ancestor-chasing has been that more and more people are acquiring a sense of history. Part of this sense of history is an awareness that today is the basis of tomorrow, that the records we keep, the artefacts we preserve, will provide the material for future generations of historians, sociologists, genealogists, etc.

But how do WE go about educating the laity with a view to building for the future?

Over the years we have used various methods. These have included:

- i) Writing articles for our diocesan year book under headings such as: 'The

Church in Lincolnshire'-a briefoutline'(1983),'The Mansfield Deanery' (1984), 'A load of old rubbish' (1984),'Leicester Deanery 'A" (1986). and 'The Buxton Deanery' (1987).

ii) Giving talks on archival matters to groups such as: Ilkeston Catholic Ladies' Group, an antiquarian circle, and Junior classes at St Thomas' Primary School, Ilkeston.

iii) Preaching 'historical' sermons, for example: St Mary's, Glossop: parish centenary (1982), Our Lady's. Bulwell: church golden jubilee (1985), and Ashbourne: church centenary (1988).

Occasionally, an off-the-cuff remark produces an unexpected reaction. At a Knights of St Columba meeting in March 1988, I said, rather facetiously in reply to a question, that —as archivist — I have jurisdiction throughout the diocese. Some weeks later, one of those present at that meeting rang me and offered me the minute book of the now-defunct Nottingham branch of the Catholic Transport Guild!

3. By public relations exercises.

This, although it can be rather time-consuming, I believe to be very important. It can be done in a number of ways, for example:

i) by replying in a friendly way to people who write to us, especially if they are non-Catholics chasing their suspected Catholic ancestors;

ii) by asking people who seek information from us for personal, professional or parish reasons to let us know if they come across anything interesting and/or to send us a copy (for which we offer to pay but - so far — have never been asked to do so!) of whatever they may happen to produce. This approach has brought in, among other things, some useful details on earlier Bishops of Nottingham, as well as an article on a priest of the diocese who later joined the Redemptorists.

iii) by contacting local record offices and keeping them up-to-date with details of registers we have acquired from their area.

4. By sheer hard and often monotonous work.

This is where our Assistant Archivist comes into her own. Without her unremitting, systematic expenditure of thoughtful energy, our archives would be in a state of primeval chaos. She acts as a kind of demiurge. Over the past nine years, she has filled many shoe boxes with meticulously written index cards. I couldn't begin to guess the number of files whose contents she has sorted, stamped and listed. Future historians will owe her a very great debt.

As yet, we have no possibility of cross-indexing. This is one reason why we are hoping — in the not too distant future and with the help of a suitable database — to put at least some of these records on computer.

5. By collecting (deliberately or accidentally)

Since I last gave a paper to this Conference (1982), we have collected quite a number of documents and artefacts. In April 1988 we removed from Cathedral House two boxes containing untold treasures. Although we have listed the contents of these boxes, we have not yet had time to study them.

The closure of St Hugh's College, Tollerton, two years ago has resulted in our acquiring more than thirty volumes of Catholic Record Society publications and various other reference books. (We keep a lookout for books to add to our library, something we believe to be very important.)

Quite a number of parish histories have come our way as have registers from a further nineteen parishes. A series of invaluable scrapbooks on a wide range of subjects was left to us by a parishioner of St Joseph's, Sutton-in-Ashfield, who died in 1986. This remarkable collection includes five volumes of press-cuttings on the progress of Vatican II.

We have also been given half-a-dozen mitres but, as yet, we have no croziers to go with them!

I have already told you how, by accident, we acquired the minutes of the Catholic Transport Guild. An even more remarkable thing happened at the beginning of 1986.

I had written to a certain priest asking if he knew the whereabouts of some early registers from a parish where he had once served. He didn't but — for good measure — sent me a baptismal register (beginning in 1843) from another parish he had left fifteen years earlier! The man concerned has since died and I hate to think what might have happened to that register had I not got hold of it in time.

A few months ago, I was contacted by someone who had been involved in the beginnings of our diocesan catechetical commission and was given a lot of documentation on the origins of this body.

6. By seeking information concerning the present whereabouts of documents and artefacts.

But what of the future?

I have already mentioned the hope that we will shortly begin to put some of our records on computer.

As I said earlier, we need to know where various potential archive records are likely to be. It is not necessary that we have everything ourselves even if we had space to store it and time to list it.

Looking to the future, in April 1988 I sent out a questionnaire to thirteen diocesan departments/commissions, e.g. Liturgy, Justice & Peace,

Tribunal, Cathedral Chapter. Four simple questions were asked:

Who keeps the records?

Where are they kept?

What records are kept?

Date of earliest record?

The results were quite interesting but the information needs updating.

One needs also to expand this search for information. I have already made an attempt at this by getting some of the older priests to identify people and places on old photographs. It would be useful to ask older priests, religious and lay people to record their recollections on tape if they are unable or unwilling to commit these to writing, but we have no plans to do this at present.

As an archivist — but not as a parish priest! — I lament the demise of the practice (which seems to have been fairly widespread) whereby each parish priest was required to fill in a detailed questionnaire prior to the bishop's official Visitation. We have quite a number of these and they make interesting, and occasionally entertaining, reading. For example, in reply to the request 'Give the names, occupations and addresses of eight principal Catholics', the priest at All Saints, Glossop, wrote in the 1890s, 'There are not eight!' Some of the questions asked — even many years ago — have a quite contemporary ring. Priests in Hexham & Newcastle were asked (no date given) 'Is care taken at all times to exclude profane music?'

What I am proposing to do (hopefully in the autumn of this year if the Bishop approves) is to write to all headteachers and to parish priests of at least the older parishes asking them to supply me with information about potential archive material they hold. (See note below.) I don't know what my chances of getting replies are, but the exercise would be interesting and, hopefully, useful.

That, in essence, concludes what I have to say. I would emphasise once again that I welcome any ideas you may have which might help us develop or correct ours.

Editorial note

This article is the text of a paper read by Fr A.P. Dolan, Archivist of the Diocese of Nottingham, Vice-Chairman of the Society, at the annual conference at High Leigh Conference Centre, Hoddesdon, on 31 May 1988. Fr Dolan also circulated copies of a questionnaire on parish records with an associated circular letter to parish priests, and a questionnaire on school records with an associated circular letter to headteachers. Copies of these may be obtained from Fr Dolan, whose address is The Presbytery, Our Lady & St Thomas of Hereford, 17 Nottingham Road, Ilkeston, Derbyshire, DE7 5RF.

For a description of the Nottingham Diocesan Archives, see A. Dolan, 'Nottingham Diocesan Archives', in *Catholic Archives*, No.3, 1983, pp.9—19.

NEVER THROW AWAY OLD RECEIPTS! : AN
ELUSIVE CORK CARMEL, 1873-1884

Sister M. Angela Bolster

INTRODUCTION

My first awareness of the existence of Carmelite nuns in Cork in the late nineteenth century came from certain items in the Diocesan Archives which I here present by kind favour of Bishop Michael Murphy. They include a) a letter from Bishop Thomas Furlong of Ferns, 20 December 1872; b) an entry in Dean Dominick Murphy's Typescript Annals of the Diocese, 9 March 1873; c) a *Relatio Status* or Five-year Report on his diocese by Bishop William Delany, 1875; d) a set of receipts indicating sums of money accredited to Mother Gabriella, Carmelite Convent, Cork, 1875 to 1879; e) chaplaincy appointments in an old Register of Clerical Changes dating from 1833.

Extra-diocesan sources brought me in touch with many members of the Order of Discalced Carmelites in this country and in Rome; hence my indebtedness to Father Phelim Monaghan and the Carmelite Sisters in Loughrea, to the Carmelite Prioresses in Tallow and New Ross and, most particularly, to Sister Teresa O'Shea, OCD, of the Malahide Carmel, whose knowledge of Carmelite history is laced with the lively good humour of the contemplative which makes her a refreshing and inspiring mentor. From Rome, Father Charles Newell, OCD, supplied me with valuable data from the Generalate Archives, while my own personal researches in Propaganda Fide uncovered some important letters from *within* the Cork Carmelite community and which I here present by kind permission of the Archivist. Finally, an important clue as to the dispersal of the Carmelites came from the files of *The Cork Examiner*.

MADAME DE MOUSSET

In one simple sentence Dean Dominick Murphy recorded the establishment of a Carmelite monastery in Cork in the closing decade of Bishop William Delany's episcopate. Under date 9 March 1873 he wrote: 'On this day the Bishop installed the Carmelite Nuns in their temporary convent, 1 Morrison Quay, in this city.' The convent occupied the corner house once used as a coal-store by Abraham Sutton & Co., who had leased it from Messrs Beamish and Crawford. John Nicholas Murphy of Clifton listed this house as among the contemporary convents of the United Kingdom (1876). The foundress was Madame de Mousset (Mussy), in religion Mother Gabriella, who claimed to have been

professed 'by a certain Francois de Sussex, Bishop and Canon of the Basilica of Loreto': thus Bishop Thomas Alphonsus O'Callaghan to the Superior General of the Discalced Carmelites on 18 December 1886. This claim has not been substantiated, and Mother Gabriella's own correspondence indicates that she was not at all sure of the canonical status of her community with the Discalced Carmelite family. It would appear that she 'wanted continental interpretation of certain usages enforced in the — to her — *terra incognita* of Cork.'

Though Bishop Delany introduced five Sisterhoods into Cork between 1867 and 1875, there is no extant correspondence relating to the Carmelites of Morrison's Quay. However, Bishop Furlong, who apparently knew the Foundress, wrote the following on 20 December 1873 in response to a query from Dr Delany:

. . . MmedeMussy's [si'c] contemplated institute is to be of the same family [as the Carmelites of New Ross], but not of the same branch of it. Hers will be, I understand, of the 3rd Order of Carmelites whose special object will be the adoration of the Blessed Sacrament for the purpose of thanksgiving. The idea, I believe, was originally suggested by the well-known Jewish convert, Father Hermann, who became a Carmelite Friar . . .

Mme de Mussy seems to be a very suitable, devoted and energetic person very anxious to carry out the Carmelite Rule exactly, as in my conversation with her she always referred to the Reformed Carmel as her model. The Carmelite Convents in Dublin have a high character for the piety of the nuns and the strict and regular observances maintained in them. How far such austerity is practicable with the constitutions which young ladies bring nowadays into religion, will be for your Lordship to determine . . . But Cork is a fruitful soil, and the mustard seed planted there will soon grow into a mighty tree. From my heart I congratulate you, my dear Lord, on presiding over a city which numbers within its circuit so many and such magnificent religious institutes . . .

The Ladies [Mme de Mussy and companions] means I do not know

In this letter Bishop Furlong touched on the main reefs — status and finance upon which the Cork Carmel floundered. The convert-Jew referred to was German-born Hermann Cohen, a musical child prodigy, later a brilliant pianist, pupil and protege of Franz Listz and not unknown to Georges Sand. Like Ratisbonne, the Blessed Sacrament brought him to conversion (during Benediction) and he became a Carmelite Friar in France in 1847. He established a Carmelite Monastery in Kensington at the request of Cardinal Wiseman in 1862 and remained there until 1867. During the Franco-Prussian War he was assigned to minister to French prisoners-of-war in Spandau Prison where he contracted smallpox and died in 1871.

CHEQUES AND CHAPLAINS

Bishop Delany's *Relatio* of 1875 lists nine different Sisterhoods, making a total of fifteen convents housing 281 Sisters, not including the Little Sisters of the Poor who were introduced later that year. There were twelve Carmelites in the Morrison's Quay Convent 'devoting their lives to adoration of the Blessed Sacrament'. Eighteen receipts dating from 1875 to 1879 suggest that the foundress/ superior sent out questing letters. The extant receipts came from Banking Institutes (now obsolete) in Boston, Philadelphia San Francisco and Nevada and were paid into the National Bank and the Bank of Ireland. They amount to a total of £1,562.2.10 paid over a period of twenty-three months. Time came when Bishop Delany vetoed this practice.

Chaplaincy appointments to the Carmelites indicate Bishop Delany's consideration for the nuns; a fact endorsed by a Papal Rescript of 1873 allowing them the privilege of Christmas Midnight Mass in their own private oratory which he had already secured for other communities in his diocese.

1872—1873: The first chaplain was the Abbe Louis Bertrand de Metz who died in the Mercy Home on 5 December 1905 and 'who came to Cork to act as chaplain to a community of Carmelite Nuns about the year 1872'.

1876—1877: Rev. Thomas Magnier (he was appointed Parish Priest of Dunmanway in 1907 and was murdered there by the Auxiliaries in December 1920).

1878 Rev. Patrick Tracy

1879 Rev. Laurence Cummins

1880 Rev. D. O'Mahony, who apparently served for four years

1884 Rev. J. Lane

By the time of Fr O'Mahony's appointment, nemesis was already threatening the convent.

CRACKS IN THE CLOISTER!

Correspondence to hand leaves no doubt but that money was among the major factors which drew down on Mme de Mousset the full weight of Bishop Delany's anger. By 1879 the patronage she claimed to enjoy from Lady Londonderry, Countess Kenmare and Countess O'Hagan had been withdrawn; nor does she appear to have got any further aid from America. Then there was the recurring query — even from within the community — as to the canonical status of the community. This was compounded by Mme de Mousset's failure to appreciate the problems entailed in integrating continental customs within an alien and insular culture. Her letter of 5 May 1881 to the Carmelite Superior General in Rome reveals a build-up of misunderstandings, misrepresentations

and even of mischievous innuendos. The foundress had quite a reservoir of intemperate language which she directed against the Superior General, against the Bishop and his clergy, and against a postulant, Blanche Brett who, in turn, lodged her own complaint at Rome against the Cork Carmel.

Mme de Mousset refers to Blanche as

an English Protestant convert, formerly a Dame de la Sainte Union . . . today a primary teacher, who was a nun here as a postulant, was expelled from the Carmel for drunkenness . . . She refuses to admit that her mother was mad and had written to us during her postulate more than twenty letters of nonsense. This ex-postulant has affirmed that she would avenge her service . . . and is doing so under the cloak of zeal for the House of God and our conversion!

It appears that Blanche sent Mme de Mousset an insulting telegram and created a scene at the convent door proclaiming to all 'that there were here Sisters in mortal sin . . . Our Sisters were terrified and the passers-by in the street amazed witnesses.'

For all her self-righteousness, Gabriella de Mousset **was** guilty of ill-treating her postulants. From the evidence of Mary Burke (about whom more later), we learn that she retained subjects for three years, and one postulant for seven years without giving them the religious habit. She then dismissed them, saying they had no vocation. In retaliation, they threatened to take action against her 'for taking their time and for ill-treatment', and 'they went to my Lord Bishop Delany at different times, making the above complaints . . . as did the chaplain [spiritual director?], Pere Bertrand.' Why did Bishop Delany fail to heed these ominous signs that all was not well on Morrison's Quay? Why also — astute man that he was — did he accept Mme de Mousset into his diocese without verifying her references?

CANONICAL STATUS

Mother Gabriella insisted that her community belonged to the Dis-calced Carmelites of the Order of St Elias and that Bishop Delany's jurisdiction over them did not alter that fact. She also maintained that they were a 2nd Order: 'We have never called our convent the 3rd Order of Carmel' and she cited letters in support of her claims; letters which nobody saw. By 1884 her thinking was hopelessly muddled, as evidenced by the following statements: 'we had no idea whether we belonged to the 2nd Order or not' . . . 'it was very true to say we are members of the 3rd Order living in enclosure'. . . 'but, we are not a *Secular* 3rd Order living in community.' Factually, she was correct in her final statement. I have it on good authority that the Third Order Secular did not exist in Ireland at that time.

She was also correct in explaining why she and her Sisters took *simple*

and not *solemn* vows, the latter 'not being not at all possible either in France or in England or Ireland . . . countries which are far from protecting the religious vows of Sisters'. On the other hand, she was incorrect in claiming papal as against episcopal enclosure. The former applied only to those who took solemn vows. Despite her efforts to vindicate herself, Gabriella de Mousset became increasingly suspect in Rome and in Cork; and not solely on canonical grounds.

THE SACRISTAN

The prescription of a Sacristan for enclosed nuns dates back to a *Motu Proprio* of Gregory XIII in 1572, in pursuance of which, St Teresa in her Alcala Constitutions of 1581 stipulated that the Sisters should have 'outside the enclosure a Sacristan (priest or cleric) or some out-servant, to lock and bolt the outside door of the Church and the principal door of the Convent'. Implementation of this prescription varied. It was literally observed in France, but in Ireland the extern sacristan was never a priest or cleric. Bishop Delany strongly disapproved of the sacristan in Morrison's Quay and he arranged for a rota of priests to perform the duties involved, much to the fury of Mme de Mousset.

Our insistence on having a Sacristan is annoying the Bishop of Cork [she wrote]. Consequently, having had more than 184 priests who were either mad or drunk (her favourite epithets) to fulfil the priestly functions, to administer the Sacrament of the Sick, say Mass, give Benediction etc., we think that for such priests a man is necessary who, by his age, his strength, his piety, could continue the duties of the sanctuary.

She appealed to the Superior General in Rome 'to implore the Bishop of Cork, *not* on the basis of jurisdiction, but on that of morals, not to refuse to allow the Carmelites to follow their constitutions' on 'this matter of the sacristan. Bishop Delany's reply to Rome showed that he had no other option but to dismiss the sacristan.

EPISCOPAL ULTIMATUM

On 24 September 1884, Bishop Delany justified his closure of the Morrison's Quay Convent on 1 June:

My Vicar General, Dean Neville, has learned from the Carmelite General in Rome that neither authorization nor sanction has been given to Mme de Mousset for establishing a convent of that Order.

He listed three specific areas of dissatisfaction:

A certain layman, whom she called Sacristan, was too familiar in visiting and delayed too long during the day, not without scandal from within and without. Mme de Mousset collected large sums of money in this country and in America, all of which she kept for her

own use. She dismissed Sisters arbitrarily without reference to, or approval from me.

Under such circumstances and following repeated and ineffective admonitions, the Bishop gave Mme de Mousset notice to quit; he forbade her to sign any more cheques or to contact any of the Irish Carmelite Monasteries. The indomitable lady made one last daring effort to obtain money in Cork, but in this too she failed.

THE CORK EXAMINER

Under date Thursday, 3 July 1884, we read that

The Carmelite Community of No.1, Morrison's Quay, Cork, beg in haste to state that their chapel is closed by order of the Right Reverend Dr. Delany, Lord Bishop of the diocese, and they would earnestly appeal to the charity of their numerous friends and associates to help them in paying the debts of the convent amounting to more than £376 (which were nearly all contracted by the expenses of the chapel), as also to help them to open their next convent, which will probably be in Ireland; otherwise, certainly in France, where several of the religious are expected, but do not intend to go until the end of September, nor before all arrangements will be made for the Irish Sisters and all debts paid.

The immediate sequel to the foregoing was an editorial explanation on the following day to the effect that

We find that the paragraph referring to the above which appeared in yesterday's issue was inserted without diocesan authority. We are informed that no collection can be made in this diocese for any religious purpose without the special permission of the Bishop; and from a circular letter read on last Sunday in all the Churches of the city, we perceive that the only collection at present authorised by his Lordship is that for the new Diocesan Seminary.

THE CASE OF MARY BURKE

There had to be victims of Mme de Mousset's conduct. Two letters from Mary Burke (May, September 1884) written to Rome from No.8 Marlboro Street, tell that 'on receiving those orders from his Lordship, Mme de Mousset obliged me to leave the convent and I am now thrown on the world.' Mary Burke entered the Cork Carmel in January 1874, was received on 26 April and then made a year's novitiate. 'The first six months I spent under the direction of Mother Teresa from the Carmelite Convent in Fulham in England . . . the remaining six I continued under the direction of Mme de Mousset.' After canonical examination, Bishop Delany professed her in a public ceremony

in May 1875. Mary Burke never doubted the validity of her profession and lived 'for ten years without meat, observing the Rule and cloister of Carmel. I never breathed the air, for we have no garden attached to our convent.'

She had one plea for the Bishop and one complaint against him:

As my Lord Bishop Delany made a mistake in professing me at the word of Mme de Mousset without having first seen her papers signed by ecclesiastical authority . . . is not His Lordship bound to place me in a convent where I can preserve my vocation and my vows, as I firmly believe my vows binding before God and my conscience?'

Bishop Delany, she said, had been aware, at least for three years, that the Morrison's Quay Convent was not duly founded; she considered it his duty 'to have communicated the same to me years ago.'

For his part, Bishop Delany regarded Mary Burke as 'a holy and virtuous woman who believes that her vows, taken in good faith, are valid.' However, the information imparted to Dean Neville (quoted above) was what counted: The foundation was invalid and consequently the Superior General refused to decide on Mary Burke's religious life, 'past, present or future'. And here all sources of information on the nineteenth-century Cork Carmel peter out. There is no record in Propaganda as to Rome's response to Dean Neville.

DISPERSAL

Dr Thomas Alphonsus O'Callaghan succeeded Bishop Delany in 1886. By then, all traces of the Morrison's Quay community were gone, so much so, that he addressed himself on the matter to Reverend Jerome Grotti (later Cardinal) who was Procurator General at the time of the foundation. We have no extant reply to this letter. My efforts to identify Blanche de Brett have been unavailing, likewise my efforts to verify the fact of Mme de Mousset's profession. Nor is there any verification that the novice mistress from Fulham ever came to Cork! The annals of Fulham are now in the Carmelite Monastery of Bridge Lane, London, and have been examined.

At the very least therefore, the Cork Carmel was an unorthodox foundation, and Gabriella de Mousset, at best, an adventuress. For all that, those who entered that monastery did so in good faith and though they departed as mysteriously as they came, the spiritual leaven of the 'Discalced Decade' cannot be lightly dismissed. This happened to be a decade during which privileged altars were accorded to many churches and convent chapels in the diocese; a decade which saw a tremendous growth in devotion to the Sacred Heart, in consequence of which Cork's main Confraternity of the Sacred Heart was aggregated to that of Santa Maria della Pace in Rome in 1877.

THE SCOTTISH CATHOLIC ARCHIVES:
FOUR YEARS OF DEVELOPMENT, 1984-1988

The Rev. Mark Dilworth OSB

In the porch of Columba House, where the archives are housed, a plaque informs the visitor that in 1958 the Columba Trust provided funds to establish the premises 'as a repository for Scottish Catholic records and as a centre for historical research'. This article aims at outlining the progress in these twin areas over the four years from March 1984 to March 1988. ¹

Perhaps the most important matter to record is the continued accession of material. It has been our experience that a major deposit is never made completely and cleanly at one go. The central part is first transferred, which gives the donor more space and leads to the exhumation of other sections relegated to some cupboard or attic. In a few cases, sections have been discovered in chapel-houses (presbyteries) some miles distant. It is most encouraging to know that dismembered collections are being brought together again in Columba House, even though piecemeal transfer sometimes upsets our cataloguing. Of course, it is our general policy to respect provenance and to keep separate deposits separate.

During these four years we have received deposits from Argyll, Blairs, Buckie and Edinburgh containing archival material of all three pre-1878 vicariates and the national seminary of Blairs, and even of the pre-1827 national core collection. The Buckie deposit contained minutes of the mission administrators' meetings from 1701 and a more or less complete run of the procurator's accounts from 1707. The archdiocese of Edinburgh has, very sensibly in my view, decided to avoid needless duplication of resources in Edinburgh by depositing all but its more recent files in this national institution. ² No material comes to the national archives automatically or as of right. There has been, however, a steady trickle of smaller deposits from parishes, societies and other bodies and of compilations made by individuals. These included further files on the Papal Visit to Scotland; files of the Catholic Truth Society, Edinburgh; papers of the Grail in Scotland; files of the Lay Apostolate Council; extensive transcripts from Propaganda archives. Ordering additional shelving or metal cabinets is almost an annual event. All the same, given the present rate of change and the amount of material at risk, one can hardly be complacent.

Hand in hand with the acceptance of material for safe-keeping goes the sorting and cataloguing of it for the benefit of researchers. The time-lag between receiving older material and making a calendar available has been kept to a minimum. Modern material has a lower priority and is listed in a less detailed way, and in any case there is a general thirty-year closure before access is allowed.

Some difficulty was offered by accumulations of material either of secondary importance or not directly relevant to the purposes of Columba House. There were also a large number of lesser deposits or collections, too small to be given their own specific coding. Four categories have been created to contain this miscellaneous material: GD (Gifts & Deposits: original documents), GC (Gift Collections), GP (Gift Photocopies: documents in other repositories), HC (House Collections: put together by us). A large collection of photographs and illustrations was also catalogued.

Two interrelated projects came to completion in 1987—88. Once the pre-1878 holdings had been calendared, each section was checked and a summary handlist put on word-processor. The print-outs, reduced to A5 size, have been distributed free to academic institutions, particularly those with students researching in Scottish history. (A few are available at cost price.) Word-processing, of course, makes it possible not only to make corrections but also to add new accessions. The calendars themselves have been put on micro-fiche by Messrs Chadwyck-Healey, Cambridge, and are available commercially. Photocopies of the calendars are also held by the Historical Manuscript Commission, London.

A word should be said on printed publications, which fall roughly into two categories: the reference library, and items which belong to the archival collections because of their relevance to the Scottish Catholic Church. The latter have grown considerably, mainly by transfer of nineteenth-century periodicals and pamphlets from Drygrange seminary. The reference library has also grown, both by gifts from individuals or institutions and by purchase, and some gaps have been filled. Two necessary activities have gone on, though neither is complete: making a card-catalogue of authors and binding periodicals and damaged books.

Ordinary library shelving is not suitable for sizeable collections of slender booklets and pamphlets. These have, therefore, been put according to category in archival boxes, where they can be quickly located. As the sorting of printed matter continued, items of no relevance to Columba House collected at each end of the scale. Ephemera (anything from concert programmes to steamer timetables) were presented to the National Library of Scotland for its embryo collection of such things. Old and rare books were taken to the National Library and will eventually become a long-term deposit there, parallel to other deposits made by the Scottish Catholic Church.

Columba House has three storeys and its potential is still far from fully realised. Two more rooms have been equipped for storage purposes. The Columba Trust, which administers the finances of Columba House, has also made benefactions from its own funds. Not only has it provided a photocopier but it has installed period furniture in the vestibule and reading-room to match the Georgian architecture. The most notable progress, however, concerns personnel. Dr Christine Johnson, who has catalogued the pre-1878 holdings, left

to work in Edinburgh's medical archives. In her place Miss Mary McHugh worked two days a week. Then, in early 1988, Dr Johnson returned to Columba House to take up the newly-created post of Deputy Keeper, full-time and permanent.

This account of the progress made by Columba House as an archival centre can fittingly end with two recent events. In May 1984, to celebrate the silver jubilee of its official opening, a reception was held in Columba House. Representatives of archives and other academic institutions in Scotland met Cardinal Gray and the Columba Trustees and saw the work being done in the archives. In October 1986, Dr Athol L. Murray, Keeper of the Records of Scotland, on behalf of the Scottish Record Office, handed over to the Scottish Catholic Church the *Liber Ruber*, a pre-Reformation cartulary of Glasgow diocese, since legal evidence of its provenance and ownership had come to light. At a pleasant little ceremony in Register House, the Archbishop of Glasgow accepted it, handed over in return a receipt dated 1798, and the *Liber Ruber* joined its companion volumes from medieval Glasgow in the holdings of the Scottish Catholic Archives. The news media gave good coverage to both events.

Use made of Columba House

The foregoing describes the efforts made and the developments in Columba House. Readers using the facilities have averaged about forty each year and fell roughly into three classes: established scholars, persons following some private line of research (e.g. their parish history), and research students. Sadly, in the present economic climate, the last group has declined. Four theses based in part on our holdings, have been accepted, and three of them published, the subjects being the Grand Tour and the Great Rebellion, Alexander Geddes (biblical scholar), Alexander MacDonell (Bishop in Ontario) and Thomas Nicolson (first vicar-apostolic in Scotland). The archives also provided material for an edition of A.W. Pugin's letters and the Historical Manuscripts Commission's *Papers of British Churchmen 1780—1940*. The number of queries dealt with, on a wide variety of subjects and made by letter, telephone or personal visit, has risen to an average of about two hundred a year.

Visitors to Columba House are welcomed, and indeed visits are encouraged (but by appointment, please!). Individuals and groups have been shown over the premises and introduced to the resources, and a talk on the history of the archives is available for groups. Its length varies according to our visitors' desires and staying-power! We have been particularly pleased by visits from newly-appointed church archivists wanting to see an establishment in working order, and from scholars exploring the possibilities and resources for some field of research. Sometimes, too, when the mountain cannot come to Mohammed, we go to see the books or papers in a religious house or presbytery and either give advice or offer safekeeping for them in Columba House. In fact,



Archbishop Winning and Fr Mark Dilworth admire the *Liber Ruber*, as Dr Murray looks on, October 1986

Photo by Stewart Ferguson

rescue work has been an important role of Columba House in our rapidly changing society.

One particularly interesting development has been the increased use made of Columba House's resources, as distinct from the archival holdings. The reference library is adequate in many areas, and in some aspects of Scottish history is very good. The collection of photographs and illustrations is miscellaneous but undeniably useful. Authors, editors, graphics artists and mounters of exhibitions have used these resources, as have compilers of radio and television programmes. Occasionally we are asked to advise on the correct portrayal of some religious aspect in a literary publication, for instance the confession and communion scene in Schiller's *Maria Stuart* at the 1987 Edinburgh Festival.

Parish records are not kept here and we therefore cannot do much for genealogy seekers. Columba House has, however, acted as liaison for the Scottish Record Office in its project of ingathering and photocopying Catholic parish registers prior to 1855 (when public registration of births, deaths and marriages became compulsory). Although the project is now officially completed, additional registers have continued to come to light and have been processed. This role of liaison is encouraged by the Catholic Press Office, which sometimes directs queries from the media to Columba House, and we can be called on for comment as well as for information. Press releases and interviews for press and radio were supplied on the occasion of the fourth centenary of the Blessed George Douglas' death in September 1987 and his beatification two months later.

Columba House carries on what could be called public professional liaison with institutions and bodies concerned with Scottish history and culture. Items were lent for exhibition: 'French Connections' in the Royal Museum of Scotland in 1985, and 'The Stuarts in Scotland' in the National Library in 1987. Lectures were given on our holdings: in 1984 to the Canon John Gray symposium, and on the archives of the medieval diocese of Glasgow to the Friends of Glasgow Cathedral. Articles based largely on Columba House holdings and resources were supplied for two inter-denominational projects in Church history: one on the sources of post-Reformation Scottish Catholic history, the other on Catholic worship.³ Interviews were given for Radio Forth's ambitious series on Church history, God's *Scotland*. The role of Roman Catholic adviser was undertaken, and articles written, for a forthcoming publication by a Church of Scotland institution: the *Dictionary of Scottish Church History and Theology*.

This summary report on the Scottish Catholic Archives over a four-year period leads me to reflect on the role of Columba House. Its primary purposes of keeping our Church's records, cataloguing them and making them available to researchers, remain unchanged. Making available our other resources and the expertise gained by experience is simply an extension of that role. In these days of conscious public relations, co-operation with other bodies and a certain amount of 'high profile' are inevitable. Being used by and for the media is

perhaps merely the partial filling of a vacuum. But active involvement in Scottish historiography and cultural activities is something deeper. In an earlier issue of this journal I wrote that the fundamental role of the Scottish Catholic Archives was to show that the historiography of Scotland is incomplete unless our Church is seen as a constant factor.⁴ I would now go further. The Church must have a presence and play a part in all constructive human activities. I see Columba House as spear-heading the Church's involvement in one area of the cultural and academic scene.

NOTES

1. An account of the Scottish Catholic Archives and summaries of earlier reports can be seen in *Catholic Archives*, 1 (1981), 10-19; 4 (1984), 68-69; 5 (1985), 61.
2. For a description of these archives and their catalogues, see *Catholic Archives* 6 (1986), 6-10.
3. 'The Counter-Reformation in Scotland: A Select Critical Bibliography'. *Records of the Scottish Church History Society*, 22 (1984), 85-100; 'Roman Catholic Worship' in *Studies in the History of Worship in Scotland*, ed. D.B. Forrester and O.M. Murray (Edinburgh, 1984), 113-31.
4. *Catholic Archives*. I (1981), 19.

UPHOLLAND COLLEGE ARCHIVES

J.A. Hilton

Upholland College is a magnificent building in picturesque grounds overlooking the Pennine moors and the Lancashire coastal plain. Its contribution to the formation of the secular clergy of the Liverpool and Lancaster dioceses has been described in detail.¹

St Joseph's College, Upholland, was founded in 1883 as the senior seminary for the diocese of Liverpool, and in 1920 the junior seminary, St Edward's (formerly in Liverpool), was amalgamated with it. The College founded the parish of St Teresa's, Upholland, and provides a chaplain for the neighbouring Carmelite convent. In 1975/6, the senior seminary was transferred to Ushaw, and Upholland became the junior seminary for the Northern Province. The College buildings were shared with the Upholland Northern Institute for adult Christian education, and made available as a conference centre. In 1987 the junior seminary closed, but the College will continue to provide a home for Liverpool diocesan junior students who will study in local schools: St Peter's High School, Orrell, and St John Rigby Sixth Form College. Upholland College still houses the Gradwell Library, a collection of theology, some dating from penal times. As a result of these most recent changes, the College archives have been catalogued, but there remains a mass of uncatalogued photographic material.²

The most important records, covering the history of the College from its origins before 1883 up to 1940, are stored in box files.³ These include a file on the vocations crisis of 1892. Important or sensitive materials for the period after 1940 remain part of the College's working archives, and have not been catalogued.

In addition to these files, and a couple of boxes of miscellaneous papers,⁴ there is a considerable amount of material kept in note-books.⁵ Much of this consists of lists and financial accounts, but there are one or two items of a formal biographical and autobiographical nature.⁶ It is, however, the day-to-day material, such as the dean's and the censor's diaries, the diaries of individual priests, and a collection of Christmas pantomime scripts, that provides the best informal evidence for the history of clerical life over the last hundred years.⁷

Access to the archives is obtainable with the permission of the Director, Upholland College, Skelmersdale, Lancashire, WN8 0PZ. Photocopying facilities and residential accommodation are available from the Upholland Northern Institute.

NOTES

1. B. Plunib. 'The hounding lathers of the Lancaster Diocese' in J.A. Hilton (ed). *Catholic Englishmen* (Wigan. 1984). pp.53—58; Plumb. *Found Worthy: A Biographical Dictionary of the Secular Clergy of the Archdiocese of Liverpool {Deceased} since 1H50* (Warrington. 1986).
2. *Upholland Centenary* (Upholland. 1983); M. Brooks. 'The Gradwell Library, Upholland College'. *North West Catholic History*. XIV (1987). p.10.
3. Archives of St Joseph's College, Upholland. 56-66.
4. ASJCU. 67-68 5. ASJCU. 1-55 6. ASJCU. 2. 3 I.
7. ASJCU, 28, 41. 42. 43, 45, 48. 49.

MEMORANDUM ON PARISH RECORDS TO THE
BISHOPS' CONFERENCE OF ENGLAND AND WALES,
AND RESPONSE, NOVEMBER 1988

Prepared by a Working Party of the Catholic Archives Society, November 1987

The Catholic Archives Society would like to offer the following observations on the question of the preservation of parish registers. Canon Law lays down requirements for the care of parish registers in particular, but these observations also apply to other records which should be preserved on account of their administrative and historical importance.

1. The 1983 Code of Canon Law (cn. 535) requires that certain registers be kept in every parish, concerning baptisms, marriages, confirmations, deaths and any other records required by local law. This places on the parish the burden of providing suitable secure storage facilities. The danger of damage by fire, flood, theft, and similar hazards is obvious. Parish priests generally are aware of these factors and provide safe custody of their registers.
2. Apart from this requirement of Canon Law, such registers need to be kept for the following reasons. From a theological point of view, they can be seen as a record of God's grace in action in the local community. They are needed for the purpose of church administration. From a historical point of view, they can be of great interest and use in documenting the part played by the local church in the life of the community and are of increasing interest to people tracing their family tree.
3. Older registers can deteriorate through age and can more easily be damaged by use. As new registers are brought into use, the storage of the older registers becomes more of a problem if, for example, the safe can no longer hold them all. The Code of Canon Law (cn. 535, t 5) prescribes explicitly that older parish registers be preserved diligently.
4. For these reasons, several bishops have already arranged for such registers to be placed in the safekeeping of either a diocesan archive or a local record office. The Society is happy to commend this practice. Such storage can help the physical preservation of the registers. The practice of making copies of the registers first and then using these copies (e.g. photocopies, microfiche, microfilm, transcripts) rather than the originals for subsequent administrative purposes can prevent further damage.
5. Once these registers have been removed from the parish, the question of their accessibility arises more acutely. Although such registers contain confidential material, the Church - for the reasons quoted in paragraph two —

has a long-standing positive tradition of allowing access wherever possible. The early work of the Catholic Records Society is transcribing registers and the publication of numerous parish histories bear witness to this. The Working Party recommends that all registers so deposited be made freely accessible after the lapse of one hundred years from the date of the individual entry. This is in line with official practice on census returns in England and Wales.

6. Of the various methods of copying records, we would recommend microfiche and microfilm for the following reasons. They are more durable, easier to store, use and copy, and are difficult to tamper with.

7. The question now arises how such copies might be made. Dioceses could make or commission their own. Some local record offices might be willing to do this for a diocese. The Genealogical Society of Utah (an offshoot of the Mormon Church) would probably welcome an invitation to carry out this work. For further observations on this last possibility, we refer to the Appendix to this Memorandum. No matter which method is chosen, we would stress the vital importance of the diocese maintaining copyright and controlling conditions of access.

This Memorandum was submitted to the Bishops' Conference in November 1988. The Bishops' response is recorded in the following Conference minutes:

BISHOPS' CONFERENCE OF ENGLAND AND WALES
November 1988 Meeting

Parish Records and Microfiche

- a) The Bishops' Conference commends the practice of entrusting older parish records and registers to an established church archive or local record office for safe keeping.
- b) The Conference endorses the recommendation of the Catholic Archives Society that these old registers be made freely accessible after a lapse of one hundred years.
- c) The Conference also endorses the Society's recommendation that these registers be microfilmed but leaves to each diocese the decision about accepting the offer made by the Genealogical Society of Utah.

24 November 1988

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1988

The ninth annual conference, held at the High Leigh Centre, Hoddesden (Herts), on 30 May - 1 June, attracted sixty-one members, the largest attendance so far, and two new members were enrolled.

The conference was opened by the Chairman (*Miss Judith Close*) on the evening of 30 May, after which Dr Susan O'Brien spoke about her research in the archives of women's religious congregations, the text of which is printed in this issue.

A lively talk by *Fr Anthony Dolan* (Vice-Chairman) on his experiences as a diocesan archivist opened the proceedings of the conference's only full day, 31 May. (This talk is also printed in this issue.) *Mrs J. Segal* (Conservationist, Bodleian Library) then spoke on the conservation of books and papers and gave many useful tips on handling, storage and simple repairs. The spiritual highlight of the conference was the Mass at midday, concelebrated by Bishop James O'Brien, who welcomed members to his diocese, and eight priests. The customary afternoon expedition this year was to St Alban's Abbey, where members were welcomed by the archivist, given a guided tour, and treated handsomely to tea. During the evening, members saw a video on archive listing prepared by the Liverpool Archives Unit, and then divided into discussion groups led by *Fr Wilfrid Gandy* on library back-up for archive work, *Fr Frank Bulliant* on the use of Vatican archives, *Frs Frank Isherwood* and *David Lannon* on the use of computers, while diocesan archivists had their own small meeting.

After Mass on 1 June, there was a useful exchange of various views in the traditional 'open forum', and this was followed by the annual general meeting. The Chairman (*Miss Judith Close*) reviewed the previous year's events, which included, *inter alia*, an increase of membership to 212 (apart from over one hundred separate subscribers to the journal), meetings of diocesan archivists in both the north and the south, the preparation of a memorandum on parish records for submission to the Bishops' Conference, and the honour of two members, *Fr Francis Edwards SJ* (former Chairman) and *Fr Anthony Dolan* (Vice-Chairman), being presented to Pope John Paul II on the occasion of the beatification of the Eighty-five Martyrs in November 1987, at which Fr Dolan gave the Pope copies of *Catholic Archives* in a specially prepared box. The officers then gave their reports and were duly thanked for their work, especially *Sr Rosemary Bayne* (Conference organiser), and elections were held. The President (Bishop B.C. Foley) graced a very successful conference with his presence, and final plaudits were accorded by *Dr Leslie Parker* (first Chairman).

A full report of the conference is given in *CAS Newsletter*, No. 10, Autumn 1988. The 1989 conference will be held at Upholland Conference Centre, Skelmersdale (Lanes), from 30 May to 1 June.

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EDITORIAL NOTES

Last year the Society completed its tenth year and this is the tenth edition of *Catholic Archives*. Ten years pass only too quickly in personal experience, but it is surely remarkable that a society largely of clergy, religious and laymen mostly with numerous other duties to perform should have grown so fast in so short a time.

The Society's first concern remains the preservation of all archives registering the mission of the Church in every aspect of life. That archives are needed for a record of the work of each order, congregation, diocese, lay organisation and so on is well understood now, but the Society urges that such archives should also be used to make the Church's role in the world at large better known to those outside the Church. It is too soon for some archives to be opened for research, but this is another of the Society's aims.

Church archivists work very much in isolation and their archives, despite superficial similarities, are often quite distinctive. The Society, even after ten years, remains largely a self-help body. True, it offers the novice archivist the service of experienced archivists, it has suggested model classifications, and it arranges conferences and occasional training seminars. However, for anyone faced on their own with the unfamiliar task of dealing with archives the knowledge of how others have coped in similar circumstances can be invaluable. *Catholic Archives* has previously published many articles recording the experiences of archivists relatively new to the work, and this tenth edition includes similar articles. Not every action by church archivists may satisfy the purist, even less probably the archivists themselves in hindsight, but what is surely important is that action is taken to preserve the archives, arrange them sensibly, store them carefully, list them clearly, and let their contents be known.

The present edition contains a wide range of articles. Sr M. Gregory discusses the earlier records of the Bar Convent, Mr Bogan describes the history and present state of an important parish archive, and Fr Smith corrects a once prevalent notion that little had survived of the Plymouth diocesan archives. Dom Aidan Bellenger then shows the value of architectural drawings, and Sr Marguerite, our Secretary, records her work on the Prinknash archives, especially on the papers of Aelred Carlyle. There are also two contributions from the New World. Sr M.H. Muldrey of New Orleans writes about her research on the Mercy archives and Mother Austin Carroll, and Mr Foulkes reviews Church archives in Mexico and gives a valuable model for the arrangement of a modern religious archive. The Society itself and *Catholic Archives* is open to all Church archivists, not only Catholics, and it is pleasing to publish Mr Refausse's account of the archives of the Church of Ireland, and Mrs Seton's report on a meeting of archivists from all Churches in London in 1989 which will surely lead to fruitful co-operation in the future. Lastly, the Hon. Editor, conscious of the lack of reference to lay societies, offers a preliminary list of those active between 1870 and 1970.

All contributors are very warmly thanked for their articles. An index to Nos 1-10 is being compiled by Dom Richard Jones and will be circulated when ready.

R.M. Gard, *Honorary Editor*

THE 17th AND 18th CENTURY ARCHIVES
OF THE BAR CONVENT, YORK

Sister M. Gregory, IBVM

We are fortunate in our archives. The contents, rich in themselves, are further enriched by their ordering, for they were classified, catalogued and professionally arranged by the late Dr Norah Gurney, Director of the Borthwick Institute. The rather formidable array of uniform boxes with their non-committal labels (School, Community, Bills, Correspondence, etc.) suggests little of the wealth of human interest within. But the student or casual visitor, if armed with the Handlist and possessed of plenty of time, can peer into the past and build up a picture of a small, courageous community battling its way through years of poverty, persecution and chilling isolation.

Chronologically, the oldest item, and for the Community the most valuable is the *Breve Relation*, a bound manuscript life of Mary Ward, written in French shortly after her death in 1645, and almost certainly the work of Mary Poyntz, the youngest member of the first companions.

The origin of the Bar Convent is indicated by the letter, dated 1686, of Thomas Gascoigne to Frances Bedingfield, assigning money for the foundation of three houses, one to be in York. A small house with a garden was duly purchased for £450 and the community (some members recently released from prison on the accession of James II) moved in. But the reign of the Catholic king was very short, and the community soon found itself in trouble. One of the most poignant papers in the archives is the faded, damp-stained, almost illegible letter written by Frances Bedingfield from the Ousebridge Gaol in 1694, begging the Archbishop of York to procure the 'releasement' of herself and her niece Dorothy Paston-Bedingfield from their horrible imprisonment.

I know your Grace is full of mercie and pittie that you can't but think a prison must go hard with one who wants but 2 years of 80 years old, besides being so weak and infirms [she writes]. We have lived in this town at least 8 years, and I am sure none will say other but we have carried ourselves in quiet and civilly and always under great submission to the Lord Mair and Alderman . . .

The archives do not reveal how the 'releasement' took place, but it was almost certainly not through the intervention of Archbishop Sharp.

Though it survived the storms of persecution, the Bar Convent was not a legal entity and could not possess property. So we find a collection of wills by which each Superior bequeathed the property to her successor, thus ensuring continuity of possession to the Institute.

Of the personal life of each nun the archives tell virtually nothing for the first hundred years; only the yellowed sheets on which their vows were written and the brief necrologies compiled after their deaths indicate their lives of almost anonymous fidelity.

The account books, which abound in number, are perhaps the best source of information and human interest. The earliest dates from 1730, when Dorothy Paston-Bedingfield was Superior. She opens her accounting by detailing certain commitments, and writing below them 'All paid long agoe', with a proud flourish of the pen. The items faithfully recorded month by month illustrate much of the personal and social history of the period. The chimney-sweeps mentioned must surely have been, to our shame, little sweeping boys. Glaziers, coopers and 'bricklairs', who all received small wages, are easily identifiable. But who were the 'basket women' who were paid a pittance every month? Were they, perhaps, women who did the nuns' shopping? Turf was evidently the chief fuel, though 'cole' was very occasionally purchased. As to diet, there are some mentions of butcher's meat, and we find entries for ale, 'bear' and even (occasionally) 'coffey'; but the item 'split peas' appears so often as to suggest a very simple table. Very little seems to have been spent on the community's health. 'To ye apothecaries shopp' is a fairly uncommon entry, and 'for a pr of spectacles' is, I think, a unique item in Dorothy Paston-Bedingfield's accounts.

With these scant remarks, we hurry through the book to the years when Mother Hester Conyers was Superior, and financial instability clearly threatened the community, for 'spent above ye income . . .' appears at the bottom of many a page. But we note with pride that never a month passes without an entry 'To ye Poore', however small the sum may be. The disaster of crippling debt was averted, however, by the advent of Elizabeth Stanfield to the noviciate in 1727. Deeds of property attest to the modest fortune she brought to the convent, and illustrate also the tortuous methods resorted to by Catholics for securing an inheritance.

Times became more prosperous and we find more cheerful reading in the papers dealing with Mother Ann Aspinall's rebuilding of the property in the 1760s and subsequently. There is a licence for her to 'build a new front wall to her house' provided it has no bow windows, and a hand-written list gives the names of those who contributed to the project — above all, presumably, to the building and furnishing of the chapel, but that is not mentioned for security reasons, as penal laws still prevailed. The list of donors is headed by the names of the Catholic nobility and gentry -- Lord Petre, Lady Dowager Arundell, Lady Stourton, Lady Gerard and William Constable of Everingham. But contributions are also recorded from the widow of a York upholsterer and undertaker, a schoolmaster and a retired draper. It is clear that the chapel played a significant part in the life of the local Catholic community.

Unfortunately, no architect's plans have survived from this eighteenth-century activity, but there is a homely little note-book, covered in contemporary wallpaper, which records that Mother Aspinal 'took £300 out of the red purse' to pay Thomas Atkinson, the architect. With a copy of the 1791 Act of Parliament, repealing the penal laws against Catholic places of worship, and the licence granted to the chapel, for the sum of £1.12 in the same year, the history of the chapel in the eighteenth century ends on a happy note.

In the secular sphere, human touches are provided by a black exercise book misleadingly called 'Anecdotes of the Convent', begun by Mother Davies in 1735 and continued to 1777 by her successors in the office of procuratrix. It is really a bursar's journal of purchases, repairs, additions and adaptations. The torrent of entries provides a fragmented but vivid peep-show into community life two hundred and fifty years ago. Much care was lavished on the chapel, and we read of '2 little images for ye niches of ye Tabernacle', 'the Chapel candlesticks new gilt, 1741', 'a crimson cord and tassel for ye chapel lamp', and many other embellishments. For the nuns, economy is a dominant note. 'Madam Paston's chimney-board' is made into 'a table for ye day scholars', a screen is fashioned from an old pulpit at the cost of 6s6d, one of the old school benches becomes 'a cheese shelf', and a 'tynn case to put candle ends into' is provided. Chairs are constantly recovered or 'new-bottomed' and beds given 'new sacking bottoms'. The old tapestry taken from one room is made into 'carpits' for another. Bed quilts are made out of old gowns or 'vamp'd up old raggs'. The nearest thing to a new quilt is described as 'one side new check, the other old sheet'.

Very properly, the pupils fared better. For 'the misses rooms' there are purchases of new bed hangings, new bolsters, new testers and new ticks to be filled with feathers purchased from Lincolnshire at 9s6d a stone. There are chests of drawers for 'the high rooms' and 'a sett of peggs for ye Misses to hang their cloaths on'. In addition to 'muggs', Mother Davies bought the children new Delph tea-porringers at St Luke's fair, and there were teacups with handles and 'a China tea-pott' for them, although tea was an expensive luxury. For their recreation, there was a cribbage board, 'a swing to rock in', and a copy of *Robinson Crusoe*. The picture is rounded off by mention of '2 new books for ye Shepherdesses' and 'a new black bagg for ye King's hair', which seems to refer to school plays.

Visitors, quaintly described as 'strangers' are provided with a set of coffee cups and 'a mahoggany tea-tray'. A rather surprising entry is 'an ugly carpit in ye parlor'. Was this an unappreciated gift, or had Mother Davies not been consulted over so important a purchase? In the kitchen quarters the list of accessions includes a jack for the stove, '2 flatt irons, 5d', 'a Chocolat Mill', a new bucket for the well and innumerable 'tubbs' for the brewery, scullery and kitchen.

Out of doors, Mother Davies relates that the 'little garden' is turned into 'a garden of more profit than asparagus was'. The strawberry bed is dug up in 'ye great garden' and half of it is planted with raspberries. The garden walks are 'gravelled with rubbage' and 'Rose Mary set against all ye Butteresses in ye Garden Wall'. The 'Dogg Kennell' is 'new roofed for ye young Whelp' and the 'Hogg sty' several times improved.

Second only to the 'Anecdotes' is a shabby little manuscript book which looks as if it had spent much of its active life on a corner of the kitchen table. It is dated 1753 and contains remedies for all sorts of ailments ('nervis pills', eye ointment and 'receipt for ye kings evil') mixed artlessly with recipes for ginger-bread, Shrewsbury cakes, orange pudding, seed cake and 'plumb' wine. The dog-eared pages evoke pictures of the kitchen sisters expending much time and energy in preparation for a feast, as 'beat em for about an hour' is the injunction following at least one list of ingredients.

It is disappointing that prior to 1800 the school is poorly documented. Perhaps this is partly explained by the fact that it was a criminal offence, severely punishable, to run a Catholic school. But immediately upon arrival the community established a boarding-school 'for young ladies of Roman Catholick families', and in 1699 a day-school for local girls was opened. A manuscript list of 'Young Ladies from 1710 to 1877' repays careful study. Since this was for long the only English school for Catholic girls, it is not surprising to find in its register the names of nearly all the Catholic gentry. There are Arundels, Bedingfields, Constables, Cliffords, Tempests, Scropes, Talbots, Welds, Vava-sours, and many others. Only towards the end of the eighteenth century are there entries that suggest an invasion by the daughters of rich middle-class merchants from Liverpool, Leeds, Sheffield and the West Indies. French girls coming over from Paris in the last decade of the century must surely have been sent by anxious parents seeking a refuge for their daughters from the French Revolution. The records give neither the age of each pupil upon entry, nor the date when she left. It is therefore impossible to build up a picture of age-range or an accurate assessment of numbers in the school at any one time. An interesting clue, however, is to be found in the early account book already mentioned. From 1736 monthly returns had to be made to the local authorities of the number of Catholics in every household, and so at the bottom of each page there is a note 'we are in family —'. Subtracting the total accounted for by the community, the one maid and old Lady Hungate (who seems to have been a 'parlour boarder') we are left with the probable number of children — usually between 28 and 30, up to about 1760.

There are no school reports belonging to this period, and no mention of the curriculum. A tiny glimpse is given us by a bill from Joseph Halfpenny for 'Attendance in drawing 1782—1783'. He had nineteen pupils and charged them at the rate of 10s6d for twelve lessons, with extra for materials. His bill

for 1782—3 amounted to £50.6.6½. For the rest of our information we have to turn to the bound volumes of 'Copies of the Young Ladies' Bills'. The earliest is dated 1761 to 1773. It tells us little of pedagogy but is full of personal and social information. Washing, music, drawing and dancing were extras, and so were such luxuries as 'a fire in her room' and 'sugar for breakfast'. Every imaginable garment is mentioned, from cotton mitts to tuckers, from clogs to muslin aprons. The ubiquity of 'stays' and 'stays a-mending' suggests that tight-lacing was common long before the Victorian era. That life had its lighter side we see from such entries as 'spending money', 'for a Valentine' and 'hire of a chair' which evoke a picture of a 'young lady' setting off in a sedan-chair for a concert — or even a dance — in the Assembly Rooms.

Most poignant is the bill for Mary Clifton of Lytham, Dec. 21st 1766 to May 29th 1767, where a whole sad story is spelt out in the laconic lines of a single page. The first entries are fairly standard, and even cheerful. She has 'cambrick for ruffles', 'hair cutting, pomatum and combd' and 'a scarlet cloak'. But 'a fire in her bed-chamber' together with 'tea, sugar, chocolate, wine and biskets' suggest special care. These entries are followed by the ominous 'To ye Doctor', 'To the Surgeon', 'The apothecaries bills' and 'To Mr Spencer for attendance'. Our worst fears are realised when we read the charges for wax candles, 'a fine crape burial suite', a coffin, church fees, 'under bearers' and a velvet pall. The illness must have been short as the final entry is 'for a nurse for a week's attendance and board'. The child was almost certainly buried in York as there is mention of 'wine and biskets for the funeral'. The Convent had no cemetery at that time, so perhaps the little girl was laid to rest in the chancel or churchyard of Holy Trinity, Micklegate, beside Mother Cecily Cornwallis and other nuns who had lived and died in the Bar Convent.

Thus a whole microcosm of human endeavour, with its strife and calm, joy and sorrow, life and death, is reflected in these archives.

The archives are available for consultation, by arrangement with the archivist.

THE ARCHIVAL HERITAGE OF DR MILNER
AND ARCHBISHOP KING OF ST PETER'S PARISH, WINCHESTER

Peter Paul Bogan

St Peter's, Winchester, claims to be one of the first post-Reformation parishes in England. It was founded by a layman, Roger Corham, in the late 1600s. Mass was said in a room of his house in St Peter Street where he installed a resident priest. Between 1733 and 1744, a growing congregation having become too large for the old Mass room, the Rev. Mr Shaw converted his garden shed into a makeshift and highly illegal chapel. In 1792, Dr John Milner replaced this with the first ecclesiastical building of the Gothic Revival. In the same year this chapel became the first Catholic church in England to be consecrated since the sixteenth century.

Dr Milner, later Bishop of Castabala and Vicar Apostolic of the Midland District, was the first of the two eminent scholars and historians who became bishops after serving Winchester as parish priest. The other was



Dr John Milner [1747-1826]

Archbishop John Henry King, Bishop of Portsmouth from 1941 until his death in 1965. John Henry King came to Winchester in 1923 to succeed the aged Provost Luke Gunning. Canon Gunning served the parish for fourteen years as curate, and forty-one as parish priest. In 1923 he had been bedridden for some time and he died the following year.

Fr King's Report in 1930

In 1930, the then Fr King wrote an account of his discoveries in his first year in Winchester. The following is extracted from this report.

It is not surprising that, with its history and age, the Mission of Winton should boast of some treasures. Some were known to all and sundry but others were

waiting to be discovered. Canon Gunning, no doubt, had known of them, but he, in his heyday, kept things to himself and when he broke down was incapable of handing on the knowledge of them.

During his lifetime I found a box under his bed which, upon examination, yielded up several articles for Service, a small silver thurible and boat, a ciborium, pyx, monstrance and an altar stone of slate set in a frame of wood. When shewn the thurible he began, 'Now let me see, at what bazaar did I buy that?' Upon being asked if the altar stone came from the same bazaar, he answered sharply that it was 'Dr Milner's' but would say no more. Three other altar stones in slate, but of a cruder design, were found on the floor of the Glory Hole, my irreverent name for the big room on the First Floor, facing the street, known to my predecessors as the Library and Drawing Room but which I found in the condition of a well stocked lumber room. Some carved oak panels in linenfold pattern were found in the loft over the Sacristy, Whence they came from no one knows.

The old XV century embroidery on a Green and Violet Vestment and some more on another reposing in the housekeeper's box has now been restored and mounted on new material so as to provide a full High Mass Set both in red and white and a cope. The question arises whether all or any of this work has any connection with the red cope mentioned as being in the Sacristy in Milner's time. This cope was intact in 1845 for it was exhibited in that year by Dr Picquot (P.P., 1845/48) at a Meeting of the British Association. The Processional Cross mentioned by Milner was in evidence but it was broken across the upright. We managed to patch it up for the stone laying (of the new Church, 1925) and then Mr Walters (F.A. Walters, the architect) took it in hand and had it thoroughly renovated. Milner's green paint was removed, missing side figures and other items replaced, and it was a worthy rival to Cardinal Bourne's cross on the opening day (the new church, 15 July 1926).

A number of manuscript sermons and other written documents were found in various parts of the Glory Hole, collected together and now repose in a Deed box in the Attic. Some of the more important have been transcribed, especially Milner's Account of the Establishment down to his own day, written in 1803. But the Glory Hole paled into insignificance for its finds when another Klondyke was found in the White House. (A Georgian House left to the Parish by William Meader, Milner's right hand man and a great benefactor. It now serves as the Convent of the Phillipini Sisters and is part of the Parish complex.) The tenants went abroad at the end of 1924. The room on the left of the front door, dining room then and now, (in 1989 it is the Sisters' Parlour) was reserved by the Canon. I knew it was full, but of what? Virginia creeper had overgrown the windows and one could not move about the room for broken furniture, boxes, etc. It was impossible to

make an investigation without annoyance to the tenants so nothing was done until they were ordered abroad for a change.

During the short, bleak days of January my investigation proceeded. After removing crowds of old vestments, boxes of clothes, books belonging to a former curate, school models, tables, old chairs, etc. during which an old skull wrapped in brown paper came to light, at length I came to the books, books everywhere. The walls and floor were literally papered with books. They were white with mildew and many soft as pulp. For many days I worked through them with my pipe of strong baccy constantly going to keep down the stench and oil stoves burning to help conquer the damp, unhealthy atmosphere. All were moved, partially cleaned — if they could stand it — and a rough catalogue in pencil made. Then I separated the more important ones and conveyed them to the Presbytery, to the utter despair of the household!

After a thorough examination of the owners' marks and names in the books, their history as a Collection began to dawn on me. See a full statement set out by me which proves, I think, without a doubt, that the Library began with the collected books of the Founder, Roger Corham, and his contemporary local priests (17 c.), was added to by successive priests of Winton and received, from time to time, large additions from other sources, e.g. Twyford School, Highbridge. There is still much to be done in identifying many names of original owners, beyond what I have done, as well as the task of discovering the authors of many anonymous books of the Penal Days. In so far as I have succeeded in this direction I have found the Catholic Record Society's Volumes and Gillow's History of English Catholics invaluable. I have made a complete Book Catalogue as well as a Card Index of these books besides sundry Note Books and jottings as my discoveries proceeded.

In 1925 the tenants gave up the lease of the White House. Father King then retrieved the furniture which included:

A beautiful Chippendale Hall Table, a Folding table of Spanish mahogany, in attic, unrepaired, a reclining chair and a Chippendale arm chair in a woeful state which afterwards sold for £29.

The Monument erected by the French priests in 1793 was also in the dining room, in fragments and warped. (This was erected in the King's House by the French clergy as a mark of their gratitude to George III and transferred to Milner's Chapel when they left. It is now in the North Porch of St Peter's.)

The Kitchen and Larder produced such strange food as : a Chippendale commode; Four heavily carved bed posts; a marble mantelpiece; a 'Shrine' of St Swithun, a lawn mower. Two heavy oak doors were found in the basement, probably from the old Peterhouse. These are



ARCHBISHOP JOHN HENRY KING, about 1960

now sold. (Peterhouse, built between 1670 and 1690, was pulled down and a still existing block built in 1826. No. 9 was the presbytery until 1924.)

Towards the end of 1927 the roof of the School required urgent attention. Over 31000 tiles had to be replaced. For this and other work a sum of nearly £600 had to be found. In view of the existing debt of £5780 on the Church it was inexpedient to appeal to the Congregation. Accordingly, and with episcopal consent, I had to part with some of the Presbytery valuables. To raise the money I parted with the furniture, the chief piece being the grand Chippendale bookcase, to the intense sorrow of us all, and from this source realised £220. Then I turned to the old books. I had previously, in March 1927, sold the illuminated Book of Hours for £375, which with the old chair mentioned above enabled me to wipe £400 off the debt. I now sent for the Purchaser of this MSS, Messrs Myers of Old Bond Street. The head of the Firm came down, went through all the books and finally gave me £250 for some 150 works. These were mainly books of general literature; the Penal Day works are still intact.

When Archbishop King died in 1965, the great library in the Presbytery in Jewry Street was sold. By then it included the Cahill/Virtue Collection rescued from the Cathedral at Portsmouth after the destruction of Bishop's House in the bombing.

The Restoration of Milner's Chapel and the Preservation of the Archives

In 1984, Fr Nicholas France, who had become parish priest the year before, invited me to become parish archivist. Like Archbishop King sixty years before, he was about to undertake a comprehensive rebuilding programme. I found a jumble of papers and assorted objects, most of them in what I believe to be the original tin box under Canon Gunning's bed. Being a very amateur archivist, I summoned help from professionals. Miss Gillian Rushton, the City Archivist, went through everything with me, sorting and labelling, and soon all our precious papers were safely housed in standard Hampshire Record Office boxes. They were then, somewhat less safely, lodged in a spare wardrobe in the presbytery. Soon, even this haven was threatened because the house was about to be turned into the Parish Centre and the new Peterhouse was nearing completion. Fearful of the fate of the archives in the imminent chaos, I lodged them all with the County Record Office. The archivists, who had been anxious to examine them for years, were delighted. They catalogued them and put everything of importance on to microfiche, made available to researchers.

In 1987, Fr France's programme was crowned by the painstaking restoration of Milner's Chapel. The former gallery behind the site of the altar became the parish archive room. I reclaimed the seventeen boxes from the County Record Office and moved in. It is not surprising, as Archbishop King

had said in 1930, that so historic a parish should boast of some treasures. What is astonishing is that so much has survived. St Peter's must possess one of the most complete archives of any Catholic parish in the country. For this we are deeply in debt to Archbishop King himself and to those who appreciated his immense contribution to the post-Reformation history of Hampshire, especially Mgr Provost Mullarkey, who was parish priest from 1941 until 1977, having previously been Bishop King's curate. His label with its fierce admonition that 'Under no circumstances allow any person to take a volume from this library' has become part of the archives and still stands guard over the books. Archbishop King was one of the Catholic Record Society's earliest members and contributors, and later he became President of the Society. It is not surprising that we have a complete set of CRS volumes, dating back to the first issue of 1905, which deals with the Winchester registers.

Surviving from the sale of the great library in the 1960s are works dealing with Catholic and local history, both medieval and post-Reformation. Milner's works are well represented but some of the books are in very poor condition. They may be among those rescued by Archbishop King from the 'Glory Hole'. There is a collection of breviaries and devotional works, some of which belonged to the French priest refugees in the late eighteenth century. But the two greatest treasures are not kept on the shelves. The first is one of the few known original copies of St Edmund Campion's *Decem Rationes*. In the *Ten Reasons*, published by the Catholic Library in 1914, it is stated that there were then only three copies known to exist at that time, 'two belonging to the late Marquis of Bute', one of which he had presented to Stonyhurst. 'Canon Gunning of Winchester is the happy owner of a third copy'. The second book is what appears to be a first edition of *De Ratione Conscribendi Epistolis*, by Erasmus.

The Archives

The papers are in their seventeen archive boxes, stored along the width of the gallery which has been ventilated to maintain an optimum temperature. I have examined them in detail and refined the Record Office catalogue. It is clear that many of the papers merit expert attention, especially the residue of the collection Archbishop King found in 1924. These include sermons -- not notes, but complete and lengthy sermons -- from 1726 to 1916, and theological and liturgical papers written by the French emigre clergy, volumes of notes on philosophy, logic, physics, ethics, etc., possibly from the same source, and a book of manuscript church music.

The parish records start with a small notebook in which the Rev. Mr Berry first registered baptisms, marriages and burials in 1721. It was a courageous act for those times and the book could easily be slipped inconspicuously among others in case of a search. One notable baptism recorded in 1721 is that

of the future Catholic historian, John Lingard, whose father was Dr Milner's clerk of works. The earliest confirmation lists are from 1749. Bishop Challoner's Visitation in 1741, when he was Coadjutor to Bishop Petre, is not recorded but we know from his notes that the dates were October 24th, 25th and 26th, that he confirmed 100, and that there was a congregation of 300 with 230 communicants. One wonders how they all fitted into the little converted garden shed.

From Milner's day we have his 'Account of the Establishment' to 1803, the year he became Bishop and left for the Midlands, his list of the parishioners, c.1800, Mass lists (some of these Masses are still said), his household accounts, details of the building and upkeep of his chapel, including wage sheets, and details concerning our pre-Reformation burial ground, St James, re-used for burials since Nicholas Tichborne in 1589, the freehold of which was obtained by the parish in 1800. There is also a letter written to Milner by William Cobbett in 1824.

There is a mass of correspondence relating to his parish property, leases, receipts, lists and notes. There is a letter on paper 'taken from his own desk' by St Pius X and written to Canon Gunning's sister, a nun, congratulating her on her golden jubilee in 1909, watermarked with a very good picture of a smiling Pope. Three copy medieval manuscripts in Latin have yet to be deciphered. They are in a fragile state. There are numerous pamphlets and copies of documents, including '*Condemnation d'Olivier Plunket, primat titulaire et archeve de Dublin . . . et de Edward Fitzharris, pour crime de haute traison a Westminster Hall 15/25 Juin, 1681*', from the Este Archives, Modena.

Fr Ignatius Collingridge, parish priest, with a short break when his brother, Canon Peter, stood in for him, from 1848 until 1883, was a noted controversialist, and there is much evidence of his efforts in this direction, as well as his tussles with the Prison Authorities (Winchester Prison) and with the Military. There are papers relating to the two communities of nuns who took refuge in the City in 1795: the Benedictines, who remained until 1857, and the Franciscan Poor Clares, who left for Taunton in 1808. The Record Office catalogue runs to twenty-six pages but does not cover all the material we have now collected together.

Archbishop King's Notes

Along with the Milner papers, the most valuable part of the whole archive may prove to be the boxes of Archbishop King's voluminous and precisely researched notes and manuscripts, including transcripts made by him or for him of such documents as the Sister Elizabeth Sanders letter, and the notes for his many papers, written or read, or lectures given by him at various times, including theological and historical papers. There is a bundle of manuscript notebooks of transcripts from the Milton House manuscripts, of the registers

of Hendred, and of the transfer of jurisdiction over the Channel Islands from Coutances to Salisbury and Winchester. Some of this material has been published, e.g. Volumes I and II of *Hampshire and the Faith*, but it will surely be a rich vein for Catholic historians for many years to come.

The Cemetery of St James

We have another archive in Winchester, one which Archbishop King thought so uniquely important that he started his history with it, the cemetery of St James, already mentioned. We have copies of his 'Sermons in Stone' describing this burial ground in which lie so many of our illustrious dead. Fr Paul Atkinson, the last priest to die in prison for the Faith, Nicholas and Gilbert Tichborne, Bernard Howard, ancestor of the Duke of Norfolk, the mothers of Bishop Challoner and Bishop Milner, the parents of Archbishop King and of Archbishop Worlock, Roger Coram, the founder of the parish, and Archbishop King himself. As a young priest, Archbishop King spent many hours deciphering the old gravestones. His meticulous list, starting from 1589 and 1636, has been invaluable in a current attempt to chart the graves.

I conclude with extracts from the rough notes of the sextons of St James, in which they recorded burials between 1807 and 1882. The spelling is idiosyncratic and they make amusing reading:

Mr Swift Rose and Crown. found hir own bairraers.

A pris from Southampton

Gargoni's child by the Vaulnut tree.

The Rt Revd Dr Milner died at Woolverhampton. May he rest in peast.

N.B. Burid at Woolverhampton.

These precious archives contribute enormously to our knowledge and understanding of our Catholic community in this historic City with its age-old Catholic traditions. They form a vital part of Winchester's archival heritage. For their preservation and conservation we must thank not only our two great priest historians but all those who have played a part over many years in caring for them and keeping them from being dispersed or lost, not least the present parish priest. Long may this happy state of affairs continue.

Summary List of the Records of St Peter's Parish, Winchester

Registers of baptisms, marriages and burials, 1721-1980. 18 vols

Register of confirmations, 1856-1925. 1 vol.

Notice books and registers of banns, 1912-1975. 23 vols

Account books (various), 1769-1862. 20 vols

Mass books, 1866-1957. 3 vols

Notes by Dr Milner: 'Winchester I' and 'Winchester II', 1798. 2 small vols

Miscellaneous historical, parish and school papers, 17c-19c. 1 box
Papers re property and endowment of Parish, 19c, 20c. 1 box
Papers re church fabric, 19c., 20c. 1 box
Miscellaneous papers, 19c. 1 box
Miscellaneous papers, 20c. 2 boxes
Printed material and illustrations. 1 box
Archbishop King's historical notes, incl. re *Hampshire and the Faith*. 3 boxes
Sermons and theological notes and books. 1 box

A detailed list (ref. T.D. 145) of the records catalogued in the Hampshire Record Office in 1985, is available in that Office, 20 Southgate Street, Winchester, SO23 9EF, and in St Peter's Parish, where the records are now kept.

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particularly evident at Sawston Hall about which the author says: 'The Gallery hide is by a man who could think in three dimensions and in curves (p.59). In a later age Owen and others like him might well have earned themselves a comfortable living carving those secret recesses for ladies' jewellery which became such a feature of our English furniture. And yet for all their skill and heroism there was still that jealousy between the Catholics which led to a duplication of effort which has so often bedevilled the work of the Church in this country. The 'elaborate duplication' of the facilities at Hindlip, only ten miles from Harvington, is a tragic illustration of this (p.97).

Michael Hodgetts is right to continue his story down to the eighteenth century and beyond. Rotha Mary Clay did the same in her authoritative *The Hermits and Anchorites of England (1914)* when she brought in many of the *pseuds* of later times. It gives a sense of completeness. The Mass generated both love and hatred in the hearts of our English forbears. Today we enjoy a religious freedom which for those who built and used the hides was but a dream. Is religious apathy the price we have paid?

This is a valuable contribution to a subject which, like ghosts, exercises an eternal fascination over the public mind. The book is well produced and has some fine photographs and sketch plans. It deserves well of the public and will help to give flesh and blood to an exciting period of our Catholic past.

J.A. Harding

THE ARCHIVES OF THE PLYMOUTH DIOCESE

The Rev. Christopher Smith

The story has often been told that the Archives of the Plymouth Diocese have been destroyed twice: in the Gordon Riots at Bath in 1780, Bishop Walmseley of the Western District was chased from the house by the mob; the house was burnt down together with all his belongings, including the papers of his District. And then, in the Plymouth blitz of 1941, one of the casualties has been said to have been the Plymouth Diocesan Archives kept at Vescourt (the Bishop's House) which suffered indirectly from a German landmine. To an enquirer, this story proved sufficient to explain the non-existence of any form of archive for the Plymouth Diocese!

However, I can report that the cellar, which stored whatever archives existed at Vescourt, might have been shaken by the bomb, a coating of dust might have been disturbed; but the box-files that made up the archives slumbered on in much the same state as they had for many a year. Since the last War, some papers had even been added to these box-files, and a number of large cardboard boxes had been filled with assorted papers.

This was the scene that greeted me when, three years ago, our new Bishop, Christopher Budd, asked me to become the first official archivist to his diocese. The greatest encouragement came from the Bishop's secretary at the time, Father Robert Plant, who had himself constructed in the cellars a handsome and practical archive room, and next to the diocesan photocopying room which could double as a search room in due course.

One difficulty that was immediately obvious was that I lived at Marnhull in Dorset — a mere 120 miles from Plymouth where the archives were situated. I was soon tagged as the archivist who lived furthest from his archives. In spite of the distance, during the past three years I have been able to begin the enormous task of sorting the huge mound of papers. My new car clocked up 40,000 miles in eighteen months, with archives work accounting for quite a proportion of this. In November 1989, I took up residence as parish priest in Dartmouth, a mere thirty miles from Plymouth; I hope 1990 will be seen as the year in which regular archives work began in the diocese.

THE ARCHIVES

What we do not have

Perhaps I should start by describing what we do not have. The Gordon Riots certainly destroyed all the papers of the Western District, and so we have nothing prior to 1780. Since that time, we have very little local material from our

Western District times. Bishop Burton of the Clifton Diocese did a magnificent and vast work in collecting the letters received by our Vicars Apostolic together in huge leather-bound volumes. This has certainly preserved these very valuable historical sources, and they may be researched in the Clifton diocesan archives at Bishop's House, St Ambrose's in Leigh Woods, Bristol. These papers, though, have their origins and tell the story of the old missions scattered throughout the whole Western District, which includes the present Clifton and Plymouth Dioceses and the whole of Wales. Should they be distributed to the dioceses of origin? It would take an iconoclast with a large, sharp knife to divide these volumes to allow for the distribution of the letters in their appropriate dioceses.

Another significant fact is that in the West Country, the strength of the great Catholic families continued longer than in many other parts of the country. This has resulted in much of our Catholic history being retained in private family archives, sometimes kept by the family themselves (as the papers of the Cliffords of Chudleigh), and others deposited in public record offices (as the Welds of Lulworth papers in the Dorset Record Office). Also in the Plymouth Diocese we have a number of convents (the Canonesses of St Augustine eventually at Abbotsleigh, the Benedictines at Teignmouth, the Carmelites at Lanherne, the Bridgettines at Syon Abbey, near South Brent, and the Cistercian Sisters at Stapehill) that settled here after a period of 'wandering' from and since Napoleonic times when they were exiled from their recusant homes in Europe. Their influence on the early days of our diocese was enormous and their archives, kept privately, contain much of diocesan interest. This scattering of papers of diocesan interest has been compounded recently, when some of these convents closed and their archives were sent to other houses of their order far away from Plymouth.

One other point should be made: we have no parish registers in the archives in Plymouth (there are a few volumes of the Bishops' personal registers, mainly for Confirmation); family historians should make note of this. We have no plans at the moment for bringing the older registers into our archives, so the small number of the older missions that possess the older registers (e.g. the Marnhull registers started in 1780) are kept in the respective parishes. This matter may well be reviewed in the future, but our priority at present is to organise what papers are already at hand.

I might also mention that we have very few bishops' letters or writings (with the exception of Bishop Graham — see later in this article). Our box-files marked with the names of our bishops are very light because, while we have thousands of letters written to them, there are very few of their replies.

The upshot of all this means that in our archives we have nothing at all prior to the 1780 Gordon Riots in Bath. We have very little material prior to the setting up of the Plymouth Diocese in 1850 (the occasional document has

somehow found its way in: e.g. from my old parish of Marnhull we have the costing for the building of the 'old presbytery' in 1726 by Father William Cornforth, and his will made shortly before he died in 1748; how they came to be here is a complete mystery). There are many papers concerning the Plymouth Diocese scattered far and wide in other archives: in private families, in convents and some in record offices.

Having been so negative, the obvious question must be 'is there anything at all in the Plymouth Archives?'

What we do have

I have already mentioned that I discovered the parish box-files on taking up my appointment as archivist. Almost the entire archive consisted of these. Each of the 'older' (i.e. prior to the First World War) mission/parishes had its own box-file. Some of these were very full; e.g. the Shaftesbury box was bulging because one of the priests was fond of taking his arguments to court, usually with little success. But others were almost empty; apparently nothing of importance ever happened for a great number of years in some places. Some of the parish boxes contained material that really was personal to the priest or concerned the convents, so a great deal of reclassification of such material is necessary.

In these box-files, most of the papers are letters from parish priests to their bishop, giving information, seeking permission, etc. We have very little knowledge of the bishop's replies, except by inference. There was a period in the 1950s when carbon copies of the bishop's correspondence were made, and these are in the box-files. In a few of the boxes there are other items concerning the parish: plans and financing of the building of churches and schools, an occasional sketch of the parish history, etc.

There were also a small number of other box-files dealing with such topics as chaplains to the services, hierarchy meetings, inspections of convents and schools, etc.

The dozen large cardboard boxes full of tons of paper proved to be a mine of excellent material. For over sixty years, papers from 'upstairs' have been stored, out of sight and out of mind, 'downstairs'. I have now sorted out all but two of these boxes, and they form the basis of completely new sections of the archives: Bishops' papers, diocesan organisation, individual priests and other persons, convents, schools, organisations, finance, etc. The list is growing each time I visit Plymouth.

I have another concern in the setting up of an 'Archives System'. We are constantly having old files and papers no longer current sent 'downstairs' from the diocesan offices 'upstairs' at Vescourt. A large proportion of our system 'downstairs' must reflect the filing system 'upstairs' (of course there

are some areas that are no longer in operation and so become a sort of 'dead' archive). I am not certain who is in the driving seat of our dual system! But at least we are talking and trying to find a common system.

In two areas we are very strong:

The Pastoral Letters of our first four Bishops (George Errington (1851-55), William Vaughan (1855-1902), Charles Graham (1902-11) and John Kelly (1911-28) have been bound into volumes and so we have the entire collection. I think we also have copies of most of the Pastoral Letters of the more recent bishops, but they are not bound; we have difficulties in post-war years, because they were printed, duplicated or photocopied in many different formats. It was the practice of Bishop Vaughan and Bishop Graham to use the Advent Pastoral Letter to give the people news of the dioceses, the development of new churches and schools, priests ordained and deceased, etc. This is an invaluable source of information on the diocese in those early days. The Lenten Pastoral Letter was always on a spiritual subject, many of them masterpieces that show the spirituality of the times. We had a meticulous recorder of the history of the early days of the diocese in the person of Bishop Charles Graham. He was appointed secretary by Bishop Vaughan in 1858, later had the task of treasurer of the diocese added; he was appointed auxiliary bishop to the ailing William Vaughan in 1891, and succeeded him in 1902 to be the Bishop of Plymouth until he retired in 1911. Thus he was in an excellent central position in the diocese to know everything of any importance that happened over a period of nearly sixty years. In 1872, Bishop Vaughan circularised his priests asking them to send to him what they knew of the history of their missions, schools and their own personal *curriculum vitae*. From these returns added to his own extensive personal knowledge, Charles Graham wrote his 'History of the Diocese of Plymouth' (never intended for publication). It is divided into two sections: 'The Missions of the Diocese' (with a general historical introduction from the Reformation) and 'The Clergy of the Diocese' (a potted biography of all the priests who have worked in the western counties from the times of the Reformation. We have five large volumes in his own handwriting; fortunately, because the legibility of his writing is an acquired taste, most of this was typed (and gathered into order) by a Miss Joy in the 1920s. There are also a number of manuscript books containing reports on his Visitation of Missions and Convents throughout the diocese covering the twenty years he was both auxiliary and diocesan bishop. In this body of manuscript books, we must be one of the best-covered dioceses in the country for detailed information on this period of early development.

You will see, then, that we are in the very early stages of setting up a Plymouth Diocesan Archives. It will take several years to sort out and catalogue what we have, and to take in what is constantly coming down to us from 'upstairs'.

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REPRESENTATIVE CHURCH BODY LIBRARY, DUBLIN

Raymond Refousse

The Representative Church Body Library is the Library of the Church of Ireland (the Anglican Church in Ireland) and is, *inter alia*, the Church's principal repository for its archives and related manuscripts. The Library was opened in 1932 and from 1939, when its work was amalgamated with that of the Ecclesiastical Records Committee of the General Synod (which had been collecting church records and manuscripts in a small way since 1925), has provided a home for church records which cannot be satisfactorily stored in local custody. In 1981 the Church of Ireland appointed its first archivist and in 1984 provided purpose-built strong-room accommodation at the Library for Church records, since when there has been a marked increase in the deposit of archives and manuscripts in the Library.

The archives of the Church of Ireland¹ — parochial, diocesan and cathedral records, and the records of the General Synod and the Representative Church Body — form the largest and most important group of material in the Library. In addition, there is a significant collection of miscellaneous manuscripts, mostly ecclesiastical in temper, and a growing bank of microfilms of church records which are in other custodies.

Parish records are the largest class of Church archives in the Library. Unlike the Church of England, the Church of Ireland has no regulations requiring the deposit of parish records in approved repositories and thus the deposit of records in the Library is to a large extent dependent on the inclinations of the local clergy. However, the development of the Library as a modern archival repository, the absence of a system of local authority archives in Ireland, and a growing awareness among the parochial clergy that they are no longer able to manage effectively the growing quantity of non-current parish records in their custody have combined to produce, in recent years, a greater incidence of deposit in the Library than heretofore. There is one major exception to this trend. Parish records in the Library relate only to parishes in the Republic of Ireland. Since the pre-civil registration registers are public records by Acts of Parliament in both Northern Ireland and the Republic of Ireland, they may not be transferred from one jurisdiction to the other. Therefore, in order to avoid splitting parish collections, the records of northern parishes either remain in local custody or are deposited in the Public Records Office of Northern Ireland in Belfast.

The Library presently holds records from 340 parishes in the Republic of Ireland. A small number of others are to be found in the National Archives,

the National Library and the Cork Archives Institute,² while the majority still remains in local custody. The Library's collection is dominated by records from the Dublin area and from the west of Ireland with sizeable aggregations of material also from Counties Cork, Clare, Meath and Kildare, Kilkenny and Carlow.

Inevitably, the records of the parishes in the city of Dublin are the most important. As the seat of English government in Ireland from the late twelfth century, the city was the most settled and prosperous part of the country and the most amenable to English influence: in such a situation, Anglicanism was adopted more enthusiastically than elsewhere. The records of all of the city parishes are now in the Library. Those for St Werburgh include the most significant body of medieval and early modern material (notably an important series of churchwardens' accounts 1484-1600, the survival of which is unique in the Church of Ireland), while those for St John have the earliest surviving parish registers beginning in 1619.³ The records of St James have a particular ecumenical appeal as the churchyard has a notably high incidence of Roman Catholic burials from the early eighteenth century onwards, all of which are recorded in the burial registers. In general, however, the records of most parishes survive only from the late 18th or 19th centuries and this profile is reflected in the collection in the Library. This in part is due to the destruction of much parish material in the fire in the Public Record Office of Ireland in 1922 but also reflects the historic position of the Church of Ireland as a poorly endowed minority Church. It may also owe something to the national characteristic in which the systematic keeping and preservation of records does not loom large.

The records of the dioceses and cathedrals have not survived well; but nonetheless contain the most important pre-Reformation archives which have survived in the custody of the Church. In preparation for the disestablishment of the Church of Ireland in 1869, most of the diocesan and chapter records were collected by the Irish Temporalities Commission and subsequently transferred to the Public Record Office in Dublin where they were destroyed in 1922. Only three significant diocesan collections have survived — that for Armagh is in the Public Record Office of Northern Ireland, while those for Tuam and Dublin are in the Library. The Tuam collection dates only from the seventeenth century, while the Dublin material, although also largely from the seventeenth century onwards, contains three important earlier manuscripts. Two are registers, the *Credi Mihi*⁴ dating from the thirteenth century and the *Liber Niger Alani*⁵ from the sixteenth century, while the third, the *Reperitorium Viride*⁶ is a roll of Dublin parishes dated 1533. There are records from a further twelve dioceses in the Library but they consist only of fragments of once substantial collections and none dates from before the late seventeenth century.

The profile of cathedral records is similar to that of diocesan records. Only two substantial collections survive. That for St Patrick's Cathedral, Dublin,

is still in local custody, while that for Christ Church Cathedral, Dublin, is in the Library. The Christ Church muniments contain a wealth of information on the administration of the cathedral and on the ownership and development of property, both in the city and county of Dublin where the cathedral chapter was a principal landlord. The chapter acts survive in an almost unbroken sequence from 1574, while for the earlier period the two medieval registers, the *Liber Niger* and *Liber Albus*,⁷ are supplemented by the *Registrum Novum*, a three-volume compilation of the cathedral's deeds from 1172, the originals of which were destroyed in the fire in the Public Record Office, and a miscellaneous quantity of loose papers dating from the thirteenth century which were arranged in guard books in the eighteenth century by the antiquarian John Lyon.⁸ The Library holds records from a further six cathedrals but with the exception of St Canice's Cathedral, Kilkenny, for which there are important series of deeds and minutes of the chapter and the vicars choral from the late seventeenth century, these are fragmentary.

The General Synod and the Representative Church Body (the trustee body which administers the temporalities of the Church of Ireland) were both created following the disestablishment of the Church in 1869 and the main series of their records are still current or semi-current and so held by the administration in Church of Ireland House, Dublin. However, the Library holds the records of a number of redundant committees and commissions which reported to both bodies. Their records cover topics such as state prayers, liturgical revision, education, supply of clergy, and communications.

The Library's collection of manuscripts is for the most part composed of the papers of bishops, clergy and laity, and of the records of organizations and institutions which are related to the Church of Ireland but not administratively part of it, whilst there is also a significant body of transcripts of, or extracts from, Church records, the originals of which no longer survive.

The papers of Irish prelates have not survived particularly well, but the Library does hold some significant episcopal collections, notably those relating to Lord John George Beresford (Archbishop of Armagh, 1822–62), Euseby Cleaver (Archbishop of Dublin, 1809–19) and Charles Graves (Bishop of Limerick, 1866–99), whilst of a more recent vintage but certainly of equal importance are the papers of Archbishop Henry McAdoo, as co-chairman of ARCC I, 1970–81.

Inevitably, many of the clerical collections relate more to the academic than the personal life of their subjects. Thus the papers of Henry Cotton (Archdeacon of Cashel, 1824–72), relate largely to his *Fasti Ecclesiae Hibernicae* and his work on the Douay Bible and Rheims Testament, while those of H.J. Lawlor (Dean of St Patrick's Cathedral, Dublin, 1922–33) principally reflect his interest in Celtic liturgical manuscripts, the lives of the Irish saints, and Old

Testament studies. Perhaps the most significant, certainly the most used, collection in this field is that of Canon J.B. Leslie (1865–1952), whose biographical succession lists contain a wealth of genealogical information about the clergy of the Church of Ireland.

Few of the collections of papers of non-clerical figures have other than a local significance. Among the exceptions are the letters to the Marquis of Townshend (Lord Lieutenant of Ireland, 1767–72) relating to ecclesiastical preferments in Ireland; the correspondence of the Stephen family, which includes some letters from Cardinal Newman to Sir James Stephen⁹ and his son Sir James Fitzjames Stephen,¹⁰ and the papers (1890–1906) of Col. P.D. Vigers, relating to an unpublished book on Irish Church plate.

At a less exalted level there are papers of many parish clergy and local laity which reflect an interest in their own church, parish or locality.

The Library provides a home too for the records of societies and organizations which although connected with the Church of Ireland are not officially part of it. The records of the Church Missionary Society Ireland (1814–1980), the Dublin University Mission to Chota Nagpur, India (1897–1969), and the Irish branches (or Hibernian Auxiliaries as they were quaintly styled) of the Church of England Zenana Missionary Society (1900–59) contain a wealth of information on missionary activity both at home and abroad, while the records of local clerical societies provide insights into the ways in which the clergy prepared themselves for their mission at home in the late nineteenth and early twentieth centuries. There is also much material on the involvement of the Church in education in the records of such agencies as the Association for the Promotion of Christian Knowledge (1792–1978) (the Irish equivalent of S.P.C.K.) and the Church Education Society (1839–1972), while the records of now redundant schools, such as the Irish Clergy Daughters School (1841–1971) or the Dublin Diocesan School for Girls (1902–77), detail the minutiae of educational activity in the Church of Ireland. The social concerns of the Church are chronicled in the records of such organizations as the Church of Ireland Temperance Society (1879–1975), the Prison Gate Mission (1883–1915), and the Sligo Protestant Orphan Society (1839–1984).

Following the destruction of so many Church records in the fire in the Public Record Office of Ireland in 1922, the Ecclesiastical Records Committee of the General Synod set about collecting transcripts of extracts from destroyed records and this material has been inherited by the Library. Thus parts of the 1766 religious census and copies of eighteenth-century marriage licences from the diocese of Ossory were purchased, transcripts of seventeenth- and eighteenth-century diocesan visitations were obtained from scholars, and copies of parish registers were solicited from clergy, local historians and antiquarians. Inevitably, this material is variable, both in quality and quantity, but of obvious importance in

the absence of the originals and especially so when used in conjunction with similar material in other repositories.

Inevitably as well, the manuscript collection contains a quantity of exotica which though interesting in itself has no discernible connection with the Church of Ireland. Items such as an early nineteenth-century register of intern patients in Tipperary County Infirmary, a translation by Thomas Miller, English Lector at the University of Gottingen, of *Heliard*, a ninth-century alliterative poem in Old Saxon, or Henry Herbert Morgan's diary of a voyage to Hong Kong and the Chinese islands in the 1840s, are obviously beyond the proper scope of the Library's accessions policy and would not today find a place in the collections.

In recent years the Library has begun to build up a collection of microfilms of Church records which are in other custodies. For the most part, the collection to date is of parish registers which are in clerical custody remote from the Library and especially from parishes in Counties Donegal, Cavan, Monaghan and Louth, with some material also from counties in Northern Ireland. It is hoped that in due course films will be obtained of records which in earlier years were alienated from the custody of the Church and which have been deposited in other Irish and in British repositories.

The Library has no modern published guide to its collection. J.B. Leslie's *Catalogue of Manuscripts in possession of the Representative Church Body . . . collected by the Ecclesiastical Records Committee*, (Dublin, 1938), lists in summary form the archives and manuscripts which formed the early core of the collections but it is now hopelessly out of date and should be used with caution. Entries for the Library's collection were included in R.J. Hayes (ed.), *Manuscript Sources for the History of Irish Civilization*, (Boston, 1965), and its Supplement, (Boston, 1979), but the descriptions pre-date the reorganization of the collections in the 1980s and again should be used cautiously.

Since 1981, lists of accessions of parish registers have been published biennially in the *Irish Genealogist* and detailed accession lists have appeared in the Report of the Library and Records Committee which is published annually in the *Journal of the General Synod of the Church of Ireland*. However, for the present, direct application to the Library is the surest way of obtaining accurate information on the collections.

NOTES

1. See R. Refaússe, 'The archives of the Church of Ireland: an introduction', *Irish Archives Bulletin*, Vol. II, 1981.
2. For introductory information on Irish repositories, see S. Helferty & R. Refaússe (eds.), *Directory of Irish Archives*, (Dublin, 1988).

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DOWNSIDE ABBEY ARCHITECTURAL DRAWINGS COLLECTION

Dom Aidan Bellenger, OSB and Dom Paul Eggleston, OSB

I. INTRODUCTION

English Catholic historians have paid insufficient attention to buildings as a source of historical information. The developing character of architectural style, the growing scale and pretension of the buildings and the emergence of a characteristic English Catholic vernacular are all areas of study which need attention at both national and local level. For the historian or the archivist there is probably no more useful introduction to the study of buildings than architectural drawings. Many Catholic archives hold such drawings and at a time when many Catholic communities are vacating their buildings the time is right for a serious look at their conservation and listing.

The collection of drawings at Downside is a particularly rich one on account of its time-scale and the distinction of many of its architects. Its survival is to an extent accidental. The mass of the holding was kept by the Clerk of Works at Downside in what would be described as 'the current file'. Others were kept in the Abbot's Office or in the Abbey archives in the monastery library. The more important building schemes were described in the *Downside Review*, 33 (1914), pp.46-49, and at length, pp. 142-70, by Dom Roger Huddleston, but the drawings were more or less forgotten until 1981 when Dr Roderick O'Donnell drew attention to Pugin's plans for Downside in a contribution to the *Burlington Magazine* (April, pp.231-32). The drawings were moved at about this time into the monastery and were placed in two spacious map drawers. Preliminary sorting and identification was begun by Dr O'Donnell (formerly Fellow of Magdalene College, Cambridge and now of English Heritage) and continued by others including Mr Bryan Little, the Bristol-based architectural historian, Dom Aidan Bellenger, and Mr D.M. Collins of Peterhouse, Cambridge. In 1988-89 they were given a thorough listing by one of the novices, Brother Paul Eggleston.

II THE BUILDINGS

The Benedictine Community of St Gregory exiled from Douai in Northern France, acquired the Downside estate in 1814. The principal building of that property, now known as the Old House, a substantial farmhouse of c.1700, remains at the heart of the present complex of buildings. The first new building erected by the monks was a Gothic-style structure designed by H.E. Goodridge of Bath, made to appear externally like a full-scale church. In reality a fine

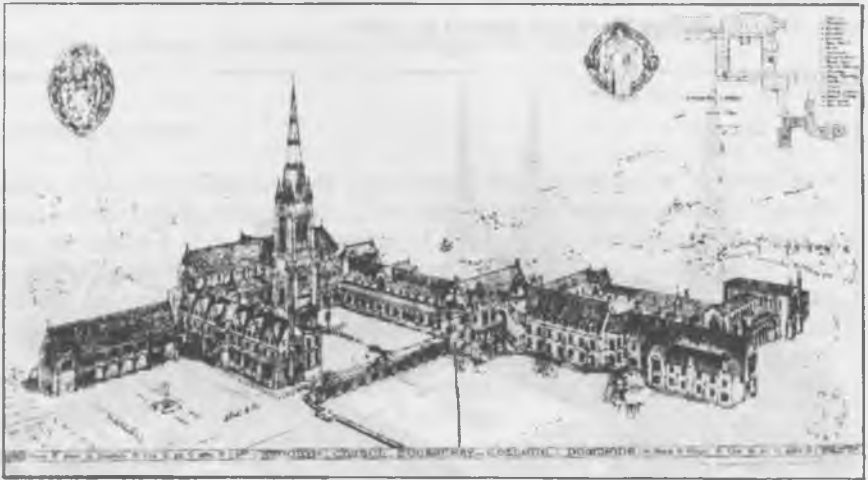
room with a groined plaster vault on the upper storey of the 'transept' of the building served as a chapel and the rest was divided between school and monastery. This Goodridge block was opened in 1823.



A.W. PUGIN'S DESIGN FOR DOWNSIDE, 1842

Subsequent buildings have tended to be in the Gothic taste and to have been divided in use between school and monastery. Pugin's grand schemes for a complete monastery came to nothing and the first substantial building after the 1823 *ensemble* was the L-shaped school range with its Germanic-looking belfry to the designs of Charles Hansom who also designed the parish church of St Benedict in Stratton-on-the-Fosse. These buildings, on a relatively modest scale, were under construction from 1853 to 1857.

In 1872 a new scheme was begun which had at its centre a great monastic church of similar grandeur to those of the medieval monasteries. The plans were drawn up by the Newcastle firm of Archibald Dunn and Edward Hansom, the latter a son of Charles and an old boy of Downside School. The principal school refectory, the main school dormitory, most of the present monastery and the Petre Cloister were built between 1873 and 1876. The transept of the new church was begun in 1873 and opened in 1882. The Lady Chapel and the chevet of chapels at the east end of the proposed building were completed by 1888.

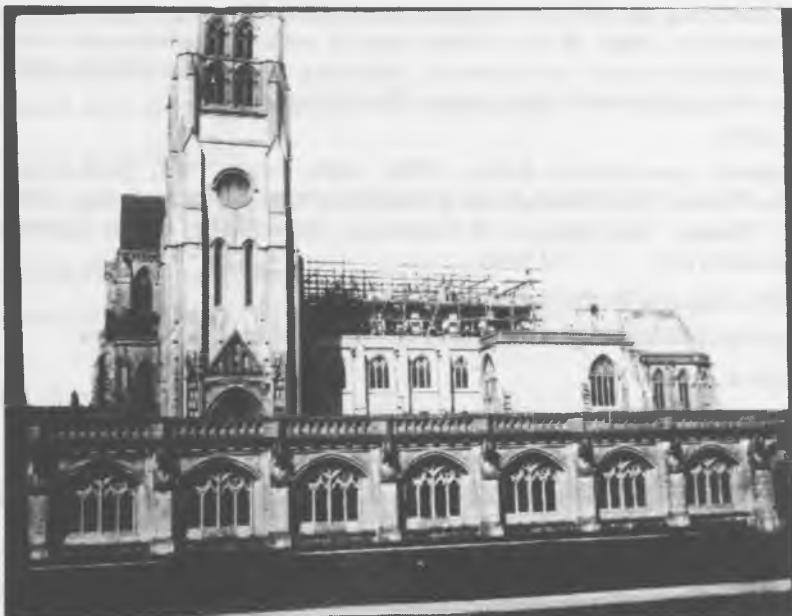


DOWNSIDE ABBEY AND SCHOOL
design by Dunn and Hansom, 1872



DOWNSIDE ABBEY AND SCHOOL, about 1900

The choir of the new church was built (1902–05) by Thomas Garner and he substituted a square end for the apse which Dunn & Hansom had planned.



DOWNSIDE CHURCH CHOIR,
designed by Thomas Garner, under construction, 1902–5

After Garner's death in 1906, F.A. Walters became architect and he was responsible for the Sacristy on the north side of the church opened in 1915. The nave was built by Sir Giles Gilbert Scott in 1922–25. He did further work in 1938 with the completion of the abbey church tower in the manner of the Somerset tradition. The west end of the church remains incomplete. The interior of the church is richly fitted out and has a particularly fine Lady Chapel decorated by Sir Ninian Comper.

The tower in the school quadrangle and the original buildings to the south were designed (in 1910) by Leonard Stokes, the first Catholic President of the Royal Institute of British Architects, and form part of his grand plan. Subsequent buildings in the school include Scott's Science Wing of 1932. The collection includes plans of extensions to the monastery which were never executed, and the present monastery library, designed by Francis Pollen, another old boy of Downside, was not completed until the early 1970s, along with a new monastery refectory, guest-wing and bursary.

III THE COLLECTION

What follows is merely a skeleton list of the collection. Brother Paul's detailed list, extending to twenty-seven pages, is available for reference, and enquiries are welcomed. Many of the schemes came to nothing. In architectural history, the 'might-have-beens' are almost as interesting as what was actually built. All plans refer to Downside Abbey unless otherwise specified.

PRE-1840

Elevations, ground-plans, details, 1799, 1800; lodge, 1827, ground-plan of Ushaw College, 1801; elevations, ground-plans of a school or college building, by J. Tasker, 1814; plans of St Edmund's, Douai, 1819, and St Lawrence's, Dieulouard, n.d. 11 items

PUGIN, Augustus Welby Northmore

Ground and floor plans, sections, details, 1839-1842. 10 items

PUGIN & PUGIN

Design for churchyard cross, Belmont, 1887. Single item

HANSOM, Charles

Ground-plan, 1846, elevation and details of School, 1851, 1853-54. 10 items

HANSOM, J & C

Elevation, plan, details of new parochial church, Stratton, 1857; designs for baptistry screen, library and guest rooms, 1857, 1858. 7 items

HANSOM, C.F.

Observatory, prefect's stall, 1859. 3 items

DUNN & HANSOM

Elevations, ground and floor plans, plans, sections, details of church, chapels, chapter house, etc., and of school, 1873-1900. c. 107 items

COMPER, Sir John Ninian

Designs, details for altars, screens, decoration, etc. of chapels, 1912-1927. 10 items.

SCOTT, Sir Giles Gilbert

Elevations, sections, designs, details, etc. for proposed new nave, etc., also additions to School, 1922-1947. c.52 items, some being copies of originals at the R.I.B.A.

WALTERS, Frederick Arthur

Perspective drawing, plans, elevations, designs, details, etc. for St Benedict's, Ealing, including presbytery, 1898-1930. 17 items

STOKES, Leonard A.S.

Ground-plans, elevations, details, etc. for additions to School, 1909–1920;
monastery library, west wing, 1914 (3 items only) 59 items

STOKES & DRYSDALE

Plans and sections for School and swimming pool, 1925. 5 items

OATLEY & LAURENCE

Ground and floor plans, elevations, sections of proposed extension, 1924,
1928–1931. 64 items

HUDDLESTON, Dom G. Roger

Proposed modification of Sir G. Oatley's scheme, 1928

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EXPERIENCES OF AN ASSISTANT ARCHIVIST

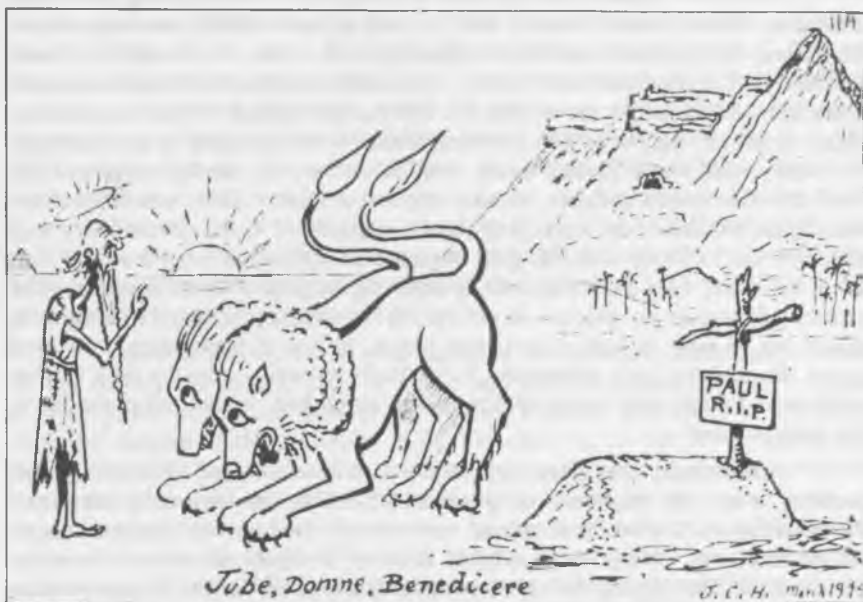
Sister Marguerite-Andrée Kuhn-Regnier

A great deal of archival material has already been collected and stored away in boxes at Prinknash. When plans were laid for me to reside at St Peter's Grange and begin work on a collection, the archivist decided that priority should be given to material which could be of use to researchers. In the interval between retiring as a cataloguer at the Bodleian and starting as an assistant archivist, I prepared by reading about the background and history of the Benedictines at Prinknash. *The Benedictines of Caldey*, by P.F. Anson, provided the best introduction.

One of the collections in the Prinknash archives is called 'Hanbury' (see *Catholic Archives No.5*, 1985, pp.16-18). Dom Michael Hanbury entered the community at Caldey in 1915, only two years after its conversion to the Roman Catholic Church and was therefore clothed and professed by Abbot Aelred Carlyle. He only died in 1982 and as editor of *PAX* had amassed piles of letters with well-known authors and literary critics. So my very first bundle came from this collection and consisted of the letters of Fra Jerome, whose biography Peter Anson sketched in *The Hermit of Cat Island*.

From early years as an Anglican, John Cyril Hawes, later to be known as Fra Jerome, felt a strong vocation for the eremitical life. He spent a short time in the Novitiate of the Anglican Benedictine community at Caldey under Abbot Aelred, in 1906/7. But the call to follow the poverty of St Francis of Assisi was strong even then. After becoming a Catholic in 1911, Hawes went to Rome to study for the priesthood at the Beda and then to work in Australia. He was a trained and gifted architect and continued to use these professional skills as a secular priest. Eventually at the age of sixty-two, with the permission of his bishop, he was allowed to adopt a solitary life, in a hermitage which he designed and built with his own hands on Cat Island, in the Bahamas. Sorting and calendaring this correspondence, then listing drawings, newspaper cuttings and photographs took me four weeks, working roughly five hours a day, Monday to Friday.

Many of the letters were still in envelopes. I began by taking them out and putting them into chronological order. Fra Jerome always put the date, including the year. Often the day was noted by the name of the saint of the liturgical feast or season. In such cases, my familiarity with the old Roman calendar of saints was a help. Breviaries provided dates for major liturgical events such as Ash Wednesday, Easter, Pentecost, Corpus Christi. There were eighty letters in all. The last few were written on the backs of envelopes or even a sheet of brown paper, such was the poverty of the former Monseignor.



The END OF A PERFECT DAY.

- A day of 113 years of the first hermit;
- An 8-hour day of healthy physical work combined with piety, for the lions;
- A day of edification for S. Antony.

THE BURIAL OF SAINT PAUL, THE FIRST HERMIT,
BY SAINT ANTONY AND TWO LIONS.

Drawn by the Hermit of Cat Island, J.C. Hawes

Many of the letters had architectural designs and comments within the text. Fra Jerome's delightful sense of humour comes over in his sketches, one or two of which could appear quite suitable in *Punch*! There are some good photographs of churches built by him and of the hermit himself. Newspaper cuttings range from commentaries on the progress of building a Benedictine monastery in the Bahamas to reports of the death of J.C. Hawes and accounts of his life. The collection also contains a short run of a Catholic periodical, *The Bahama Benedictine*, Winter 1947/48 — Summer 1956.

The next original bundles were arriving while I was finishing the Hawes collection. From these I learned how to arrange and calendar correspondence which was only partially dated and sometimes not at all. For example, a letter written on 'Tuesday' had been kept in its original envelope which had a readable postmark. This enabled me to give the letter a date which I wrote in pencil in square brackets. But very often several letters were packaged in one envelope for storage and the sequence could only be guessed by careful reading of the contents. One needs patience because important clues — facts and dates — are sometimes contained in apparently trivial material. I never throw away any envelope until a likely chronological sequence of letters has been reached. Nor, as an assistant, do I ever throw away anything original without consulting the archivist. It became my practice to use up old envelopes, cutting off neat corners, which can be used to hold 3 or 4 page letters, in lieu of paper clips — the ones which do not rust are expensive. It gradually became easier to read various hands and to sort out more quickly letters which had neither adequate dating nor page numbers.

Meanwhile, the temporary office had been changed. I found myself working in a lovely spacious sitting-room with a fine old-wood desk in a corner by the window. The archivist arrived one winter afternoon with a tin trunk, an old suitcase, and many more original bundles. We spent the rest of the afternoon on the floor, going through the various identifiable collections and putting them in piles. Much preliminary sorting had already been done, so that papers of each correspondent, or connected with one person, could be retrieved easily. Working on these bundles, I discovered the extravagant handwriting of John Cowper Powys, the elegant script of Algar Thorold, and the very feminine, rather untidy, hand of Gwen Greene, niece of Baron von Hugel. Researchers into the writings of the Powys family need to know that Prinknash archives contain letters from J.C. Powys, Littleton Powys, Rev. Fr L. Alfred Powys (one letter only) and background material on that family. I drew up a simple family tree and indexed each small collection.

Work on the Carlyle collection began in September 1985 and has occupied me ever since. There were twenty-one boxes in all. Not everyone who has heard of the founder of the Prinknash community realises that Fr Aelred Carlyle spent thirty years in Vancouver B.C. as a secular priest. My labours have covered those fruitful, apostolic years between 1921 and 1951.

First, I opened every box and looked quickly through the contents, to gain a preliminary, all-over view. Then I began sorting in earnest, gradually developing a memory for new names, new handwriting, and a new dimension as assistant archivist. In a very short time a subject pattern began to emerge and I could discern various categories of letters. A loose concertina file which I tackled had never been even roughly sorted. The archivist advised me to draft a

rough method for classifying these few papers. Thus I listed the different areas of concern met within that one file and came up with such headings as: Letters from Oakalla prison, where Fr Carlyle was chaplain, or from the B.C. Penitentiary (mostly referred to as 'The Pen'). There was correspondence with higher superiors, with prison authorities, with the police and with various government departments in British Columbia. Many letters were from close friends in the U.K. and in Canada, from the brethren at Caldey, from religious sisters in several different congregations, and priests who sought counsel. During those years in Vancouver, Fr Aelred was chaplain to St Vincent's Home which was run by the Grey Sisters for destitute old men. He was also Port Chaplain and edited *The British Columbia Catholic*. He was, however, relieved of the latter after only two years.

Towards the end of the year, much of the correspondence had returned to the twenty-one boxes, each of which was given a temporary label — single slips of paper with titles such as 'St Vincent's Home, Oakalla (2 or 3 boxes), Catholic seamen, AMIC, Friends U.K., Friends B.C. A—M, N—Z, and Single Letters. The last hours of sorting became really exciting as single sheets, various handwritings and unidentified matter began to match up and make sense. A happy example of this was related to the grandson of one of the original community who became a Catholic after leaving the Anglican set-up at Caldey early in the 1900s. This young gentleman from America visited Prinknash this summer. I was able to explain how 'F.B.', his grandfather, who also signed himself 'Bernard' or 'Francis Beverley', was identified eventually. Today, the photograph of another second generation Beverley, with a note apparently written by 'F.B.', has come to light. Perhaps this too pictures a grandchild of one of Aelred Carlyle's close friends.

A week before Christmas 1985, the archivist and I drew up a full classification scheme for the Carlyle collection, integrating any numbering already used by Carlyle himself. Four years later as I prepare this article for *Catholic Archives*, I still retain the first manuscript draft which listed the contents of an unsorted concertina file. Even so do we make and accumulate archives.

Classification of the Carlyle collection in the Prinknash Archives

CARLYLE COLLECTION

AC1	PERSONAL PAPERS		
	AC1/1 car	/3	health, diet
	/2 tax, investments	/4	bank
AC2	FAMILY HISTORY		
AC3	FAMILY CORRESPONDENCE		
	AC3/1 Frances Woodhouse	/ 7	Misc. letters to Frances W.
	/2 Sybil & Vincent Woodhouse	/ 8	Mary Allen
	/3 W.A. Mitchell	/ 9	Jolly
	/4 Fearnley	/10	Carlyle
	/5 Magee	/11	Fearnley Allen
	/6 Michael Woodhouse	/12	early letters to AFC
AC4	ROMAN QUESTION		
	AC4/1 Cantuar	/5	Denys Prideaux, Vasey, Abbot Aelred
	/2 Ebor		
	/3 Fond du Lac	/6	Bp Gore (Oxon)
	/4 Lord Halifax		
AC5	CONVERSION		
	AC5/1 Mostyn	/2	Marmion
AC6	AIDAN ANGLE		
AC7	P.F. ANSON		
AC8	FRIENDS		
	AC8/1 B. Burstall	/6	G. Young
	/2 S. Gurney	/7	M. Cunningham
	/3	/8	J. Bourne
	/4 Mme Castel-Branco	/9	M. Burlton
	/5 D. Low		
AC9	ORIGINAL COMMUNITY		
	AC9/1 Michael Cooke	/ 7	Henry Watts
	/2 Anselm Mardon	/ 8	George Chambers
	/3 Maurus Sutton	/ 9	Bernard Lawson
	/4 Denys Prideaux	/10	Bede Lloyd
	/5 D. Detheridge	/11	David Tugwell
	/6 H. Fear		
AC10	VISITATION/RESIGNATION		
AC11	BEAR CREEK		
	AC11/1 legal documents	/4	Acland
	/2 Maehara	/5	Turner
	/3 Kitson		

AC12	PRINCETON & MIRAFLORES			
AC13	CANADIAN HIERARCHY			
	AC13/1 Vancouver	/2	others	
AC14	ST VINCENT'S HOME			
	AC14/1 Grey Nuns	/3	Seals (Fund-raising)	
	/2 New Building	/4	Church Furnishing & supplies	
	/5			
	5/1 Joseph Hills	14/ 7	Social Agencies	
	5/2 J. Hoffman	14/ 8	children	
	5/3 John & Mary Glen	14/ 9		
	5/4	14/10	mental hospitals	
	5/5 general correspondence	14/11		
	14/6 homeless unemployed	14/12	estates of Glen, O'Donnell & O'Keefe	
AC15	B.C. CATHOLIC, CATHOLIC CHARITIES, APPEALS & DONATIONS			
AC16	PORT CHAPLAIN			
	AC16/1 A.M.I.C.	/2	Catholic Sailors' Club	
AC17	PRISON CHAPLAIN			
	AC17/1 John Howard Society	/ 6	B.C. Police	
	/2 Borstal & drugs	/ 7	Armed Forces	
	/3 prisoners	/ 8	Indians	
	/4 B.C. PENITENTIARY	/ 9	Remission Service	
	/5 prisoners' education & industrial school	/10	Government Departments	
AC18	BRETHREN			
	AC18/1 official letters to community	/ 7	Abbot Dyfrig Rushton	
	/2 Abbot Wilfrid Upson	/ 8	D. Bede Griffiths	
	/3 Norbert Cowin	/ 9		
	/4 D Leo Packer	/10	Silver Jubilee	
	/5 Michael Hanbury	/11		
	/6 D Benedict Steuart	/12	Brethren misc.	
AC19	BENEDICTINES IN NORTH AMERICA			
	AC19/1 D Eugene	/5	D Maurus	
	/2 New Westminster misc.	/6	D Luke	
	/3 Abb. Thomas, Mt Angel	/7	Mt Angel misc.	
	/4 D Cyril			
AC20	NUNS			
	AC20/1 D Brigid Allen	/5	D Monica Watts	
	/2 D Laurentia	/6	Abbess Flavia Garland	
	/3 D M. Magdalene Cunningham	/7	D Teresa Poett	
	/4 D Bede Foord			
AC21	RELIGIOUS SISTERS			
	AC21/1 Sr Cecilia Mary	/4		
	/2 Sr Mary Vianney	/9	Sr Veronica Wightman	
	/3 Sr Gertrude Ann Petty			

- AC22 PRIESTS IN NORTH AMERICA -- Small Collections
 AC22/1 Casey /5 Moreau
 /2 Hurley /6 Morrison
 /3 McCarthy /7 Oronoz
 /4 H. Meek /8 Reinhold
- AC23 PRIESTS IN NORTH AMERICA -- Individual letters
 AC23/1 Secular priests /3 Redemptorist
 /2 OMI /4 other religious
- AC24 REV. EDWARD GEISKOPF
- AC25 BENEDICTINES -- GENERAL
 AC25/1 D Cuthbert Formby, Belmont
 /2 D Aelred Watkin, Downside
 /3 D Aelred White, Warrington
 /4 D Hubert Van Zeller, Downside
 /5 St Andre
 /6 Dom G. Rahm, Maria Laach
 /7 Abbot G. Madelaine, Leffe (Dinant)
 /8 Maredsous
- AC26 OTHER PRIESTS & BROTHERS
 AC26/1 UK collections /5 India
 /2 UK individuals /6 Jamaica
 /3 Australia /7 Br Dunstan O'Neill
 /4 Ceylon
- AC27 Mgr VERNON JOHNSON
- AC28 Rev. ANTHONY WALSH
- AC29 POSSIBLE VOCATIONS
- AC30 RELATIONS WITH OTHER CHURCHES
- AC31 SECULARS
 AC31/1 Mrs Hodson
 /2 Norris /2/1 other professional advisers
- AC32 FRIENDS IN THE FORCES
 AC32/1 Secord /3 Belarger
 /2 Molley /4 Worobec
- AC33
- AC34
- AC35 OTHER CANADIAN ACTIVITIES
- AC36
- AC37
- AC38 CALDEY VISITS & CORRESPONDENCE

AC39 CONFERENCES

AC40 NOTEBOOKS & DIARIES

AC41 BEQUESTS

AC50 About AFC

Note

It is hoped to publish a biographical note about Aelred Carlyle, based on the Prinknash archives, in *Catholic Archives*, No.11, 1991. It is regretted that this archive is not open. If anyone should want further information, research and copying can be undertaken for a fee.

continued from page 25

3. Published as James Mills (ed.), *The registers of St John the Evangelist, Dublin 1619 to 1699*, (Dublin, 1906).
 4. Published as J.T. Gilbert (ed.), *Crede Mihi. The most ancient register book of the Archbishops of Dublin before the Reformation*, (Dublin, 1897).
 5. Published as Charles McNeill (ed.), *Calendar of Archbishop Alen's Register c.1172-1534*, (Dublin, 1950).
 6. Published as N.B. White, 'The Repertorium Viride of John Alen, Archbishop of Dublin, 1533,' *Analecta Hibernica* No.10, July 1941.
 7. Published as H.J. Lawlor, 'A calendar of the Liber Niger and Liber Albus of Christ Church, Dublin', *Proceedings of the Royal Irish Academy* Vol. XXVII, Sec. C., No.1, (Dublin, 1908).
 8. See *D.N.B.*
 9. do.
 10. do.
-

continued from page 20

At this time we are unable to entertain searchers in the normal manner. But we are, from 1990, in a position to reply to enquirers to the degree we have reached in our work. Please do not hesitate to contact me: Rev. Christopher Smith, The Priest's House, 20 Newcomen Road, Dartmouth, Devon TQ6 9BN.

THE ARCHIVES OF THE SISTERS OF MERCY OF
THE BLESSED SACRAMENT :
A PROTOTYPE OF RELIGIOUS ARCHIVES IN MEXICO

George Herbert Foulkes

Catholic Archives published in its 1983 issue a short report about Catholic archives in Mexico. Since then, the National Archives have been re-structured (partly because of budget cuts), suppressing all archival activities dealing with non-governmental bodies.

The ecclesiastical archives programme is now sponsored by the Episcopate and the Association of Mexican Church Archivists with satisfactory results, particularly regarding diocesan and parish archives. In contrast, religious Institutes have not been very active in their archives since the programme was withdrawn from the National Archives, and not much had been done, because their holdings are far less important for national history than diocesan and parish records.

Most of the Orders that worked in Mexico during Spanish domination lost their colonial archives due to their suppression, the expulsion of Spanish clergymen in the 1820s and 1830s, the expropriation of Church property in the second half of the nineteenth century and, in more than one case, neglect. As far as I know, the only religious Order which has its archives more or less complete since colonial times, is the Augustinian Province of Saint Nicholas of Tolentino, but I have not seen the papers myself.

Two Franciscan Provinces (Jalisco and Michoacan) keep fragments of their colonial archives, but parts of these and also of the Province of Mexico can be found in the National Library, the Institute of Anthropology, the Public Library of Guadalajara, and other public institutions.

Dominicans, Carmelites, Fatebenefratelli, and the Order of Mercy have practically no nineteenth-century or earlier documents. What exists is scattered in various archives, libraries and universities throughout the world. The National Archives in Mexico City, located in the old prison of Lecumberri, has important collections referring to all the religious Orders that existed in Mexico before the mid-nineteenth century. Part of the Benedictine archives of Montserrat, the only monastery the Order had in New Spain, is still there.

The archives of the Oratory of Saint Philip Neri in Mexico City, whose history goes back to the mid-seventeenth century, are in the possession of a private collector in Guadalajara who refuses to return them. Other Oratorian

archives met with better luck, such as the one of San Miguel Allende, which is kept in the Oratory itself.

I remember having seen many papers from the archives of the Bethlemites, founded in Guatamala in 1600, in the Archdiocesan Archives of Puebla (probably the most important Catholic colonial archive in the American continent). Those of the Brothers of Charity, or at least some of them, are kept in the historical archives of the Ministry of Health, in downtown Mexico City. (Curiously, the Wellcome Institute in London has a few papers of these two Orders.)

The Jesuits, of course, have very good 19th and 20th century archives, but the earlier papers are in the National Archives of Mexico, the Institute of Anthropology, the National Library, and the Royal Academy of History in Madrid. They do have colonial materials, but only those collected by Fr Mariano Cuevas and other Jesuit historians.

The archives of monasteries of nuns did not suffer so much from the religious persecutions and the expropriations which the nuns experienced during the last century and a half. It is true that there are blanks and that much was either destroyed or is to be found in public and private hands, but usually papers in monasteries date back to their very beginning. Such is the case of most of the old establishments of Poor Clares, Augustinians, Dominicans, Capuchins, and Conceptionists. Another case is the Company of Mary, which became a Generalate in 1921, holding in its provincial house in Mexico City the documents that were found in the old autonomous convents.

Such is the fate of the archives of the first Orders that worked in Mexico. In this present epoch, when religious in general seem to be more conscious of the practical value of history and archives, efforts have been made towards the knowledge and diffusion of what exists. I find particularly praiseworthy the location and photo-reproduction programmes undertaken by the provincial superiors of the Carmelites, Brothers of Saint John of God, and the Company of Mary.

Since the second half of the nineteenth century, many Institutes from Europe and the U.S.A. have settled in Mexico; some have good archives, others lost theirs during religious persecutions or through carelessness (I know two congregations of French origin that in the last ten years sold parts of their archives and libraries to a paper mill!), but there is no need to comment on these, as they usually follow archival regulations given by major superiors.

The real problem or need today in Mexican religious archives, is within the local foundations, which have sprung up rapidly in the Church in Mexico, particularly since 1870 onwards. I do not know how many they are, but I know for sure it is a three digits number.

Most of these Institutes are fairly small, with very limited resources and, regarding archives, with hardly any awareness of the historical value of documents, or even of their importance for administrative purposes. One particular Congregation, founded in 1939 and now with approximately seventy Sisters, has no archives prior to 1985, because general superiors till then thought papers should go to the waste-paper basket! It is an extreme example, but there are perhaps others in similar conditions.

It is a fact that during the Revolution and in the 1920s and 1930s much was destroyed by persecutors of the Church, or had to be destroyed by religious as an extreme measure of wisdom, but nevertheless neglect has been our even worse harasser than political oppressors. There are certainly religious archives where things are not bad at all and most Institutes now seem to have assimilated their past faults and are now seeking ways to improve their access to information.

When the present Vicar for Religious in the Archdiocese of Mexico City was newly appointed, he immediately realized the gravity of the matter and looked for help to organize the records of the Vicariate, in order to discover the problems and needs of each Institute and, amongst other things, to suggest archival policies for religious within the jurisdiction.

In September 1985, the earthquake that shook Mexico City, seriously damaged the Chancery, a ten-storey building which it took four years to repair. The losses could have been worse: the historical records — dating back to the 1520s — and the press archives, with well over fifteen thousand newspaper cuttings that had taken two years to classify, were left in complete disorder, partly by devastation and partly by the unexpected and unplanned evacuation of the premises. The only irremediable loss was the collection of local Church censuses and statistics going back to the eighteenth century. Obviously all the archival programmes within the Chancery had to be stopped. The only feasible way left was to work inside the Institutes themselves.

At that time the Sisters of Mercy of the Blessed Sacrament were seeking advice on developing archival programmes. The opportunity was unique, a Mexican foundation, with pontifical approval but still with the General House in the Archdiocese, one which had suffered religious persecution and other events that cause damage to archives, one which had expanded to other countries and, above all, one with co-operative superiors who had clear views of what they wanted but were also open to new ideas.

The Sisters of Mercy of the Blessed Sacrament were founded in Mexico City by Refugio Aguilar y Torres, a middle-aged widow, mother of a child who in latter days became Superior General of the Congregation founded by her mother. Mother Aguilar had in mind to educate children in religion and science and to worship the Blessed Sacrament, as a means of forming committed

members in the Mystical Body of Christ, and therefore active and better Catholics for the world.

The Institute was first approved in 1922. In 1925 it became affiliated to the Order of Mercy and, in 1949, received the final approval from the Holy See. It spread rapidly from 1925 to several countries of Latin and North America and Europe, where it is still serving Christ and his Church.

In other words, it was the kind of institute which would give us enough experience to solve archival problems that could arise in minor Institutes.

The first steps adopted to develop the project were to collect in one single place all the papers belonging to the Institute's Central Archive. Boxes, trunks, bundles, were brought from bookshelves, cellars and other odd places, and then combined with the materials already in the General Secretariat and arranged chronologically, there being no previous order at all.

This done, the papers were sorted as historical, intermediate, or current, and then we began to form groups of sections and series, starting with the materials we had set apart for the 'historical archive'. The same groups were used in the 'intermediate' and 'current' archives. The main groups were GOVERNMENT, ECONOMY, and RESERVED or Secret (the few files referring to serious faults of religious kept for the time ordered in Canon Law). The next division reflects the hierarchical structure of the Institute, and again another division (the series) shows the actions of each exponent of the internal hierarchy.

Another group was formed with personal papers of sisters, collections of manuscripts given to the Institute, archives of extinct Provinces or houses, etc.

The papers in the ECONOMY group differ very much between Institutes and even more from one country to another, but those in the GOVERNMENT group proved to be more or less the same. The scheme for this latter group was:

FOUNDRESS

{ Family papers
Homages in her lifetime
Private correspondence
Spiritual writings
Testimonies of her life and virtues

GENERAL CHAPTERS

Agendas
Decrees
Deeds
Delegates
Elections
Letters of convocation
Manuals
Newsletters
Prayer books
Reports
Rules and Constitutions
Suggestions

**SUPERIOR GENERAL
AND HER COUNCIL**

Agendas
Correspondence
Deeds
Draft books
Newsletters

GENERAL ORGANISMS

Apostolic projects
Courses, meetings and congresses
Feasts and celebrations
Editions and other researches
Newsletters
Reports

PROVINCES

Apostolic projects
Canonical visitations
Chronicles
Correspondence
Courses, meetings and congresses
Deeds of Chapters
Editions
Feasts and celebrations
Manuals
Newsletters
Reports

LOCAL COMMUNITIES

Apostolic projects
Canonical visitations
Chronicles
Correspondence
Feasts and celebrations
Prospectus

RELIGIOUS

Correspondence
Deeds of professions
Necrologies
Nominations
Official documents
Registers

LAY ASSOCIATIONS

Correspondence
Newsletters
Manuals
Rules

Files were arranged alphabetically and documents within the files chronologically and then put into numbered de-acidified boxes kept on metal shelves. In a few days all the files in the 250 boxes of the 'historical archive' were listed, giving names, extreme dates, and main topics mentioned in them. We went on cataloguing, having up to now registered and described all individual items prior to 1949.

But the Superior General's (and her Council's) aim, was to master the archive as a means of enlivening and encouraging the religious life of the sisters, so new projects were visualized. Various researches of historical and apostolic interest, sponsored by the General Government, began using the Institute's Central Archive. It was thought that frequent use could, in due course, damage the papers, so all the items prior to 1937 (the year the Foundress died) were photocopied and transcribed, which, in any case, had to be done sooner or later for the beatification proceedings of Mother Aguilar.

Furthermore, the Secretary General and her assistants began locating and obtaining copies of documents relating to the Institute in public, diocesan, parish and other archives in various countries. They also started an oral history programme with the aid of young sisters and lay interviewers. Computers were introduced in the General House in 1987; much of the archival processing is already being done in soft ware, and the plans for the near future are to connect with the computers in all houses and schools the Institute has throughout the world. Annexed to the Central Archives are the Photo-archives, and a small reference library with a collection of all the books and pamphlets published by the Institute.

I must add that the General Secretariat extended the archival programmes to the whole Institute, by organizing courses for the training of provincial and local archivists, publishing handbooks, and supervising the archival work during visits.

This experience with the archives of the Sisters of Mercy of the Blessed Sacrament is an encouraging proof of what can be achieved when religious and lay archivists work together. It is also a hopeful sign of a more dignified future for Mexican religious archives as evidences of Christ's presence in the world.

MERCY ARCHIVES AND RESEARCH ON MOTHER AUSTIN CARROLL

Sister Mary Hermenia Muldrey, RSM

In the 1989 issue of *Catholic Archives*, the Editorial Notes opened with statements which have certainly proven their worth to this archivist/researcher in England, Ireland, and Rome. The editor mentioned the use of archives for historical research as one of the primary concerns of the Catholic Archives Society. Other points in the Notes urged religious archivists to be outward looking, to encourage research, swap lists of materials, and publish articles. The last of these suggestions is currently in progress and the others are included below.

The archives of several dozen Convents of Mercy in England and Ireland yielded pertinent data concerning the person and activities of a Mercy missionary to America in the last century. A native of County Tipperary, Mother Austin Carroll,¹ collected, edited, and published four volumes of the *Annals of the Sisters of Mercy*² after she had completed the extensive *Life of Catherine McAuley*.³ Because Carroll was serving in the United States at the time, she gathered her materials through transatlantic correspondence which took a month to reach its destination. Carroll sent her requests for data to the early Convents of Mercy and to the relatives and friends of the Mercy foundress. Thus, when this researcher needed information for a projected biography of Carroll, she hoped to locate a host of letters, as well as an occasional mention of Carroll's name in the annals of early Mercy convents.

Extant Carroll letters were few and far between, however, although a number had been copied into various convent annals, frequently termed chronicles, diaries or journals. These handwritten volumes proved to be invaluable in furnishing the date of a visit and in their convent critiques of Carroll's books. As the volumes of *Mercy Annals*, the biography of the foundress, or other Carroll publications reached the convents, chroniclers noted points of literary discussion. Although comments were largely positive, certain sections were considered too frank as Carroll portrayed both the frailty and the virtue of human nature. Several journals referred to Carroll as 'the American author'. As the Mercies learned when Carroll later visited them, she was especially proud of her Irish birthright and heritage. The descriptions of Carroll, like the opinions about her books, were gems gathered from the pages of the century-old volumes.

Treasured especially were the dates concerning the 1889 journey of Mother Austin Carroll and her Mercy companion from New Orleans. Although this was her first home-visit in thirty-four years, the primary aim of the trip was really research because Carroll needed to check on the historical accuracy of several facts she had received earlier. The task of this researcher was to learn the route and timetable of the visitors. The Mercy archival collection, particularly the guest-books and journals, not only revealed the itinerary but also provided a variety of other bits and pieces. There were descriptions of Carroll's friendliness and unassuming manner, nuns excited at the approach of the

'American author', and great surprise upon learning that nuns needed no special travel disguise in America. The cause of complaints in many convents was the brevity of the visit. The grateful travellers were often escorted to the next convent by two of the sisters. Carroll could not say enough about the generosity and enthusiasm with which she was received in one convent after another.

A century later, Carroll's gratitude was shared by this researcher as she was literally overwhelmed by the warmth of Mercy hospitality and graciousness. Further, this archivist appreciated the access so readily given to the archival materials and especially enjoyed the opportunity of seeing the same journals that Carroll had used so long ago. Archival instincts, or perhaps a nudge from kindred spirits, brought two of Catherine McAuley's original letters to the attention of this researcher. That 'find' was certainly one of the highpoints of the year dedicated to research for the Carroll biography. As a means of encouraging research, the incident is mentioned here in the hope that religious archivists, like historical researchers, might realize that another such discovery can occur at any time. It is certainly possible, for instance, that one of the earlier convents has a copy of the first edition of Catherine McAuley's catechetical booklet, *Cottage Controversy*,⁴ published in the 1830s. Several of the 1883 reprints exist, but an original copy awaits discovery by some twentieth-century researcher.

Lists of all the convents visited, of all the itinerary trodden, and of all the archival collections used are included in the biography, *Abounding in Mercy*.⁵ This life of Mother Austin Carroll, the early Mercy annalist and researcher, might be of interest to any religious archivist, researcher, or historian. Even with all these jobs, Carroll was also a leader who worked against injustice in the prison system, fought racism and opened schools for the blacks, aided single-parent families, and staffed free evening classes for newsboys and street waifs. Never doubting the ability of women to accomplish successfully any career they decided to pursue, Carroll encouraged the higher education of women. This archivist, who turned researcher and then biographer, thoroughly enjoyed using the archives which revealed the qualities and activities of such a gifted religious woman as Mother Austin Carroll.

NOTES

1. Margaret Ann Carroll (1835-1909), native of Clonmel, professed her Mercy vows in Cork with M.M. Josephine Warde, who missioned Carroll in 1856 to M.F. Xavier Warde in America, where Carroll was to spread convents and works of mercy across the South for forty years.
2. Carroll, Mary Austin, *Annals of the Sisters of Mercy*, 4 vols, N.Y.: Catholic Publication Society, 1891-1895.
3. Carroll, Mary Austin, *Life of Catherine McAuley*, N.Y.: D. & J. Sadlier, 1866.
4. McAuley, Mary Catherine, *Cottage Controversy in Six Conversations*, N.Y.: P. O'Shea, 1883.
5. Muldrey, Mary Hermania, *Abounding in Mercy, Mother Austin Carroll*, New Orleans: Habersham, 1988, pp452, illus. 2000 + notes, index, biblio. \$12 paper, \$24 cloth. This biography is available from the author at P.O. Box 19024, New Orleans, LA 70179.

CATHOLIC LAY SOCIETIES IN ENGLAND AND WALES,
1870—1970 : A PRELIMINARY LIST

Robin Gard

The following list of Catholic lay societies in England and Wales is derived primarily from entries in the *Catholic Directory of England and Wales* for the years 1870, 1880, 1890, 1900, 1910, 1920, 1925, 1930, 1939, 1950, 1960, 1965 and 1970. It was originally intended to restrict the list to the inter-War years but logic demanded a wider span and so it was decided to begin in 1870 and to conclude in 1970 so as to register the situation after the First and Second Vatican Councils. Many of the societies are of course still active, and others have been formed since 1970.

It was also the original intention to omit societies whose objects were wholly spiritual or vocational, those supporting missionaries, and also charitable bodies caring for the poor and others in institutions. However, several of these have in fact been included, and the compiler admits inconsistencies. In the list itself, the primary object of a society is given as stated in the directories, but no object is given where either the society's work is well known or its object self-evident from its title. Also, in a few instances, such as the Ladies of Charity, the object (and indeed the lay character also) are unclear from the directory entries.

Inclusion in the *Catholic Directory* does not necessarily imply official recognition, but most of the societies named have had the approval of the hierarchy, and some were founded by the bishops. Regarding the dates of the society (given in parenthesis), the initial date is the actual year of foundation when it differs from a sample year; otherwise, the dates are the first and last sample years in which the society is identified. It is possible, also, that a society may not be included in the directory for several years after its foundation and, occasionally, one suspects that a society has been omitted inadvertently. In only a few instances in fact do the directories give the actual date of foundation, but positive dates, as well as evidence of the existence of other societies, have emerged from papers among the Hexham and Newcastle diocesan archives. The names of these 'ex-directory' societies are given in italics.

The earliest society still in existence in 1970 is the Aged Poor Society, founded in 1708. Societies still active in 1970 which were founded in the nineteenth century include the Society of St Vincent de Paul (1844), the Catholic Poor-School Committee (1847) now the Catholic Education Council, the Association for the Propagation of the Faith (1870), the Guild of Ransom (1887), the Universities Catholic Education Board (1895) now the Oxford and Cambridge Education Board, the Catholic Needlework Guild (1890), and the Catholic Truth Society (1890).

The compilation of a thoroughly reliable and comprehensive list of lay societies would require extensive research, and the compiler is only too conscious that even the present list would have been more complete if he had taken the trouble to check more directories and to consult the archivists of existing societies and other sources. Even so, publication is excused on the grounds that if the preparation of a fuller list of these societies is worthwhile, then it is better to offer an interim list, however defective, in the hope that archivists and others with information will be prompted to contribute additional details.

It is hoped that a further list would also provide details of what archives of each society may survive, where they are held, and what access there may be to them. Indeed, a prime motive for publishing this list is to beg these questions. Here again, if archivists responsible for the records of societies still active, and anyone who has knowledge of the whereabouts of the records of defunct or superseded societies would care to send details or suggestions for further enquiries, the compiler would gladly receive them, with a view to preparing a 'directory of the archives of Catholic lay societies'. And, needless to say, if anyone feels that this is something worth doing and would like to collaborate, offers of help and suggestions would be welcomed. Hopefully, it should not be necessary to form a new society to do so!

- Achille Ratti Climbing Club (1970) (For Catholics having a love of mountains)
- Ad Lucem (1970) (For training and spiritual support for people working overseas)
- Aged Poor Society (1708–1970) (To provide pensions and accommodation for persons of limited means)
- Anglo-Polish Catholic Association (1950–1965)
- Apostleship of the Sea, National Board for England and Wales (1925–1970)
- Apostolate of the Sick (1970) (To help the sick to sanctify their suffering and so to take part in the Church's apostolate)
- Archconfraternity of Prayer for Israel (1907–1965) and Catholic Guild of Israel (1917–1950)
- Association for the Propagation of the Faith (1870–1970) (Mission aid society)
- Association of Blind Catholics (1965, 1970)
- Association of Catholic Teacher College Students (1965)
- Association of Catholic Trade Unionists of Great Britain, Federation of (1950–1970)
- Association of Perpetual Adoration and of Work for Poor Churches and Foreign Missions (1900–1970) (To provide vestments and altar requisites)
- Bellarmino Society (1939–1965) (To answer attacks on the Faith in the Press)
- Blessed Cuthbert Mayne Society (1970) (For convert clergy from the Anglican and Free Churches)

- Boy Scouts, see Catholic Scout Advisory Council
- Calix Society (1970) (For those with alcohol problems)
- Catenian Association (1920–1970)
- Catholic Action Girls' Association (c.1938–1950) (Comprising Young Christian Students and Young Christian Groups)
- Catholic Association (1900–1970) (To promote unity and fellowship among Catholics and to support Catholic organisations (1900) and to promote pilgrimages to Catholic shrines at home and abroad (1950))
- Catholic Association of Widows (1970)
- Catholic Biblical Association (1950–1970) (To promote knowledge and love of the Scripture)
- Catholic Busmen's Guilds* (London, 1928; Tyneside and Wearside, 1931)
- Catholic Care Committee Workers Association (1930, 1950) (For care of children in Catholic elementary schools)
- Catholic Central Library (1950, 1970) and Information Centre (1970)
- Catholic Child Welfare Council (1970)
- Catholic Citizens League* (Hexham and Newcastle, 1926)
- Catholic Committee for Overseas Students (1970)
- Catholic Committee for Refugees from Germany (1939, 1950)
- Catholic Confederation of England and Wales (1920–1930) (Westminster, Salford and Southwark only?)
- Catholic Council for British Overseas Settlement (1950, 1960) (Emigrates boys and girls, 5–15, to Australia)
- Catholic Council for Empire Settlement (c.1926)
- Catholic Council for International Relations (1925–1939) (Joint Committee of nineteen Catholic societies)
- Catholic Council for Polish Welfare (1946–1970) (To co-ordinate Catholic welfare for Poles in Great Britain and abroad)
- Catholic Defence League* (Hexham and Newcastle, 1906) (To oppose measures against Catholic schools)
- Catholic Drama League (1939); National Catholic Drama League (1950)
- Catholic Education Council for England and Wales (1905–1970) (Founded in 1905 to represent the Hierarchy in matters concerning Catholic education. Continued the work of the Catholic School Committee, formed in 1847, as necessitated by the 1902 Education Act and also the work of the Secondary Education Council, formed in 1904 to deal with Pupil Teacher Centres and Secondary Schools)

- Catholic Emigration Association (1930, 1939) (Emigrates girls, 14–17, and youths, 14–18, to the Colonies. Incorporating all Catholic Child Emigration Societies in Great Britain, 1939)
- Catholic Emigration Committee (1925) (S.V.P. committee for information and introductions to colonies)
- Catholic Emigration Society (1927–1939) (S.V.P. body for migration of Catholic families and men over 17, in consultation with the C.W.L.'s Emigration Committee (q.v.) and the Catholic Emigration Association (q.v.))
- Catholic Enquiry Centre (1965, 1970)
- Catholic Evidence Guild (1920–1970) (For the training of public speakers on the Catholic Faith)
- Catholic Federation (Westminster, 1907–1925) (For the promotion of Catholic organisations and for the representation of Catholic interests)
- Catholic Film Institute (1950–1970) (To promote good motion pictures by encouraging constructive film criticism and appreciation)
- Catholic Fund for Overseas Development (1970) (To assist Catholic projects designed to overcome hunger and poverty overseas)
- Catholic Girl Guide Advisory Council (1930), see Catholic Guide Advisory Council
- Catholic Guardians Association (1900–1939)
- Catholic Guide Advisory Council (1950–1970) (To promote Guiding among Catholics and to represent Catholic interests in matters connected with Guiding)
- Catholic Guild of Israel, see Archconfraternity of Prayer for Israel
- Catholic Handicapped Children's Fellowship (1960–1970) (For the welfare of Catholic mentally and physically handicapped young people)
- Catholic Holiday Guild (1940, 1960)
- Catholic Housing Aid Society (1965, 1970) (To assist families in housing difficulties, particularly by helping them to buy their own homes)
- Catholic Information Bureau (1920)
- Catholic Institute for International Relations (1970) (A Centre for information and education on international questions)
- Catholic Introduction Bureau (1950–1970) (To introduce Catholic men and women with the object of fostering Catholic marriages)
- Catholic Libraries for H.M. Forces (1950)
- Catholic Marriage Advisory Council (1950–1970) (To promote education for successful marriage and to advise and help where difficulties occur)
- Catholic Men's Society of Great Britain (1970)

- Catholic Missionary Society (1925–1970) (For the conversion of England and Wales)
- Catholic Musicians Guild (1950, 1960)
- Catholic Needlework Guild (1890–1970) (To provide clothing and assistance to the needy poor)
- Catholic Nurses Association (1920)
- Catholic Nurses Guild (1920) (Affiliated to the Catholic Nurses Association)
- Catholic Nurses' Guild of England and Wales (1950–1970) (To promote the spiritual, professional and social welfare of nurses). See also the Holy Cross Society for Trained Nurses.
- Catholic Overseas Appointments (1965, 1970) (For the recruitment of qualified personnel for developing countries overseas)
- Catholic Parents' and Electors' Association, Inter-Diocesan Council of (1960–1970) (To promote the interests of the Catholic family)
- Catholic People's Weeks (1965, 1970) (To organise courses of adult education)
- Catholic Pharmaceutical Guild (1932–1970) (For Catholics engaged in pharmacy)
- Catholic Police Guild (Metropolitan and City) (1925–1939)
- Catholic Police Officers' Guild (1920)
- Catholic Poor School Committee (1847–1890), see Catholic Education Council
- Catholic Press Agency (1928)
- Catholic Prisoners' Aid Society (1898–1960) (To advise and assist Catholic prisoners and their families)
- Catholic Psychology Group (1970) (For Catholics concerned in psychology)
- Catholic Radio and Television Guild (1960–1970) (For Catholics engaged in Radio and Television)
- Catholic Reading Guild (1910–1939) (For the diffusion of Catholic literature of all kinds)
- Catholic Record Society (1910–1970) (For research and publication in post-Reformation history)
- Catholic Re-Union Committee (Hexham and Newcastle, c.1922–1928)*
- Catholic Scout Advisory Council (1920–1970) (To promote Scouting among Catholics and to represent Catholic interests in matters connected with Scouting)
- Catholic Social Guild, Oxford (1920–1965) (To make known the teaching of the Church on social questions)
- Catholic Social Union (1900). Allied to Ladies of Charity (q.v.)
- Catholic Societies Education Committee (1930)

- Catholic Soldiers' Association (1910—1939), see also United Services Catholic Association
- Catholic Stage Guild (1920—1970) (For all artists on stage, principals and staff)
- Catholic Student Union (1970) (To unite students in further and higher education in the Church's mission in the world today)
- Catholic Study Circle for Animal Welfare (1942—1970)
- Catholic Teachers' Federation (1950—1970) (To unite Catholic teachers for the welfare of Catholic education)
- Catholic Transport Guilds, Federation of (1939—1970) (For Catholics in the Transport Industry)
- Catholic Truth Society (1890—1970) (To disseminate among Catholics low-priced devotional works, etc.)
- Catholic Union of Great Britain (1900—1970) (A representative body of the laity to watch over Catholic interests, especially concerning Government policy and legislation, and the activities of local authorities and other public bodies)
- Catholic Women's League (1910—1970) (A non-political national society of Catholic women to serve the Church, Family and State under the guidance of the Hierarchy)
- do. Emigration Society (1912—?)
- do. Christian Doctrine Association (1923)
- do. Nursing Association (1948)
- do. Relief and Refugee Committee (1970)
- do. Services Club Committee (1960, 1965) (For the spiritual and moral welfare of H.M. Forces and Allied NATO personnel in Germany)
- Catholic Women's Missionary League (1930) (To aid missionaries in Africa, India and the Indies)
- Catholic Young Men's Society of Great Britain (1925—1965)
- Catholic Youth Service Council (1970) (To co-ordinate work by Catholics among young people in youth clubs and elsewhere)
- Centre for Biblical and Jewish Studies (1970)
- Children of Mary, Confederation of (1939—1970)
- Christian Life Movement (1970) (To train men and women to infuse a Christian spirit in the communities in which they live)
- Church Music Association (1960—1970) (For those concerned with the performance of the music of the Church)
- Civil Service Catholic Guild (1933—1970)
- Confraternity of Catholic Soldiers (Southwark, 1890)

- Confraternity of St Peter (1870, 1900) (To restore Peter's Pence and to unite all Catholics in protecting the independence of the Holy See). Formerly St Peter's Pence Association (1859)
- Converts' Aid Society (1896–1970) (For convert clergymen from various Protestant bodies, and convert Anglican sisters)
- Correspondence Guild for Enquirers (1910) (For Protestants wishing to correspond with Catholics on matters of Church doctrine, faith, and practice)
- Crux (1970) (A movement engaging in the apostolate of the social milieu, using Celi techniques)
- Cyfeillion Cymru (1950–1970) (To help the Welsh clergy by prayer, alms, and the adoption of Welsh parishes)
- Dames of St Joan (1950) (An Order with similar aims as the Knights of St Columba for men)
- English League of Catholic Esperantists (1930)
- Family and Social Action (1970)
- Federation of Association of Catholic Trades Unionists of Great Britain, see Association of Catholic Trade Unionists of Great Britain
- Federation of Catholic Transport Guilds, see Catholic Transport Guilds
- Girl Guides, see Catholic Girl Guide Advisory Council and Catholic Guide Advisory Council
- Grail (1950–1970) (For the training of lay apostles)
- Guild of Catholic Artists and Craftsmen (1950–1965)
- Guild of Professional Social Workers (1950–1970)
- Guild of Our Lady of Ransom (The Church Extension Society) (1887–1970) (For the conversion of England and Wales)
- Guild of Our Lady of Walsingham (1970) (To promote devotion and pilgrimages to Our Lady of Walsingham)
- Guild of St Francis of Sales (1939–1965) (For Catholics engaged in journalism, writing, publishing and advertising)
- Guild of St Gregory and St Luke (1900–1920) (For the study of Christian Archaeology and Art)
- Guild of St Luke, SS Cosmas and Damian (1910–1970) (For Catholic members of the medical profession)
- Guild of St Michael for Aviators (1920)
- Handicapped Children's Pilgrimage Trust (1960–1970) (To take children to Lourdes)
- Historical Research Society (1900)
- Holy Cross Society for Trained Nurses (1900)

International Catholic Girls Society (1960--1970) (For the welfare of foreign girls working in the British Isles)
International Catholic Society for Befriending Girls (1910--1939), National Catholic Protection Council (1939)
International Scientific Congress (1900)
Knights of St Columba (1919--1970) (A fraternal Order for Catholic men)
Ladies of Charity and Catholic Social Union (1910--1970)
Latin Mass Society (1970) (Urges the preservation of the traditional Catholic liturgy)
Lay Apostolate Group (1960)
League for God (1938) (To combat Atheistic Materialism and to spread the knowledge of God)
League of Christ the King (1950--1970) (For the lay apostolate for young men of the student, professional and allied classes)
League of the Cross (1920)
Legion of Mary (1929--1970) (For the sanctification of its members, men and women, by prayer and active apostolic work)
Lingard Society (1925--1939)
Little Way Association (1970) (To help missionaries by prayer and active work)
Look-Listen Movement (1970) (To encourage Catholics to exercise Christian responsibility in judging radio and television programmes)
Marian Association (1970) (For young people, 15--25, choosing to live fully Christian lives with Mary as their guide)
National Board of Catholic Women (1950--1970) (To promote and co-ordinate Catholic Action among Catholic women of England and Wales)
National Catechetical Centre (1970) (To advise on matters concerning religious education and to co-ordinate work in dioceses)
National Catholic Drama League (1939, 1950)
National Catholic Federation (1933?) (To unite all Catholics in defence of faith and morals, justice for schools, etc.)
National Catholic Youth Association (1960--1970) (An advisory body comprising representatives of Catholic Youth associations)
National Council for the Lay Apostolate (England and Wales) (1970)
National Council of Catholic Youth Clubs (1965) (To co-ordinate and develop the work of Catholic Youth Clubs)
National Retreat Council (1970) (To promote the retreat movement in England, Wales and Scotland)

- Newman Association (1942–1970)** (Founded in 1942 as the graduate division of the University Catholic Federation, founded in 1920. An association of University Catholic men and women)
- Newman International Foundation (1950)** (A Trust Fund to support the international work of the Newman Association and to administer the Newman International Centre)
- Opus Dei (1965, 1970)** (For the sanctification of its members and for each to carry out the apostolate within his or her own work)
- Our Lady's Catechists (1970)** (For the instruction of children unable to attend Catholic schools)
- Our Lady's Missionary League (1950–1970)** (To provide vestments, altar requisites, medical needs and personal gifts to missionaries abroad)
- Oxford and Cambridge Catholic Education Board (1939–1970)** (Formerly the Universities Catholic Education Board, founded in 1895, to provide spiritual safeguards for Catholic undergraduates at Oxford and Cambridge)
- Pax Christi (1965, 1970)** (An international movement for peace)
- Parish Organisation Committee (1928)*
- Parochial Apostolic Union (1933–1950)** (For the conversion of friends and relatives by prayer, example and personal help)
- Police Court Mission (Hexham and Newcastle, 1926)*
- Printers Guild of St John (The Printing and Allied Trades' Guild of St John the Evangelist) (1950–1965)** (For Catholics in the printing and allied trades)
- Pueri Cantores (1970)** (An international organisation of boys' choirs)
- Rose Society (1970)** (For aid to individual missionary priests)
- Royal Naval Catholic Association (1920)**
- St Anselm's Society (1870–1910)** (For the dissemination of the best literature)
- St Cecilia's Guild of Catholic Braillists, or St Cecilia's Guild for the Catholic Blind (1950–1970)**
- St Christopher's Catholic Cycling Club (1960–1970)**
- St Dominic Savio Guild (1970)** (For youth counselling)
- St Francis Leper Guild (1930–1970)** (To collect funds for work among lepers)
- St Francis Xavier's Union (1930–1950)** (To promote better understanding between Catholics of Great Britain and Ireland and India and the East)
- St Hugh's Society (1950–1970)** (For the education of Catholic boys of the professional classes)
- St Joan's Social and Political Alliance (1950)**
- St Louise de Marillac Association (1960–1970)** (An association of young women to visit and assist poor and lonely old people)

- Serra International (1970)** (A voluntary organisation of Catholic laymen to further vocations for the priesthood and the religious life)
- Serra National Council for England and Wales (1970)** (Liaison body between Serra clubs and the Hierarchy and other national organisations)
- Society for the Maintenance of the Apostolic See (Westminster, 1926, 1930)**
- Society of Catholic Artists (1970)**
- Society of Our Lady of Good Counsel (1930–1965)** (To give free legal advice and assistance to the poor)
- Society of Our Lady of Lourdes (1912–1970)** (To promote devotion to Our Lady of Lourdes and to organise pilgrimages)
- Society of St Gregory (1930–1970)** (To promote active participation in the Sacred Liturgy)
- Society of St John Chrysostom (1970)** (To promote Christian unity and to make known the history, worship and spirituality of Eastern Christendom)
- Society of St Vincent de Paul (1844–1970)** (An international organisation of Catholic lay men and women to undertake active charitable works)
- Society of the Magnificat (1940–1970)** (To promote the recital of the Divine Office by the laity)
- Sword of the Spirit (1940–1965)** (To create an informed and active Catholic opinion on international questions)
- Union of Catholic Mothers (1938–1970)** (An organisation for Catholic married women for the preservation of the family and sanctification of the home)
- Union of Catholic Students (1942–1965)** (Founded in 1942 as the student division of the University Catholic Federation of Great Britain, founded in 1920. It unites Catholic student societies in British universities)
- United Services Catholic Association (1950–1970)** (For the welfare of Catholics in H.M. Forces), see also Catholic Soldiers' Association.
- Universities Catholic Education Board, see Oxford and Cambridge Catholic Education Board**
- University Catholic Federation of Great Britain, or University Catholic Societies Federation of Great Britain (1920–1970)** (A consultative body to discuss problems in university and higher education)
- Vernacular Society of Great Britain (1960, 1965)** (To promote the use of the vernacular in liturgical worship)
- Young Christian Students' Organisation (1960–1970)**
- Young Christian Workers (1950–1970)** (For wage-earning unmarried youth between 15 and 30)

THE ASSOCIATION OF RELIGIOUS ARCHIVISTS IN IRELAND

The last account of the above Association was carried in *Catholic Archives*, No.2, 1982. That article dealt with the origins of the Association, its links with the Conference of Major Religious Superiors and with the Archives Department of University College, Dublin. What follows is an update on the activities of ARAI since then.

Our first Newsletter appeared in time for Christmas, 1981. No.7 will appear this year. These letters have chronicled events during the 1980s. The AGM has been held each year after Easter with a regular attendance of over thirty. The papers read at these meetings have been circularized to the full membership. The Executive Committee elected at the AGM has met about four times each year. Some worthwhile initiatives have emerged from their deliberations: the organisation of workshops; the drawing up of a draft Directory of Irish Religious Archives; the holding of Beginners Courses arranged in conjunction with University College Dublin (U.C.D.); a year-long Diploma Course also arranged with U.C.D. The Executive has tried to maintain a balance between, on the one hand, workshops or lectures on the more practical aspects of archival management, and, on the other, papers of a more reflective nature dealing with the use made at present of archival collections belonging to religious.

This last point requires further elaboration. It would have to be said that, up till now, not an awful lot of use has been made of the archival collections attached to religious houses. The main reasons for this, apart from ignorance of their existence, are mainly two: (a) their inaccessibility and (b) the lack of catalogues or lists indicating the contents. As to the first point, it would have to be admitted that, even now, access to religious archives cannot be taken for granted. To balance that, however, let me quickly say that those research students who have had occasion to approach archivists appointed in religious houses have nothing but praise for the co-operation received. The problem seems to be more with the lack of preliminary work done on archival files, rather than their inaccessibility.

That brings me to the second point. Most religious archivists are part-timers and they tend to be senior citizens. The time available for work in the archives is limited, that is, the few hours each week that can be snatched when other 'more important' work has been finished. The wonder is that so much is done! But still there are many boxes unopened, many files untouched. There are very few religious archives with a full inventory of their contents. There are still fewer with descriptive lists. This is one of the main reasons for the reluctance of religious to open their archives. They themselves are ignorant of the contents. How could they make such files accessible to total strangers?

Much more could indeed be written about the two points raised above. I merely mention them here to highlight the need for more intensive listing, calendaring, cataloguing of religious archives around the country.

One of the objects of the Association is to promote the care and preservation of records and archives in order that they might be accessible for academic research and other cultural purposes. To promote this object it was decided by the Executive to approach three people known to have an interest in archival material relating to religious in this country. The first of these was the Professor of Modern Irish History at U.C.D., Professor Donal McCarthy. His paper 'The Historian and the Archivist' appeared in the 1989 edition of *Catholic Archives*. Next to be approached was Mary Peckham, an American research student. Her theme was 'Religious Archives: a Rich Source of Social History'. Finally, Catriona Clear spoke on 'The Archives of Religious Congregations, to what purpose?'. The purpose of these papers was to indicate the interest of academics in our collections, to emphasize the wealth of material contained therein and as a result to stimulate in our members the desire to make more of this material available to genuine researchers. It should perhaps be noted that the two ladies mentioned above are social historians. But interest in religious archives is not confined to social historians. There are large areas yet to be explored particularly in the two fields of education and foreign missions.

Another area that is coming in for attention in our Association just now is 'Archival Policy'. Until recently the work of the archivist was regarded as of little consequence in most of our Congregations. There is a greater need now to have the role of the archivist defined, to have that role recognized within the community, to have relations with the administration clarified, to have collections protected and made secure. We have at hand now a sample document of an Archival Policy for a particular Congregation. We hope eventually to adapt it for more general purposes.

Much work still remains to be done by ARAI. During the 1980s interest has been awakened and much work done to preserve our collections for posterity. During the 1990s this work will have to continue. With the better organisation of our archives and listing of their contents there should follow a better use of these resources both at the administrative and academic level.

L. Layden C.S.Sp.
January 1990

Note: Fr Leo Layden is Chairperson of ARAI. The Secretary is Sr Dominique Horgan OP, Dominican Convent, Sion Hill, Blackrock, co. Dublin.

RELIGIOUS ARCHIVES CONFERENCE, 1989

(The following account is based on the work of rapporteurs K. Cann, J. Fox and A. Peacock to whom the compiler is greatly indebted)

Thursday, 12 October 1989 may well prove to be a significant date in the annals of religious archivology. About fifty archivists, librarians, administrators, plus a sprinkling of academics gathered together in the Lecture Theatre of London University's School of Oriental and African Studies. (A list of the offices represented is given at the end.) It had long been felt that the archivists of churches and religious societies and organisations worked in some isolation and did not, in general, feel themselves to be well informed of each other's activities. Then, too, religious archives in the British Isles were very scattered, some remaining with their creating bodies while others had been deposited in local record offices or institutional libraries and repositories. Here, the staff who administered them often acquired a subject specialism and, so to speak, became 'religious archivists'. Both custodians and users found their information about the whereabouts of religious archives was sparse and elusive. The business of the day was to discuss these and other matters of common interest and to exchange news and information.

Father A.P. Dolan, Chairman of the Catholic Archives Society, was the first speaker. His paper concerned the development and growth of the Society since its formation in 1979. He outlined its academic and cultural purposes and described the ways in which both are advanced through publications and conferences. The next two speakers were academics who provided a user's view of religious archives. Professor Richard Gray of the School of Oriental and African Studies outlined the specific and wider importance of religious archives for research. Archives were essential for the study of church history, but were also of great use to secular scholarship, for example missionary records often acted as sources of information on industry and agriculture in developing nations. Religious archives could thus demonstrate the importance of the Churches' enterprise for the world, and might even overturn the stereotypes of the historian. Specific needs of researches included ease of access, clear guides to collections and sufficient back-up material. Dr Clyde Binfield of the University of Sheffield drew on personal experience in stressing the importance of ease of access and the provision of basic facilities, most of which he acknowledged were often beyond the archivist's control. More achievable goals were improved guides to collections and contextual resources, and increased cross-referencing with material in other repositories. He saw the archivist as subject specialist rather than administrator and suggested that readers could be used as allies in obtaining new material.

The emphasis of the afternoon papers was practical and to some extent technical. Rosemary Keen of the Church Missionary Society spoke about the problems of the divided archive based on her work with the Church Missionary Society. The Society's archives were situated in three different locations: on-site records at headquarters and an off-site storage repository, both in London, while the historical archives were on deposit in Birmingham University Library. She emphasised the importance of listing and cataloguing all records placed in the care of busy academic institutions and outlined her strategy for dealing with off-site records in London. Malcolm Thomas of the Society of Friends introduced the topic of thesaurus construction in religious archives. He provided sheets with examples, and discussion centred on the need for clarification of terminology. It was suggested that different denominations might wish to produce guides to their own special terms and that a comprehensive thesaurus might wish to build on these terms. Christopher Kitching of the Royal Commission on Historical Manuscripts spoke of the advisory and information services available from the Commission and particularly how these could help participants.

The papers generated lively discussion which greatly benefited from the variety and range of organisations represented. Phraseology had at times a distinctive flavour. There was reference, for example, to the 'theology of archives' which one speaker saw as the 'record of God at work in the community'. One participant wondered whether there were denominational differences in attitudes to religious archives. Points raised indicated a wealth of topics which could be dealt with in depth at future conferences. These included closure dates and confidentiality, the difficulties of access to ecclesiastical records; the temporary loan of records; weeding; the significance of religious ephemera; and the need for a directory of religious archives. One non-participant wrote in urging the pressing need of an archive of contemporary Church magazines. Several speakers hoped that a future forum would allow for the meeting of different interest groups. The presence among us of a member of the American Theological Library Association and an observer from the Anglo-Jewish Archives indicated other future themes.

All in all, it was felt that the day had been a great success and was worth repeating in another year's time. Not least had participants benefited from the opportunity to chat amongst themselves in the intervals of the formal sessions. The proceedings would be put together and published by the Society of Archivists Specialist Repositories Group. A steering group was set up and a register of interested persons and organisations would be maintained.

(For further information contact, in the first place, Rosemary Seton, The Library, School of Oriental and African Studies, Thornhaugh Street, Russell Square, London WC1H 0XG. Comments and suggestions would also be most welcome.

Rosemary Seton

LIST OF OFFICES REPRESENTED

Bar Convent, York; Borthwick Institute of Historical Research, York; British Council of Churches; British and Foreign Bible Society; Catholic Archives Society; Church of England Record Centre; Church Missionary Society; Daughters of Jesus, Rickmansworth; General Synod, Church of England; Ladywell Convent, Godalming; Lancashire Record Office; La Sainte Union Congregation; Leicestershire Record Office; Little Sisters of the Assumption; Methodist Archives, John Rylands Library; Methodist Church, Connexional Archives; Moravian Church Library; National Society; National Library of Wales; Order of St Augustine; Orthodox Church of British Isles Archives; Pusey House, Oxford; Regents Park College, Oxford, Angus Library; Royal Commission on Historical Manuscripts; Salvatorian Fathers; Selly Oak Colleges Library; School of Oriental and African Studies; Sisters of Mercy, Bermondsey; Society of Catholic Medical Missionaries; Society of Friends; Society of Holy Child, Jesus; Society of Jesus; Diocese (CE) of Southwark; United Bible Societies; United Society for the Propagation of the Gospel; University of Birmingham Library; University of Sheffield, Department of History; University Library, Edinburgh; Ursuline Convent, Greenwich; Ursulines of Roman Union; Wiltshire Record Office.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1989

The tenth annual conference, held at Upholland Northern Institute, on 30 May—1 June, was attended by *Bishop B.C. Foley* (President) and sixty members.

The conference, was opened on Tuesday evening, 30 May, by *Miss Judith Close* (Chairman). The evening talk was given by the *Hon. Georgina Stonor*, consultant archivist, who reviewed the many bodies concerned with research into Catholic history and strongly recommended the establishment of a Catholic history resource and information centre. The next morning, 31 May, *Dr Judith Champ* discussed the varied sources for the biography of Bishop Ullathorne on which she is presently engaged. This was followed by a talk with slides by *Laurence Bird* (Senior Conservationist of the Greater Manchester Record Office) in which he described the basic physical conditions for archive storage and gave other practical advice on conservation, as well as demonstrating conservation materials and equipment.

In the afternoon, instead of the usual outside visit, members viewed an exhibition on the history of the Sisters of Notre Dame de Namur prepared by *Sr Joan Bunn SND*, who also spoke about the provincial archives in her charge. Later, members explored the Gradwell Library, housed in the Institute, where *Mgr John Butchard* (Director of the Institute), and *Tony Hilton*, described the

resources of the Library. The evening of 31 May was taken up with discussion groups, including archives and research, 'looking to the future', and diocesan archives, in which group Bishop Rawsthorne took part.

Fr Anthony Dolan (Vice-Chairman) chaired the Open Forum on Thursday morning, 1 June, the two main items discussed being a questionnaire from the new Pontifical Commission for preserving the Patrimony of Art and History sent to the Society by the Bishops' Conference for comment, and a report by *Sr Marguerite-Andre Kuhn-Regnier* (Secretary) on her work since 1982 as the Society's representative for monastic and enclosed religious communities, in which she referred to arrangements made for the preservation of the archives of various houses on closure. Reports from the previous evening's discussion groups were received and several members raised research queries.

The Society's AGM completed the formal business. In this, *Miss Close* gave her Chairman's review of the year's activities and the officers in turn accounted, and were duly thanked, for their respective stewardships. The election of officers and members of Council for the coming year (as given on the inside front cover) were made, and, finally, *Sr Mary Campion McCarron FCJ* was warmly thanked for organising the conference.

A full report of the conference appears in *CAS Newsletter, Number 11, Autumn 1989*, available from the Secretary. The 1990 conference will be held at Damascus House, Mill Hill, London, on 29–31 May 1990.

ALBERT HOLLAENDER (1909–1989)

It is fitting that a tribute should be paid in the Society to the memory of Dr Albert Hollaender, former Keeper of Manuscripts at the Guildhall Library, who died on 3 May last year, for, had his age and commitments permitted, he would surely, as a Catholic archivist, have done much to promote its objects. Indeed, he had done this indirectly by counselling and encouraging many young archivists and researchers, among them members of our Society, whom he impressed not merely with his wide knowledge of sources but particularly with his deep respect for the value of archives and history as a fundamental aspect of civilization.

Albert Hollaender was born in Vienna on 28 October 1908. He took a doctorate in medieval and modern history at Vienna University and then a diploma in archive studies. His research led him into many libraries in Central Europe, but after Hitler's invasion of Austria in 1938 he was forced to leave the country and came to England in May 1939. He worked briefly on Catholic archives at Leeds but then joined the Army and, later on, served as an interpreter in the Intelligence Corps.

After the War, he joined the Guildhall Library as a temporary assistant and spent the whole of his professional life at the Library, retiring in 1973 as

Keeper of Manuscripts. As Keeper, he was very largely responsible for building up the Library's collections of ecclesiastical, civil and livery company records and for establishing the Library as the principal repository and place of research into all aspects of London history. He was an early member of the Society of Archivists and from 1950 to 1973 edited its *Journal*, which he changed from a cyclostyled bulletin into a periodical of international repute. He was a member of the Catholic Record Society and regularly attended general meetings in its Farm Street days.

Ever courteous, he could nevertheless be quite forceful and held strong convictions, none more firmly than that of the value of archives and the need to achieve the highest standards in their preservation for public use. A fuller appreciation of his contribution to archives is to be found in *Prisca Munimenta*, a selection of articles originally published in the *Journal* under his editorship, and published as a tribute to him by the Society of Archivists in 1973. Dr Hollaender's army discharge testimonial was of 'a tireless worker who never counts the hours'. He lived for archives and, had he been born later, he would surely have been a 'tireless worker' in the cause of Catholic archives.

BOOK REVIEW

Secret Hiding Places, Michael Hodgetts

Dublin, Veritas Publication, 270pp., illus, cased. £25.00

This is a book which is likely to prove to be the standard work on the subject for many years to come. Although for the most part an original work, it nevertheless makes proper use of pioneering work done by others. Both Allen Fea and Granville Squiers had written on the subject many years before, but the present author is right when he points to a serious defect in the latter's work:

Squiers aimed at a country gazetteer as complete as possible . . . the need to get several hundred houses into a book of reasonable length meant saying very little about the elaborate network of family relationships that linked them together . . . The recusant gentry who owned these houses and had priest-holes built in them knew one another well (p.i).

The chief merit of this book is that it places the history of so many of the hides within the context of these families. The account of such a living connection adds more to our understanding than a mere structural analysis — fascinating though this might be — could possibly achieve. Parallel with this is an emphasis on the geographical spread of these hiding-holes. Where there is doubt as to the secret hand which executed so much of this wooden wizardry, might one not suggest involving a computer as has already happened, for example, in identifying the guilds of stone masons responsible for so many of the church towers in Somerset?

Hodgetts rightly points to the sheer genius of Nicholas Owen. This is

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EDITORIAL NOTES

The Society has now been established for over eleven years and, sustained by an increasing recognition by the Church of the importance of archives, it has steadily grown in confidence. Its work is now fairly well known and its member archivists are generally receiving more support from their own organisations. Even so, the Society has perhaps to be wary of progressing too ambitiously because it is still called upon to provide basic advice and assistance to new members from congregations and other bodies hitherto unrepresented. The strength of the Society lies mainly in the knowledge of its individual members who include many experienced archivists, so that new members do not need to look far for practical help. However, while the objective of promoting the preservation, care and use of Catholic archives still remains the Society's primary duty, it is perhaps time to be thinking ahead, to discuss ideas for extending its services to its members in the United Kingdom and Eire, and to develop contacts with associations of Catholic archivists in both English speaking and foreign countries, particularly with those which have had longer experience.

The articles in this edition reflect many of the challenges and responses of the Society, and bear witness to the dedication of many archivists, often working on their own. Women's congregations are well represented in articles by Sr Margaret Lonergan on the archives of the Little Sisters of the Assumption and by Sr Cora Richardson on those of the Missionary Sisters of the Holy Rosary, while Sr St Mildred Coburn traces her 'first steps' in setting up the La Sagesse Provincial Archive, and Dame Mildred Murray Sinclair and Sr Agnes Hypher discuss respectively the problems of preserving the archives and the artefacts of closed communities. The archives of a men's order of medieval foundation, the Augustinians, are reported by Bro Cyril Counihan, diocesan archives are featured this year by Fr J. Harding's description of the Clifton archives, and Mr Peter Waszak discusses the records of the parish of All Souls, Peterborough. There are shorter articles by Mrs Kate Moore on the archives the National Shrine of Our Lady, Walsingham, and by Mrs Kay Day on the registers of Catholic servicemen in the RC Records Office, Aldershot, and a note about the Baker Papers in the Dominican Historical Centre, Oxford. The Society's contacts with the United States and Australia are rewarded by Mr Ronald Patkus, Archivist to the Archdiocese of Boston, kindly allowing his paper on access to diocesan archives in America to be re-printed here, and in Mr Frank Carleton's interesting article on the surviving papers and books of Archbishop Vaughan of Sydney. The thanks of the Society are warmly accorded to all these contributors. No editorial notes would, of course, be complete without extending the usual invitation to archivists and others to offer articles for future issues.

R.M. Gard, Honorary Editor

THE ARCHIVES OF THE DIOCESE OF CLIFTON : A SKETCH

The Rev. J.A. Harding

(The Diocese of Clifton comprises the counties of Avon, Gloucestershire, Somerset and Wiltshire)

To begin on a personal note: it was in January 1986 that Bishop Mervyn Alexander asked me whether I should be willing to become Diocesan Archivist. Few requests in my life have given me greater pleasure and I readily agreed. I understand that, hitherto, the post had been combined with that of Bishop's Secretary, but knowing the pressures that appointment has for its holder it must come as no surprise that the Archives were not accorded a very high profile. In saying this, I intend no criticism.

The Archives were housed in a strong room in the basement of Bishop's House. In my view, there were two immediate problems to be faced. The first was that, following Bishop Foley's advice to the bishops, the vitally important *Episcopal Correspondence* dating from c. 1770, the nineteenth century parish files, and registers had been deposited at the Bristol Record Office. No doubt, such advice from the Bishop had been sound and guaranteed optimum conditions of conservation. However, it did presuppose reasonably ready access, but it was precisely on this score that, through no fault of the staff, the Bristol Record Office failed. A reading room of limited proportions meant, in my experience, a waiting period of two to three weeks. In my view this was not acceptable and our Bishop agreed.

I therefore set about the task of getting at least the *Episcopal Correspondence* returned to Bishop's House. The absence of these sixty or so volumes had meant that the Clifton Diocesan Archives were eviscerated. As things are now, any request for consultation can be dealt with promptly—even within forty-eight hours, if necessary.

But such opening up of the Archives—although I recognise that they remain private to the Bishop and that there is no right of admission—does imply not only reasonably prompt access but also a basic degree of comfort on arrival. I therefore sought permission from the Diocesan Trustees for the provision of a reading room. Space adjoining the strong room was available, work had already been planned on other parts of the house and so I was more than gratified when permission was granted for this very necessary upgrading of the facilities connected with the Archives. My key argument had been that historical research was rapidly becoming a growth industry and that we in Clifton would be receiving many requests from serious scholars.

I am delighted to say that, as a result of representations, we now have a very comfortable, heated, carpeted, metal-shelved reading room measuring fifteen by twelve feet. Here, I should like to pay tribute to a very supportive Bishop, to the Trustees and to the Financial Secretary. In addition, my thanks are

due to Dr John Cashman for his untiring efforts in helping to put the Archives into proper working order. Much work, however, still remains to be done.

The Western District was established in January 1688 during the reign of James II. Three other Vicariates were set up at the same time: London, Midland, and Northern. Today, what was then the Western District embraces five dioceses: Wrexham, Menevia, Cardiff, Clifton and Plymouth. In 1840, the District was divided to become the Welsh District and the (much smaller) Western District. The first Vicar Apostolic was **Philip Michael Ellis, OSB**. Before the end of 1688 he was in prison and it is almost certain that he never in fact set foot in his Vicariate — at least not as bishop. Later, he went to Italy where he became a very successful Bishop of Segni and is recalled even today with a degree of pride and admiration.

Ellis was a Benedictine. So were five of his successors. Three others were Franciscan and only one (Baggs) was a secular. The reason for this preponderance of religious would seem to be two-fold. The Western District, with its scattered rural communities, was notoriously poor and it was felt that the bishop should not have to rely on the meagre offerings of the faithful but be supported by the more reliable resources of his religious order. In addition, there was the question of 'balance'. The religious orders shouldered a great deal of the pastoral work of the English Mission. On the other hand, relations with the secular clergy were far from harmonious and so it would seem that Rome thought it not only just but also politic to arrange that *de facto*, if not *de jure*, the regulars should have at least one representative on the bench of bishops.

The next Vicar Apostolic was a Welsh Franciscan, **Matthew Prichard (VA, 1713-1750)**. He shared a loyalty to the Jacobite cause with many of the Catholics of the time. Indeed it is worth noting that for many years all episcopal appointments were 'filtered' to Rome through the Court of St Germaine for the approval, or otherwise, of the Old and Young Pretenders, and it was not until the time of Bishop Stonor (VA, Midland District, 1715-1756) that bishops and laity were persuaded under his strong influence to put aside this adherence to a lost cause and to accept the *de facto* succession of the House of Hanover.

In 1741 Rome appointed a Benedictine as coadjutor to Prichard. He was **Laurence York**, a former prior of Douai and Paris who since 1729 had been in charge of the Benedictine Mission in Bath. His coadjutor from 1756, and eventual successor, was another Benedictine, **Charles Walmesley**. He was a mathematician and astronomer of international repute, and he was consulted by the British Government when at last it decided to discard the Julian in favour of the Gregorian Calendar. This was in 1752 although most of Catholic Europe had already adopted the new calendar as far back as 1582. For Protestant England it smelt too much of papal intrusion.

Two interesting sidelights may be mentioned concerning Walmesley: on his tomb in Downside Abbey may be seen the emblems of freemasonry. Was he a mason? Apparently, many French clergy at that time were. Secondly, at the centenary celebrations of the Hierarchy held in Bristol in 1950, Ronald Knox attributed the achievements of Walmesley to his predecessor York (*Occasional Sermons*, page 303). Sometimes, even the great Knox nods.

Bishop Walmesley lived, as did most of his successors, in Bath. The Archives too were housed there. In 1780, a mob — no doubt inspired by the Gordon Riots in other parts of the country — attacked and destroyed a newly-built chapel in the city, and with it perished the records of the Western Vicariate. Clearly the loss was incalculable and so with one or two exceptions — like the beautifully bound Latin *New Testament* of Bishop Prichard, printed in Cologne in 1679, and Bishop Challoner's *Sermons* in manuscript — the Archives may be said to commence around 1770.

The *Episcopal Correspondence* is at the heart of the Archives. In the reign of Bishop Burton (1902-1931), all the letters were arranged in strict chronological order. For some this may appear an advantage but to others who wish to pursue a particular line of study such an arrangement can prove quite frustrating. The volumes in this form end in 1849 and resume again in the time of Bishop Burton (1902). Letters belonging to the intervening period are dispersed in various folders: two pertaining to Bishop Clifford — although many letters addressed to him are to be found at Ugbrooke — and one large bound volume pertaining to Archbishop Errington (of which more later). Few of the letters addressed to Bishops Hendren (1848-1851) and Burgess (1851-1854) appear to have survived. There is a volume of documents relating to the Bristol Mission from 1787 to 1845. Another is entitled *English Benedictines* and covers the period 1885 to 1918.

All these volumes contain incoming letters. Letters from the bishops and their secretaries are for the most part to be found in wet letter books dating from 1858 to 1919. Clifford, however, apart from the early years of his reign, often kept rough drafts of his communications, whereas Burton preferred to write brief notes of his reply on the latter received.

Apart from the researches of Fr Geoffrey Scott into the history of the English Benedictines and of Fr Dockery who in 1954 wrote a biography of his fellow Franciscan Collingridge, the letters of the Vicars Apostolic have for the most part remained untouched and are a rich quarry awaiting the skilled historian.

Peter Augustine Baines (1823-1843) is someone who for too long has been waiting for a biographer. Although aged only fifty-seven at the time of his death, he nevertheless managed to live a life that was full to overflowing. His grandiose schemes for making Prior Park into an episcopal residence and seminary succeeded in bankrupting the Vicariate, and the infant diocese of

Clifton, for many years to come. His dispute with the monks at Downside was legendary and it was Bishop Burton who, years later and tongue-in-cheek, composed the inscription on his tomb in the Abbey Church. Baines, it must be remembered, had placed the monastery under interdict. With a charity so characteristic of the Order, the inscription proclaims that Baines now rests 'among friends' (*inter amicos*).

Recently, Dr John Cashman presented a thesis at Bristol University on Baines. It does not pretend to be a full length treatment of the man or of his achievements. Rather, it deals with five specific areas of controversy during Baines's twenty years as a bishop:

- a) the dispute with Downside and Ampleforth over the establishment of an episcopal seminary for the Western District;
- b) difficulties with the school and seminary at Prior Park;
- c) the controversy over the Lenten Pastoral Letter of 1840;
- d) the dispute with the Jesuits over the Bristol Mission;
- e) the dispute with the Benedictine nuns at Cannington.

When Bishop Baines died in 1843 — just hours after the opening of St Mary-on-the-Quay, Bristol — Rome appointed the only member of the secular clergy to have taken charge of the Western District. Although a man of great promise, **Charles Michael Baggs** was destined to be bishop for less than two years, and before he was forty he was dead. Like Pope John Paul I, he is one of the might-have-beens of Catholic history for had he lived there is every chance that he would have become the first Bishop of Clifton.

The ninth Vicar Apostolic was yet another Benedictine, **William Bernard Ullathorne**. Unlike Baines, much has been written about him and a new work by Dr Judith Champ is eagerly awaited. He was in the Western District for a mere two years before being transferred to the Midlands. Nevertheless, he left his mark, not only in salvaging the building later to become the Pro-Cathedral, but also in appointing **Joseph William Hendren**, a Franciscan, as his Vicar. In 1848, Hendren became Vicar Apostolic and then, in 1850, the first Bishop of Clifton. Because he was so much out of sympathy with the whole Prior Park enterprise, he was moved by Propaganda to the newly created, but still vacant, See of Nottingham.

For three years the Diocese of Clifton was in the episcopal care of **Thomas Burgess**, the former Prior of Ampleforth. He struggled manfully with the financial burden of Prior Park but in the end he succumbed. His death was widely attributed to stress over the Bath College; so much so that at this point Rome intervened and declared that a new Bishop of Clifton would not be appointed till the financial affairs of the diocese had been sorted out.

At his own request Archbishop **George Errington** — who, after only six months as coadjutor, was already in dispute with Cardinal Wiseman — came to

the diocese of Clifton as Apostolic Administrator. In the Archives we have his *Administration*. It is a meagre, business-like document with a few facts and figures but little else.

Errington's lengthy *Report* to Propaganda was in due course submitted. In it he showed that the diocese was now, if not financially thriving at least in a less parlous state than before and was, in his judgement, ready for the appointment of its third bishop. The choice fell on **William Clifford**, a friend of Errington from the latter's days in the Plymouth diocese. Clifford was only thirty-three when he was appointed personally by Pope Pius IX and consecrated by him in the Sistine Chapel on 15 February 1857. His episcopate was to last thirty-six years and he was destined to make his name in a number of fields, not least by his interventions on Papal Infallibility and other topics in the First Vatican Council. In the Archives are two files containing letters from many of the leading church figures of the day, including Newman, Manning, Talbot and Capel.

Sadly, we have only sixteen of Clifford's *Diaries*. Two of these date from his days as a young priest in the diocese of Plymouth while the remainder cover the years 1880-1893 (the year of his death). The absence of the *Diaries* covering the period of the Council is particularly unfortunate, although it has to be said that on occasions Clifford could leave several weeks without a single entry or comment. Clifford's *Diaries* are interesting in that on the blank interleaf he was in the habit of enumerating points of discussion, and conclusions reached, at meetings which he attended. His accounts of audiences with Pope Leo XIII, and meetings with members of the Curia, during the period leading up to the publication of *Romanos Pontifices* (1881) have a particular interest for the historian.

In 1894 a new bishop of Clifton was appointed: **William Brownlow**, a Cambridge graduate and convert of Newman. We do not possess any of Brownlow's *Diaries*, but we do have thirty-five letters written to him by Newman during a period spanning over half a century (1833-1887). In his early years as a Catholic priest in Torquay, Brownlow engaged in public controversy with the Anglo-Catholics. Latterly, as Bishop, he became embroiled with George Forrest Browne, Bishop of Bristol and formerly Disney Professor of Archaeology in the University of Cambridge, over the question of the historic Apostolic Succession in this country. Browne had made some very unecumenical remarks on the occasion of his enthronement to which Brownlow replied in a series of lectures delivered in the Pro-Cathedral. These were subsequently published as a small book by the Catholic Truth Society.

George Ambrose Burton (1902-1931) was a classical scholar and his *Diaries* give a delightful insight into a bygone age. A day's excursion into the country would be an occasion for a paean in Latin of impeccable elegance. Entries might equally be found in Italian, French or, occasionally, Greek. It has

been said that his was 'a spirit touched with genius, who never realised all his quality promised, so exacting was his taste' (*The English Catholics, 1850-1950*, page 193). Indeed, apart from his *Pastoral Letters*, his only published work would appear to be a lecture given in 1928 at the Summer School of Catholic Studies held at Cambridge. The topic that year was 'The English Martyrs' and Burton spoke on 'Popular Resistance to the New Religion'.

In the Clifton Archives there are three volumes of letters and other documents which merit special mention. The first is the *Cannington Papers* which deal with matters between the Benedictine nuns and the Vicars Apostolic culminating in the departure of the nuns for Staffordshire in 1848. Cannington, near Bridgwater, is a place of considerable Catholic interest. Bishop Collingridge lived, died and was buried there, although his remains were subsequently removed to Downside. The former chapel featured recently on TV, as it was there that the Public Enquiry took place regarding the building of a third nuclear power station at nearby Hinckley Point.

The *Errington Papers* are of enormous importance. These were bequeathed to his close personal friend, William Clifford. The volume contains much of a personal and sensitive nature, including a letter in which he expressed his grave reservations in regard to the proposal that he should leave Plymouth and go to Westminster as coadjutor to Wiseman. The papers await a scholar well versed in Italian, Latin and Canon Law.

Bishop Clifford was to the fore in presenting the case for the Bishops in their dispute with the Regulars. Disagreements had been simmering since the days of the Vicars Apostolic and were not finally resolved until the publication in 1881 of *Romanos Pontifices*. Clifford kept all the documents relating to this controversy and had them bound in a single volume. Again, a researcher with a canonical turn of mind might well find this a useful quarry.

Papers relating to Canon George Case of Gloucester who left the church after the definition of Papal Infallibility, and others pertaining to 'Archbishop' Arnold Mathew — erstwhile Parish Priest of St Mary, Bath and from whom most of the *Episcopi Vagantes* derive their orders — form part of the more exciting treasures of the Clifton Archives.

An album of *Papal Briefs* is kept at Clifton in which are preserved various documents of appointment. One curiosity must surely be that relating to **Bishop Lee** (1932-1948). On the reverse side the consecrating bishops have signed a statement to the effect that he had indeed been consecrated, but the Latin is defective, for by omitting the all-important word 'Apostolorum', they tell us that the ceremony had taken place, not in the church of the Twelve Apostles, but in the church of All Saints — a veritable mecca of Anglo-Catholicism a couple of miles away.

Albums of photographs (not always annotated), financial reports, correspondence relating to schools and churches, numerous architects' and survey-

ors' plans are available to the scholar. Provision is being made throughout the Archive to include copies or photocopies of documents relating to the Diocese to be found elsewhere, including papers to be found in the Vatican and Propaganda Fide.

There is in the Diocese a flourishing body known as the Gloucestershire and North Avon Catholic History Society. This has done much excellent work both in preservation and in research. In addition, the Society fosters close links with the Gloucestershire Record Office where many papers relating to parishes in the north of the Diocese are now housed.

There are also a number of non-literary treasures of an historical nature at Bishop's House. There is a splendid series of portraits of all the Vicars Apostolic of the Western District (except Sharrock) and of all the Bishops of Clifton. The portraits have recently been cleaned and re-hung. Photographs have also been taken and these are on permanent display in Clifton Cathedral opposite a large brass plate giving the succession of the Pre-Reformation and Post-Reformation Catholic Hierarchy. Four croziers are also in our proud possession: a very flamboyant piece which once belonged to the even more flamboyant Peter Augustine Baines, one that belonged to another Vicar Apostolic, Hendren, and one each belonging to Clifford and Burton.

In conclusion, there is surely a place in the modern Catholic archive for carefully selected examples of Protestant/Catholic polemic. No doubt there are some who might regard such an interest as rather perverse. Another view might be that the English Church did not grow up in a vacuum, and that since it lived in a very real world of controversy, it was precisely this abrasive atmosphere — largely, thank God, no longer with us — which in some respects has moulded it into the shape in which it is found today.

It is for this reason that in the Clifton Archives there is a display of Anti-Catholic ephemera. There is a copy of a poster from Frome protesting in 1851 against the ministrations in that town of the visiting priest from Downside — 'That Limb of Anti-Christ' as he is called. Some original *Punch* cartoons are on display, one dating from the time of Papal Infallibility. There is also an original drawing submitted to, and published by, *Punch* portraying Lloyd George and his reaction to the Peace Proposals of Benedict XV.

By the same token a small number of Anti-Catholic publications are to be found on the shelves. For example, there is a copy of R.F. Littledale's (1833-1890) *Reasons Against Joining the Church of Rome*. It is surely an irony that his beautiful translation of 'Come down, O Love Divine' is to be found in the Roman Breviary at the very heart of the liturgy of the Church he so abhorred.

Archives are not static but ever changing. They are about living institutions and, because living, it behoves the archivists of today to select and store away at will be treasures to-morrow. Our Lord speaks about bringing out from one's treasure house things both new and old. But the new becomes old, and

so let us ensure that the heritage of today's Church finds its way into the Archives of to-morrow.

Editorial Note

This is the text of a paper given at the Annual Conference of the Society at Damascus House, Mill Hill, on 30 May 1990. Enquiries concerning the Clifton Archives may be addressed to Fr J.A. Harding, M Litt, Diocesan Archivist, St Bernadette, Wells Road, Whitchurch, Bristol, BS14 9HU.

RELIGIOUS ARCHIVES GROUP

The second one-day conference organised by the Religious Archives Group of the Society of Archivists was held on 11 September 1990 at Friends House, Euston Road, London NW1. It proved to be as lively, busy and absorbing a day as the previous conference had been. The morning (chaired by Fr A. Dolan) saw plenary sessions on Anglican archives in Canada, the Theology of Religious archives, and an account of the Baptist archives at Regents Park College, Oxford. In the afternoon, participants attended two workshops they had previously chosen from the following list: selection and weeding; images in archives; inexpensive computers for the small office (led by Fr D. Lannon); indexing; the Parochial Register and Records Measure —theory and practice. The combination of plenary and workshop sessions proved highly popular and we shall probably repeat the pattern next year.

Attendance at the conference was encouragingly high, with more than fifty participants. Among organisations represented were the British Council of Churches, the Moravian Church Library, the Greater London Record Office, the Salvatorian Fathers, the John Rylands Library, the Spanish and Portuguese Jews Congregation, the Orthodox Church of the British Isles, the Dominican nuns in England, the Church of Ireland and the Salvation Army Heritage Centre.

Since the conference there has been a flow of suggestions and ideas in response to a questionnaire for next year's conference. Plans for producing the Proceedings are well in hand. We hope that these will be ready for the next meeting of the Steering Group in January. Copies will be distributed to participants as soon after that as feasible.

I still have a few spare copies of last year's (1989) Proceedings available free to anyone who sends an A4-size SAE.

Rosemary Seton, The Library, School of Oriental and African Studies, University of London.

UNFINISHED BUSINESS: ARCHIVES OF THE FORMER BENEDICTINE MONASTERY OF ST SCHOLASTICA, TEIGNMOUTH

Dame Mildred Murray Sinclair, OSB

Preamble

In 1987 St Scholastica's Abbey, Teignmouth, closed after a life-span of 325 years. At the closure, instead of joining other communities, four of us went to Buckfast where we are continuing our monastic life in a small house put at our disposal by the Abbot and community of Buckfast Abbey, which house, incidentally, we have already outgrown.

St Scholastica's was not the first monastery to close, and I know of one dispersed community whose archives were partially lost because no provision had been made for their preservation. It may have been this, or a similar, incident that prompted the Secretary of this Society, in her letter of invitation, to write: 'The question of archives of dispersed communities is occupying our minds a little at present.' So, in this paper, I hope to say something about the contents, the vicissitudes, and the whereabouts of the former Teignmouth archives.

I must begin by dispelling a possible misconception. It might be supposed that, because St Scholastica's Abbey, Teignmouth, was a Benedictine Monastery, at its closure some other Benedictine House would be under obligation to accept the Teignmouth archives. This was not the case. St Scholastica's Abbey was not a member of a Congregation but an autonomous monastery under the jurisdiction of the bishop, and so had no claim on any monastery either of monks or nuns. This makes the generosity of several Benedictine Houses all the more admirable.

While it was still uncertain whether or not the Buckfast venture would get off the ground, I petitioned for the Teignmouth archives to be preserved at Downside where I knew they would be safe and well cared for. In the goodness of his heart the Downside archivist was willing to add this burden to his own. In the event, our archives did not go to Downside, though Downside did accept its close relative, our Recusant Library. I call it a 'close relative' because many of its books shed small shafts of light on the community at Dunkirk, all the more precious because of the loss of so much archival material sustained at the French Revolution. Some of these books had been in use in the school, and the young 'convicts' (as the pupils were called) were not averse to practising their handwriting on the inside covers and fly-leaves of their books, and as they usually wrote and re-wrote their names, they unwittingly recorded for posterity that X, Y or Z was at school on the continent with the Benedictine Dames of Dunkirk! Various members of the community also inscribed names and dates in a number of these books, though neatly and more discreetly. Before releasing the Recusant Library to Downside the librarian made a list of these inscriptions, which is now in the

Teignmouth archives.

Of late years we have been urged to keep photographic records, with the result that, during the past two decades, most of the community have been recorded not only by name but visually. Before the advent of photography, however, only the elite, that is the Abbesses and a few of the nuns whose portraits were probably commissioned by their relatives, had their likenesses rendered in oils for future generations to see. Because of their rarity, six or seven in all, these portraits were particularly precious to us and the thought of selling them off at auction was quite repugnant. Yet, what to do with them for their size precluded taking them with us to Buckfast? Once again, our Benedictine brothers came to our help, and the portraits, now cleaned and, in some cases, re-framed have been hung by Father Prior in his excellent museum at Farnborough Abbey. Not only the portraits but much more of historical interest once belonging to Teignmouth Community will be found there.

I have visited Downside and seen our former Recusant Library *in situ*. The books have been catalogued and are truly appreciated. It is a comfort to know that they are still in Benedictine hands, a comfort we nearly had to forego as our Bishop expressed a wish for these books to go to Womersley, his old seminary. However, when I explained that they were already promised to Downside, he understood and did not insist. I have also visited Farnborough and seen the portraits and other items on exhibition there. The care with which the portraits have been restored and the other items displayed is quite astonishing. To both Downside and Farnborough we owe a very great debt of gratitude, and I am happy to acknowledge it here. Last but not least, it is my pleasure to record our debt of gratitude to Father Abbot and the community at Buckfast. St Mary's Convent has no space in which to store archives, but a room in the Abbey has been made available for all I brought from Teignmouth.

Perhaps this is the place in which to give in broad outline the contents of the Teignmouth archives. But first, a brief word of explanation for those, if any, who may not know the history of our Benedictine nuns during the days of persecution in England. The first *Benedictine Nunnery* for Englishwomen during penal times was founded at Brussels in 1598 by Lady Mary Percy, daughter of the martyred Earl of Northumberland. Brussels sent a colony to Ghent in 1624, and Ghent made three Foundations:—Bologne 1652, transferred to Pontoise six years later; Dunkirk 1662, the Teignmouth ancestor; and Ypres 1664, a monastery especially erected for Irish nuns whose descendants are to-day at Kylemore. At the French Revolution, the communities at Brussels, Ghent and Dunkirk sought refuge in England, though ours at Dunkirk only after suffering imprisonment at the hands of the Revolutionaries. Pontoise, however, became insolvent and was suppressed a few years before the Revolution, when the Abbess and the majority of the nuns joined the Dunkirk community. The English Benedictine nuns at Cambrai and Paris do not enter our history here.

In the Teignmouth archives will be found the original manuscript of the

Annals of the Brussels Community which Dame Mary English, the Teignmouth archivist, was commissioned to compile in 1876 by Abbess Woollet of East Bergholt — formerly Brussels. Correspondence between Abbess and Archivist reveals the purpose of the work — *Edification!* It was to provide suitable reformatory reading for the community, especially for the novices. Although Dame Mary pleaded to write as an historian, this was refused her, and so, for example, the near riots which took place in the early days of the Brussels community were passed over in a single sentence, although Edmund Bishop had transcribed for Dame Mary the relevant papers in the British Museum.

It is, however, from the Pontoise Archives that we hold original seventeenth century MSS. We have Abbess Knatchbull of Ghent's History of the incredibly difficult Foundation at Bologne, her instructions to this new community, especially to the Superior, also Abbess Neville's Diary which contains information about the first two Foundations from Ghent, as well as early ceremonials, etc. There is a complete list of the Pontoise community, also their Annals compiled from original MSS., besides information concerning some of the families of the Pontoise nuns. Some of the above mentioned MSS. will be found printed in Vol. 17 of the Catholic Record Society. Ironically, we have greater knowledge of the Pontoise Community, its members and its doings, than we have of our own at Dunkirk. This is due to the sudden eviction and imprisonment of the Dunkirk nuns at the French Revolution. That we recovered more than the nuns could carry with them is due to the efforts of friends, especially of a Mrs Jarvis who, in the early nineteenth century scoured the Municipal Archives, the Dunkirk Library and other Offices, from which she recovered whatever she could, especially books and mortuary notices.

The ties between our monastery and the exiled Stuarts were strong, John Caryll, brother of Lady Mary Caryll, our first Abbess, being Secretary of State to James II in exile. One reminder of this, still in our possession, is the framed Promise of Prayers by the Community for James II, signed by Lady Mary Caryll and two councillors. (Unfortunately, the signatures on this document are so badly faded as to be almost illegible. This is due, not to the ravages of time, but to exposure to sunlight. From time immemorial, this treasured document had hung in the community workroom which, at Teignmouth, was a projection having windows on all sides except the north, thus trapping all the sun. I asked, unsuccessfully, for its removal; it was only when the workroom was redecorated that I laid my hands on it, taking it into custody while the work was being done. It was never returned.) The Dunkirk Annals were compiled by Dame Mary English, much of them culled from the reminiscences of the survivors, last of whom was Sister Winifred Tobin, who had entered the Dunkirk community in 1776, and who was one of those people — you get them in nearly every community — who have what might be described as a 'passion' for the history and customs of their House and who are only too ready to talk about them.

Things improved at Hammersmith where the community settled in

1795 the invitation of Bishop Douglass, Vicar Apostolic of the London District, who gave them the old 'Mary Ward' Convent, on condition that the nuns took care of the few remaining 'Ladies of the Former Establishment', as they were called. Entry, Chapter, Council and necrology books were kept, benefactors recorded and the Abbess's diaries punctiliously maintained. The Visitor's Book has interesting entries, for the monastery offered a couple of suites for visitors, and, while one was permanently occupied for many years by Lady Bedingfield who made the monastery her home whenever her duties as 'Supernumerary Woman of the Bedchamber' to Queen Adelaide brought her to Town, the other had a turn-over of guests. The entry that has always intrigued me reads: 'Mrs Baboon and her Chinese Maid'! From School Reports and from the children's Oblations we have a record of the pupils in the school, while letters from the Vicars Apostolic of the London District deal with both community and parochial matters, for during the first half of the nineteenth century the convent chapel served as the Parish Church, and as there were comparatively few churches then in London, major functions were often performed there. Of one such there is a full description, plus illustrations in Abbess Selby's diary — the bestowing of the Pallium on Archbishop Ferdinand English, brother of Dame Mary, by Cardinal Wiseman, whose train on that occasion was carried by a future cardinal — the young train-bearer's name was Gasquet. Hammersmith was very much alive!

At Teignmouth, where the community moved in 1862/3, the archives suffered their ups-and-downs according to the knowledge or even the interests of the archivist. Undoubtedly, our greatest archivist was Dame Mary English, who spent most of her religious life (1836 - 1887), when not composing music, in gathering up the fragments, especially of Dunkirk, and in keeping the archives up to date. She was followed by Dame Justina Rumsey, another capable archivist, but when I took over in the 1960's, the archives were by no means in perfect order, owing to the fact that a previous archivist's great love was Parkminster where she had been born and which her father had, quite unknowingly, sold to the monks. With a 'new broom's' enthusiasm but with no specialised knowledge and with no one to advise me, I set about cleansing the archives of these Carthusian accretions — and of everything else I considered irrelevant. I often wonder, with a sinking feeling, what irreparable damage I did in my zeal. I have learned a lot since then! Fortunately, I can add a post-script here: only a fortnight ago I learned that some of the 'Carthusian accretions' had found their way to Parkminster where they have proved to be of archival interest to the community. A little balm to my conscience!

Though I have done some research and endeavoured keep the archives up to date, there are past lacunae which I have been unable to fill. Perhaps the most important of these is Abbess Margaret Florin's Diary. Unfortunately, this Abbess was no diarist and her good resolutions to maintain a diary petered out after eighteen months, so for the thirty-five years from 1892 to 1927 the day-to-

day community events went unrecorded by her. There is correspondence I have not yet examined, but I fear that important letters and documents have been either lost or destroyed. I still have to complete the Teignmouth archives with an account of the closure, while I continue to answer enquiries from people interested in our history or in search of material relating to their ancestors.

Preparing to transfer the Archives from Teignmouth to Buckfast was not as simple as it sounds. The Teignmouth archives were not all in one place or in one person's keeping. The archivist held the main archives but the Abbess held her own, so did the procurator. It would have been time-consuming but relatively simple to co-ordinate these separate deposits had care of the archives been my only, or even my chief, concern, but it was not. By this time I was superior while retaining the duties of sacristan. Add to the daily running of these offices the whole business of closure which only those who have experienced it can fully appreciate. This included such things as: drawing up documents for Rome, being primed on Canon and Civil Law; endless conducting of auctioneers round the monastery (we dealt with two firms who sometimes wanted the same article!); and, while I had an invaluable bursar and willing helpers, I had to superintend the disposal of over 200 years' accumulation stored from cellar to attics, besides making sure that each member of the community had what she needed before going to her new home. Then, of course, correspondence and telephone-calls multiplied. Much could be added, but this will suffice to show under what difficulties a poor archivist may have to labour when the time comes for transferring his or her archives from one place to another and that under such pressure mistakes are likely to be made.

At Teignmouth the main archives were in reasonably good order. Although I had some acquaintance with the Abbess's archives I had had no previous access to the personal papers of the living or to those of the more recently deceased members of the community. These archives had to be perused and sorted in order to co-ordinate them with the main archives. A friend who nurses at the Orthopaedic Hospital in Exeter provided us with innumerable boxes and cartons of every size and shape, so I was able to list, pack, number and label everything prior to transport. I also acquired two more cupboards and a table of reasonable size from vacated rooms, much to the chagrin of one of the auctioneers!

So, there were the archives all boxed and ready for transport; I heaved a sigh of relief! Now I could cross archives off my list of worries! Then, one day the bursar called me to examine the contents of the walk-in safe in the cellar. There, by the dim light of a torch, I was confronted with a collection of ancient tin trunks piled one on top of the other and which we had to struggle to lift and move. These appeared to contain 125 years of bills, receipts and other items of the bursar's stock-in-trade. Now, I have to confess that my earlier relief was my undoing, I felt I could not start again or cope with the amount of work involved this new find, for time was running out. Fortunately, I did not altogether

abandon this hoard, for the first trunk I opened contained Archbishop Goodier's own manuscript of *The Public Life of our Lord Jesus Christ* which he wrote, among other works, while he was chaplain to the Teignmouth community, and from which one of the nuns had typed the work for publication. Later, I came across the Archbishop's Spiritual Journal. These MSS. I offered to Father Holt, SJ, the archivist of the English Province of the Society, who readily accepted them.

The Teignmouth archives duly arrived at Buckfast and, in time, were unpacked and stored. Later, I learned that several of the neglected tin trunks had turned up in the loft above the Tonic Wine Department! On investigation, I found, that they contained music, bills and receipts, deeds and farm ledgers. Of music I retained only the compositions by members of the community, such as "A Mass in Four Parts" by Dame Mary English, also music for liturgical and paraliturgical functions which would be of period interest and, in some cases, demonstrate the high standard of the nuns' choir. As storage space is limited, I reduced the bills and receipts but retained the rest.

This is the present situation. But is it final? I ask this question because our community at Buckfast is experimental for three years, and though I hope the further question will not arise we must look at it squarely; What would happen to the Teignmouth archives should our hopes be unfulfilled? I do not know. By the end of this year (1990) we will be on surer ground. Another issue must be faced, especially by me. Canonically, we are *not* a continuation of St Scholastica's Abbey but a new foundation, and those who come after us cannot be expected to have the same interest and enthusiasm for the Dunkirk-Hammersmith-Teignmouth community as we who have come from Teignmouth and have inherited its traditions. At best, the role of our future members can only be that of 'Caretaker' — an apt word because the archives have been to me a room that is lived in and where our sisters of the past come and go. Sometimes they stay for a while, and these I get to know more intimately. One day this room will be shrouded in dust-sheets and they will cease to come. This is a sad note to end on, so I will just say that today, the Teignmouth archives are still UNFINISHED BUSINESS.

Editorial note:

This is the text of a paper given at the annual Conference of the Society at Damascus House, Mill Hill, on 30 May 1990. Further details about the archives themselves will be found in Dame Mildred's previous article on 'The Archives of St Scholastica's Abbey, Teignmouth' in *Catholic Archives*, No. 4, 1984, pp. 31 - 35.

THE ARCHIVES OF THE ANGLO-SCOTTISH PROVINCE OF THE LITTLE SISTERS OF THE ASSUMPTION

Sister Margaret Lonergan LSA

From the beginning of the Congregation the care of archives has been held as a sacred trust. This heritage was valued even more after Vatican II, which gave new impetus to all orders to research their founders' charism in the light of today's world. The importance of archives was augmented by specific norms in our revised Rule.

When in 1983 I was appointed first archivist in the Province I was really fortunate in that I had the full support of the Provincial, the Secretariat and the Bursar. Having made a prior survey of the Congregation documents in our communities, I found this a most useful experience when planning ahead. I visited the communities and explained our archival policy; in this way fears were allayed and interest aroused.

I was able to adapt the Standard Archival Arrangement for Religious Congregations,² which is alphabetical/numerical in character, but using a more logical English approach, i.e. A 1 ... G 1 instead of 1 A ... 1 G, etc. I adopted colour coding at this stage, utilising seven colours for the wallets contained in the archive boxes, each colour then being repeated for the other letters in the alphabet. I found this to be a simple way of creating order when confronted by paper mountains, and offer it as a help for those of us who justifiably quail before them. Paradoxically, I found all this routine planning, arranging and familiarity with archival terminology immensely helpful when in 1988 I began the one academic year post-graduate course in Archive Studies at University College, London.

To understand the contents of the Province archives one needs to be acquainted with the history of our Congregation and works linked with it. The Little Sisters of the Assumption, a religious congregation of Pontifical right, was founded at Paris in 1865, by Fr Stephen (Etienne) Pernet, an Augustinian of the Assumption, and Antoinette Fage, in religion Mother Mary of Jesus.

FOUNDER

Fr Stephen Pernet (1824 - 1899), Augustinian of the Assumption, 'Pioneer of Social Work, Father of the sick and distressed, Champion of the working man and his family', was born at Velleuxon Haute-Saône, the eldest son of the village blacksmith, Claude Pernet, and his wife Madeleine, née Cordelet, the local midwife. As a young boy he felt a distinct call to the priesthood, but he was to achieve his calling by a very circuitous route.³ In May 1849 he met (Blessed) Eugenie Milleret de Brou, Foundress of the Assumption Sisters, who discerned in him a religious vocation. She introduced him to Fr Emmanuel D'Alzon, then founding his order of the Augustinians of the Assumption,⁴ of La Bonne Presse and 'la Croix' fame. Having made his first profession in 1850,



FR STEPHEN (ETIENNE) PERNET, AA,
(1824-1899), FOUNDER OF
THE LITTLE SISTERS OF THE ASSUMPTION

Stephen was finally ordained on 3 April 1858. Although engaged in education for fourteen years, in his priestly work Fr Pernet witnessed great distress in families as a result of illness, particularly in poor and working class families:⁵

'There were things to be done for these families which neither the husband nor the priest could do or say, ... besides I was thinking of others workers elsewhere.'⁶

Never a man to rush decisions, he waited many years for discernment, until in January 1864, whilst celebrating Mass, he received supernatural enlightenment about the nature of the Congregation he would found. He gathered a group of women willing to care for the sick gratuitously, irre-

spective of religion and race. In May 1864, providentially, he found the ideal leader of the group in Antoinette Fage.

CO-FOUNDER

Antoinette Fage, Mother Mary of Jesus (1824 - 1883), was born in Paris on 7 November 1824, to a dressmaker and a soldier who deserted his wife before the birth of her child. At the age of twelve she developed Pott's Disease, which left her with a curvature of the spine and always in pain; at fourteen she was orphaned. Antoinette's personal suffering made her sensitive to those of others. At her first meeting with Fr Pernet she was in charge of an orphanage for young girls, by whom she was greatly loved. Highly intelligent, she possessed the wisdom, natural and spiritual qualities needed in a co-founder. At the Convent of the Assumption, Auteuil, she was given training to form her both for the religious life and as co-founder. She was visited by Fr Pernet, and together they drew up the first Rule. The primary purpose of the Congregation was to provide a means of union with God and personal holiness and consecration through the vows, its secondary aim being service to families through nursing care in the home. To achieve this they devised a very balanced life through the 'three eights': eight hours of prayer and community life, eight hours of work, and eight hours of sleep. The contemplative dimension, necessary for those engaged in many activities, was epitomised by the secondary motto: 'soul of a Carmelite, heart of an apostle'. On-going training of the Sisters in doctrinal, biblical and professional spheres was foreseen from the beginning. In July 1875 they received papal approbation, and in 1896 the Laudatif Brief from Leo XIII.

NEW INITIATIVES AND EXPANSION

Fr Pernet's founding genius lay not so much in providing nurses for working class families, but in the way he was to anticipate the health and social services. The role of the Little Sister of the Assumption in the home was to combine what are now the professions of District Nurse, Health Visitor and Home Help with long-term follow-up in families; in short, not simply a nurse but also a counsellor and friend.

Fr Pernet sought to extend the work by other means. In 1876 he joyfully accepted the help of society ladies as Lady Servants of the Poor, not as ladies of charity, but as helpers of the Sisters doing humble chores in families without ever revealing their identity, and became involved in the spread of the Congregation. Similarly, upper-class, professional, and business men, became associated with two organisations founded by Fr Pernet for mothers and fathers of families nursed by the Sisters: 'The Brothers of the Assumption' and the 'Daughters of St Monica'. Legal, medical, business, political or other expertise were shared one with another. By this means Fr Pernet sought to raise the standards of its members, and to bridge class distinctions. The Fraternity became a training-ground for leaders; and, as a result, bishops, priests, and laity became interested in the Congregation. Fr Pernet's favourite prayer 'My God, unite all minds in truth, and all hearts in charity' has been sung world-wide in seventeen languages.

The poverty and struggles of the early years when the Sisters had, according to Fr Pernet, 'only Providence in the cash-box' was followed by an influx of vocations, and support by benefactors as the Congregation became known. The archives of the Anglo-Scottish Province reflect this earlier period, but especially the period from 1880 when the first convent of the Congregation was opened in Scotland. Wales had its first community of Little Sisters in 1949 but it is linked to the Irish Province. From the first foundation in London in 1880, there are now thirty-four convents in the United Kingdom and Ireland, including two in Northern Ireland.

The Order is present in the following countries throughout the world: England, Ireland, Scotland, Wales, France, Belgium, Spain, Portugal, Italy, Sicily, Egypt, Algeria, Tunisia, Morocco, Ethiopia, United States of America, Canada, Costa Rica, Colombia, Venezuela, Peru, Chile, Bolivia, Argentina, Brazil, Uruguay, Lebanon (now closed), and New Zealand.

HISTORY OF THE ANGLO-SCOTTISH PROVINCE.

In Paris where he was a popular confessor and sought-after director, Fr Pernet met many English society ladies who requested a foundation in England. Notable among these were Lucy Claxton, Marchioness de Salvo, the niece of Cardinal Manning; the Duchess of Fitzjames, French by birth but married to an Englishman; and Lady Georgiana Fullerton. He had also met some English Sisters of the Assumption, and several young Englishwomen who had gone to

Paris as schoolmistresses or governesses. In England, Minna, Duchess of Norfolk, Elizabeth, 4th Duchess of Londonderry, Lady Georgiana, Mrs Vaughan and her sister Miss Moore, and Lady Blount together ensured a foundation in England, Cardinal Manning's niece being the prime mover. Letters from Cardinal Manning to her, and to Fr Pernet indicate his pleasure at the coming of the Sisters to the Archdiocese. Political events in France hastened their arrival.

The First English Foundation, Bow, London

Two Sisters arrived in England on 19 June 1880: Sr Mary St John, a Londoner by birth, and Sr Augustin a French Sister. They were graciously received by the Sisters of the Assumption, Kensington Square. Four more Sisters arrived later and were accommodated at St Vincent's Orphanage, followed by Fr Pernet, who joined them in their search for a house. He had a pleasant meeting with Cardinal Manning, whom he had met at the Vatican Council, where Fr Pernet, then Assistant General, was adviser to Fr D'Alzon. There was an immediate rapport between these men, both passionately interested in the plight of the working man and his family. It was agreed that they would concentrate their search for a location for the new Convent in the East End of London where poverty abounded. Describing this visit to Archbishop's House, the Founder wrote:

Cardinal Manning received us like a father. He has blessed our Sisters often and so kindly. His last words to me were 'Come to me or my Vicar General as often as you like.' I have all possible faculties in his diocese; he himself gave them to me when I merely asked continue saying Mass.⁷

This friendship was to continue during the lifetime of the Cardinal. Fr Pernet never failed to visit him during his annual visits to London.

Fr Pernet took time off to visit the relative of a Sister in Birmingham. He went to see Bishop Ullathorne at St Chad's Cathedral and then to the Birmingham Oratory where he received much encouragement from Cardinal Newman. Having returned to London, he described in another letter to Mother Mary of Jesus his purchases.

I took the opportunity of my visit to Birmingham to furnish our little chapel in Bow. For £16. 11. 0. I bought a silver-gilt chalice, a silver ciborium, a beautiful large monstrance silver bronze, four candlesticks for the altar, two smaller ones, a hanging lamp for the Blessed Sacrament, a beautiful altar cross and a thurible and boat. All we want now is a house. Already I am arranging to have an altar made. The price is moderate, very moderate — £2. It is a simple wooden altar.⁸

This letter caused excitement at the mother-house, both because the London foundation was obviously well on its way, and because the bursar there, amazed at what Fr Pernet had bought for such a small sum, asked for permission to do her shopping in Birmingham. A letter from the Founder on 7 August revealed: 'God be praised! We have a house! No. 111 Bow Road. I shall say Mass

in the little oratory on the 11th, after having blessed the house.'

The Sisters began nursing in families of all faiths, and were greatly appreciated by people in the locality, a Protestant Minister even preached to his congregation on the untiring devotedness of the Sisters in the day and night nursing: some of his parishioners approved, although others were indignant. By 1883 a larger house was needed in Bow, the Convent moved to 14 Wellington Road, Bow, where they remained until bombed in 1940.

It is clear from the archives that for some time the Sisters were known as Nursing Sisters of the Poor; rather than by their religious name to distinguish them from the Sisters of the Assumption, Kensington Square, with whom the first Sisters stayed. As usual, they did not limit their nursing to their immediate neighbourhood. In 1896, in an appeal for help with the purchase the freehold of 14 Wellington Road, Bow it is stated

It is admirably suited for the work, being surrounded on all sides by poor districts, from it they nurse cases in Whitechapel, Poplar, Tower Hill, Limehouse, Upton, Mile End, Hackney, Stratford, etc.

That they were successful was due, in some measure, to testimonials from local doctors, and substantial donations from London Livery Companies.

Archival material records the history of the Bow community from 1880 until it was bombed in 1940. Much of this information is in the bound volumes of Congregation history *Home-made Bread*, published fortnightly, and sent around the world to all the communities; and is supplemented by Provincial newsletters and house journals, correspondence, etc. *The Tablet* of September 1930 recounts the Golden Jubilee celebrations of the Sisters, presided over by Cardinal Bourne. Community journals provide graphic descriptions of the wartime bombing of the Convent in the 1939-1945 war, obliging them to move to Hackney (1940-1944), until a larger more suitable convent was opened at Stamford Hill (1944-1958). In 1980, some fortuitous circumstances led me to discover some of our archives lost in the bombing at Bow in a record office; rescued it seems in wartime on behalf of the Historical Manuscripts Commission, an incident which has increased my respect for the present holdings.

Present and Former Communities in England and Scotland

In 1886 a convent was founded at 'Notting Hill' at 41 and 42 St James Gardens, present Harrison Homes. The Sisters moved to 133 Lancaster Road in 1902. In listing the location of present or former communities, one is conscious of the interest of each history, but only summary details can be given:

ENGLAND:	Bow	1880-1940
	Notting Hill	1886-1983
	Westminster	1902-1915
	Barking	1902-1904
	Norwich	1904-1987
	Chester	1911-1956

	Clapham	1915-1961
	Blackheath	1922-1967
	Birmingham: Edgbaston	1926-1962
	Kingstanding	1963
	Nechells	1978
	Bootle	1930-1933
	Liverpool	1933-
	Hackney	1940-1944
	Stamford Hill	1944-1958
	Coventry	1946-
	Little Malvern	1946-195-
	Cople (Beds)	1953-1968
	Manchester	1958-
	Wapping	1983-
	Willesden Green	1985-
SCOTLAND:	Edinburgh	1946-
	Paisley	1968-
	Glasgow	1976-1983
	Irvine	1983-

None of the charitable work in which the Congregation is engaged would be possible without the generosity of our benefactors. The Royal Family has long been associated with it, including the Queen and other members today; as well as countless other benefactors who have given so generously down the years.

The Causes for the Canonisation of Fr Pernet and Mother Mary of Jesus are proceeding. When, as part of the process, Fr Pernet's body was exhumed in 1935, thirty six years after his death, and that of the co-Foundress in 1937, fifty-four years after her death, both were found to be incorrupt. Pope John Paul II declared in 1985 that Fr Pernet had practised charity to an heroic degree. We look forward to the day, when he, who came annually to England for eighteen years until his death in 1899, may be declared a Saint.

THE ARCHIVES AND THEIR POTENTIAL FOR RESEARCH

The Archives are contained in two rooms, one a muniment room, the other an airy office which doubles as search room and holds a small 'back-up' reference library. The conditions are not ideal, however, and a transfer would be possible, since all the archives are boxed.

The archives contain and elucidate not only our Congregation's history in England, but also much that is incidental to it and the people and places who shared these 110 years. Historians researching religious life in the nineteenth and twentieth centuries would find ready-made themes for investigation: the combination of a semi-monastic spirituality and dedicated service to families, particularly during illness, the evident emancipation of the Sisters in Victorian England, trusted to go alone to families, the fidelity of the Congregation to its



THE MUNIMENT ROOM

founding charism, its option for the poorest - a service which transcends all racial and religious divisions, as relevant today as in 1865.

Social Historians would appreciate the needs for such work, given the Dickensian conditions and social evils of the time, its ecumenical and gratuitous nature, and the support offered families on a long-term basis through self-help groups such as the Fraternity and its female counterpart. The advent of the National Health Service, advances in modern medicine and population trends to new housing estates influenced the manner in which the Congre-

gation adapted to modern life, altered customs, used more psychology, welcomed new transport when, as the 'Scooter Nuns', they hastened in more modern apparel to needy areas. The problems of inner-city life reversed this trend to outlying districts as one-parent families, the elderly and the bereaved claimed attention.

Medical historians could find topics for research in almost a century of registers, in which one can establish disease patterns in a large area of West London. The incidence of epidemics such as typhoid fever, diphtheria, tuberculosis, are recorded, as well as the more prosaic, but none-the less significant, illnesses before the days of antibiotics, e.g. Spanish Flu of 1917-1918 and the

dreaded pneumonia. Of interest too, is the course of each illness, and the time spent by the Sisters in day and night nursing. In all these matters confidentiality is safeguarded, and our archival policy operates.

Archival material has been used for Congregation research, jubilees, parish histories, to mount local history displays, for post-graduate research, family history enquiries etc. Although the archives are private, bona fide researchers are assured that enquiries are welcomed, and that acquaintance with some of the contents of our small archive of 400 boxes can be an enriching experience. Enquiries should be addressed, by letter please, to Sr Margaret Lonergan, Provincial Archivist, Little Sisters of the Assumption, Provincial House, 52 Kenneth Crescent, London, NW2 4PN.

NOTES

1. Mother Madeleine Hilzinger, in charge of the English Vicariat from 1942 and first Provincial from 1946 to 1952, produced very large albums accompanied by detailed text (in French) on the history of the Congregation in England and Scotland.
2. See *Catholic Archives*, No. 5, 1985, pp. 56-61.
3. He left the Seminary twice in 1844 and 1848 in awe at the dignity of the priesthood. His Marist confessor was interested in his vocation, but Stephen could not afford the 400 francs necessary as dowry. Fr Morcel, knowing that Eugenic de Brou was in contact with Fr D'Alzon, referred him to her.
4. The Religious 'family' of the Assumption comprises Augustinians of the Assumption, Religious of the Assumption, Little Sisters of the Assumption, Oblates of the Assumption, Orantes of the Assumption, as well as five smaller local congregations.
5. This understanding first came to him when he had care of a club for poor boys attached to the College at Nimes for the sons of gentlemen, in addition to his teaching duties.
6. Text from an account given by Fr Pernet to a Sister, 23 March-11 April 1887. LSA Archives.
7. The general archives at Paris contain all the originals relative to the early life of Fr Pernet. However, the Anglo-Scottish archives have copies of all that is relevant to England, as well as correspondence, biographies, conferences, meditations, obituary notices, and papers re the Cause for the Canonization housed in 30 archive boxes for Fr Pernet, and 10 for Mother Mary of Jesus.
8. Correspondence of Fr Pernet - Bound volumes. Letters to the Foundress from London: 382, 23 July 1880, 383, 24 July 1880, 392, 7 August 1880.
9. Three of the Convents have been in historic houses: 'Woodlands', Cople, and Little Malvern, our archives reflect this history. Course work at University College, London, involving research in LSA archives, included 'Tracing an Individual - John Julius Angerstein' and 'Sources for the study of a Property - 'Woodlands'.

SOME PUBLICATIONS

- Mary Elizabeth Herbert, *Life of Pere Etienne Pernet*, London, 1902.
Alice, Lady Lovat, *Rev. Etienne Pernet*, London, 1928.
Elizabeth Whitehead, *A Form of Catholic Action*, London 1947.
Malachy Gerard Carroll, *Swallows of the Garrett*, Cork, 1952.
Katherine Burton, *Stars Beyond the Storms*, New York, 1954.
Conrad Papler O.P., *In the Service of Christ the Worker*, 1942.
CTS pamphlet B262 *Rev. Etienne Pernet*.
LSA Centenary pamphlet, *100 Years in the Service of the Family*, London, 1965.
LSA Journal, *The Flame*, 1957-1967, London. 1957.

THE ARCHIVES OF THE MISSIONARY SISTERS OF THE HOLY ROSARY

Sister Cora Richardson MSHR

At the outset I would like to say how much I enjoyed researching this short account. It gave me new insight into how far ahead of his time our founder, Bishop Joseph Shanahan CSSp was.

Back in the 1920's he believed that lay people, and women at that!, could be 'foreign missionaries'; and that lay men, women and even children could be missionaries in their own country. He was convinced that the love of God flows from the Father, through the Son made man, through the person united to Christ in the Spirit, into the hearts of others to give them divine life. We are blessed to have about 400 of his letters in our Archives, and they form part of a Special Collection, the Bishop Shanahan Collection, to which I will refer later. There is a second Special Collection dealing with the revision of the constitutions from 1966-1987 when they were finally approved. Apart from these two Special Collections there are eight Archival Collections, mainly following a chronological sequence, marking the growth and development of our congregation.

In our congregation it is the Secretary General who is the Archivist. This has advantages and disadvantages. Some of the advantages are that the secretary general is the person who gets the archival material from our various convents throughout the world, and, as she is usually the person who uses that material more than anyone else, ease of access to it is most helpful. A big disadvantage is that the secretary general is so busy with the day-to-day work, that she has little time left for organising the Archives. Ideally, the person responsible for Archives should be full-time on the job, perhaps an older sister who has a feel for this work and gets proper training, if there is not a permanent qualified archivist, lay or religious.

Last year I took over as secretary general from Sister Miriam, who had held the post for seventeen years, and who therefore had everything at her fingertips. I was quite 'green' as regards methodology, but having taken an honours history degree in my wild youth, had some idea of the value and importance of archives. Miriam had done a wonderful job in sorting, listing and arranging a wealth of archival material. Indeed, she had put the archives on their feet, and given them a good start, though, as she said, 'they have a long way to go'.

The first Collection of Archives, containing thirty-three items, covers the years immediately preceding the foundation of the Missionary Sisters of the Holy Rosary. Our congregation was founded in 1924, primarily to help the women of Nigeria. Brothers and priests were bringing the good news of the living love of God in Christ to Nigerian men and boys through education, and Bishop Shanahan realized the women were being neglected, and that without Christian women there would not be Christian families. Having tried in vain to get sisters

to go to Nigeria, he brought out six dedicated lay women to Calabar between 1921 and 1922. Two of these, Agnes Ryan and Elizabeth Ryan - no relation - became founding members of MSHR, and a third, Marie Martin, founded the Medical Missionaries of Mary. The idea of lay missionaries was a daring initiative in the Catholic Church at the time. (There were Protestant lay missionaries). However it soon became clear that a more stable structure was needed for continuity, as some of the women got ill and had to return to Ireland. In consultation with a few friends, Bishop Shanahan made two or three drafts of a rule of life for a missionary congregation of women. One of these, written in his own hand and signed by him on 5 August 1922, is part of the first Collection. It is six pages long and is headed:

FERVOUR · CHARITY · SACRIFICE

Temporary rules and Regulations
for
The Missionary Sisters
St Joseph's Convent, Calabar.

It shows just how far ahead of his time he was as regards adapting to a new culture, for example,

The Sisters will have to spend their first year in Nigeria in getting themselves fit for their great role. They must study themselves (sic); the people: especially the women and girls; the children; the climate. They should also get a working idea of the language ...

Other important items in the first Collection are a copy of Bishop Shanahan's letter to Bishop Finegan of Kilmore on 15 October 1923, requesting the admission of the Missionary Sisterhood to his diocese; Bishop Shanahan's letter to the Dominican Prioress General, Mother Colmcille, on 16 November 1923, asking that her sisters would undertake the formation of the new sisterhood; the conference he gave at the Cabra Dominican Convent, Dublin, on 17 November 1923, to the brave women who were willing to join new congregation, as well as talks given to them by the well-known Spiritual Director, Edward Leen CSSp. In fact, the Dominicans agreed to train the sisters, Bishop Finegan gave permission for the congregation to be erected in his diocese, and the glorious, if risky, venture began when seven aspirants entered Killeshandra, Co. Cavan, on 7 March 1924.

Collection Two has 324 items covering the foundation decade 1924-1934, in which year the first General Council was appointed, with Mother Augustine Cahill as the first Superior General. This collection has copies of a number of Bishop Shanahan's letters for the sake of completeness, as well as originals and copies of letters from Bishop Finegan, for example, a copy of his letter to the Holy See seeking permission to erect the new congregation in his diocese, and the resulting permission to do so. There is a cutting from an

unidentified newspaper dated 4 May 1924, of a letter from Father E. Leen, requesting a sanctuary lamp, a chalice, and a set of branch candlesticks, for the chapel of the new convent in Killeshandra, and another, dated 25 May 1924, expressing gratitude to the anonymous donors of all three. When time permits I hope to check out which newspaper carried the letters. The Account Sheets from the Ulster Bank, 1924-1934, in the archives show how times have changed - the motherhouse and land at Killeshandra were acquired for £5,000, though the asking price was £5,500. His letters reveal that Bishop Shanahan had begged for the lowest price as he had very little money. At the end of 1924 the balance in the bank was £97. 2s. 3d., while the loan of £5,000 to purchase the property had still to be paid off! Newspaper cuttings of missionary articles and appeals on behalf of the congregation by Father Pat Whitney explain how we gradually became financially viable. Father Whitney, a diocesan priest, had been invited with others to Nigeria by Bishop Shanahan in 1920, and in 1923 asked by him to return to Ireland to raise funds for the proposed congregation. He later founded the St Patrick's Society, Kiltegan, to provide priests for the Missions.

Also in Collection Two are the precious diaries of the first Novice Directress, Mother Aquinas, OP and two moving letters she wrote in 1934 to Sister M. Brigid Ryan, - the Elizabeth who had gone out to Calabar in 1922 - one on how to be her 'real, beautiful self', and the other describing how unutterably lonely Mother Aquinas felt on leaving Killeshandra. The Minute books of the Council in Killeshandra 1924-1934, and of Onitsha Convent, our first house in Nigeria 1928-1934, as well as the early annals of both convents, provide us with a history of the day-to-day life of the sisters and of those whose lives they



KILLESHANDRA HOUSE 1924

touched. A record of those invited to profession ceremonies in Killeshandra features mainly bishops and priests!

The Third Collection departs from the chronological order and contains the Sacred Returns 1920-1924, and the Statistics of the Vicariate Apostolic of Southern Nigeria 1885-1925. It shows the results of forty years of work, with a commentary by Bishop Shanahan on the last five years, and on the future prospects. The Fourth Collection is the Artefact Collection, listed and arranged alpha-numerically in 1982. It includes the carved oak table on which Bishop Shanahan said the first Mass in Killeshandra in 1924; the map of Nigeria which he brought to Pope Pius X in 1913; several films including the blessing of the foundation stone of Killeshandra Chapel 1949, the burial of Bishop Shanahan, and 'Out of the Darkness'; and the handwritten notes of a retreat given by Father E. Leen, later published in book form.

The eight years 1934-1942 are covered in the Fifth Collection. In the latter year the first General Chapter of the Congregation was held, and Mother M. Brigid Ryan was elected Superior General. One of the main items in the collection comprises the correspondence of Bishop C. Heerey, CSSp, Vicar Apostolic of Onitsha-Owerri, who succeeded Bishop Shanahan in 1932, when the latter resigned owing to failing eyesight and declining health. We have more than a 100 of his letters to the Superior General on all sorts of matters ranging from constitutions, buildings, finance, an African Sisterhood, his nearly being struck by a thunderbolt, the German priests and brothers having to leave Nigeria 1940, to remarks on the relations between the sisters and the priests.

Collections Six and Eight are items that came directly from the Motherhouse when we were moving into smaller accommodation. Collection Six consists of forty-one items received in 1982 when the sale of Killeshandra was being negotiated. It includes the novitiate annals dating from 1928, and the Book of Formularies used from 7 March 1924 to 1938, which has a statement by each postulant, beginning with the first seven, that she would 'go quietly' if asked to leave, and 'not seek compensation for any work performed' during her stay! We finally left Killeshandra in 1985, and the sixty-one items transferred to the Archives in that year, form the Eighth Collection. The complete minutes of the local council meetings 1934-1985 make up one item in this collection.

Collection Seven is the Photograph Collection which has four main divisions: the Motherhouse, the Generalate, the Regions, and Miscellanea. There are many hundreds of photographs in boxes still to be catalogued. We are fortunate to have photos of all the main characters connected with our foundation, and to have albums of photos of the 'Early Days in Nigeria', and 'South Africa', which was our second 'foreign mission', undertaken as World War II broke out. A few photos show Bishop Shanahan visiting the Holy Rosary Sisters there in 1940. Father Sean Farragher CSSp recently discovered photos of Bishop Shanahan as a nineteen year-old student, in some group photographs, in a Holy Spirit

College in France. The firm set of his jaw hints at the strong character of the young man who would become one of the greatest missionaries of the twentieth century. These photos have yet to be catalogued but will probably go into the Special Collection No. 1, known as the Bishop Shanahan Collection.



BISHOP JOSEPH SHANAHAN, CSSp,
(1871-1943) FOUNDER OF
THE HOLY ROSARY SISTERS

Not surprisingly, the Bishop Shanahan Collection is my favourite collection. His letters, most of which were handwritten, have been typed out, and many of them were edited by Sister M. Brigid (Elizabeth Ryan) under the title *Bishop Shanahan and his Missionary Family*. Volume I was published in 1967 and volume II in 1978. These precious writings reveal his warm humanity and deep spirituality. He wrote to sympathise with Sister M. Therese (Agnes Ryan), who though bitterly disappointed that she was not chosen to go to Nigeria with the first Holy Rosary Sisters in 1927, willingly accepted

this in a spirit of obedience: 'How happy I feel now that you see this in the light of Divine Grace that floods your soul.' Writing long after the event to Sister M. Catherine O'Carroll, of the day the Pope told him to start the Holy Rosary Congregation, he says:

From that moment I carried you, living now as God's consecrated spouses, in my soul, conscious that I was united to each of you by a special bond of spiritual paternity. Hence my profound spiritual love for each of you, and for the whole Congregation.

Some of his ideas are startlingly modern, showing he was aware of and had accepted the feminine side of himself, his anima, without of course using that language.

In addition to his letters, the Collection has considerable documentation in the form of biographical material, articles, booklets, memoirs, personal manuscripts, newspaper cuttings, photographs and artefacts. The biographical material includes the original manuscript of the popular book *Bishop Shanahan of Southern Nigeria*, by John Jordan CSSp (1949), and several published booklets, for example, X. Carty, *Bishop Shanahan*; T. Geoghegan CSSp, *Missionary Spirituality of Bishop Shanahan*; and M. Cahill CSSp, *I know a Man in Christ*, as well as various missionary magazines and a large number of unpublished memoirs and tape recordings.

A real treasure is what today we would call his journal, personal notebooks giving his struggle against sin, his growing intimacy with our Lord, his deep relationship with Mary, ('my good Mother'). which is a source of his great reverence for all women. He told Sister M. Philomemena Fox that 'A man is only truly a man when he respects a woman'. We also have notes of talks he gave, for example, to the Carmelite Sisters in Nairobi, towards the end of his life, of conferences, retreats and homilies, including the sermon he preached at a reception in Killeshandra in August 1926. He often wrote personal comments on the pages of his books, and those preserved include his breviaries, Bible, New Testament, 'Evangile selon S. Marc', the 'Imitation of Christ', and 'Meditation for lay folk' by Jarrett. Among the interesting memorabilia in the Collection are the crucifix presented to him by the Pope, St Pius X, 1913, his chalice, rosary beads, episcopal seal, pectoral cross, walking stick, spectacles, watch, and the knotted rope he used as a discipline. All of which serves to bring him very close to us today and to keep his inspiration alive in our congregation. Indeed, I have learnt that Archives build unity, commitment and true pride while keeping a congregation humble and faithful to its charism.

Thanks to Sister Miriam we have reached the stage where much of our archival material is sufficiently organised to enable it to be used by others. Because we are a comparatively new congregation we have to be selective of material made available to *bona fide* researchers. It is not advisable to let material be used that is not sorted and listed, and one of the first group of sisters to be professed is still living. In a renewal course for our own sisters in 1988, two days were given over to telling 'our story', the story of the congregation since it was founded, illustrated with original documents, photos, newscuttings, extracts from magazines, and interesting artefacts. The novitiate programme included a day in the archives to give the novices a bird's eye view of how it all began, and an appreciation of the tradition into which they are being inserted. A Franciscan Sister who is writing a thesis on 'Irish Religious Women in the Twentieth Century Church' used our Archives almost daily for a few weeks, while a priest writing a book on the 'Irish Missionary Movement' also made use of them. The person who has made most use of them is Father Des Forristal who at our request wrote the masterful book *The Second Burial of Bishop Shanahan*, which was published by Veritas in May 1990.

If any reader has letters or documents relevant to our Congregation, I would be grateful to receive them. The archives are preserved at the Generalate House, 23 Cross Avenue, Blackrock, Co. Dublin, and enquiries should be addressed to the Archivist.

THE PARISH ARCHIVES OF ALL SOULS CHURCH, PETERBOROUGH

Peter Waszak

Although All Souls Church in Park Road, Peterborough, is the mother church in the city opening in 1896, the Catholic Peterborough Mission dates back to the 1840's. Fr Seed, the first resident Catholic Priest in the city since the Reformation, arrived in January 1848. No record survives of the activities of local Catholics in penal days—Peterborough was a strongly Protestant Cathedral city. The return of the Faith was via the Kings Cliffe Riding Mission, Kings Cliffe, a small village in north Northamptonshire about twelve miles west of Peterborough.¹ In September 1850 with the Restoration of the Hierarchy, Peterborough, which had been in the Eastern District, now became part of the Diocese of Northampton. In 1976 Peterborough became part of the new Diocese of East Anglia.

In the summer of 1973 in between finishing GCE 'A' levels and starting a degree course, the writer was introduced to the church archives by the then parish priest, Fr Wace. Over the years various short articles on the history of the parish appeared in Deanery and Diocesan publications and in 1984 a booklet on the history of the Roman Catholic Schools in Peterborough appeared.² Research was hampered by the Archives being scattered throughout the presbytery, no person having a clear idea of their contents. The writer at one point made the unfortunate mistake of remarking to the present parish priest, Mgr Paul Hypher, that the archives needed proper organisation. His immediate reply was 'Yes! when do you want to start?'

The first task was to search the large Victorian presbytery and church from top to bottom. Much shifting of heavy furniture was necessary to gain access to corner cupboards and open bottom drawers. Numerous spiders were evicted from dark corners, some of which were candidates for the Guinness Book of Records! The cupboard under the stairs and a room in the sub-attic revealed many interesting but very dusty boxes. An old safe was discovered—locked with no key—which no parishioner could remember ever being opened. The idea of advertising in the church bulletin for an experienced safe breaker was rejected!! Mgr Paul eventually had the safe opened—he's not revealing how! Unfortunately its contents were not significant.

As the presbytery is very busy and space at a premium, the next problem was how to bring everything together so that one could sort through the papers and produce a draft catalogue. I discovered that the only day the parish office was free was the day after Boxing Day when priests and staff were recovering from Christmas! The 27 December 1988 was spent spreading the archives all over the office tables, chairs and floor and sorting the items into major categories, for example, Registers, Holy Family, All Souls, Schools, etc. These were then placed into boxes and stored in wall cupboards high up in the office wall. By the end of the day I left looking like a coalminer and the resultant mess took some clearing

up. Over the next few months I was able to take down a box at a time and list its contents.

It became apparent that Fr Dudley Cary Elwes, who arrived as curate in 1896 and was parish priest between 1910 and 1921 when he left upon his appointment as Bishop of Northampton (1921-1932), had taken an interest in the archives. It was he who started the Mission Log Book and who interviewed old catholics about the early days of the Mission in the city. He placed papers in old envelopes, a blue pencil note recording their contents.³

SURVEY OF THE ARCHIVES

The oldest surviving item is the Kings Cliffe Baptism Register commenced by Dr B. O'Brien in 1793 and continued by his successor, Fr Hayes, until his death and subsequent closure of the Mission in 1855. It is particularly revealing about the wide area of Northants, Hunts, Rutland and Lincs covered by the Riding Mission. Very little is known about the Mission itself as after the death of Fr Hayes all his papers were destroyed by Fr Thomas O'Connor of Stamford who felt they were of no interest.

Following the arrival of Fr Seed to the Peterborough Mission, the Baptism Register was started in 1848, Confirmations in 1852, and Marriages and Deaths in 1859. Some material survives about the building of the Holy Family Chapel opened in 1856. The Mission Account Book (1849-1859) reveals the desperate poverty of the Mission, while the Liber Parochialis contains visitation details, general statistics, names of parishioners, etc.

Most of the pre-First World War material was generated in the time when Fr William Moser was Parish Priest (1874-1910). A Notice Book was started in 1874. (Apart from an unfortunate gap between 1896 and 1924, a complete run exists until 1972.) Fr Moser was responsible for the building of All Souls Church. Papers survive relating to the Land Purchase, Architects Drawings, Building Contract (dated 18 October 1895), photographs, newscuttings, benefactors, etc. The oldest All Souls Account Book is for 1895-1904. Fr Moser was also responsible for building All Souls School in Manor House Street, opened in 1893. Although the school logbook for 1893-1940 is lost, the Managers Minute Book 1903-1964 survives, along with a variety of papers, plans, accounts, etc. Fr Moser introduced the Sisters of Charity of SVP to Peterborough, the sisters taking over responsibility for the school. Correspondence with Provisional House in London dates back to 1900.

Probably the most interesting item in the archives is the All Souls Mission Log Book, three volumes which date from 1896 to 1921. They are an invaluable day to day record of parish life containing numerous newscuttings, photographs, letters, concert programmes, etc. Further, they are of particular importance to anyone interested in the impact of the First World War on a local catholic community. In addition the Belgium Refugee School Minute Books

survive for 1917-1919.

During the 1920's and 1930's two further parish priests, Fr Louis Allan (1921-1931) and Fr Rudderham (1931-1943), later Bishop of Clifton, added further papers to the archives. An unsuccessful attempt to resume the Mission Log was made in 1934 but only lasted a month. In addition to papers on the church and the school, there are papers relating to the purchase of land and construction of the Elwes Hall, the parish hall opened in 1934 and considered the best such facility in the city.

The impact of the Second World War can be traced in the archives through various Local Government Directives and the Bishop's pastoral letters and Ad Clerum. The arrival of the USAF in the region can be traced through the Banns of Marriage!

The Post War years were a period of great activity. Three parish priests Canon Wainwright (1943-1955), Fr Paul Taylor (1955-1968) and Fr Harry Wace (1968-1977) added a large amount of material to the archives. Fr Taylor kept a log book during the whole of his time in Peterborough. In the 1950's and early 1960's and not without considerable effort, two new churches were built, St Oswald's in Walton (papers related to land purchase date back to before the First World War) and Our Lady of Lourdes in Dogsthorpe. A large volume of papers survive relating to the construction and running of two new catholic schools, St John Fisher Secondary School and St Thomas More Primary School.

In the 1960's Peterborough was designated a New Town. This and the consequences of Vatican II were a major influence while Fr Harry Wace was parish priest. Again a large amount of material has found its way into the archives. To give just one example we have the Peterborough Churches Joint Expansion Committee Minutes and Papers c 1968-1975.

Fr Paul Hypher arrived as Parish Priest in May 1977. He has indicated that at some point he would like his non-current files moving into the archives. However, there is a problem - space. In his thirteen years in Peterborough so much paperwork has been generated that the weight of the filing cabinets in his first floor study has bowed down the centre of the floor. As some of the existing archives are kept on the ground floor there is a danger that Mgr Paul's files may soon be joining the archives but via an unauthorised route! I have recently been talking with Fr Dolan about a 'weeding policy', as the volume of recent papers exceeds everything that appeared in the last 130 years.

Anyone with a genuine interest in the archives should in the first place write to Mgr Paul Hypher, St Peter and All Souls Church, Geneva Street, Peterborough, PE1 2RS, clearly indicating the nature of the enquiry.

SUMMARY LIST OF THE ARCHIVES OF ALL SOULS CHURCH, PETERBOROUGH

Note. The archives are kept in some seventy boxes or large envelopes of varying sizes.

Registers of Baptisms, 1793-1982.

Registers of Marriages and Burials, 1859-1959.

Registers of Confirmations, 1852-1963.

Notice Books and Church Bulletins, 1874-1972.

Account books (various) and financial papers, 1849-1970s

Miscellaneous Parish, Schools, Convent, and Church Hall papers.

Various plans of All Souls Church and School.

All Souls School correspondence, teachers, financial, local government directives.

St John Fisher Secondary School correspondence, premises, staff, sundry papers.

St Thomas More Primary School plans and papers.

St William's Primary School papers.

Miscellaneous papers relating to Northampton Diocesan organisations.

Printed material and illustrations.

NOTES

1. See Peter Waszak, 'The Revival of the Roman Catholic Church in Peterborough c 1793-1910', in *Peterborough Past: The Journal of the Peterborough Museum Society*, Vol. 3, 1988.
2. *Roman Catholic Schools in Peterborough: A History*, Peterborough Arts Council, 1984.
3. Canon Cary Elwes published his researches as 'Catholic Peterborough Past and Present'. This was serialised in *St Francis Magazine* over a period of five and a half years between October 1915 and April 1921. Some source material he cites cannot now be traced.

ROGER BEDE VAUGHAN OSB, ARCHBISHOP OF SYDNEY: SOME PRIVATE PAPERS

Frank Carleton

Roger Bede Vaughan OSB (1834-1883) was the second Archbishop of Sydney and the second and last English Benedictine monk to hold that office. His brief, but active, archiepiscopate lasted a little over six years (March 1877 - August 1883). It had been preceded by a four year coadjutorship, with the right of succession, to his predecessor John Bede Polding OSB (1794-1877). As coadjutor and then Archbishop, Vaughan's vital and decisive leadership put the Archdiocesan finances in healthy good order, advanced the building of the second St Mary's Cathedral and introduced a brace of religious orders to Sydney, chiefly for teaching purposes, the Irish Jesuits and Franciscans. Forthright and publicly articulate in the face of rising secularism in Colonial society and politics, he tackled the question of Christian education head on. His public stance and pastorals on education before and after the wholly secular New South Wales Public Instruction Act of 1880 provoked Parkes, the Colony's Premier, to brand him as 'seditious'.¹ Vigorous and effective in the education controversy, Vaughan also contrived to lay the teaching and administrative foundations of an independent Catholic education system on which his successors built.

Most unfortunately, only a fraction of Archbishop Vaughan's private and official papers survive in the Sydney Archdiocesan Archives at St Mary's Cathedral in Sydney - less than 300 pieces in toto. These were gathered together, sorted, arranged and described during the first six months of the New South Wales Bicentennial Archives Program in the first six months of 1987. The description was subsequently published, along with that of other archives of local Benedictine provenance, in *Tjurunga*, the journal of the Benedictine Union of Australia and New Zealand.²

The two-year Bicentennial Archives Program consisted of three unrelated archival projects (two for private and one for public archives) entitled: the 'Archives of St Mary's Cathedral' (i.e. the Sydney Archdiocesan Archives at St Mary's Cathedral, Sydney), the Archives of the Labor (sic) Movement' (actually the archives of the New South Wales Branch of the Australian Labour Party, chiefly from 1956), and the 'Archives of Local Government' (devoted to the preparation of a published general records disposal schedule for local councils in New South Wales).³ Each project received a grant of \$100,000 from the New South Bicentennial Council and the management of the whole programme was committed to the Archives Authority of New South Wales, a public body whose statutory responsibility is for public archives.⁴

Archbishop Vaughan's surviving private papers consist of a mere thirty-four miscellaneous pieces and include:

Extracts of register entries for Vaughan's baptism and confirmation, 3 March 1858.

Attestation of Vaughan's studies in philosophy and theology at the Abbey of St Paul's-outside-the-Walls, Rome, 3 August 1859.

Document confirming Vaughan's election as Prior of St Michael's, Belmont, 21 July 1866.

Correspondence with Propaganda Fidei concerning Vaughan's appointment and consecration as Archbishop of Nazianzum and coadjutor to Polding (three pieces) 15 March - 24 April 1873.

Retreat notebooks, ca. 1866-1874. 2 vols.

Letters received from other members of the Vaughan family (six pieces), 24 October 1873 - 17 April 1882.

Letters soliciting contributions towards the building of St Mary's Cathedral, 9 March 1880 - 10 January 1882.⁵

The paucity of such surviving private papers, which provide merely random *points d'appui* for Vaughan's life, enhances the significance of books bearing evidence of his ownership or other association. A few of Vaughan's books are held in the rare books and special collections in the Veech Library at St Patrick's College, Manly,⁶ the seminary founded in 1889 by Vaughan's successor, Patrick Francis, Cardinal Moran. Those collections include the substantial remains of the Sydney Benedictine collection of nearly 6,000 titles. Following Vaughan's closure of the Benedictine St Mary's College, Lyndhurst, in 1877, the collection was transferred to St John's College at Sydney University, which had become Vaughan's residence after his election as rector in 1874.⁷

A long lost book of Vaughan's associated with his voyage from England to Australia in 1873, came to light in the Manly seminary in August 1990. It is the second edition of Father John Gerard's 'A relation of ye gunpowder treason'. The text was edited from the manuscript in the possession of the Stonyhurst College by Father John Morris SJ (1826-1893), who published several works of recusant history in Elizabethan and Jacobean times.⁸ The book includes 'The life of Father John Gerard', taken in part from the heroic Jesuit's *Autobiography* and may be summarily cited as follows: *The condition of Catholics under James I. Father Gerard's Narrative of the Gunpowder Plot. Edited with his Life by John Morris, Priest of the Society of Jesus, 2nd ed. London: Longmans, Green & Co., 1872. (cclxiv, 344 p.). The life of Father John Gerard, pp. (ix) - cclii.*⁹

Such a book given to him as a gift must have appealed to Vaughan who took pride in his recusant ancestry. He was the second son of the fourteen children of Lt. Colonel John Francis Vaughan of Courtfield, Ross, Herefordshire. The Vaughans were recusant gentry who had survived in possession of the Courtfield estate and were related to the Welds.¹⁰ Vaughan referred to his family history during his address to the laity at the large public meeting to welcome him upon his arrival in Sydney on 8 December 1873. His remarks probably signified more than a diplomatic sensitivity to the susceptibilities of the Irish majority in

his audience:

...I may say this in allusion to one point — to my having sprung from a very old Catholic family — that we, the old Catholics of England who went through its persecuting days, with the rack and gibbet, can stretch out a hand across the water to those who live in the Island of Saints; ...¹¹

Father Gerard, who lived in those 'persecution days', was tortured in the Tower from which he escaped in October 1597. In May 1606 dressed in livery he left England with the suites of the ambassadors of Spain and Flanders to escape the search for him in the wake of the abortive Gunpowder Plot.¹²

The copy of the book lacks its spine and one board, the other being detached. But the text is complete and clean enough. The gift inscription, which is reproduced below, is written on the blank facing the titlepage. It is dated in the same hand at the head of the titlepage, 'Monday October 20th 1873'. In the inscription the donor, Thomas Arthur Joseph, fourth Viscount Southwell KP (1836-1878)¹³ evokes his own recusant background as a descendant of the Jesuit priest, poet and martyr, Father Robert Southwell, who suffered and died at Tyburn on 21 February 1595.¹⁴

In October 1873, the month of Viscount Southwell's valedictory gift, Vaughan had reached Rome en route to Australia. Presumably, the new coadjutor archbishop and the holder of an Irish peerage, both of old English Catholic ancestry met there. As Dom Norbert Birt relates, Vaughan had set out for Rome in September planning to travel to Australia by way of Egypt and the Red Sea. On the previous 19 March he had been consecrated as Archbishop of Nazianzum *in partibus infidelium* by Cardinal Manning at Liverpool. In July he attended the Fourth Provincial Synod of Westminster held at St Edmund's College, Old Hall.¹⁵ As the donor's inscription recalls he had preached in London in the month before.

Viscount Southwell's Valedictory Inscription

Vale & Prospera

Notre Dame de Lourdes

Priez pour lui et l' apis (...? épiscopat?) tous ses jours

From Thomas Arthur Joseph Viscount Southwell

as a tribute of esteem and gratitude to

Roger Bede Vaughan O.S.B.

Coajutor Archbishop of Sydney and to thank
him for good impressions first laid by a beautiful sermon
in the Pro Cathedral Kensington in June last
this book from a descendant of Father Robert S.J.

Monday October 20th 1873

In April 1883 Roger Bede Vaughan, Archbishop of Sydney departed for an *ad limina* visit to Rome and intending to recruit religious teachers while abroad. He never reached Rome. Travelling slowly to Europe via North America, he reached Liverpool in August. While the guest of Weld relations at nearby Ince Blundell he died of heart disease in his sleep on 18 August.¹⁶ His body was temporarily laid in the family vault of Mr T Weld Blundell pending return to Sydney. The return for interment in the crypt of St Mary's Cathedral, which was completed in 1928, did not occur until 1946. In the interim, Vaughan's mortal remains lay in St Michael's Pro-Cathedral, Belmont, Herefordshire, from February 1887.¹⁷

Dom Norbert Birt traces and quotes the unfortunate correspondence between Vaughan's elder brother, Herbert, Bishop of Salford (subsequently Cardinal Archbishop of Westminster) and his own successor Cardinal Moran, which failed to secure return of the remains for burial in St Mary's Cathedral in 1885.¹⁸ More happily, on the occasion of the translation of the remains in October 1946, the then Archdiocesan Archivist could still appeal to a slender living memory:

There are some who remember, though there cannot be many, the handsome person of Archbishop Vaughan, so dignified and noble, who remember the golden voice which thrilled his hearers, breathed into them the living spirit of Faith: remember the dauntless leader who inspired his followers to form behind him in battle array to war against materialism and indifference.

We in our newer generation take the place of our forerunners and bring back in honour his mortal remains.¹⁹

NOTES

1. Cahill, A.E., 'Vaughan, Roger William Bede' *Australian dictionary of biography*. Vol. 6: 1851-1890 R-Z. Melbourne University Press, 1976, p. 327.
2. Carleton, F. 'Some archives of Benedictine provenance at St Mary's, Sydney', *Tjurunga* 37, Sept 1989, pp. 62-77 (III. The Vaughan Papers pp. 66-77).
3. cf. Bourke, John, 'The New South Wales Bicentennial Archives Program' *Archeion: The newsletter of the State Archives*. 6, Nov. 1989 pp. 15-17.
4. *New South Wales Archives Act*, 1960, No. 46.
5. At the annual meeting of the Cathedral Building Fund in October 1881, Vaughan reported that he had written 1,466 letters soliciting donations and 1,000 replies in thanks for money received. Ten of those autograph letters, some of which are decorated with Vaughan's humorous pen sketches, are with his surviving papers. CAS/VAUGHAN 5, Sydney Archdiocesan Archives. Carleton *Op. cit.* p. 69.
6. For a summary history of the library and its collections to the 1970's see Fletcher, John, 'The library of St Patrick's College, Manly. Unfamiliar Libraries XXIII' *Book Collector*, Summer 1980, pp. 179-202.
7. Cahill *Op. cit.* p. 328.
8. 'Morris, John', in *National union catalog, pre-1956 imprints: a cumulative author list representing*

Library of Congress printed cards and titles reported by other American libraries. Vol. 396. London: Mansell, 1968-1980, pp. 50-51.

9. *Ibid.* vol. 195 p. 536 cites both the first and this second edition which seems to be a reprint of the first.
10. Cahill *Op. cit.* p. 327.
11. Quoted in Birt, Norbert, *Benedictine pioneers in Australia.* Vol. 2. London: Herbert and Daniel, 1911 pp. 421-422.
12. See *John Gerard: the autobiography of an Elizabethan.* Translated from the Latin by Philip Caraman. London: Longmans, 1951. Ch. 15 'The Tower and torture, April 1597' pp. 104-115, and Appendix H p. 277.
13. *Debrett's Peerage, Baronetage, Knightage and Campanionage with Her Majesty's Warrant Holders.* 1958, p. 1090.
14. Hutton, Edward *Catholicism and English Literature.* London: Frederick Muller, 1942, p. 92.
15. Birt *Op. cit.* p. 416.
16. Cahill *Op. cit.* p. 528
17. Carleton *Op. cit.* p. 76 Interestingly, Father John Morris SJ preached 'a touching discourse, full of personal detail' at Vaughan's requiem at Ince Blundell on 23 August 1883. Birt *Op. cit.* p. 455.
18. *Ibid.* pp. 461-466.
19. McGovern, J.J. 'Address on translation of remains of Archbishop Vaughan to crypt of St Mary's Cathedral' (22 October 1946) reprinted *Tjurunga*, 25 Oct 1983, p. 128.

THE ARCHIVE OF THE AUGUSTINIAN FRIARS (OSA)

The Rev. Bro. Cyril Counihan, OSA

The Augustinian Order is an ancient one, but our archive in London is quite recent. An elaboration of this statement will help to explain the nature and content of today's collection.

The Order came into being either in 1244 or 1256 (depending on your point of view) when, by direction of the Holy See, there were two successive unions of pre-existing groups, mainly in the Tuscan region of Italy. Under the Rule of St Augustine, the united fraternity became the third of the mendicant orders.

Between the two dates given, the Augustinians had already spread widely through Europe. The first convent in England was established at Clare, in Suffolk, in 1248. By the end of the century there were at least 500 friars in twenty-two convents, and the latter figure was to rise to thirty-five.

At the Reformation, some Austin friars, like Robert Barnes and Miles Coverdale, favoured the new religion, while others, like John Stone (canonised 1970), gave their lives for the old. With his martyrdom the English Province too came to an end after 300 years. Although no manuscript material remains to us from those days, such works as those of Aubrey Gwynn SJ (*The English Austin Friars*, 1940) and Francis Roth OSA (*The English Austin Friars*, 2 vols, 1961 and 1966), ensure that we are not without knowledge of our early history in this country. The research and writing of our historians constantly enlarges and clarifies the picture.

It was rather more than another 300 years before life returned. After a false start at Bristol (1848), the Order of St Augustine appeared once more in England, when friars from the Irish Province founded St Monica's Priory at Hoxton Square in London (1864). There followed Austin Friars at Hythe, in Kent (1891) and St Augustine's Priory, Hammersmith (1903). After the Second World War there was a new surge, with the recovery of the ancient Clare Priory, and the taking on of a boarding school and two more parishes. Today there are nine communities in England and two in Scotland. These make up the Anglo-Scottish Province established in 1977 by the Order's General Chapter.

From the Second Spring of 1864 until 1977, the Augustinian priories in this country remained part of the Irish Province which had founded them. Archive material was kept, and is retained, in Dublin. Nevertheless it has been possible to compile at least the principal data on the 150-plus friars who served during those years in the United Kingdom. Quite a number of these would have seen service in Australia, in Nigeria, in Rome, in the United States. Today the Anglo-Scottish Province, in partnership with the Australian, has taken the first steps towards the establishment of the Order in Korea, as well as maintaining a contribution to the Irish Province's considerable effort in Nigeria.

This inheritance encourages an international outlook, which is reflected in the content of our present-day archive. Certainly the concentration is on our life, work, places and members in this country. But it extends to those who *were* here, and to several countries already mentioned. As well as the Sunday Bulletins of our eleven parishes in the U.K., we receive the newsletters of twenty provinces of the Order around the world.

The pattern is similar in the areas of history and biography. The history of the Augustinian Order in pre-Reformation England and in more recent times is, of course, our main concern. But here too the coverage extends much further afield, with background material on, for example, the countries of Korea and Nigeria, and the considerable history of the early Spanish and Portuguese Augustinian missionaries. There are works and biographies of such figures as Gregor Mendel, Luis de Leon and, of course, Martin Luther.

Augustinian liturgical books — missals, breviaries, rituals — and manuals of devotion have their place, and likewise the lives of the saints and holy people of the Order.

We receive upwards of thirty reviews, in various languages, and there are small collections of audio- and video -tapes, slides, photographs and newspaper cuttings.

The Order does not have an individual founder such as St Francis or St Ignatius. It was brought into being by the Holy See, with the Rule of St Augustine as its 'foundation document'. That Rule, in some of its many editions, and with commentaries ancient and new, is here. Of course the Rule is something we share with many other institutes, whose founders and histories are also of some interest to us.

So we come round to the source of it all, St Augustine of Hippo, whom we call 'our holy father'. Biographies are here, from that written by his companion Possidius, to those of last year and this, and not forgetting the evergreen *Confessions*. His works are here, as well as a selection of the commentaries and monographs which are still published with great frequency.

Enquiries may be addressed to the Archivist at: St Monica's Priory, 19 Hoxton Square, London N1 6NT.

STANDARDIZING ACCESS TO DIOCESAN ARCHIVES IN AMERICA

Ronald D. Patkus

As the final decade of our century opens, Catholic diocesan archivists in America find themselves confronted with a number of important issues. Like their colleagues who are affiliated with other non-religious institutions they are asking questions about such topics as automation techniques, educational programs, and outreach activities. Finding answers will take a considerable amount of work, but the effort should serve as a preparation to the year 2000 and beyond for the archival community.

In the midst of this work, diocesan archivists are also cognizant of the fact that other concerns must be addressed which, while related to the archival profession as a whole, are simultaneously of particular relevance to their own unique situations. One of these, and perhaps the most significant of these, is the question of access to the archival and manuscript collections of the various dioceses. In fact, some might even go so far as to say that until this issue is dealt with directly, the archival endeavour of the Church in the United States will be seriously hindered.

What is it exactly that needs to be dealt with? Basically it is the assumption that diocesan archives are not especially hospitable when it comes to making their records available for research. The assumption is largely inaccurate, but still it is true that today a large segment of society is still in the dark about all of this. Professional and amateur researchers alike regularly voice their relief and surprise that many diocesan archives are actually open for their use. To be sure there are other issues relating to access which must be considered as well. But the perception problem deserves special attention. Until it is resolved in worthy fashion, until people are aware of the availability of diocesan collections, there will always be difficulties in this area.

Because of this, the consideration of access has become a major priority for diocesan archivists and others interested in the Church and its history. This is especially true in the early 1990's, but the work has really been in progress for at least fifteen years.

In 1974 the United States was getting ready to celebrate its 200th birthday. As a way of recognizing this, the National Conference of Catholic Bishops (NCCB) appointed a special Committee for the Bicentennial. One of the accomplishments of this committee was the creation and publication of 'A Document on Ecclesiastical Archives.' The document recalled the long and rich history of the Church in the New World and the importance of archives as a way of preserving that history. More specific to the present discussion, the document also urged that resident bishops do everything in their power to ensure that the archives of their diocese were organized and made available in a professional manner. The wording of the text was eloquent:

... we express our sincere hope that the residential bishops may be disposed to grant access to the diocesan archives without undue limitations when properly accredited historians ask for it. The past products of such research support, we believe, the contention that serious historians, even graduate students and doctoral candidates, have, with very rare exceptions, used such permission with honesty, fairness, responsibility, respect for the documents, and true Christian charity. Catholic historians have characteristically evinced a distinct pride in the persons and institutions of their Church of past generations, and, in our judgement, no bishop need fear that by opening his archives to scholarly examination, he will expose the Church's past to deliberate attempts at embarrassment. True, scandals and shortcomings may be uncovered, but in these matters we believe that it is still appropriate to follow the admonition of Pope Leo XIII, who in his letter on historical studies, *Saepenumero considerantes*, of August 18, 1883, quoting from Cicero, declared "that the first law of history is not to dare to utter falsehood; the second, not to fear to speak the truth; and moreover, no room must be left for suspicion of partiality or prejudice."

It is easy to see why the statement was pivotal in many respects. It enunciated a clear call for a balanced view of access and was responsible for the implementation of this attitude in several regions of the country. But it was just one step among many.

Several years later, in 1980, there was more movement in this area. Specifically, the Association of Catholic Diocesan Archives (ACDA, a nationwide organization) presented three statements to NCCB relating to archives for their consideration and possible comment. One of these statements dealt with the care and use of sacramental records, especially baptisms and marriages. Basic guidelines were proposed. This was noteworthy, because it marked the first time that ACDA had offered a formal opinion on access to a certain type of diocesan record grouping.

In the mid-1980's the diocesan archivists continued to exhibit a concern for access. During these years they were submitting a proposal for grant funding to the National Endowment for the Humanities (NEH) in Washington, D.C. The grant was intended to initiate a project which would be responsible for surveying all diocesan holdings in the U.S. and developing some type of guide which could be used by scholars and other researchers. As a way of convincing NEH about the seriousness of the proposal, a supplementary appendix was included as part of the application. One section of the appendix featured a statement, signed by a large number of residential bishops, which declared that they supported the use of church records. This was meant to be a clear indication of their balanced and reasonable position on access.

A second version of this proposed grant even contained a substantial

section addressing the topic of access directly. It stated that most diocesan archives were open to the public, and that the closing of entire collections without cause was not the norm, but the exception. Here again we can see how access was still an issue.

Yet a third factor which must be kept in mind is the power of discussion. At regular intervals in the 1980's, informal and formal conversations took place among the diocesan archivists, either at archival gatherings or elsewhere. This factor is admittedly vague in some sense, but it should not be underestimated. Dialogue can be helpful, and it certainly served as a means of sharing ideas about how to work on this topic.

In fact, discussion is what led to a more ambitious effort to deal with access in the summer of 1989. At that time the ACDA was convening in Chicago for its annual meeting. During the conference it became apparent that even in view of the undertakings just mentioned, many diocesan archivists were convinced that the public perception of access was not what it should be. Much of the general population seemed to be unaware of the ways in which church collections could be of use to them.

ACDA's Executive Board decided to address this situation. In the course of the meeting I was asked to prepare a paper on the subject of a standard access policy for diocesan archives in the United States. The purpose of the paper, I hasten to add, was simply to initiate a conversation, to suggest certain ideas pertinent to the topic.

During the next few months I began to consider the importance of access more deeply, and to talk to several of my colleagues about it all. I gathered together my thoughts and wrote the paper, which was read at a subsequent meeting of ACDA in the autumn of 1989 in St Louis. The text also appeared in an issue of the association's newsletter, so that it could be made more widely available to the membership.

The paper made several points. One of them was that, it seemed to me, the publication of a standard access policy, one that would offer some general guidelines on the availability of diocesan collections, would certainly help to address the perception problem, mentioned earlier. By releasing such a policy and encouraging its adoption across the nation, diocesan archivists would make a significant contribution to the effort to convince the public that their archives are open and are managed in keeping with professional archival practice.

A second point was that the standard access policy would possibly improve the management of diocesan archives. The reason for this is simple and straightforward: if diocesan archivists across the country decided to implement general standards by writing an access policy, this would require the prerequisite that the archivists become more knowledgeable about their collections. In order to gain better control of the collections, they would have to reconsider their contents in a detailed fashion.

A third point was that a standard access policy would help many to become better reference archivists. Reference interviews and research planning would be given an added degree of clarity, due to the increased management potential just mentioned. The roles of researcher and archivist, their respective duties in other words, would be given some definition.

Fourthly, the argument was made that the policy would add a measure of consistency to the use of diocesan collections. Some users of diocesan archives and others have occasionally raised the question of whether or not there is a consistent pattern for access in all parts of the country. Can one examine the same kind of document in Boston as one can in Chicago, or Los Angeles, or New Orleans? There seems to be some concern that this is not the case. And so, if standard guidelines were printed and disseminated to the public at large, researchers and others would come to develop a particular kind of expectation about the availability of collections. It would be the expectation of a common pattern. While it is true that there may be some justifiably unique and special circumstances on the local level, the point is that there would be professional standards and attitudes present on a wide scale.

Because of these four points, I suggested that the ACDA might want to consider putting together a standard access policy of some variety. As it turned out, the members of the association present at the St Louis meeting were in agreement on this. Consequently an *ad hoc* committee was formed to take up this very task.

One of my first tasks as chairman of this new committee was to invite other members of ACDA to work on the project with me. Forming a committee would ensure a certain amount of discussion and added input of ideas. The other archivists who agreed to serve in this capacity were Ms Christine Taylor of the Archdiocese of Seattle, Dr Martin Towey of the Archdiocese of St Louis, and Sr Felicitas Powers of the Diocese of Savannah. Each of these individuals had different kinds of experiences in the field and their thoughts were critical to the development of the policy.

Very early on the committee determined that any standard access policy should have at least two primary goals. The first, obviously, would be to present and explain the various professional standards for access which are necessary for determining how collections ought to be used. It was hoped that this would encourage those charged with the responsibility of maintaining diocesan archives to write their own access policies.

The broader goal was a better understanding of the importance of diocesan archives as a whole. This aim, no doubt, is a lofty one, but it is a needed one as well.

As the actual work of the committee began, two important decisions were made with regard to methodology. First, it was determined that any standard access policy should be considered within the larger framework of

access issues. In other words, we did not want to simply create a brief one or two page listing of proposed guidelines. The guidelines would certainly be there, but they would be described in some detail too. The narrative form of a paper seemed to be the best way to accomplish this.

The second decision was that the paper would keep its guidelines on the general, as opposed to the specific, level. The intention here was to discuss all of the broadly applicable standards of access. The application of these standards in a given diocese would not be explained, however. This approach, it seemed, would allow readers to become familiar with guidelines and then decide for themselves how they could best implement the guidelines in their own unique situations.

And so, over the course of the last year, the committee has been at work preparing the statement on access. It has had some success, and has already come up with an initial draft. This draft will need to be critiqued and improved. While the exact arrangement and wording of the paper are thus still being developed, it is possible now to mention its basic outline and contents.

The paper is divided into four parts. The first deals with general attitudes toward access. It describes those principles which are broadly accepted in the archival community as governing the practice of making records available. Topics such as equal access, the need to protect confidentiality, 'Right to Know', and the responsibilities of researchers are discussed here. In a very real sense, therefore, this section paves the way for the following three.

Section two discusses diocesan collections and their use. One of the first points made here is that such collections ought to be seen as unique. In other words, the entire archives should not be treated as a whole without distinct parts. This approach allows archivists to develop access policies which are sensitive to the differences between collections. Some treatment is given of the various kinds of collections, and how they might be made available (or restricted) in keeping with the general principles mentioned earlier. Again, it must be emphasized that this is done in a general fashion; no specific rules are listed.

The third part of the paper takes up the question of the administration of access. It presents some of the procedures archivists ought to employ on a daily basis to ensure that their collections are being used properly. Such things as security, registration, interviews, citation, quotation, and reprography are considered.

All of the foregoing is brought together in the final section of the paper, which discusses the need for each diocese to create a written access policy of its own. Attention is given to the elements which would constitute such a policy. Reference is also made to examples of a model general access policy.

As alluded to earlier, the paper will need to be refined before it appears in final form. Several readers have agreed to offer their comments and insights on the draft. The refinement process is also likely to include the potential

involvement of each member of ACDA. This is to say that plans are in the making for finding a way to distribute the paper to the entire membership in order to invite their opinions. Such a step may be rather tedious, but it will yield important benefits. Not only is it possible that one point or another may be perfected, the distribution will also have the advantage of ensuring that the organization actually 'owns' the paper. The committee felt this to be a critical aspect to its release, especially since the topic is of such great import at the present.

The writing of a paper dealing with access has been an important step for diocesan archivists. But it is not the only way they have been concerning themselves with the issue at this time. Another occurrence of note is the presentation of a special session on access at ACDA's annual meeting at Mundelein, Illinois in the summer of 1990.

The session featured three papers. The first was read by Rev. M. Edmund Hussey, the association's president. It traced the history and development of Catholic Church records and the manner in which they have been made available through the centuries. This provided background for a second paper by Timothy Slavin, former Associate Archivist for the Archdiocese of Chicago. Mr Slavin discussed his experience of formulating the official access policies for the archdiocese. The last paper was given by myself; it reviewed efforts made by ACDA in the last two decades to improve the understanding of access.

The presentation of the session offers yet another indication of the concern ACDA has had for the issue at hand. The concern would appear to be unparalleled by other professional archival organizations in the United States. Because of this, diocesan archivists may well find themselves in the vanguard of this discussion as it continues in the 1990's. Though in some sense their interest in access arose from a less than ideal situation, an ironic and happy outcome may be seen as they play a central role in devising their profession's agenda for dealing with access issues in the years to come.

Mr Patkus is Archivist for the Archdiocese of Boston. This article is an adaptation of a talk presented to the Association of Catholic Diocesan Archivists in the summer of 1990.

ESTABLISHING AN ARCHIVE: FIRST STEPS

Sister St Mildred Coburne FDLS

The writer is a member of a Religious Congregation founded in France in 1703 by St Louis Marie de Montfort. The Filles de La Sagesse are a part of the Montfortian family of Fathers, Brothers and Sisters who are engaged in a variety of apostolates throughout the world, whilst spiritually pursuing the realisation of the Eternal and Incarnate Wisdom in their lives. Due to the imposition of the anti-clerical laws in France at the end of the nineteenth century, the Sisters, like so many other Religious Orders, fled from France, to settle in the British Isles, among her places, in 1901. They have a variety of apostolates today in England, Scotland and Ireland.

The Provincial Archivist of the Sisters of La Sagesse has received no formal training for this task. She is a retired school teacher, who has specialised over the last twenty years in Adult Religious Education. Her hobbies include photography and an interest in history. These have proved an asset to her research work and storage of archives. A keen reader, this has helped in studying the subject of archival preservation. The following notes are for those in similar circumstances who will be able to set up only a very basic archive storage room and — it is a plea — to do what they can in their particular situation. It could be said that any positive efforts to preserve archives are better than none at all.

'Sister, would you like to up-date the history of our Province from the 1960's to the present?' This simple request was the prelude to an unknown world. From a long-standing interest in history I had used archives, the world of the archivist was unexplored territory. The fact that this was a profession in its own right was only to become clear to me over the next few years. After only a short period of research I came across evidence that our Province began, not as previously thought, in Hampshire, but at Withington, near Manchester. My interest was so aroused that I asked to prepare, not merely a history up-date, but to go back our roots in this country and to write a complete account. Little did I realise that my love of detective stories would now pay off, in following the tiniest of clues for a result!

In 1987 a Superior brought to my attention an advert in *The Universe* about the annual conference of the Catholic Archives Society. I made the happy decision to attend. Upon arrival, though knowing no-one, I was soon made to feel at ease. When we chose which groups we should attend, my 'green-ness' was very evident, as until that moment, I had no idea of the existence of such people as Provincial Archivists. I came away having learned so much from the 'professionals'. It was only at the next annual meeting that I realised I was not the only Sister present who was not even of amateur status! Upon reporting to my Provincial, I suggested that we should have a Sister responsible for organising our Archives. After being formally requested to fill the post, I accepted in the knowledge that help would always be at hand from the friends I had made in the

CAS, as well as with the aid of their excellent publications. The Society's leaflet, *Archive Principles and Practices*, I strongly recommend to others in my situation. After studying all I could, I was ready for the next stage in setting up our own Archives.

To this day I bless the person who invented 'the plastic bag'. Without this commodity I could never have begun to sort out all the archive material that was now coming to light. An adhesive label on each bag, identifying their place of origin, kept things in order until a room could be made available for their storage. Letters and other documents were stored in folders. Photographs were labelled - yellow (photocopy), blue (Convent), and green (Works).

At first my plastic bags and other archives were stored at the Provincial House, in Hampshire. In 1989, a suitable room came available at our Convent in Newcastle and, as this was nearer my base, it was agreed to establish our Archives there. With the generous help of local Community, the room was painted in preparation for the purchase of archive boxes and something to store them in. A visit to the Conservation Resources (U.K.) Ltd at Cowley, was interesting. Although my order was minimal I was served with the best of courtesy. It was fascinating to see the boxes arriving flat-packed and then formed into shape on a special machine. After searching many catalogues and visiting super-stores I found the type of storage trolleys I needed, at the 'Texas' DIY stores. They are called 'Closet Maid' storage system.

With a search table and comfortable chair, the next stage was to cover the walls with time-charts and interesting photos and cards. At this time the boxes were simply marked with the name of the Convent concerned, until all was ready for the important cataloguing and indexing. I preferred to have all in place before settling down to this. A 'Procedure Board' was set up and thus our Archives Room was beginning to take shape.

Having catalogue files for the various subjects to be listed on the intended indexes, as well as card-index boxes, I am now ready, in 1990, to finalise my work, with an easy and clear index system that others can continue after me. As I put my archival material away I sometimes leave a little note for the Sisters of the future to read. Because I feel that our Congregation will continue through our Third World Confreres I keep such items as our daily menus and items of local interest. Even the clothes we wear may be of historical interest in fifty years time!

There is still much to be done before our Archives are complete. Items of interest are continually coming in. The lesson I've learned from this third career is 'to go gently and slowly' — a valuable one, since my life-style has also had to adapt using a wheelchair. Without the interest and help of my Sisters it would be difficult to make this contribution to our historical heritage, for future generations of Sisters.



FIRST STEPS: THE ARCHIVIST IN THE ARCHIVES ROOM

GUIDE LINES FOR OUR COMMUNITY ARCHIVISTS

WHAT ARE ARCHIVES? Archives are the records of a Congregation that reflect its historical, administrative, and legal life. These records comprise a variety of materials: diaries, chronicles, journals, letters, accounts, etc., but also photographs, visual and sound recordings, paintings, artefacts, magazine articles, newspaper reports and pictures. The main function of the Archivist is to collect, preserve, classify and protect these records as the property of the Congregation. The Archivist has to devise her own system by which the Archives can be made available for research, whilst at the same time retaining the safeguards necessary for sensitive material. The Provincial Archivist should be invited to visit the Community once a year to advise on retaining and discarding material of doubtful long-term value, and to offer assistance.

CHURCH RECOGNITION. In the 1983 Code of Canon Law the Church recognised the work of the Archivist, not only with regard to Dioceses but also within Religious Institutes. Canon 578 states that the whole Patrimony of an Institute must be faithfully preserved by all. This places an obligation on each member of the Institute to play her part in the preservation of the Archives.

LOCAL COMMUNITY ARCHIVES. These consist mainly of :

House Diaries. These record events outside the normal routine of the Community, such as an annual visit, participation in a local religious or secular event, or a special celebration.

Sacristy Journals. These can be an important source of history. They note any visiting priest who celebrates Mass or other ceremonies. Details should include date, time, reason, any unusual points of a sermon, how the visitor contacted the Community, etc.

Annual Returns. These are the short account of the Community's year that is sent to the Congregation in Rome by the person responsible for the Community.

Other records. Other materials include such things as letters or memoirs of biographical interest, publications or notes of talks given by members of the Community, exhibition materials relating to the Congregation, and materials of local interest illustrating the environment in which the community works.

Personal Archives. Upon the death of a Sister nothing should be destroyed before consulting the Provincial Archivist. If any Sister wishes to deposit material of a personal nature in the Provincial Archives, she should write on it the date it can be made available for inspection. Such records could be of a special experience, a matter of conscience, and other personal papers. It is recommended that a time limit of forty years after the death of the Sister is feasible for this type of deposit. The Provincial Archives contain a specially sealed section for these deposits.



THE ARCHIVES ROOM

THE ARCHIVES OF THE NATIONAL SHRINE OF OUR LADY, WALSINGHAM

Kate Moore

WHAT DO THE ARCHIVES CONTAIN?

The archives are the surviving records of the National Shrine from the beginning of the restoration period in the 1880's both at Walsingham and King's Lynn and material relating to its administration from the 1930's through to the present day.

For the most part the archives consist of original and unique handwritten or typed records, there is also a large collection of photographs, newspaper clippings, postcards and related pilgrimage materials dating mainly from the 1930's but some from the restoration on 19 August 1897.

Some of the material has been given by past pilgrims for safe custody in the Archives of the Shrine. Large collections include the papers of Dudley Baxter, Martin Gillett, Claude Fisher and Arthur Bond; all were prominent figures in the history of the development of the Shrine. Some of the material seems likely to have been in the diocesan archives or parish archives.

The earliest records are very scanty but a number of books have been printed since the 1850's on the history of Walsingham. There is a small collection of books and pamphlets of historical value from that period, and also a microfilm copy of the Pynson Ballad of the fourteenth century. A valuable collection of slides from the 1930's was donated recently, and videos and slides date from 1968. Other materials include banners and a variety of objects for or about the Shrine and Walsingham memorabilia.

WHO USES THE ARCHIVES?

An increasing number of enquiries are received from various persons — some conducting research into their family history or the history of the Shrine for school or parish projects. Many schools use the facility of the Shrine for outings but also to investigate the medieval pilgrimage mentality and modern developments.

A summary of the history of the Shrine is recorded on wall tablets in the cloister at the Slipper Chapel and this has promoted interest in accuracy and in the accounts of the past and present history of Walsingham. The anniversaries of great events and pilgrimages connected with that development provide the background for extra talks, information and colourful printed brochures. The Archives thus provide not only a treasury of past ideas but also give impetus to any serious research for the future.

While it is not possible to open the Archives to the general public, access for specific requests can generally be arranged. However, there is a strict rule that nothing can be taken from the Archives without permission and even then must

be recorded for quick return. Through contact with the Catholic Archives Society, a number of archivists have made enquiries regarding our collections relating to Catholic history.

WHO LOOKS AFTER THE ARCHIVES?

The Director of the National Shrine has the overall responsibility for the Archives. In 1985 Father Allen asked Father Brian Ventham SM, to undertake the work needed in preserving and conserving the materials in a properly ordered and archivally correct fashion and, through the help of a qualified archivist, the work of cataloguing the material has been started. It is intended to place copies of this catalogue with the Diocesan Archivists of East Anglia and Northampton and with the Norfolk County Record Office at Norwich. If more people are interested in these Archives, then there will be a greater hope that this work will continue and provide an even greater service and encourage further developments.

WHY ARE THE NATIONAL SHRINE'S ARCHIVES SO IMPORTANT?

History is always important to Catholics, and the history of our faith since Emancipation is fascinating and interesting. And yet it is a complex subject with little written that explains the development and progress which the Church promoted. People also tend to forget details and facts, and things get overlooked as changes take place and characters disappear. A precise, accurate and knowledgeable research of the foundation of institutions is essential and it is hoped that a well arranged and catalogued Archives here will promote that research, at least in the field of the modern history of the Shrine. The medieval Priory and its history is another great challenge. The result of all these investigations will be a history of devotion to Our Lady which Walsingham inspired in so many generations during the Ages of Faith and has inspired again since 1897 and in our own times, and also a record of all the remarkable persons who have done so much, in unity with others or on their own, to foster this devotion. The Archives help to promote the mission of the Shrine in a very practical way.

Editorial note

This account is taken mostly from the preface to the Catalogue of the National Shrine Archives compiled by Father Brian Ventham SM, who organised the Archives during the years 1985-1989, and was largely responsible for their present arrangement.

REFLECTIONS ON CLOSING A CONVENT: ARTEFACTS

Sister Agnes Hypher OSM

INTRODUCTION

I like to think that these few words may be considered as an apologia for ARTEFACTS. Artefacts discovered during an archaeological dig receive the greatest attention and respect. Once displayed in a museum or a heritage room, no doubt is left as to their significance, but what becomes of artefacts which were once familiar objects of the house or convent? Their usefulness and initial attractiveness may have come and gone and their historic importance forgotten.

CLOSURE OF ST MARY'S

The memory is still fresh in my mind of the time when the Servite Mother House in London was up for sale. The convent, which had once housed a community of seventy sisters and existed for over a hundred years, was almost



ST MARY'S PRIORY, STAMFORD HILL, LONDON

devoid of furniture and furnishings. The only room which could be described as cheerful and on-going was the temporary archives room. Some archives had remained at St Mary's but the main holdings had been removed in 1969 to the new Generalate in Louvain at the request of the French Mother General. I arrived a few months before the actual departure of the sisters in 1987. The various attics, cupboards and cellars revealed collections of books, house diaries, boxes of memorabilia of successive Mothers General, and innumerable relics. But that was not all: a stack of packages come to light almost at the last minute and these

were the real challenge.

At the point when the fabric of the building lay unadorned it became apparent that there were two keyholes in a recess opposite the front door — at a casual glance the wall appeared to be continuous complete with beading and wainscot. Thankfully, the only content of one cupboard was a large figure of a camel which had been missing from a crib-set for years. However, the other cupboard was stacked high with brown-paper parcels covered in decades of London grime. Panic set in as everything had to be removed before the uncertain date of the sale of the convent. It was necessary to organise and repack these for removal to the provincialate Archives room in the West Midlands, and this with as little flotsam as possible.

SERVITE HISTORY

Perhaps a word about our genealogy would be appropriate here. The Congregation began with a group of young teachers in the small village of Cuves in France in 1840. Under the leadership of Marie Guyot they decided to adopt a Rule of Life. Although she died at the age of twenty-six, the small community was eventually responsible for several other religious congregations coming into existence besides that of Servite Sisters. Like so many other Religious groups in France, they were forced to live abroad during troubled times in France. Mother Philomena Morel and her community had to face various vicissitudes which beset them in England. Many disastrous moves were made. They had to disentangle themselves from bogus benefactors and clergy who did not always take into account their charism, constitution and commitment.

It was not until 1871 that the group finally took root and began to flourish after purchasing Suffolk Lodge, which became St Mary's Priory and the Mother House. It is unfortunate that during these early days two fires caused the loss of the first archives. In order to account for our Servite identity it is necessary to note that the original group in Cuves were known as the Sisters of Compassion. In 1864 they fulfilled their desire to become aggregated to the Servite Order. The Chronicles relate that

on the 18th of June the decree of aggregation was signed by Pope Pius IX and on the 22nd of June twenty professed sisters and nine novices received the habit from the hands of the Vicar General, Dr Hearn, delegated by Cardinal Wiseman.

The following year, Mother Philomena made the request that Father General send Servite Friars to be directors to the sisters and also work in England. The Father General and the Friars were generous with their support and friendship, as our archives and libraries testify. It was in the great clearance that a bundle of Cardinal Lepicier's manuscripts came to light.

SOCIAL AND CHURCH HISTORY

The artefacts which had accumulated appeared to reflect the social and

church history in England at that particular time. On the one hand, the sisters lived hard-working and austere lives and, on the other, imposing convents and chapels were being built. It would seem that in the wake of Catholic Emancipation and the Restoration of the Hierarchy, religious life also saw a 'Second Spring'. It could be an urgent drive to make up for lost time, caused by the Reformation and Penal Times. In this revival the inspiration came from the continent where patterns for gracious convents and monasteries were to be found. Leading church architects, such as Pugin and Comper, were foremost in the Gothic Revival and they did not restrict themselves to the architecture but also to the furnishings, fabrics and vestments in order to effect an authentic whole. As a result, the religious revival in its tangible form was not in contemporary style, for which they were severely criticised. However, the intervening centuries since the Reformation had led to a difference of opinion as to where to pick up the threads. This in turn meant that the decisions and implementations of Vatican II left a wealth of beautiful vestments, sacred vessels and ecclesiastical effects prematurely out of date, such as copes, dalmatics and Roman chasubles. St Mary's Convent, in common with other communities, spent more money on furnishing and decorating the chapel and commissioning statues than might seem appropriate. Each solemnity of the Church was marked by yet another work of art embroidered or painted by a sister, as is proudly recorded in the early chronicles.

INFLUENCE OF PRIORESSES GENERAL

The memorabilia of the Mothers General reveal much of their influence and spirituality. Mother Antonia Loughnan had received her education at Stanbrook Abbey at the time when her aunt, Dame Ignatia Power, was Abbess, so it was she who introduced the full monastic ritual and Divine Office. The Nocturn Lessons were sung with great solemnity from illuminated books designed and painted by the sisters. The second of these was the work of Sister Addolorata Bedford, who had been the first draughtswoman in England. During World War II both volumes were deposited in the Bank for safety. With the advent of Vatican II and the vernacular, these are no longer in use but have pride of place among the artefacts. Among Mother Antonia's personal keepsakes are two daguerreotypes which together with our collections of glass-plates, negatives and positive prints, slides and films may well make an almost complete photographic archive. There are even slides for a gas lantern.

MEMORABILIA OF TWO WORLD WARS

It is not surprising that there are a number of items relating to the two World Wars, since the Congregation had spread across Europe as far as Bavaria. The first World War had shattered links with Gratzen and two sisters of the English Province were caught up in the fall of France in 1939. In fact, the little house in Cuves played a special role in the French Resistance Movement. Added to this, Mother Scholastica Britten came from a military family, and certainly

the sisters were encouraged by her strength and understanding during the London Blitz. We have in our possession the Britten family papers which we are anxious to return once a member of the family can be traced. Since there has been no small interest in Catholic guilds, it seems worth mentioning the 'League of the Cross'. As a young man, her brother, Thomas Britten served in Iraq in 1914. The six Catholics in his company formed an 'Order' of the League which met regularly. Despite enemy action depleting their numbers they planned to regroup and continue. Thomas Britten's Service medal is among the many commemorative medals accumulated over the years. The value of these have a special significance, not only for what they are but why they have come into our possession.

THE IMPORTANCE OF ARTEFACTS

It became obvious that the real-life situation, the human tangible element is of great importance. Artefacts are the stage-props which set the scene. One only has to note the memorabilia auctioned by Sotheby's, or to go to Boys Town and join the queue waiting to see Father Flanagan's office just as he left it, to know the truth of this. I do not think one can be too scientific at the expense of reality and the hidden reality yet to be discovered. However, the surrounding atmosphere is of vital importance, while fresh clear labelling and presentation speak volumes about the artefacts themselves. This consideration was the main factor in planning the new, but small, archives room. The holdings had rarely been seen before, particularly those in the dusty paper parcels. The memorabilia of the Mothers General had much detailed documentation but omitted to state to which 'Mother' they belonged. For the first time the beautiful vestments could be seen closely and the illuminated volumes studied. Some Roman vestments have been converted into semi-Gothic chasubles for special use. These are stored in a large chest, on shelves, and the folds protected by rolls of acid free tissue paper. When on display in the adjacent room, the library, they will hang on stands (scarecrow shaped in design) to be viewed to advantage. The crosspiece will be detachable for easy storage. Smaller items are ready to be exhibited by being always kept in sturdy boxes with transparent lids.

UNRELATED ARTEFACTS

Before closing the Mother House much remained which was not required. There was very little difficulty disposing of surplus chapel furnishings, vestments, statues, large pictures and books. Requests came from poor parishes, schools, seminaries and missions while more recent appeals are made from churches once behind the Iron Curtain. It was possible to send some objects such as church damask drapes and carved cabinets to Fine Arts dealers. Many of the relics had no authentication while individuals were keen to acquire relics of their patron saints. Even so, a sizable collection of relics still remain. Artefacts of a secular nature came from the old convent schools. The Science Museum was happy to have the stereoscope glass plates, as a donation, for demonstration

purposes for younger people. The printed school magazines, dating back to the turn of the century, were welcomed by the local library for school projects in local social history.

RECONNAISSANCE AND IDENTIFICATION

With a few weeks left before the eventual closure of the convent, things were vanishing fast and I had to make on-the-spot decisions which were final. Remembering a retired Major who once told me that 'reconnaissance always pays off', further investigations were made. In my novitiate days, a shrine of St Philomena adorned the side chapel. She lay in a glass case surrounded by metal votive hearts—very much the Italian style. The statue vanished during the update of Vatican II, only to be rediscovered at the final round-up. At this juncture, all that remained was a box containing the hearts. Some were empty, others contained petitions which I hesitated to read, but one looked particularly interesting. It appeared to be silver and blackened with age. Once it was polished, the Servite monogram became visible, and also the engraving. It commemorated the dedication of St Wilfred's Priory in 1896 and contained a miniature book in which the names of the original community were written. This information, apparently quite trivial, may well be the only clue as to the first community at Arundel.

CONCLUSION

Since arriving in the West Midlands, my task in Olton convent has been to reconnoitre once again and to label discreetly objects of historic value to the Order. One such item is a Bardic chair which has pride of place at the foot of the staircase in the main hall at Olton. It was won by a Mere St Thomas in Aberystwyth in 1905 for her poem 'Light'. It was the custom of a 93-year-old blind sister to take her place at this vantage point after supper each night and to chat to the community as they passed by. On a Sunday she prolonged her supper here and crunched a packet of potato crisps into the bargain. Without considering the ethics of such a practice it became obvious that frequent usage may well obscure the significance of one's heritage until it is too late. Having identified such items, it may be hoped that the reconnaissance of others will 'pay off' for the benefit of the future of the Order.

THE BAKER PAPERS IN THE DOMINICAN HISTORICAL CENTRE, OXFORD

A large collection of papers was recently discovered, which belonged mostly to Miss Elizabeth Anstice Baker, Dominican tertiary (1849-1914). The collection contains family papers (including letters from two significant South Australian politicians, John Baker, her father, and Sir Richard Chaffey Baker, her

brother), correspondence with a wide range of intellectual luminaries, such as Jacques Maritain and Sir Richard Threlfell, over sixty letters from Mgr Robert Hugh Benson, of whom Miss Baker was an important collaborator in such ventures as the Motor Mission, over 170 letters from P. Étienne Le Vigoureux OP, who received her into the church in 1877, and who was the Dominican prior who built the basilica of St Stephen at the École Biblique, Jerusalem, and much else besides. Miss Baker was the instigator of the mission of the Stone Dominican Sisters in Adelaide. She was involved in many other Catholic activities in Australia and in England. She was on the committee of the Catholic Women's League and the proposed Catholic Women's College, Cambridge. Her autobiography of her conversion, *A Modern Pilgrim's Progress* (London 1906), even if it is now forgotten, was in its time a widely acclaimed book, both in its original English version and in its French translation. There were plans for it to be translated into Italian and German. A fair amount of correspondence about these translations is retained. The papers are now in the possession of the Dominican Historical Centre, Blackfriars, 64 St Giles, Oxford OX1 3LY, where they can be consulted by arrangement with Fr Simon Tugwell OP. A catalogue is available in the archives of the Archdiocese of Westminster.

ROMAN CATHOLIC RECORDS OFFICE, ALDERSHOT

Kay Day

LOCATION

The Records Office is located in St Michael's House in the carpark of the (now) Cathedral Garrison RC Church of St Michael and St George, Queen's Avenue, Aldershot. It was previously situated by St Michael's RC Church near the Cambridge Military Hospital.

BACKGROUND

In 1854 the Government gave the War Office £4,500 for churches in Aldershot. The money was enough to provide three buildings, two of iron, one of wood. At first, the churches were used by all denominations, although the main users of one, St Michael's (opened in 1855), were Catholics.

In the early seventies, St Michael's, a wooden building, was nearing its one hundred and twentieth birthday and the end of its life. Since there was little justification for maintaining two garrison churches, it was decided to offer the use of St George's to Catholics. The offer was readily accepted and, to preserve continuity with the past, the church was placed under the patronage of St Michael and St George. Queen Victoria laid the foundation stone and the centenary of the church will be celebrated in June 1992.

As the church is still used jointly by the Anglicans for monthly

ecumenical services, Corps days, carol services, etc., the tabernacle has been moved to a side chapel, but Sunday masses are celebrated in the main part of the church.

In July, 1987, the Rt Rev. Bishop Francis J. Walmsley, Bishop-in-Ordinary to HM Forces, was inaugurated here and the church is now the Cathedral church for all Catholic personnel, and he meets with his UK-based chaplains here three times a year. It is an extraordinarily beautiful church and the memorial church for the Royal Corps of Transport, and well worth a visit for anyone finding themselves in the Aldershot area.

THE OFFICE AND THE RECORDS

In 1952 it became the policy to centralise the records of baptisms, confirmation, marriages, dispensations which had taken place in a Service church anywhere in the world for the three services. All serving chaplains were requested to send in their registers to St Michael's House and from thereon to register the baptisms, etc. directly with the central registry.

Despite being no bigger than the size of a garage, if that, the Records Office houses records for all three services, comprising 106,000 baptisms (the Army from 1859, the RAF from 1919, and the RN from 1921), 11,500 marriages from 1856 (including all the marriage papers from 1957), 36,000 dispensations from 1935, 26,000 confirmations, and 3,500 deaths.

The present Senior Chaplain here was sent to set up programmes for computerising these records. Sadly, he has been posted to the Gulf but has got far enough with the programmes for me to record marriages and baptisms. These are also still done manually.

As well as recording all current sacramental events and putting on computer past records, there is research for Tribunals (on the increase), for people looking into their ancestry, the issuing of baptism and confirmation certificates for marriage, etc., etc.

With regard to family history enquiries, it is emphasised that the records give only sacramental details, similar to those found in RC parish registers, and therefore give limited personal information, and also that the earlier records refer mostly to personnel serving in the Aldershot area. Enquiries about servicemen are best directed, in the first instance at least, to manning and records offices or regimental headquarters, if the regiment is known. Information about the service careers of RC chaplains in the two World Wars, and otherwise, would be welcomed.

As a Civil Service Personal Assistant to the Senior RC Chaplain here, I come under the Ministry of Defence, but as a Notary for the Records Office, appointed by the Bishop of the Forces, I come under the Lord Chancellor's Office.

THE CHURCH ARCHIVISTS' SOCIETY OF AUSTRALIA

The Church Archivists' Society of Australia, under the able and energetic leadership of its President, Bro. Leo J. Ansell CFC, Diocesan Archivist of Toowoomba, Queensland, continues to co-ordinate and foster the work of preserving the archives of all Churches in Australia. The Society has already published as many as thirty-three titles, mainly diocesan and parish histories and biographies of Australian Church leaders. The following two books are particularly recommended:

Dr John Patrick Maguire, *Prologue: A History of the Catholic Church as seen from Townsville 1863-1983*, which covers all events of note in the Catholic Church in Australia and how they affected Townsville in these years. (Hardback, B5 470 pp., 135 maps and photos, 5 appendices, 60 pp. notes, 11 pp. bibliography, index, price, incl. postage [surface mail UK] 65 dollars)

David Parker, *Getting Started with Computers*. (A5, glossy cover, perfect bound, xiv + 218 pp., 24 illus., appendices, bibliography, index, price incl. postage [surface mail UK], 15 dollars)

These and other books published by the CAS (Australia) are available from Bro. Leo J. Ansell, Church Archivists' Society, PO Box 756, Toowoomba, Queensland 4350, Australia. It is suggested that prospective purchasers check first with Bro. Leo alternative methods and prices of despatch by air or surface mail and obtain the purchaser's order form. Bro Leo will be happy to correspond with archivists and historians interested in Australian Church history.

CATHOLIC ARCHIVES IN THE UNITED STATES

The valuable article by Ronald Patkus, Archivist for the Archdiocese of Boston, on 'Standardizing Access to Diocesan Archives in America' (see pp. 42-47) shews how far religious and diocesan archivists in the States have progressed towards a thoroughly professional management of Catholic archives, from which members of our Society who may still be on the threshold of their journey would surely have much to learn. Anyone who would like to know more about the activities of Catholic archivists in the States is recommended to subscribe to *Catholic Archives Newsletter* which is published twice yearly in January and July, and obtainable from 80 Decker Street, Milton, Massachusetts 02187. The subscription in 1990 was three dollars for American subscribers, but doubtless there is a rate for overseas subscribers.

Despite the organisational problems of co-ordinating the work of archivists throughout such a large country, there is an active Association of Diocesan Archivists which meets yearly, and in July 1989 a four-day conference was held in Illinois, at which there were working sessions on such archival issues as clergy personnel records, parish sacramental records, tribunal case files, canon law problems, automated systems, preservation, microfilming, appraisal,

oral history, and the planning of diocesan historical celebrations. A manual, *Basic Standards for Diocesan Archives*, prepared by James O'Toole with technical assistance of the Archives of the Archdiocese of Chicago, was due for publication in 1990. The manual is designed primarily for bishops and chancellors interested in establishing a complete archives programme but also to help diocesan archivists to improve the quality of their services.

There are also regional meetings of religious archivists, for instance, a New England Archivists of Religious Institutions being formed recently in Massachusetts. The Society of American Archivists has a large and active Religious Archivists Section which holds its meetings in conjunction with the annual meetings of the present body.

The following two items are taken from the January 1990 issue of *Catholic Archives Newsletter*, Vol. XII, No. 1.

VATICAN ARCHIVES PROJECT UNDERWAY

Work has begun on an important project to apply computerized techniques to the collections of the Vatican Archives. The work is being done by the staff of the Bentley Historical Library of the University of Michigan, with the assistance of grants from the National Endowment for the Humanities and the Getty Foundation. The project will provide series-level archival descriptions to the Archives for the first time. Using the MARC/AMC format for the automated cataloging and control of archival collections, this project will result in a standardization of the description of the Archives' holdings. When complete, the results will be linked to the computerized catalog of the Vatican Library and to the widely used Research Libraries Information Network (RLIN), an on-line database that permits automated searching for archival materials by scholars around the world.

Editorial Note

It is hoped to report further on this project in the 1992 edition of *Catholic Archives*. Ms Beth Yakel, editor of *Catholic Archives Newsletter*, and also corresponding secretary of the Association of Catholic Diocesan Archivists (on which she reported in *Catholic Archives*, No. 8, 1988) is one of the staff members of the project in Rome.

MAJOR ARCHIVAL DISCOVERY IN BOSTON

After twenty years, during which they were thought to have been destroyed, a large collection of the papers of Cardinal Richard Cushing has been discovered.

Ronald Patkus, Archivist of the Archdiocese of Boston, reports that more than 20 cubic feet of Cushing Papers, predominantly from the 1950s and 1960s, have recently been found and added to the Archives' collections. The papers consist chiefly of the incoming and outgoing correspondence dealing with a wide range of individuals, organizations, and activities. There are also a great many photographs, speeches, publication and other materials.

Cushing served as Archbishop of Boston from 1944 until his death in 1970. Few of his papers survived in the archives, however, and presumption has always been that they were destroyed just prior to or immediately after his death. This discovery will help fill what had otherwise been a tremendous gap in local and national church history. The papers are closed pending processing: they were completely disorganized on their discovery, and their physical condition was very seriously deteriorated. The Archives hopes to be able to process them and make them available in a reasonable period. In the meanwhile, inquiries should be addressed to Mr Patkus, The Archives, Archdiocese of Boston, 2121 Commonwealth Avenue, Brighton, Massachusetts 02135, USA.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1990

The eleventh annual conference, held at Damascus House, Mill Hill, London, on 29 - 31 May, attracted eighty members and interested persons, the largest attendance so far, and was honoured by the presence on 31 May of **Bishop Philip Harvey**, Bishop in North London.

The conference was opened by **Fr Anthony Dolan** (Chairman) in the late afternoon of 29 May and, by way of a change, two papers were given on the first day, **Sr Mary Gregory IBVM** describing, with slide illustrations, the life of Mary Ward, the foundress of the Institute of the Blessed Virgin Mary, and the treasures of the Bar Convent, York, and **Professor Alan McClelland** discussing the work of the Rev. Thomas Seddon and Catholic child emigration to Canada in the nineteenth century.

Members' minds and limbs were well occupied throughout the conference's only full day on 30 May. In the morning, papers (both printed in this issue) were given by **Fr Anthony Harding** on the Clifton Diocesan Archives and by Dame Mildred Murray Sinclair OSB on the preservation at Buckfast of the archives of the now closed Abbey of St Scholastica, Teignmouth. Afternoon visits were made to inspect the archives of the Mill Hill Fathers and the Daughters of Charity under the guidance respectively of their archivists, **Fr William Mol MHM** and Sr Judith Greville. The Society, being largely a self-help body, members made their own contributions by taking part in six 'special interest group' discussions during the late afternoon and evening on diocesan, religious and parish archives, family history, computers and congregational newsletters.

The final day, 31 May, began with the conference Mass, at which Bishop Harvey was the principal celebrant. The annual 'open forum' followed, in which reports from the interest groups were given, **Mrs Rosemary Seton** of the London School of African and Oriental Studies spoke about the inter-Church one-day conference on Religious Archives held in London in October 1989 and a second conference to be held in September 1990, and **Sr Marguerite-Andree Kuhn-Regnier** (Secretary) reported on her archive work for enclosed contemplative communities. The problem of obtaining appropriate training for religious archivists was raised. **Sr Mary Campion McCarren FCJ** (Vice Chairman) mentioned a Society questionnaire to be sent to Major Religious Superiors on the subject and **Sr Dominique Horgan OP** (Secretary of the Association of Religious Archivists of Ireland) suggested joint action by the two societies.

The annual general meeting concluded the conference. Reports were given by the officers who were duly thanked for their services, especially **Sr Judith Greville** (Conference Organiser), and the officers for 1991 (as given on the inside front cover) were elected. The proceedings of the conference are fully reported in *CAS Newsletter*, No. 12, Autumn 1990, available from the Secretary. The 1991 conference will be held at All Saints Pastoral Centre, London Colney, on 27 - 29 May 1991.

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EDITORIAL NOTES

The Society can perhaps reasonably claim, even after only thirteen years' work, to be the principal body representing the interests of Roman Catholic Church archivists in the United Kingdom. To a large extent it has succeeded by adhering to its main objectives, namely the care, preservation and use of the Church's religious, diocesan and other archives, and by responding to the expressed needs of its members. However, as its membership expands, wider horizons can be perceived and the responsibilities of leadership also become apparent. This year being a leap year encourages thoughts of possible, perhaps even necessary, new initiatives.

It was not long before the Society realized the similarity of the problems faced by archivists of all Churches, both in this country and abroad. In this country, a promising start to inter-Church action in archival matters has been made by the Religious Archives Group of the Society of Archivists, while Miss Keen's article on the records of the Church Missionary Society, printed in this issue, demonstrates not only the similarities of Anglican and Catholic missionary records but also our Society's ecumenical spirit. Abroad, the Society so far has had only fitful contacts with national associations of Catholic Archivists. Many benefits would surely derive from sharing common experiences. Perhaps one of the longer established associations in Europe could be persuaded to set up a central information bureau. Both ecumenical and international roles of church archivists were underlined in the Pope's message to the Sixth International Church Archivists Day in Rome last September, also printed in this issue. Being assured that they are 'protecting the cultural value of the written memory' of the Church will hearten many archivists in their solitary labours.

A practical project currently in progress is the survey of the records of lay societies in the Church. This was first suggested by Miss Rendel in her report on the records of the Converts' Aid Society in 1988, and a preliminary list of lay societies active between the two Vatican Councils appeared in the 1990 edition of Catholic Archives. It is feared that the records of some of these societies, certainly of defunct bodies, may be in danger of dispersal or destruction. There is already a need to find homes for records of closed religious houses and the survey of lay societies may well reveal a like problem. A similar situation has already been addressed, and partly remedied, in the Netherlands, as Mr van Vugt describes in his article.

The use of archives is such a valuable stimulus to their preservation that the Society should perhaps do more to encourage research into the Church's history. It is hoped that the hundred or so articles already published in Catholic Archives will prompt such research and that the Index promised this year will help to reveal the scope of the original material available.

All leaping begins and ends on the ground and, happily, the Society continues to fulfil another of its primary functions of advising and instructing novice archivists. Dr Hughes supplies valuable practical advice in an excellent article which will surely become essential reading for all new religious archivists. Similarly, Fr O'Donnell, in his article on the Fr Browne Collection gives sound advice on the treatment of photographs and imparts much needed status to this important category of records found in almost all archives.

All contributors are warmly thanked for their articles and reports. Similar material is earnestly solicited for future issues.

R. M. Gard, Honorary Editor

SORTING RELIGIOUS ARCHIVES

Peter Hughes

INTRODUCTION

I begin by entering the caveat that the written version of a talk must inevitably omit much of the detailed illustration and spoken nuance of its original utterance. I was given a wide brief 'to speak about the practicalities of working on archives, how one sets about one's task, what 'original bundles' are, and so on'. Though such a brief evokes a practical bias towards the earlier stages of archival work, it will also be necessary to address some other matters. I hope my comments will resonate with your own experiences as archivists. If I sometimes stray into counsels of archival perfection, I remain very sensitive to the restrictions of budget, equipment, and space, within which so many archivists of religious institutes have to work. I have worked on the archives of a number of religious organisations, both Roman Catholic and Anglican, but the examples in this paper are very largely taken from my work with Catholic religious institutes. I have done my best to preserve a prudent degree of anonymity.

My personal route into archives work has been through academic historical research. This can be used as a strength. One already knows how searchers work, how they approach archives, and their needs for access to records. Perhaps the time has come when we Catholic archivists might make a more sustained address to the needs of searchers, whether these be members of our own dioceses or institutes, or others. Perhaps we confuse institutional secrecy with a prudent access policy. An academic background can also be a strength in making one sensitive to the canons of historical evidence, bringing a ready willingness to be either accurate or agnostic when deciding difficult issues of arrangement. Even so, there may be a danger that an historical research background might lead one to be *unduly* interested in the substantive historical content of the papers, thus impeding the progress of the archival work. I have tried to be aware of the strengths and weakness that I have brought from my past work experience into my tasks as an archivist. I have tried to use them positively by balancing commitment with objectivity. However we came to be appointed religious archivists, it is useful to review our existing skills and their degree of transferability into archival work. Such a review should not absolve us from a need to match our growing archival experience with such in-service training as we can reasonably acquire. It is equally important to retain a sense of proportion, and not become unduly discouraged or seduced by professional jargon and the more esoteric realms of archival theory.

I have ordered this account by following the stages through which archival work normally proceeds. It is important to note at the outset that any description tends to make each phase appear more neat and discrete than is actually the case. In practice there may often be some overlap and movement

back to earlier stages. Occasionally, phases which are here described sequentially may readily be carried out at the same time.

AN UNSORTED COLLECTION OF RECORDS

An unsorted collection of records might range from one packet of papers to the entire surviving material of a diocese or religious institute. I remember one collection which was typical of records I have encountered in the course of my work with a number of institutes, both at general and provincial level. The greater proportion of the material consisted of correspondence, documents, registers, financial accounts, academic dissertations, plans, maps, and the like dating from around the 1850s. Also, there were about sixty printed books dating from 1732. These were largely concerned with the history of the institute, although some of the earlier ones were printed versions of constitutions and other significant documents. As well as books, there were runs of journals and printed circulars and pamphlets. The collection contained a substantial quantity of visual records dating from about 1870, mainly photographs and slides, but with some film and videotapes as well. There were also quite a number of audiotapes. A very large quantity of artefacts completed this accumulation, among which were religious relics and the equipment for making them, military medals, jewellery, crockery, Mass vestments, parts of old style religious habits, and sacred vessels, to name but some.

Even a cursory examination usually reveals that some items were self-consciously preserved from the days of the earliest members of the institute as specially significant to their history. In this category it is not uncommon to find a bundle of the early letters requesting the foundation. Some other items, like trust deeds and audited accounts, had been retained to meet legal or financial requirements. Records like old bills and invoices often survived through inertia or accident. In recent years a lot of artefacts have come to light from the lumber rooms of closed houses. Some have been kept because they seem to provide evidence of pre-Vatican II religious taste and practice, which would otherwise be lost to history in the sweep of renewal. Such is a fairly typical unsorted collection of records. At first encounter they are usually to be found packed up in suitcases, trunks, and large cardboard boxes of the sort discarded by any large grocery store or supermarket.

PRECURSORY TASKS

Before beginning any direct work on such records it can be very helpful to read something of the history of the Institute which generated them, as well as about its more general historical context. This is essential for someone like myself who is brought in to do the archiving, but it is also a useful preparation for the inside archivist new to the work, or whose historical accuracy may be dulled by familiarity. This tentative outline history is best derived from a good critical work, but even less reliable histories can provide a basic working chronology. Do not be surprised if the original documents occasionally contest

the written history. It may be a name or a date, and we may need to revise our working outline. I stress that the outline is merely a tentative tool for the ordering of the records, and constantly subject to revision as the work proceeds. Where no history is available, a chronology can be built as one is making the initial inventory of the papers, and here a knowledge of the broader historical context is particularly useful.

Next try to find out how, when, and why the unsorted collection of records came into being. These are important questions for the archivist confronted with an accumulation of unsorted material. The answers may throw light on the origin of the records, where they have been, and why they have survived. These may seem historian's questions, but they relate crucially to key issues in the conservation and archival arrangement of the papers.

Finally, it is prudent to make an initial assessment of the environmental conditions of the room in which the collection is currently housed. This is particularly important if the room is intended to be the permanent record store. Even if it is a temporary location provided solely for the work of arranging the collection, an early survey of the ambient conditions may help to avoid deterioration in the condition of the records. Such an assessment is largely a matter of common-sense, although it can be done very exactly with modern devices. One such try to avoid damp, damaging sunlight, excessive heat, and lack of ventilation. The aim is to achieve reasonably constant temperature and humidity. User-friendly thermo-hygrometers are available at reasonable prices. With such an instrument it is possible to monitor regularly. Then action can be taken to approximate to the recommended standard of a temperature between 13° C and 18° C, and a relative humidity between 55% and 65%. Photographic materials, films, and magnetic tapes are best conserved at the low end of these ranges. There are more precise standards for such non-paper materials which can be referred to if necessary. Compromise is always required, if only because most religious archivists have to undertake their archival work in the same room as that in which the records are stored. If anxiety overcomes common-sense, or there is some serious problem, then one can seek advice from an experienced archivist in the C.A.S. network, or from a nearby county record office.

MAKING AN INVENTORY

Making an inventory elides into accessioning, but for present purposes it is useful to consider the two tasks discretely. Before making a detailed inventory, it is advisable to cull information from the larger containers. Note carefully any labels or identifying marks which give a clue to provenance and contents. Record accurately the location and arrangement of these large containers within the room. This information can be surprisingly helpful in identifying documents. One might find, for example, a box of untitled registers adjacent to a large box of records associated with a certain house, institution, or locality. It is not unusual to find registers left untitled because their purposes were so

obvious to the original users. They would not envisage that such documents would eventually be archived in a distant location. The proximity of the boxes, or even that both are labelled 'For the Archives' in the same handwriting, may help to identify the registers at a later stage of the work. Such information can easily be lost by immediately re-arranging the room to make it tidy enough for work. Still trying not irrevocably to disturb the received arrangement of the large boxes, unpack their contents. Note very carefully the order in which the smaller parcels are packed. Repack these smaller packets, even though this may present some problems to be noted later. Then, and only then, should one move the larger containers for ease of working, or to improve their ambient conditions. It is not uncommon to find these large boxes stacked against hot radiators or in damp corners. As I record all this information from the large containers, I mark each very clearly with a number or some such code.

One can now start the inventory or outline accessioning of the packets, files or smaller bundles contained in the larger boxes. At this stage, however, I normally take a sample of two or three of the larger boxes to accession in more detail than the whole collection requires. The purpose of doing this is to gain some detailed feel for the material early in one's work. It is a matter of chance whether one has derived a representative sample. However, it has been my experience so far that one can gain a fairly good idea of the quality of the whole collection by this method. In one instance there were thirty-one large boxes of papers and registers, of which I chose two for this kind of detailed inventory. Besides some registers, the two boxes contained thirty-three packets or bundles of papers. A close examination of these packets revealed a heavy emphasis on official papers associated with the apostolate of the institute. There were some very scholarly papers on the history of the institute written by two sisters, together with their research material. A great deal of personal correspondence that seemed of historical significance was mixed with such ephemera as picture postcards and religious cards. Much of the packaging, and some of the letters themselves, suggested that they had been gathered together over a few years by one person in the institute. The survival of records sometimes depends on such a serendipitous magpie! Sets of material collected together by such a person can present an archival problem which I will address later. The detail revealed by this close examination later proved to be an accurate reflection of the quality of the collection as a whole. The feel thus gained can be of great help when one is immersed in the detail of arranging the collection. It is during this detailed sampling that the tentative chronology and outline history may first come into effective play as an archival tool.

ACCESSIONING

Once information from the larger containers has been accurately recorded and the contents of some of them sampled, the proper accessioning task can begin. What is required now is an accurate list of the contents of the packets, giving only sufficient descriptive information to identify the material. Normally

it is sufficient to note the type of record, the date, the name of the person or organisation, the subject, and the locality. It is sensible to note any original labelling, taking care not to rely upon it. A hurried packer might have erroneously titled the whole bundle on the basis of the top paper. Sometimes a label can help make sense of an apparently disparate set of papers. When one comes to arrange and list the collection, this information may help us to understand the principle of collection. It is advisable to add against an item appropriate comments such as 'conservation required', 'potential for weeding', '2 copies of this in packet 1/10'. and so on. As one proceeds, each packet, bundle, or document is provided with its own accession number. I tend to number the records serially through the whole collection, while also relating each to the larger container in which it was packed. Thus 4/89 would indicate that the particular item had been in the 89th bundle on which I had worked, and this had been packed in the 4th large container. Numbering in this way helps one to link earlier identifying information to a difficult item during listing. The accession number remains permanently with the item and is independent of the eventual reference coding of the archival list. An entry in the accession register or list might look something like this:

4/66: Correspondence re chaplain 1810-1850; Mgr. Lewis, Cardiff.
[Torn and damp - needs conservation]

As one proceeds with the accessioning, there is an opportunity to do some conservation first aid. At least one can remove damaging housings and fastenings such as rubber bands, sellotape, plastic folders, metal clips, tags, and pins. Sometimes it is possible to restore records damaged by careless packing. The careful smoothing out of folds in paper is one example. However, it is very important to recognize one's limitations in conservation first aid, knowing when to call in a conservator, or to leave well alone. Usually it is best to leave a damaged record as it is until specialist advice and help can be obtained. Most institutes can only afford this for items of very special historical or sentimental significance.

As soon as I have finished with a packet, bundle, or single document, I repack the items as I found them. I replace the letters and papers in their envelopes, packets or files, and put them back into their original large containers. There are a number of exceptions to repacking the material as found. In the first place, one is not always likely to emulate the ingenuity and space economy of an original packer uncluttered by archival sensibilities! So one supplements with additional large containers cross-referenced to the original boxes. In the collection referred to, the original thirty-three large boxes increased to forty-seven by the end of the accessioning. But such an increase is also accounted for by some of the other exceptions to repacking. These include the items most seriously in need of conservation, especially where repacking would damage them further; books and registers which constitute series, such as annals, profession registers and the like; artefacts; and items of unusual size and shape.

Finally, I set aside items which will be of use as reference material while archiving. In this category, lists of houses with their foundation dates, necrologies, and the like, come readily to mind. Even if they contain some errors, they can serve as useful aids. As each item is marked with its own accession number, there is no difficulty when the time comes to re-integrate it into the collection. While I am accessioning I build up a personal working index of persons, subjects, houses, and reference notes.

Careful accessioning serves a number of important purposes. Primarily, it enables us to take formal and accurate physical possession of the collection. Furthermore, such detailed knowledge facilitates our understanding of the way the records was created and ordered. In this way we come to take intellectual possession of the collection. That is essential if we are to arrange and order it in a manner that is reasonably consistent with its own character and internal logic.

SOME PROBLEMS

Three major problems can arise quite early in the work: The accrual of further material; the thinning of the existing material; and requests for access. To cite the first as a problem might seem paradoxical in a situation where one is trying to build up an archive. The second can be very controversial. Dealing with the third can be very difficult in human terms. Although I am concerned now with these problems arising while the work on an unsorted collection is going on, they remain matters which have to be addressed once the archive is established. I raise the issues for discussion, as we need to clarify our thinking and practice as more religious institutes establish archives, and as more external users become aware of them.

Many religious archivists tend to be divorced from records management issues. Administrations, as well, tend to view current or semi-current records as wholly distinct from the records housed in the archive. In reality, the letter written today and the earliest surviving letter represent two ends of a record continuum. At the centre of this continuum are the transitional records. Sometimes an administration uses an archive as a convenient store for non-current material that may be required later. The archivist is expected to do no more than house or retrieve these records, with no guidance as to their subsequent accession, weeding, or destruction. Conversely, when administrations insist on retaining substantially earlier material, it can make access very difficult, and listing problematic or incomplete. Another awkward situation can arise when new collections of unsorted material arrive unannounced and are dumped in the record store or archive room. The poor archivist is torn in two directions; wanting both to retain the new hoard *and* to reject it as impeding the work in progress.

When a sharp distinction is made between the historical record and the current record, the transitional nature of many records is denied. The recent impetus to establish archives owes much to the Vatican II imperative that

religious institutes return to their roots. One of the unintended effects has been to reduce sensitivity to the selective care and retention of contemporary records. We may easily forget that most records are created by administrations for the purpose of directing the life and apostolate of the institute. We must always acknowledge that the final decisions on the dispositions of records are, quite properly, a matter for the administration. For their part administrations might note the need for a more explicit articulation between the records currently held and those deposited in the archive. The key to these problems rests in the development of an agreed policy for the transfer, retrieval, and retention of records. This is not the place to go into details, save to say that each deposit would be accompanied by a transfer list, which would also serve as the basis for accessioning. It is wise to have a relatively ordered and agreed system of transfer and deposit, remembering that few archives are ever ultimately ordered, neat, and complete. To think that would be to forget that records are created, that they have a life, and that they die. Whether records find a permanent resting place in the archive, reside in the limbo of the semi-current record, or go to a fiery end, can be a matter of policy as much as of chance, or indeed of providence. Orderly transfer is often a neglected aspect of acquisition policy in the world of Catholic archives. An archivist might prudently bear in mind that building up a truly representative archive for the future may be considerably enhanced by a realistic transfer policy.

Thinning records, can cause anxiety in some archivists, as it seems so contrary to notions of historic value and guardianship. Many religious archivists play safe and keep everything that is deposited with them. Yet when they collect material from houses themselves, they will often discriminate what they will actually keep, discretely disposing of items they consider to be of no archival merit! Many retain an understandable reluctance to thin out a deposit under arrangement, or a deposit made by the administration. If one returns to the unsorted collection, the best time to thin is when one is accessioning. Thinning does not necessarily involve destruction, but can mean deposit elsewhere, or even sale. Prudent thinning can save space, boxing, and time. It is therefore a sensible economy. When the thinning involves the sale of material, it can enhance a limited budget. If a prudent transfer policy has been agreed, then many files will have been thinned before they are deposited, and difficult decisions are averted or reduced.

Many sets of financial and legal records can be thinned down after the expiry of the statutory period of retention. At the same time as a transfer policy is agreed, it might be useful to establish a retention schedule. To take an example: Under the Limitation Act of 1980 contracts for major building can be discarded after twelve years. After the expiry of that period one might keep a few basic documents and plans for permanent retention, discarding all the rest, as well as all the estimates that may have survived. Statutory requirements apart, there are a few basic rules that one can follow in deciding what documents to thin

out. There is no need to retain information held in another form in the same archive, unless the document is of some intrinsic merit. I once found several boxes full of baptismal certificates and faculties for the reception of converts. The baptismal and confirmation registers for the institution were extant and recorded the same information. The children and adults were long since dead, so there seemed no particular case for retaining the certificates and faculties simply on the ground that they were old. At best they might be retained for issue to any enquiring relative. To trace descendants for that purpose would be far too expensive and time-consuming. There is no need to retain information already held in another archive, unless you are thoroughly convinced that the integrity of a set of papers requires its retention. In a number of places I have found runs of government administrative circulars or official publications relating to particular apostolates. Most of these may be found in any major library or the Public Record Office, so there seems no special reason to keep them. Spare copies of papers and documents might also be thinned out and housed separately for loan, or transfer elsewhere.

It may be that religious archivists should be wary of a bias towards older material, or against records associated largely with temporal administration. Why is it, for example, that a leather covered bank pass book of 1884 is retained, while a computerised bank statement of 1984 is discarded? Both are likely to duplicate information held elsewhere in the archive, so both could be discarded. The religious archive is not a banking archive, and unless our imaginary passbook contains unique information relevant to the history of the institute, it need not be retained. Indeed, it might profitably be sold to a dealer in financial history collectables. We need to try and develop a prospective historical imagination when we are assessing the disposition of relatively contemporary records, and a retrospective record efficiency when assessing those from the past.

It remains to consider the vexing problem of providing access while one is working on the unsorted collection. This is not an intractable problem, if one is already operating under an agreed access policy. Even at an early stage, the orderly inventory or the transfer list ensures that an item can be retrieved quickly and accurately returned to its place. If someone needs to consult a record at this stage, then it is wise to stress that the archival description is tentative. In some cases it may be necessary to deny access to a document badly in need of conservation. As the work proceeds through accessioning to listing, the improving controls on the material make it easier to provide access with precision. But all this assumes that an access policy has been agreed, with a set of rules for searchers. There is a broad consensus in the archives world about such matters as closure periods for various classes of record and searchroom practice. It is not difficult to arrive at a policy and a set of rules which meet the need of a particular institute.

One of the most difficult situations that religious archivists have discussed with me is informal entry to the archive room and unauthorised

borrowing of material by members of their own institutes. It requires great tact and patience to maintain the normal standards of archival practice in such circumstances. A clear policy and well advertised rules can go far towards reducing these problems. Sometimes a lot of diplomatic work is required to make members of the institute understand that it is still possible to retain confidentiality for certain records, while also according access to outside users. It is worthwhile reflecting that we may appear eccentrically possessive to those who wish to use our archives. Sometimes we may need to remind ourselves that we are guardians of a common patrimony of Catholic history. We should try to make our archives open rather than exclusive, and this need not be inconsistent with the proper physical control of the records, nor with any appropriate need for confidentiality.

ARRANGEMENT AND LISTING

Accurate and systematic accessioning, together with detailed sampling, make it possible to look at the material as a whole, and so to determine the arrangement, with its classification and listing. By now one should have a real feel for the collection. The truly crucial point is that one must be led by the material. This allows our arrangement to reflect, so far as possible, the way the records were created, and the way they have been gathered together over the years. When first commissioned to work on some collections of records, I am often asked to catalogue or classify the records. This seems to imply that there is some pre-existing classificatory system analogous to a library classification such as Dewey or the Library of Congress. This is not the case with an archive. Each collection is unique in what has survived the passage of time, and in the order and purpose of its original creation. We need to be very cautious about imposing a schematic arrangement on our records. We should avoid a slavish copy of models such as those published in the 1981 and 1985 editions of *Catholic Archives*. In each case the authors quite properly comment that their schemes are guidelines only and not blueprints, that there is no scheme of general application, and that *each archive shapes its own order*. This fundamental notion cannot be repeated often enough.

Paradoxically, therefore, our work as archivists is ideally the opposite of what the title to this paper might seem to suggest. We are not so much sorting as trying to preserve or restore the original order in which the material was created. Archivists sometimes call this the natural or structural order. We are trying to preserve as much as we can of the long-term ways in which the records were arranged, for this reflects their use over time. Such a well established ordering reveals much of the life of the institute, and its perception of its own history. In approaching the archival arrangement we must be led by the records themselves, and our draft archival list needs to be flexible. The material itself will suggest modifications to the draft arrangement as the work proceeds.

In many cases the natural order is quite readily discerned. Registers, community annals, minutes books, correspondence files, and the like, are all

readily linked to the person or entity which created them. These in turn can be linked to each other in the context of the institute and the wider Church. The arrangement and the list should reflect these organic relationships. The natural order can also reflect the way in which a set of records may have come down to us. On one occasion I discovered a hoard of neatly tied bundles of correspondence and documents spanning the period 1840-1890 in a locked bureau which had not been used since the turn of the century. These neatly tied bundles covered the whole range of business conducted by one provincial superior who had been in office for an exceptionally long term. The cache included many of the paper records prior to her time. To have dispersed these records into the classes then evolving for the main collection would have fractured the integrity of a group which uniquely reflected the work of a nineteenth century provincial superior. They showed the manner in which business was conducted by Mother X, the way she managed her records, and the way she developed her own historic archive. They were listed and described just as she arranged them, under some such title as 'Mother X's Papers'. The earlier material which she had preserved might be split off under the title 'Original Historic Archive', but preserving its arrangement by Mother X. I am emphasising the point that so far as possible we must respect the records as they have naturally evolved.

A most difficult problem is presented by the collecting activities of the type of person I referred to earlier as a serendipitous magpie. They were around long before archivists arrived on the scene! Such persons collect or have sent to them almost anything and everything; and it is through their activity that such a rich array of material survives. Often the only logic inherent in the bundles is that the contents have been collected by that one person. When letters survive which reveal him to have been a well-known collector, then we probably have a range of everyday material considered by contemporaries to be of significance in the life of the institute. Postcards, badges, personal correspondence, holiday souvenirs, and more conventionally historic material are all packed up together. Given such a diversity of material accumulated by one person, what is to be done? In this case a compromise may be appropriate. Some bundles may be retained intact to indicate Father Y's collecting role in the province or diocese, while the contents of others are dispersed to the appropriate categories. The accession number will continue to indicate the provenance of the dispersed items.

Such an instance leads us to consider the artificial or contrived arrangement, which archivists sometimes designate a devised order. Sometimes a set of records does not provide any ready evidence of a natural order. This may be the result of a number of factors. The papers may have been packed in a hurry, leaving no discernible order or logic other than getting the most into the box. It may be that over a period of long storage, the papers were rearranged to save space. Sometimes a user has been given *carte blanche* to forage an unarchived collection for the purposes of writing a thesis or book, with the result that

records are disarranged or removed. It may be remarked that this kind of disarrangement and loss of original records has also been occasioned by the zealous promoters of the causes of saints, especially during the late nineteenth century. Though some would readily concede that this was a natural process in the life of the institute which is reflected in its records. Evidence of a natural order might be lost or distorted by straightforward accidental loss or damage. Sadly, it may also be difficult to determine an original order due to well-intentioned but ill-informed archiving in the past.

In such circumstances we may need to devise an order. It may be possible to do this with a modest confidence that one is reflecting the original order to some degree. The use of such guidelines as those published in *Catholic Archives* may be particularly appropriate in this instance, as they are abstracted from empirical cases of archived records similar to those the institute itself has created or acquired. Where a part of the records has been lost, it may be possible to infer an original order from that part which has survived. It is in precisely this situation that our knowledge of the historical context may help. It may be that we can make prudent use of a history based on some of the records now lost or discarded. There are many possibilities, but in the end one has to trust one's own judgement in discerning themes and devising structures.

A problem that arose while working on the records of a major church organisation may suffice as an illustration of devised arrangements. The General Secretary's correspondence and papers had been accumulating since the beginning of the nineteenth century. On several occasions in the past fifty years, large amounts of these records had been extracted, rearranged, and filed in a new system. We do not know whether any records were discarded at the same time. Although there was a substantial quantity of correspondence left, it was nevertheless a residue of the original collection. In the more recent past the residual bundles had been reboxed in chronological order. They were in their original format, folded and tied together by subject or correspondent, this information being written on the outermost letter. They seemed to cover a very wide range of subjects from workhouse children to forms of conveyancing. This was to be expected in bundles that were the residue of some major rearrangement of the original records. It is not known in which order the bundles were originally filed. On much closer scrutiny it was discovered that these letters and papers were largely concerned with education legislation and the associated political and pressure group activity, especially that relating to church schools and training colleges. It was decided to devise an order which grouped the papers into sets relating to particular parliamentary bills and acts. The papers were not originally ordered so thematically, but they had initially been evoked by such legislative events. It was felt that this arrangement would reflect the actual work of the organisation, and order the material in a useful and accessible way for searchers. The papers that remain outside the devised order would simply be listed as the General Secretary's miscellaneous papers and boxed alphabetically by subject with a person index.

Once the draft arrangement has been decided, one can proceed to list and box, using reference codes which are as simple as possible. This will help the searcher to cite and requisition a record accurately, and the archivist to produce it efficiently. The records of religious institutes are often arranged on a locality basis. This arises naturally, and sometimes reflects an institute's early history as a very loose federation of autonomous houses. This can be retained in the archival arrangement of a group of records, and the material ordered around houses. In one case CA represented Cardiff; CA/L signified the records of the local community at Cardiff; while CA/A indicated those of the apostolate that the institute conducted in Cardiff. When the institute re-structured itself into provinces, Cardiff became the provincial house for many years, and this was represented in the coding as CA/P. Within sub-groups such as these R might stand for a series or class of registers, D for documents, M for minute books, or whatever the nature of the material requires. Within each class of records, items such as bundles or volumes may then be numbered. Sometimes it may be necessary to further distinguish a single document, and a further number will suffice. On the archivist's master copy of the list, it can be useful to cross reference to the accession number. An item might be reference coded thus:

CA/L/D/1 1810-1825 Letters from Bishop Collingridge, [5/81]
Vicar Apostolic of the Western District
to Mother St David Evans.

The complete list puts before the user the totality of an arrangement, and its representation of the organic unity and history of the records in a group. A searcher cannot gain an overall view of the holding from an index. It is only the list which can provide such a conspectus. It is not possible to reproduce an entire list in a paper of the present compass. The completed list should be provided with an introduction which very briefly outlines the history of the institute. It is also helpful to cite any problem or aspect of the arrangement which may affect a searcher's use of the records.

I cannot now deal in any detail with the boxing, item packing, and labelling which goes on as one is listing. It is generally better to eschew expensive and permanent labelling, to use pencil, and to work across boxes using the reference codes rather than giving boxes their own discrete numbers. In this way one can economise on money and space, as well as allowing more readily for the insertion of later accruals. An index is very much a second stage finding aid, which can be added as the work load permits. With a computer or a word processor, however, it is possible to construct an index as one proceeds with the listing. I use an Apple Macintosh LC and Portable with Microsoft Word 4.0 for document processing, and FileMaker Pro for making databases. A dedicated computer such as an Amstrad wordprocessor will suffice just as well for most purposes. It may be helpful to remark that most of the tasks described in this paper are greatly facilitated by the use of such tools, which are much easier to use than the pundits might have us believe. It is also pertinent to remark once

again that in practice some of the archival stages described here as discrete may sometimes appropriately be combined.

When I have completed an assignment, I put my working notes in order and leave them with the collection. Should you move to different work, you might consider doing likewise. There are circumstances in which subsequent archivists may need to revise arrangements and dating. This can arise when missing parts of a group of records comes to light, or when work on other sources calls a chronology into question. An archivist may find old working notes of great value in determining such issues, and in resolving minor archival queries. All archivists have their own ways of working within the current consensus of best practice. The arrangement of a collection is there for all to see and judge, but our notes might explain why it came to be that way.

SOME CONCLUDING REFLECTIONS

When I feel daunted by a complex set of records, or I am concerned whether I will ever complete an arrangement, I can find myself unwittingly pondering on the qualities which might be most useful to an archivist. My personal choice would fall on patience, accuracy, discretion, and diplomacy. Another archivist might make different choices. Often our work can be boring, repetitive, and trying, especially if we are checking a long series of documents, or coming to terms with the illegible handwriting of a bundle of letters. If we are not patient, or do not persevere, an item may be misunderstood or remain unaccounted. Accuracy is essential. Where there is doubt, we must seek to verify dates and names. Never guess, but leave undated or unattributed those items whose time, provenance or identity cannot be verified. Leave inferences on such matters to those who use the records, and do not intrude your own into the archival list without exceptional cause. Discretion is needed in so many areas of our work. We come to know much that is personal and confidential. It requires discretion to balance confidentiality with access, seeking to avoid undue secrecy and a personal possessiveness of the records. It requires discretion to gather in from houses long treasured items that now require proper archival care. It can require almost infinite discretion to postpone or deny access to one of the brethren who finds it hard to accept the ordinary archival controls of the common patrimony of records. The situations are legion, and in each one needs diplomacy and tact to give discretion its best effect.

There are other occasions amid the records, when it is borne in on me that our documentary residues are mere shades of the lives of those they record. To see several hundred years of a community's life and work recorded in but a dozen or so boxes is a sobering image. They stand on the shelf like funeral urns. The irony at the heart of our work is that the historic records we tend with such care and affection are no more than the traces of real lives and relationships. There are lesser ironies, but they are no less human for that. In annals we often read of the generosity of past lay benefactors, and of the struggles to make earlier

foundations. Does anything tangible remain? Perhaps there are just a few papers, books, or artefacts. All mere things, but they are things which reveal something about past lives. They are all we have, so we should treasure them. I remember once working on some registers specially maintained for the annual renewal of vows. In the early years the signatures were bold and strong. As the years went by they settled into a mature and habitual hand, until towards the end they began to fade and waver. Then for a further year or so a cross was scrawled instead. Finally, 'Requiescat in pace' and a date was scribbled in the margin. That was the only continuous record of that person. Our records tell us much, and yet nothing, about the hidden lives; about the majority who quietly sustained the lives of our institutes. It is a paradox. We only know that they were faithful. It is a fidelity to which we can respond through the quiet care and guardianship of our Catholic archives.

Note:

This article is the revised text of the talk which Dr Peter Hughes gave at the Society's annual conference in May 1991.

THE ARCHIVES OF THE ENGLISH PROVINCE OF THE SERVITE FRIARS

Stewart Foster OSM

HISTORICAL BACKGROUND

The Servite Friars trace their origins to thirteenth-century Florence and the Seven Holy Founders. One of the orders of mendicant friars, from Italy they spread to France, Germany, Spain and Austria-Hungary, but did not make a foundation in Britain until 1864. A number of individual friars enjoyed links with the British Isles before that date, but it was not until Fathers Philip Bosio OSM and Augustine Morini OSM arrived in London in October 1864 that the friars may be said to have attempted a foundation across the Channel.

The immediate reason for the arrival of the friars was to act as chaplains to the Sisters of Compassion at Cale Street, Brompton. This community was aggregated to the Servite Order in 1864, having been founded at Cuves, Haute Marne, in 1840 and thereafter establishing itself in London where it worked alongside the Oratorians. The friars first lodged in a property adjacent to the Servite Sisters, but gradually relocated themselves in a variety of properties in Chelsea. In 1867, their numbers having doubled, they were assigned part of the London Oratory parish as a separate mission. In 1874 the present church of Our Lady of Dolours, Fulham Road, was opened. The friars administer the Fulham Road parish to this day.

However, there were other factors involved in the coming of the friars to England. The 1860s witnessed Garibaldi and the Risorgimento: church property and ecclesiastical institutions were penalized or suppressed, and, together with a number of other orders and congregations with strong Italian links, the Servites realized that their future survival necessitated secure foundations abroad. Curiously enough, it was Protestant England that offered the greatest prospect of security, together with opportunities for missionary work. A number of prominent English Catholics had visited Servite houses in Italy, and Faber himself was a Servite tertiary. Funds were transferred to London bank accounts on behalf of the Order in Italy, and the establishment of a priory in the city offered fresh hope for vocations and the training of young friars. By the end of the century Fulham Road had received novices from Italy and France as well as from Britain and Ireland. In 1870 Father Morini left London to establish the first Servite Priory in the United States, whilst in 1891 the first Servite community in Brussels was given its obedience from Fulham Road.

In addition to London, the Servite Friars have founded the following houses, many of them with parish apostolates attached: Fordingbridge, Hampshire (1872-75 and 1888-1909); Bognor Regis (1881-); Begbroke, Oxford (1896-); Todmorden (1914-75); Kersal, Salford (1923-); Newbury (1947-75); Dundee (1950-); Glasgow (1974-88). In 1895 the English houses were erected into a Commissary Province, and a full Province of the Order in 1914. Today the friars

are engaged in a variety of apostolates: parochial ministry; retreats; hospital chaplaincy; training and formation work; and other specialized ministries. Friars from the Province also live and work in Rome, Swaziland and Hungary.

PROVENANCE

In addition to the archival material generated by the arrival of the Servites in England and their subsequent history, the Provincial Archives at St Philip's Priory, Begbroke, contain a number of items that pre-date the 1864 foundation. They comprise papers belonging or entrusted to the founding group of friars. Moreover, because so many friars were trained in London, attending St Thomas's Seminary, Hammersmith, or passing from the novitiate to Servite places of learning abroad, the archives of the English Province are especially rich in information relating to the wider order. Such material has proved very useful to scholars in our General Archives in Rome, where copies of the documents have been placed.

Although not strictly archival, there is an important collection of Servitana rescued from the continent and brought to England for safe keeping after 1864. 'The Servite Collection' is housed in a separate room but provides a useful aid to archival research. Dating from the sixteenth century onwards, the books and pamphlets in question were once part of Servite libraries in Italy and Austria. Modern works have been added to this collection so that there now exists an important resource for study of the history and spirituality of the Order.

PHYSICAL LOCATION

The archives are housed in a ground-floor room at Begbroke. Although not a large space (the room measures 7'x20'), there is a floor to ceiling height of 10' which has permitted placement of shelving above the steel cupboards, filing cabinets and open steel shelving that form the basis of the storage equipment. In common with most Provincial Archivists operating on a modest budget, we have had to improvise to some degree with regard to equipment and materials, only gradually progressing to superior products. Nevertheless, the archives utilize every inch of available space, including two large chests for maps and outsize photographic material. Moreover, the map drawers also allow the storage of exhibition material that can be produced with ease at short notice.

The archives were gathered at Begbroke in the mid-1970s and were first housed in an inferior location, a room that left a great deal to be desired with respect to physical conditions and working environment. With the availability of a ground-floor room such matters as natural light and constant temperature have been tackled, together with greater security. The chief tasks facing us at present are as follows: the repair and conservation of early material from London damaged by water some twenty years ago; the provision of a detailed list for each box of material; the sorting of as yet untouched boxes; the gathering of material from other houses so as to consolidate the Provincial holdings. Such tasks and problems will be familiar to archivists of other orders and congregations.

CONTENT

There follows a brief description of the structure of the archive, together with some notes on the more important sections. The system of classification adopted has been tailored to suit our own needs, but is broadly in keeping with the classification schedules of other orders. It has also been important, in drawing up and adapting the schedule, to keep in touch with the General Archives in Rome, both for advice and information.

Part I of the collection pertains to material from and about the Servite Friars world-wide. An introductory section houses MS histories of the Order, necrologies, biographies, etc; it is followed by a substantial Constitutional section which gathers together material relating to the government of the Order at the level of General Chapters and Constitutions. This section is arranged in chronological sequence. This is made easier by the fact that it is the General Chapter of the Order which is the highest authority for governmental change.

The third section of Part I is an important collection of official letters and reports issued by the various governmental, administrative and academic commissions and institutes of the Order. Much of the material in this section is post-Second World War, but among earlier holdings is a collection of circulars from Priors General beginning in the 1880s.

Part II of the collection pertains to the English Province itself and is divided into sixteen sections. Of these the most important are as follows: a general section containing MS histories of the English foundation, biographical registers, press cuttings and necrologies; a constitutional section housing material relating to Provincial Chapters, Council Meetings, etc; a section covering the activities of various provincial offices and ventures (e.g. finance, training, communications). A fifty-year rule is operated with regard to access to such material as the correspondence of Provincials, and matters relating to personnel. These papers are kept in a separate cabinet.

Part II continues with material relating to the foundation of the Order in England. The principle followed here has been to gather together papers pre-dating 1864 and thereafter pertaining to the London community until 1874. This latter date, that of the opening of the church in Fulham Road, acts as a rough division, whilst care has been taken to keep intact collections to which a particular theme or issue is integral even beyond 1874, e.g. relations with the Servite Sisters. A further section comprises documents relating to benefactors, trusts and wills.

Another major section is that of material pertaining to each house beginning with the oldest foundation. At present only a preliminary sorting has been achieved, but it is intended that each foundation will be further subdivided into such headings as 'community', 'parish', 'schools', etc. Part II also includes sections covering relations with the Holy See and bishops, the Servite Sisters and Enclosed Nuns, the Servite Secular Institute and lay groups, as well as a growing

photographic collection from the English Province. The photographs themselves are sorted according to house, with a large collection of photographs of individual friars or groups of friars. As far as possible each photograph is identified, and it is intended that each will be numbered and described.

Part III of the collection pertains to other jurisdictions of Servite Friars and other branches of the wider Servite family. Thus, here one would find material relating to the Piedmontese Province of the Friars or the activities of the tertiary groups in the Philippines. Pictorial records of the wider order are housed here, as opposed to with the main photographic collection pertaining to the English Province. Here, too, is a collection of postcards and prints of Servite art, iconography and architecture from around the world. In particular, this latter section has proved most valuable in mounting displays and exhibitions. Thus the Provincial Archives have a public face, and can act as a useful, educational resource.

This has been but the briefest of descriptions. However, in common with other religious groups with limited time and resources, we have tried to devote as much time and energy to the consolidation of the archives as has proved possible. By way of encouragement to others, and with the benefit of having worked full-time in archives some years ago, it is my experience that once one has begun to gain an intellectual control of one's collection, i.e. when one's mental 'map' of the collection is sufficiently complete so as to facilitate sorting and listing in some detail, then the fruits of one's labours begin to show. Archival work is for the most part hidden, and is often little appreciated. Nevertheless, with a careful management of resources, judicious use of time, and a quietly-pursued policy of educating one's brethren as to the value of archives in general and one's own collection in particular, then much of our work is rewarding.

Enquiries concerning the archives should be addressed to The Archivist, St Philip's Priory, 2 Spring Hill Road, Begbroke, Oxford, OX5 1RX.

THE CHURCH MISSIONARY SOCIETY ARCHIVES: OR THIRTY YEARS WORK IN THE BASEMENT

Rosemary Keen

WHAT IS CMS

The Church of England, unlike the Baptist and Methodist Churches, does not have one official body to organize and effect its missionary activity. The overseas work of the Society for Promoting Christian Knowledge (established 1698) and the Society for the Propagation of the Gospel (founded by Royal charter in 1701) was to minister to the British settlers abroad. So, in the last decade of the eighteenth century, when some members of the Eclectic Society (an Anglican discussion society) began to discuss 'foreign missions' they realized that there was scope for a society to evangelize the indigenous people.

On 12 April 1799 a group of these Evangelical clergy and laymen met at the Castle and Falcon Inn in Aldersgate in the City of London and the Church Missionary Society for Africa and the East was formed. At that meeting John Venn, rector of Clapham (and member of the Clapham sect), laid down the guidelines which the Society continues to follow. The basis was that CMS should be loyal to the leadership of bishops and to the Anglican pattern of liturgy, but that it was not to be dominated by the clergy. It emphasized the role of laymen and laywomen and was and is primarily a membership Society, with every member having equal rights. (John Henry Newman was a member while at Oxford and preached a sermon on behalf of CMS in 1830). The Society is basically run by its committees, each Secretary to the main committees being in charge of a department at headquarters. The General Committee (now General Council) is the most important and is responsible for overall policy. All CMS members are represented on General Committee and can play their part in shaping the role and work of the Society. Because it is an autonomous body within the Church of England, CMS has achieved a greater freedom of action than some other societies. Yet at the same time, because it is organized and run by its members in Britain, its leaders, particularly the Secretaries at the London headquarters, have had tremendous control over the work abroad.

This work began in Sierra Leone in 1804, but spread rapidly to India, Canada, New Zealand and the area around the Mediterranean. Its main areas of work are Sierra Leone, Nigeria, Kenya, Tanzania, Uganda, Rwanda and Sudan in Africa; India and Pakistan, Sri Lanka, China and Japan in Asia; Palestine, Jordan, Iran and Egypt in the Middle East. It has also worked extensively in New Zealand 1809-1914 and Canada 1822-1930, with smaller missions in Abyssinia 1830-42, Asia Minor (Smyrna) 1830-77, Greece 1830-75, Madagascar 1863-74, Malta 1815-43, Mauritius 1856-1929, Seychelles 1871-94, South Africa 1840-43, Turkey 1819-21, 1858-77, Turkish Arabia (Baghdad 1883-1919, Mosul 1900-1919), and the West Indies 1819-61.

THE ARCHIVES OFFICE

I was appointed as archivist on the CMS staff in 1959 but the history of the office goes back to the autumn of 1951. Scholars had for many years realized the great value of the CMS archives for the early history of the countries overseas in which the Society worked, notably West Africa. CMS agents reached Sierra Leone and many parts of Africa before any government officials arrived and their letters and journals are the first Western accounts of life in those countries.

The Pilgrim Trust gave a grant to CMS in 1951 for the express purpose of providing the means to make the early mission archives available to researchers. In the autumn of that year the first professional archivist, Mr Harry Cobb, was appointed for a three-year period. He faced a formidable task. The books and papers were in a strong-room in the sub-basement at the Salisbury Square, London, headquarters. The series of volumes were in a very confused state and many of their bindings were disintegrating, while the letters were in brown paper parcels piled high to the ceiling. Mr Cobb rapidly began to bring order from the chaos, helped by a retired missionary, Miss Grace Belcher, who typed his lists and catalogues. ¹ When he left in 1953, Miss Belcher kept the office open for researchers and dealt with staff and postal enquiries, while continuing to sort the many hundreds of packets into order and put them into folders and boxes.

The Society had celebrated its third jubilee in 1948/9 and it wanted to have its history written. There was a splendid three-volume work covering 1799-1899 by Eugene Stock, Editorial Secretary at the time of the Centenary. Stock had also written a supplementary volume for 1900-1910 but this new needed to be brought up to date. In 1959 Rev. Gordon Hewitt was chosen as author, but when he undertook the task he enquired about the availability of the more modern archives. The answer was that practically all the twentieth century material was still in cupboards in the various departments! So CMS decided to appoint a qualified archivist to the headquarters staff and I started work in 1 June 1959, having had the advantage of some years' experience under Dr Felix Hull at the Kent Archives Office.

My first office was a little space just outside the strong-room, which I shared with the research students. I was fortunate, however, in being granted an initial budget large enough to buy some adjustable racking (to complete the replacement of the old fixed metal shelves which Mr Cobb had begun) and to get some archive boxes (3,000 as a first instalment!). For the first three months Miss Belcher and I and the other two voluntary part-time staff unwrapped and boxed the piles of paper parcels which filled the quarter of the strong-room on the right of the entrance. I was able to dispose of some of the modern finance ephemeral papers which we found and thus made space for the loads of material sent down by the various headquarters' departments, notably from the General Secretary. A year or so later the office was moved to the basement level and then to a couple of light airy rooms in the Whitefriars Street premises at the back of the Salisbury

Square block. The only disadvantage to this was that it was a good three minutes walk from the office, down three flights of a spiral staircase and along a subterranean corridor to the basement, and then down another staircase to the strong-room. It kept us fit!

CMS had been negotiating a move from the City of London for some years and in 1966 we crossed the river to 157 Waterloo Road, to a building designed and built for us on the site of a bombed warehouse. The General Secretary was anxious to develop the research and information services of the Society and it was decided that the archives and library should work together. The Librarian and I designed the library to provide a large research area opposite the main book-cases, with an inner office for staff, which had glass partitions so that we could supervise the researchers while still being able to converse privately ourselves. There were many students, on average 80 to 100 a year, many of them working daily for weeks or months. For some years we were very busy.

By 1975, however, there were incipient problems. The strong-room was in the basement and had allowed some space for expansion; but as the archives continued to grow rapidly I initiated a discussion on their long-term future. There had been a change of General Secretary by this time, too, and the emphasis was no longer on information and research services. There were two possibilities. Either we kept the archives on site and they gradually took over the entire basement floor, or we deposited part of them away from the headquarters building. Everyone agreed that the main task of a missionary society was evangelism and not to provide research facilities for academics, however worthy. So it was decided that we should seek for a place where the material open for research would be looked after and made available for students. A long-term contract was duly made between CMS and the University of Birmingham and the first transfer of material to the Heslop Room (Special Collections) in the Main Library took place late in 1979 and 1980.

In 1981-83 the entire headquarters administration was restructured. The Library and Archives, which had been part of the General Secretary's Department joined a new Communications Division as part of the Information Services Department. Following the transfer of the pre-1949 archives to Birmingham, the number of research people working at Waterloo Road on the history of CMS had begun to diminish. The opportunity was therefore taken to prepare the library for its new role. Traditionally, one of the library's functions had been to offer back-up material to archive users. In fields other than mission, comparative religion, or church history, this material was now 'weeded' and offered to other appropriate libraries. The space freed enabled the amalgamation of the information office with the library and the servicing of CMS personnel became the library's prime task. The information office moved into part of the library space and the archives office moved out.

Shortly afterwards, there was a further major change. For a long time,

overseas Churches of the Anglican Communion had commented on the lack of any central place in London where all the missionary societies and mission bodies of the Church of England could be consulted. This discussion arose again at the moment when the United Society for the Propagation of the Gospel was seeking an alternative headquarters and when CMS was anxious to reduce its headquarters size. Canon Simon Barrington-Ward, CMS General Secretary, suggested that we should consider all coming 'Under One Roof'. The scheme involved much discussion that eventually resulted in our present Partnership House.

To prepare for this new order, 157 Waterloo Road had to be changed to open plan, in effect the whole building being gutted floor by floor. The effect on the staff was traumatic. Half moved over to share USPG's offices in Tufton Street, Westminster. The other half, including the archivist and librarian stayed in Waterloo Road. All the archives had to be packed up and stored off-site and we had only three weeks or so to do this. Birmingham University Library came to the rescue. The Heslop Room staff took that section of the archives that was not due to transfer until 1990, but was already prepared, plus 250 tea-chests full of other precious books and papers. The remaining archives (other than the section I was working on) were transferred to a strong-room at Tufton Street.

As so often happens, the refurbishment took months longer than was expected. We moved our temporary office three times before reaching our final position, which was, not surprisingly for archives, in the basement. The office-cum-workroom is immediately opposite the store-room, now shared amongst all the societies in the building. Any research students work in the library which is on the ground floor.

The amount of storage space on site for the archives is approximately 400 footrun of mobile shelving, compared to 1,900 footrun before refurbishment. This meant that initially we moved the archives which had been stored at Tufton Street back to Waterloo Road and then on to an official off-site store. Then the tea-chests came back from Birmingham and their contents were sorted and the majority sent off-site. Having had just under two years with archives in half a dozen places and with no access whatsoever either to the material at Tufton Street (we had had to pack the gangways as well as the shelves in the store) or to the contents of the Birmingham tea-chests (which were stacked four or five high), it was an improvement to have only three storage places, however scattered. The impossibility of personal access to the London off-site store was so great a difficulty, however, that we searched for an alternative. In 1990 we were able to negotiate a short-term contract for a small portion of the Church Commissioners' store at Bermondsey. At long last I was able to get everything unpacked and shelved in a place where I was personally dealing with it. The final objective appears to be in sight. This is, that the material available for research is at Birmingham, the current decade (i.e. 1990s) is at 157 Waterloo Road and the intervening decades (at present 1950s-1980s) are at Bermondsey.

WHAT ARCHIVES DO WE HOLD?

The main bulk of the archives for which I am responsible consists naturally of those of CMS itself. These include not only minute books, ledgers, etc., and vast quantities of correspondence, but also the Society's publications (annual reports, periodicals, books and pamphlets) and historical audio-visual material (films, tapes, videos, photographs and slides). Then there are records of local CMS Associations [supporting groups of CMS members] and the archives of other societies with which CMS has been linked or amalgamated over the years. There are also the deposited family papers of CMS missionaries and other agents connected with the Society and other material relating to CMS or CEZMS.

We hold the archives of three other missionary societies. Of these the most important is the Church of England Zenana Missionary Society with which we amalgamated in 1957. CEZMS is an Anglican society founded in 1880 when it separated from the interdenominational Indian Female Normal School Society (founded 1852). Its main aim was to evangelize the women of India by means of normal schools [teacher training colleges], zenana² visiting, medical missions, schools for Hindu and Muslim girls and the employment of Biblewomen. It was unusual in that it was run entirely by women and only employed women. The only man in any way connected with it was a clergyman who undertook deputations for the Society in those parishes which insisted on having men as preachers. CEZMS worked in North and South India, Sri Lanka (from 1889), China (1884-1950) and Japan (1885-92). Its archives suffered badly from numerous changes of headquarters and also from severe flood damage during the Second World War. The correspondence with the missions overseas survives only from 1921. The minute books are complete, though entries are brief. Fortunately, their periodical *India's Women* together with their *Annual Reports* provide a rich and vital source of information.

The Society for promoting Female Education in China, India and the East (commonly known as the Female Education Society) was founded in 1834. It was interdenominational, was staffed by women and employed only women agents. Its object was the establishment and superintendence of schools in China, India and the countries adjacent. It also gave schools grants of money and boxes of work for sale. Its work began in India, China and Singapore; it also spread to Palestine and Syria from the 1860s and Japan from 1877. It had shorter-lived work in South Africa (1848-92), Lebanon (1859-71) and Mauritius (1860-81). Its support for schools was widespread throughout India and China as well as Sri Lanka, Sierra Leone, Nigeria, Burma, Penang, Greece, Turkey, Algeria and throughout the Levant. In 1899, following the death of the Secretary, the Society was closed down and the work was divided amongst missionary societies of various denominations. CMS accepted twenty-four of its missionaries and their work in Palestine, China, Japan and India. The Singapore schools were handed over to CEZMS. The archives are very incomplete, comprising merely six

minute books, ten finance volumes and a few printed papers. The incomplete set of the *Annual Reports* may be augmented by material in the British Library, which holds the reports for 1895-99 and a complete set of their periodical *The Female Missionary Intelligencer*.

The Loochoo Naval Mission was begun in February 1843 by a small group of naval officers who wished to send a missionary to the Loochoo Islands (Ryukyu Islands), aiming thereby to reach Japan. When their application for help from CMS was refused, they set up an independent fund and sent out Dr Bernard Jean Bettelheim, who was succeeded by Rev. G. H. Moreton. When Moreton's health failed the mission came to an end. In 1861 the balance of the funds was given to CMS as a basis of support for evangelistic work in Japan when that should be possible. CMS began work in Japan in 1869. The very small archive comprises the secretaries' papers and correspondence as well as the lengthy journals of Bettelheim and Moreton. The archive is enlivened by the naval connection, not only by the briskness of some of the comments from the secretaries, but by the inclusion of such odd items as the 1842 designs and plans for 'gangway annular scupper mouths' for use in frigates.

HOW ARE THE ARCHIVES ARRANGED AND CLASSIFIED?

The Society is basically run by committees and the Secretaries to the main committees are heads of departments at headquarters and in many ways act as a board of directors. The archives of each department have been allocated a letter to signify the department, e.g. F Finance, C Candidates, M Medical, etc., and then all the departments use basically the same classification scheme. The one exception is the work of the Africa and Asia departments. In other words, for cataloguing I have divided the work of the Society into two parts, overseas and within the British Isles.

The overseas part of the work was originally the responsibility of the Committee of Correspondence. It was to seek out prospective missionaries, to prepare them for service overseas and to be responsible for them from then on. In effect, its role combined the tasks of what were later to be the Candidates, Medical, Africa and Asia departments.

The two other committees set up when the Society began were the General Committee, which directed the overall policy, and the Committee of Accounts (later the Finance Committee), which was responsible for administering the funds. Both these committees' archives have been treated as part of the work within the British Isles.

The Society was blessed at the start with an excellent method of record-keeping. When it began, all the incoming letters were kept together, while the most important of the outgoing letters were copied into books. In June 1803, when the first mission (West Africa) was started, one of the missionaries was designated mission secretary and the correspondence with overseas was separated from the home correspondence (within the British Isles). Further missions

were begun and on each occasion that a mission secretary was appointed the correspondence between that mission area and London was again separated until by 1813 each mission had its own series of papers and volumes. From the present appearance of the archives it seems probable that at some point between about 1805 and 1810 the entire early correspondence series for the missions was collated, bound and indexed. Incoming and outgoing correspondence was kept together and the series continued until 1820. From 1820 until 1880 the copies of outgoing letters were pasted into letter-books and the incoming papers were kept in bundles. Clerks at headquarters copied the incoming papers for each mission area on to quires of paper which were then bound into volumes (called mission books). They thus provided a legible copy for committee use. Until 1849 everything, including journals, was copied in full, but later only the letters were so copied. From 1880 until 1934 the letter-books continue, the incoming papers were kept year by year in a sequence numbered for each year, while a summary of them was kept in the precis books (which also acted as agenda for the committee meetings). From 1935 onwards there is a completely new filing system with incoming and outgoing correspondence kept together. The files themselves for each mission area comprise correspondence with the mission secretary, correspondence with the bishop and diocesan authorities, and separate files for each institution or place in which CMS missionaries worked. This method continues to the present day. For all these archives the 'overseas' classification system has been used.

The Africa and Asia departments have some files on general subjects and also a massive series of personal files for each missionary. For these papers I have used the 'home' method of cataloguing and classification, so that the catalogue of the Africa and Asia files from 1935 onwards has the same classification system as the Candidates department, the General Secretary's department, etc.

For all these departments I have divided the files and papers into broad groups allocating a letter to each: A Administration, C Committee work, E Education, F Finance, O Outside Organisations, Y Correspondence with overseas mission areas, etc. Where necessary, notably within the administration section, there are further subdivisions. The files in each group or subdivision are then numbered, so that each can be individually called up for reference. For the pre-1880 incoming papers of the mission series, and occasionally for certain series in other departments' papers, each individual item has its own number. For the most part, however, the reference is for a group of papers comprising a file. For the most recent papers, where the files have been divided into decades, I have indicated the decade by using numbers after the department letter. For example, G/AP 1 is the General Secretary's general policy file up to 1949. The same file for the 1950s is G59/AP 1, then G69/AP 1 for the 1960s, and so on for succeeding decades.

RECORDS OF THE HEADQUARTERS' DEPARTMENTS

When I first began work on the CMS archives I was amazed and almost overwhelmed by the amount of correspondence. This was particularly true of the Africa and Asia departments. Because the Society was in independent body it kept a very tight hold on what its agents did and had strict rules about its organisation. All the missionaries had to keep diaries, preferably detailed, and they were encouraged to describe not only what they did, but what they saw (even if they disapproved of it). These journals were to be sent back to headquarters every quarter by the mission secretary. The secretary in fact saw everything, for no missionary was allowed to write directly to London. Letters would be sent to the mission secretary who normally sent them on, after having read them, but sometimes kept them and sent copies or notes instead. Headquarters' permission was needed for practically everything, from the purchase of a bicycle to the transferring of an agent from one place to another. As a result, the mission archives at headquarters are a very rich source, not only for Church and mission history (mainly Anglican but also for the other Christian bodies working in the same fields, e.g. the Catholic work in Uganda), but also for the student of anthropology, politics, sociology, geography and economics. The papers retained by the mission secretary overseas formed the nucleus of the earliest diocesan archives of the developing churches.

The archives of other departments, though not so great in volume, also contain much of interest. The General Secretary's department is the most important, partly because the General Committee was ultimately responsible for CMS policy. Although the Secretaries have always acted as a group, the Honorary Clerical Secretary [or General Secretary as he was known from 1922 onwards] was *primus inter pares*. It was his task to correspond with bishops, so there are files for the appointment of overseas bishops and on the constitution of the growing churches of the Anglican Communion. He was also considered chief Candidates Secretary, so the department's papers include the records of Islington College (the CMS missionary training college) and private and confidential correspondence about prospective missionaries. As he was also ultimate arbiter these confidential letters also include much on private matters for all the staff, as well as notes of interviews with bishops, archbishops and, of course correspondence with the Society's President (a distinguished and influential layman) and its Patron (the archbishop of Canterbury).

The Medical department was set up in 1891 and served both the Medical Committee, which was responsible for the administration of medical missions overseas, and the Medical Missions Auxiliary Fund Committee whose task was to arouse support within the British Isles to enable the MMA 'to increase the number and equip thoroughly the medical missions of the Society'. The department's archives contain correspondence with all the hospitals and other medical institutions founded and staffed by CMS. There is also a medical periodical called *Mercy and Truth* which contains articles about the institutions

and the medical work (though emphasis is on evangelistic opportunities rather than purely medical details).

The Candidates department's papers mainly comprise the application papers of prospective missionaries. Unfortunately, it was this department that suffered when an incendiary damaged headquarters in the Blitz. The committee minutes survive, though many volumes have charred edges; but for the correspondence there is one set of bound volumes of letters for 1846-65 and then a horrible gap until the early 1890s. A small tin trunk full of the 'blue packets' of application papers was all that survived for the period up to 1940.

The Finance department has the usual financial volumes, papers about property, etc. There is also interesting correspondence with the Foreign Office and other government departments such as the Post Office 1876-1900, and a packet of papers on the slave trade in Zanzibar 1866-84 (in which the Finance Secretary of the day, Edward Hutchinson, had a special interest).

There remain the papers of what used to be called the Home Division (our present Britain Region and Communications Division). Its heyday was the 1950s. Rev. Max Warren, one of our most famous General Secretaries was appointed in 1942 and set about immediately to formulate and prepare the Society for its role in a post-war, post-Empire Britain. He gathered a brilliant team of Secretaries, of whom Rev. Leslie Fisher was appointed Home Secretary. He was in charge of every aspect of work within the British Isles. He had four departments (headed by Under-Secretaries), each with many sections under them. The four comprised the Deputy Home Secretary (responsible for deputation work and the field staff), Editorial Secretary (in charge of all the Society's publications), Publicity Director and Education Secretary.

CATALOGUES, LISTS AND INDEXES

There are catalogues and lists in both Birmingham and London for all the pre-1949 archives (i.e. those available for research in Birmingham) and in London there are lists for the 1950s-80s archives. There are also many card indexes.

The main indexes (name, place and subject) contain entries from all the mission catalogues, plus the usual mass of useful information found by people when listing or browsing in the archives. They will eventually cover all the catalogues. As the pre-1880 mission catalogues list the missionaries and agents in alphabetical order and also give their mission stations, I have been able to incorporate in the place index an alphabetical list of agents (with dates) for each station. This is often a useful short cut for staff and students. In a similar way there are lists of the CEZMS mission stations with their agents.

There are also working indexes, such as those for retired and dead missionaries which will probably always be kept apart from the main indexes. There are several indexes, however, at present kept individually, which will be incorporated in the main indexes after they have been copied onto microfiche

separately for easier reference. For names, these include lists of CEZMS and FES missionaries, authors of articles in the CMS periodicals *C.M. Intelligencer* and *Mercy and Truth*, and obituaries in the *Intelligencer* and the *C.M. Gleaner*. For both names and places, there are indexes of the illustrations in the periodicals *C.M. Gleaner* and *Mercy and Truth*. These indexes in particular are invaluable for answering enquiries, as nearly always the presence of an illustration means that there is something else about the subject in the contents of the periodical. The index to the photo collection is kept separately, but comprises names and places.

The whole archive, I suppose, is name-orientated, which may in part reflect that the Society is a membership society. Provided you have a name to start your research, we can pretty well guarantee to tell you whether or not the archives will contain interesting material for you. The problem of how to discover that name in the first instance is one with which I am still struggling!

AVAILABILITY FOR RESEARCH

The CMS manuscript archives operate a 40-year 'closed' rule for research. At present the material up to 1949 is available. There are two exceptions to this rule. The unofficial and deposited archives (family papers of missionaries and agents and material relating to CMS but not part of the official archive) are made available to researchers in accordance with the wish of the depositors. This often means that more recent material can be studied. The second exception applies to the official mission series for mainland China (not Hong Kong). The CMS missionaries left China in 1951 and therefore these two additional years 1950/51 have been opened now.

From the 1950s onwards, files have been arranged and listed by decades. Files for the 1950s will be opened in 1999 and so on for each decade.

Catalogues of all the series will be available in Birmingham from the time of transfer. The Heslop Room also holds sets of the *CMS Proceedings/Annual Report/Yearbook 1801-1985*, the *CMS Historical Record 1919, 1922-1956/7*, and the *CMS Annual Letters* (reports from missionaries sent annually to headquarters), together with *Stock's History of CMS*, Charles Hole's *Early History of CMS*, Gordon Hewitt's *Problems of Success: a History of CMS 1910-1942* and Jocelyn Murray's *Proclaim the Good News* (which takes the history of the Society up to the 1980s).

Any researcher should write in advance to Miss C. L. Penney, Special Collections, Main Library, University of Birmingham, PO Box 363, Birmingham B15 2TT. A formal letter of introduction from an appropriate person (Supervisor, Head of Academic Department, etc.) is necessary, and it is helpful if you can indicate which particular series you wish to study. For those nearer London there are sets of catalogues at Waterloo Road. The mission catalogues are for sale (at headquarters) and copies may be found in the copyright libraries and elsewhere.

I should conclude by saying that until I retire I shall be very happy to be

consulted by anyone seeking further information about our archives. Archivists are always partial to their own archives, but I feel that I have been most fortunate to have been able to spend my entire professional life working on and cataloguing such a very fine collection.

NOTES

1. Mr Harry Cobb published an article on CMS archives in *Archives*, Vol. II, No. 14, Michaelmas 1955, pp. 293-299. Although some of it is now out of date, it provides further details about the main classes of records.
2. Women's apartments.

Editorial Note:

Miss Rosemary Keen is the Archivist of CMS, and general enquiries may be addressed to her at Church Missionary Society, Partnership House, 157 Waterloo Road, London. SE1 8UU.

ASSOCIATION OF CHURCH ARCHIVISTS OF SPAIN

The Association of Church Archivists of Spain is the Institution of the Spanish Episcopal Conference and dependent on the Commission for the Cultural Heritage of the Church.

The aims of the Association are to encourage and facilitate the work of ecclesiastics, both regular and secular, who are in charge of church archives so that they may recognize and solve common problems.

It is concerned with the conservation, organization and cataloguing of Spanish church archives following the directions of the church authorities and maintaining contact with the civil authorities in the matter of archives.

It also aims at promoting the scientific and technical activities of its members by encouraging the compilation and publication of inventories and catalogues of the ecclesiastical documentary heritage of Spain.

In addition, it also promotes meetings and conferences whereby archivists can make known the scientific projects in which different archives are engaged and contribute to the training of persons who are in charge of archives.

One of the most important scientific activities of the Association is the publication, either on a regular and occasional basis, of the results of different projects undertaken by the Association, either on its own or in collaboration with other civil or ecclesiastical bodies.

Editorial Note

The above note is translated from the preamble of a leaflet advertising the publications of the Association. Further details may be obtained from the Editor, or direct from: Rvdo. D. Agustin Hevia Ballina, Archivo Historico Diocesano, Palacio Arzobispal, Corrada del Obispo, 33003 Oviedo, or Rvdo. Matias Vicario Santamaria, Archivo Diocesano, Palacio Arzobispal, Martinez del Campo, 18, 09003, Burgos, Espana.

MY BROWNE HEAVEN: THE FATHER BROWNE S.J. COLLECTION

The Rev. E. E. O'Donnell S.J.

In the year 1897 two Irish youths set sail from Queenstown (now Cobh) in the south of Ireland bound for mainland Europe. Seventeen-year-old Frank Browne was accompanied by his older brother, William, and clung fast to a parting gift from his Uncle Robert - a camera. The first photographs that Frank took during his Grand Tour of France, Switzerland and Italy were the opening shots of a salvo of photography that would still be reverberating nearly a century later. When Field Marshal Earl Alexander of Tunis went to Dublin to visit Frank on his deathbed in 1960, he knew he was seeing for the last time not only "the bravest man I ever met" but a man who would one day be recognised as one of the greatest photographers of all time.

When I was working in the archives of the Irish Jesuit Provincialate in 1985, I unearthed an old trunk which had been buried there for a quarter of a century. To my amazement I discovered that it contained no less than 42,000 negatives of photographs taken by Frank Browne during his sixty-three years of life as a Jesuit. Now, as Curator of the Father Browne S.J. Collection, I would like to give you some idea of the scope of Frank Browne's work and to describe the preservation work that was essential for its survival.

SCOPE OF THE COLLECTION

The most interesting way for me to tell you what the Collection contains will be to give you a biographical sketch of the photographer's life, emphasising the features of most importance to you as British and Irish ecclesiastical archivists.

On his return from Europe in 1897 Frank entered the Jesuit novitiate at Rahan in County Offaly. If he bought his camera with him, he would have had to turn it in as a 'superfluity'! His brother, William, likewise went on for the priesthood and was for many years secretary to his Uncle Robert who was Bishop of Cloyne from 1894 to 1935.

After his first vows, Frank moved to Dublin in 1899 and studied classics at the Royal University for three years. One of his fellow students there was James Joyce. Since Jesuit students were still not allowed to have cameras, we have no Browne portrait of the literary artist as a young man. For his philosophical studies Frank was sent to Chieri, near Turin, from 1903 to 1906. He was able to borrow a camera for the summer holidays, one which was spent in Venice and another in Monte Carlo.

On his return to Dublin, he taught at his old *alma mater*, Belvedere College, for five years. He became founder-editor of *The Belvederian*, the school annual which still retains the format established by Frank during its first five years of publication. Then, and subsequently, it contained many of his own photographs: in 1906 he had founded the Camera Club, thus acquiring his first

camera as a Jesuit. In the early issues of the annual we can see some fine examples of his skill and of the subjects that interested him. The monastic ruins of Ireland (Cistercian, Dominican, Franciscan and Augustinian) feature prominently in his Collection at that time. During this period - in 1909 to be precise - he went on a voyage to Rome, via Lisbon, with his Uncle Robert. Frank's sister, Mary, was a nun in the papal household so Bishop Browne and his nephew were able to have breakfast with His Holiness. Afterwards, Frank was able to take some snaps of the Pope (now Saint) Pius X.

In 1911 he began his theological studies at the Milltown Park in Dublin where he was ordained a priest by his Uncle Robert on 31 July 1915. Before that significant day, however, the Bishop was instrumental in occasioning an even more memorable event in his nephew's life. It was April 1912 that he bought Frank a first-class ticket for the first leg of the maiden voyage of R.M.V. *Titanic*.

In a recent feature on the Father Browne Collection, *The Independent* newspaper (London) reckoned that his *Titanic* album would fetch at least two million pounds sterling at auction. The archivist is not selling it! It is indeed a remarkable album. Beginning with a portrait of the millionaire, Mr J. J. Astor, boarding 'the first and last *Titanic* Special' at Waterloo Station, it contains the last picture taken of Captain Smith and the only photograph ever taken by anyone in the liner's Marconiroom.

Father Browne became a military chaplain in 1916 and spent the best part of three years on the front line in France and Flanders with the Irish Guards. His fellow-chaplain, Father Willie Doyle S.J. was killed. In his biography of that saintly man, Professor Alfred O'Rahilly makes frequent reference to Father Browne and to his ministry among the horrors of the Somme, Wytschaete, Ypres and Passchendaele. Injured five times and gassed once, he won the M.C. and bar and the Croix de Guerre. In 1919 he returned to the trenches to take photographs for an illustrated lecture on the last days of Willie Doyle.

Recently, I visited the GHQ of the Irish Guards at Wellington Barracks in London to see if they had any wartime photographs taken by Frank Browne during his years as their chaplain. From their meticulously-kept files, the archivist was able to produce two albums with 'Major F. M. Browne M.C.' embossed in gold letters on their covers. These contained pictures taken mainly at Warley Barracks, Essex, and during 'The Watch on the Rhine' at Cologne in 1919.

On being demobilized from the Irish Guards, Frank returned to teach at Belvedere College until he was appointed superior of St Francis Xavier's Church in Dublin in 1922. Because he went nowhere without his camera, it is not surprising to find 4,600 photographs of Dublin in his Collection. Many of these were used to illustrate *The Annals of Dublin* (Wolfhound Press, 1987).



THE FEAST OF CORPUS CHRISTI AT WARLEY BARRACKS, ESSEX (1919): BISHOP KEATING GIVING BENEDICTION.
THIS WAS THE FIRST PROCESSION OF THE BLESSED SACRAMENT IN AN ENGLISH BARRACKS SINCE THE REFORMATION.
© THE FATHER BROWNE S.J. COLLECTION

Due to ill health - presumably the aftermath of his gassing - he was sent to Australia for two years in 1924. Sailing from Falmouth on the S.S. *Orama*, which had been a troopship during the war, he broke his journey to Australia by stopping over at Cape Town and took many photographs of Irish priests and nuns working in the Cape Province of South Africa.

In Australia itself he photographed all the major cities and travelled for thousands of miles in the outback. He recorded Test Cricket at Adelaide and Brisbane, horse-racing at Melbourne, gold-mining at Ophir Creek and the sheep-shearing competition at Kangarooie. His photographs of the former prison colony at Botany Bay and of Sydney Harbour without its bridge are among the more important items in his Collection. He also took photographs of nuns, priests and brothers: one example shows the novices taking their vows as Sisters of Mercy at Nymagee, New South Wales. His last Australian pictures were taken at Perth and Fremantle whence he took ship for Ceylon via the Cocos Islands. He photographed churches and convents in Ceylon and took two self-portraits entitled 'Me and the Elephant' (Colombo) and 'Self in Rickshaw' (Kandy), 1925.

The return voyage to Plymouth brought Fr Browne to Aden, Yemen, Somaliland, Saudi Arabia, Egypt, Crete, Greece, Italy, France, Gibraltar, Spain and Portugal. Clearly, this added an important international dimension to his work.

For the rest of his life he worked on the Missions and Retreats Staff of the Irish Province of the Jesuits. For most of this time (1931-57) he was based at Emo, County Laois, but his work took him to every county in Ireland and all over England, Scotland and Wales. The missionary's work included the giving of retreats to convents of nuns. Fr Browne gave hundreds of such retreats and usually took photographs of the convents and of the Sisters. Gorey (Loreto), Kylemore (Benedictine), Maryborough (Presentation), Newtownbarry (F.C.J.), Newry (Carmelite), Portlaw (St Joseph of Cluny) and Rathdowney (St John of God) are mentioned on a single page of his records.

Famous pilgrimages, such as those at Walsingham and Dunwich in England, at Lough Derg and Tubbercurry in Ireland, came under his careful scrutiny. At Walsingham, for instance, in four successive years in the 1930s, he shows Fathers Vernon Johnson S.J., Ronald Knox, Fabian Dix O.P. and Martin D'Arcy S.J. preaching to throngs of pilgrims in the open air.

Since Parish Missions were preached in the evenings, Frank Browne had plenty of time during the day to pursue his quasi-professional hobby. As he became more and more expert with the camera, and as cameras became more and more sophisticated, he began to concentrate on particular themes and to submit his work for publication in specialist periodicals. The *Tatler* & *Sketch* presented illustrated features on Country Houses, the *Kodak Magazine* ran a series on English Cathedrals, and *Irish Travel* published many gems of the Irish countryside, to give but three examples. As he became better known as a photographer,



CHILDREN AT DORLING DOWNS, NEW SOUTH WALES (1925)
© THE FATHER BROWNE S.J. COLLECTION

he was commissioned by various organizations to submit photographs for archival purposes. Two instances: The British Museum asked him to photograph antiquities of England, and the Governing Body of the Church of England asked him to photograph its churches in East Anglia during the late 1930s - lest they be damaged in the forthcoming hostilities. The Photographic Society of Ireland invited him to judge competitions on its behalf and - supreme accolade - the Society of Jesus had him photograph each of its houses in Ireland. He even photographed the Jesuit burial-plot in Glasnevin Cemetery, Dublin, where he now rests in peace.

CONSERVING THE COLLECTION

What makes the Father Browne Collection most valuable is the fact that Frank scrupulously dated and captioned each of his negatives. If you, as an archivist, are in possession of old photographs, the first thing to ensure is that they are dated and captioned. If nobody in your organization can help, a professional outsider will be able to give you approximate dates, based on dress and furnishings. It is important that the names of any people in the photographs be recorded: Fr Browne kept an alphabetically-indexed notebook where he kept the names of anyone he pictured. A glance at this will tell you, for instance, that he photographed 'Most Rev. Leo Parker, Bp. of Northampton, 17 April, 1949'. This record goes on to say where in the Collection the portrait of Bishop Parker is to be found.

The sad news about the Browne negatives is that they are mostly on nitrate-based film. All such negatives, anywhere in the world, are rapidly deteriorating in quality and the images will have disintegrated by the turn of the century. If you have any such negatives, you are hereby informed that they are highly unstable - even dangerous! This is not simply being alarmist. If you tell your insurance company that you keep nitrate negatives on the premises, it will not only refuse to insure them but will withdraw its cover from your building until the offending items are removed.

The only solution is to have the negatives transferred to safety-film, an expensive operation. To give you some idea of cost, the work of transferring the 42,000 Browne negatives to safety-film came to IR£60,000. I am happy to say that Allied Irish Bank picked up the tab. This was a very worthy and enlightened exercise in sponsorship for which the Irish Jesuits are extremely grateful.

At the same time as each negative was being 'saved', its caption and date were recorded on computer. The computer programme also included one hundred 'key' words so that one could enter items such as 'children', 'trains', 'nuns', 'army', 'bridges', 'convents' and so on. This, of course, was a time-consuming business, taking three years in all. Over 39,000 negatives have now been saved and catalogued; the task is due to be completed - on schedule - by the end of this year (1991).

As a result of the computerization, you will be able to write to me (at

Gonzaga College, Dublin 6) and ask, say, if the Browne Collection has a photograph of Mr T. M. Bourke of Melbourne, taken in 1919. Within minutes, I should be able to tell you, having drawn a blank under 'Melbourne', that there is indeed a picture of Mr Bourke taken, not in Australia, but in Wellington Barracks (London) while he was serving in the army that year. I shall also be able to tell you how good a photograph it is: the programme includes a 'star scale' of one to five, ranging from the pathetic to the brilliant.

Whereas the nitrate negatives of Frank Browne varied from postcard-size through demi-postcard-size to 35mm, all the new negatives on safety-film are standard 35mm. This has facilitated storage. One can purchase transparent, acetate 'envelopes' that accommodate seven strips of 35mm film, with six images on each strip, i.e. forty-two images per page. One can also purchase loose-leaf binders that hold one hundred of these pages each. The 42,000 Browne negatives will thus fit neatly into ten of these binders.

The computer can also do print-outs by request. If you wanted a list, say, of all the Catholic bishops that Fr Browne photographed in England and Wales between 1910 and 1939, the computer - given a little time for 'thought' - will instruct the printer to run off a list of the required captions.

As regards the 'positives' in the Browne Collection, and there are over a thousand of them, these are going to be kept separately in acid-free envelopes. The experts tell me that ordinary paper envelopes (whether white or brown) will destroy any photograph in the course of a few decades. The 'positives', of course, have been incorporated into the computer's index as described above.

The story does not stop here, although it would if you had no intention of giving public access to your photographs. The Irish Jesuits are aware that in the Father Browne Collection they are in possession of a treasure-trove of national, indeed international, significance. The publication of *Father Browne's Ireland* and *The Genius of Father Browne* (Wolfhound Press, Dublin, 1989 and 1990 respectively) has elicited an enormous response from the public and from the media. *Father Browne's England*, mentioned in a splendid feature on Father Browne in the February 1991 edition of the prestigious *British Journal of Photography*, will be published in 1992, and *Father Browne's Australia* is to follow. In order to make the Collection available to research-students and to libraries, the next step will be to have the new negatives transferred to Optical Disks. When this transfer has been effected - the technology for so doing is still at the experimental stage but is expected to be available in less than twelve months' time - you will be able to sit at a Visual Display Unit and ask a computer about that Australian, Mr Bourke. Instead of assuring you that his picture exists and telling you where to find it, the Optical Disks will whirl for a few seconds and then, lo and behold, T. M. Bourne of Melbourne will be staring at you from the screen. This may not be Heaven - but it will be an archivist's paradise.

THE RECORDS OF THE CONVERTS' AID SOCIETY

Rosemary Rendel

There comes a time in the life of any society when the records of its history need to be organized - usually after its first fifty or seventy-five years in operation. In the case of the Converts' Aid Society, this has never yet been done. This need to establish a record is partly due to the realization that other people can benefit from the society's experience and partly due to pressure of space; when cupboards and filing cabinets become filled with non-current files and paper parcels (which *may* contain information on the founding organization or merely trivia about which day a committee should meet) action has to be taken! It appears, from what is left, that a big clear-out of material took place during the second world war. It may be, of course, that the work was done in a more informal way before that time and there was little build-up of paperwork beyond the bare minimum.

There is a complete set of annual reports through this period, but only back to 1914, whereas the Converts' Aid Society was founded in 1896, at the request of Leo XIII; but the reports for 1918-23 are missing. Should anyone reading these paragraphs have copies of early twentieth-century material, it would be much appreciated if they felt able to donate it to the society's archive.

The sorting of the Converts' Aid Society's records and organization of an historic archive has been made possible by the fortunate existence of a large loft in the Converts' Aid Society house. Once the un-piling and identification of brown paper parcels, their labelling partly obscured by soot and dust, had been achieved, it was possible for slatted wood shelving to be fixed round three walls; archive boxes were then ordered to hold the case-files dealing with each individual helped by Converts' Aid Society, these being the most damaged and illegible of the records because they had been wedged in many cases, into small pigeon-holes. But the loft is now quite an effective archive room with access by a strong and easily-sloping folding wood staircase.

In establishing an archive, one usually has two objectives: First, there is the historical and, secondly, there is the back-up to current work. In the case of Converts' Aid Society, although one is thinking chiefly in historical terms, it might well be necessary to look up earlier statements of expenses when deciding current levels, or to look back to surveys and maintenance schemes for various properties over a period of years, when deciding the future potential of a house, so one keeps more of these sorts of detailed record than one might otherwise do.

From the historical point of view, one has to try and visualise the sort of history that might be written, because the principle of selection underlies the building up of an archive, unless space is unlimited. How much one can keep depends on the space available and on the time and manpower that present or future staff can provide, because archives have to be added to every five or ten

years; and to keep within a fixed space, they have to be 'weeded' or reduced at the same time, so that more recent papers can be included. If mountains of paper are allowed to accumulate unselectively, they become virtually unusable and it is this which produces the panic reaction of the bonfire or the pulping machine.

Apart from the complete set of annual reports and accounts (though with the gaps mentioned above), there are the minute books of the executive committee from 1915-35 and from 1941-60 with typed, unbound minutes from 1974-77. The early minute books include the League of Prayer and the League of English Martyrs as existing or earlier societies which were incorporated into the Converts' Aid Society. There is a whole shelf of committee papers, starting about 1946 and including several sub-committees. There is another whole shelf of very fat brown paper packets dealing solely with the house Top Meadow, and this does not include a cupboard in the office, full of similar Top Meadow parcels. Further sorting is needed here. The bulkiest items in terms of space are the case-files of individuals, helped by or applying to the society, which fill one whole wall in their archive boxes; but the largest item in terms of weight is the pile of cash books, day books and ledgers of expenses. These are not of quite the interest they might be as they seem to have survived by chance rather than by plan, and in most cases cover only a year or two; the statements of accounts given in each annual report are more useful. One need not detail other items at this stage. They are labelled and there will need to be a list.

One short wall has been given over to Freddie Chambers' personal papers. These include his reminiscences running through a good many issues of the *Southwark Record*, fortunately complete. There is also his obituary pamphlet by Bishop Gordon Wheeler and his own memorial pamphlet to Mgr Ronald Knox, both of which give a good many details about the Converts' Aid Society. The various Catholic Truth Society pamphlets on Mgr Vernon Johnson would, I think, add further information. There are various albums or early family photographs, but unfortunately few of them are described or identified. It is, however, slightly misleading to call these papers simply personal papers as there was obviously no clear dividing line, for him, between his personal papers and Converts' Aid Society papers, as far as correspondence was concerned.

The Converts' Aid Society papers give a fascinating picture, among other things, of a group of dedicated people running a national charity in a wholly personal way so that its work remains always on the level of one to one assistance, an achievement of which I had no idea until I began going through the papers; and this interpretation of its work continued by each succeeding secretary, so well-founded has the tradition become.

Yet I do not think that a really comprehensive, fully detailed history of the Converts' Aid Society is likely to be written, if only because not many people with the right expertise could find the time and finance to attempt it.

But an outline history to include the many personalities involved,

seems quite possible. I think, also, that a social/devotional history of the Church (using the word 'devotional' in the sense of 'spiritual and corporal works of mercy') in the first half of the twentieth century or, better perhaps, between Vatican I and Vatican II, would now be very useful; it would cover the numerous specialized and collective activities of the Church started in this period, all of them sustained by unusual individuals whose lives became inseparable from the work they were doing. A mere catalogue of these societies, of which the Converts' Aid Society is one of the most important, would be illuminating. In most cases, they achieved a success far beyond what their size would suggest but their records are scattered throughout dioceses and parishes all over the country. Some of them were short-lived or were a response to a short-term need; others gathered momentum to become national institutions; but as a phenomenon of direct action by the Consensus Fidelium in response to a seen need, or in obedience to a papal suggestion, they would well repay study.

Note:

This account of the records of The Converts' Aid Society was first published in the Society's Annual Report of 1988. At that time the records were housed in the Society's offices at Twickenham. They are now held in the Society's new offices at The Old Vicarage, Upper Wolvercote, Oxford, OX2 8AH. The records are not open for research but enquiries may be addressed to J. S. Nightingale, Secretary of the Society. Information about any records referring to the Society, particularly minutes and missing annual reports, would be welcomed. This article is re-published by courtesy of Miss Rendel and Mr Nightingale. Miss Rendel is Secretary of *The Catholic Record Society*.

CATHOLIC ARCHIVES IN THE NETHERLANDS: THE LEGACY OF 'GLORIOUS ROMAN LIFE'

Joos van Vugt

According to the latest statistics (of 1 January 1990) there are 5,550,389 Catholics in the Netherlands, equalling 37.3% of the total population of 14,892,574. These statistics, however, suggest a greater number and a greater unity than Dutch Catholics can muster nowadays. Their community is no longer the self-assured monolith it was – or pretended to be – up till the 1950s. How different things were in the first half of the century, when in many regions more than 90% of all Catholics went to church each weekend; when the same percentage voted for Catholic politicians and when dissident voices were seldom, if ever, heard. The change took place in the 1960s, when in many respects an era came to an end. Inevitably, this development has affected the care for Catholic archives, as will be described below. But first let us take a look at the developments which led up to the present situation.

CATHOLIC EMANCIPATION

From the early nineteenth century onward there has been a steady build-up of Catholic institutions in the Netherlands, marking the emancipation of Dutch Catholics from a subdued and relatively indigent minority into a self-assured (and sometimes even overbearing) and well-to-do community. The first half of the nineteenth century saw a reorganization of the ecclesiastical organization itself. The second half of the century was remarkable for the unprecedented expansion of Catholic education and charitable institutions: schools, orphanages, hospitals, homes for the elderly, institutions for the physically or mentally handicapped, etc.

It was this phase that religious institutions of sisters, brothers and priests came into prominence and, in some respects, had their heyday. Even under the Calvinist Dutch Republic (c. 1648-1795) a few religious orders like the Jesuits and the Franciscans had maintained a precarious foothold in the Netherlands. Some small contemplative convents also survived, due to the fact that they were situated in enclaves which were exempt from the political authority of The Hague. But apart from these exemptions, at the French occupation of the Netherlands (1795-1814) convent life was virtually extinct. But then it experienced a remarkable come-back. In the wake of an upsurge in religious enthusiasm – a reflection of an international revival of Catholicism – the decades after 1820 saw the birth of several religious institutions of Dutch origin. Their number was supplemented by a large number of institutions of Belgian, German and French origin, many of which sought refuge in the Netherlands from political repression. In this way the years 1870-80 saw an influx of German institutions, driven out by the *Kulturkampf*. The years 1880-90 and particularly the first years after the turn of the century saw many French institutions

establishing houses and schools in the south of the Netherlands, after they had been made jobless and penniless by French anticlericalists. In all, some 170 orders and congregations of sisters, brothers and regular priests found a place among Dutch Catholics. Both Dutch and foreign institutions succeeded in attracting a fair number of Dutch novices. During the nineteenth century they enjoyed a steady if seldom spectacular growth.

'PILLARIZATION'

From about 1890 onward a new phenomenon came into being. Within the Catholic community a host of new explicitly Catholic organizations were founded in every conceivable field of social activity. Every trade or craft, every social, political or cultural ambition was catered for. Furthermore, the new organizations, though usually under rather strict clerical supervision, were characteristically manned and run by laymen and not by priests or religious.

By the 1920s the Dutch Catholic minority had turned into a largely self-sufficient subculture, displaying both the pros and cons of such communities: solidarity and strength on the one hand and narrow-mindedness and self-satisfaction on the other. Since Dutch Protestants, liberals and socialists all to some extent chose the same course, the result was a wholesome division of Dutch society into denominational and ideological groups or 'pillars'. This system of 'pillarization' was by no means confined to the Netherlands alone—countries like Belgium, Austria, Switzerland have had their share – but here it went to extremes.

The consequences for the religious institutions were ambivalent. On the one hand they no longer constituted an elite as laymen became educated and more self-assured. On the other hand convent life flourished in the favourable religious and political climate. Most institutions saw their membership growing happily. In the 1930s no less than 90 congregations of sisters totalled 30,000 members: 2% of the Dutch female population of about 1.5 million! The majority of the many thousands of Catholic primary schools, colleges, hospitals, asylums and other social institutions – even the Catholic University – were managed and in many cases exclusively manned by religious. Dutch missionary efforts too reached a peak in this decade.

It is this interwar period that has been ironically described as the decades of 'glorious Roman life', pointing as much at its real glories as at its recurring fits of arrogance.

THE CRISIS OF DUTCH CATHOLICISM

After the Second World War 'glorious Roman life' seemed in a position to continue on a prewar footing as if nothing had happened, but appearances were deceiving. Wartime experiences had confronted many intellectuals with the shortcomings of their own Catholic milieu. They no longer accepted the thesis that perfect isolation was necessary to preserve Catholic faith. The internal unity of Catholics threatened to be broken as individuals started to put their

political and social preferences above religious solidarity. In 1954 a pastoral letter by the Dutch episcopate, simultaneously threatening and imploring Catholics to keep to the old ways, succeeded merely in causing irritation. As the Netherlands embarked upon a vigorous program of industrialization a generally faster pace of life was introduced which boded ill for the stability the bishops would dearly have maintained. Last but not least, influences from abroad played their part. *Nouvelle théologie*, democratic fervour, the mere announcement of the second Vatican council, all incited Dutch Catholics with an enthusiasm for change which, for some time, gave them quite a reputation for modernism in the Catholic world at large.

In the early 1960s the huge system of Catholic social organizations started to totter. Within a few years the 'pillar' crumbled under countless liquidations, mergers and reorganizations. So far these developments could easily be interpreted as beneficiary and positive, but soon they turned into a real crisis. The Catholic community was eroded by a secularization process stronger than in most other European countries. Nowadays, the non-religious, many of them former Catholics, represent some 40% of the Dutch populace. A large percentage of Dutch Catholics has slipped into a mere nominal membership without any substantial ties with their Church and parish. The remaining faithful have become divided into conservative, progressive and moderate factions which find it hard to keep on speaking-terms with one another.

For orders and congregations these developments put an end to an era of uninterrupted growth and success. The first bad sign was the tendency of recruitment results to decline. At first many institutions suspected that the cause might be found in their own peculiar situation but they soon realized that all ecclesiastical institutions, both secular and regular, suffered from an almost universal 'vocational crisis'. This crisis took a dramatic turn after 1965, when recruitment came to a virtual standstill.

As early as the 1930s the congregations of brothers and sisters, which did not possess the prerogatives of priesthood, had felt the pressure of the rapidly growing number of laymen in education and nursing. After the war the situation changed dramatically to their disadvantage. The number of laymen active in the traditional hunting-grounds of congregations rose sharply while the religious institutions saw their (wo)manpower diminishing by the ageing of their membership and by the many cases of members leaving convent life, especially in and about 1970. Since the 1960s orders and congregations have been forced to hand over many schools, hospitals, asylums and the like to new boards and foundations which are dominated by laymen. But there were positive developments too. The renewal of religious life, stimulated by the Vatican council, has given new spiritual and social elan to many priests, brothers and sisters who were in danger of ending up in a rut. Many orders and congregations have been very successful in their missions in Indonesia and Africa and have succeeded in founding prospering communities there, which in the long run will no doubt

take over from their Dutch founders. In the Netherlands they have developed many new activities, less visible and less impressive perhaps than their huge institutions in the old days but nonetheless of great value to many people. All this does not alter the fact that, as things stand, within twenty of thirty years many institutions will have disappeared from the Dutch scene.

THE CATHOLIC DOCUMENTATION CENTRE

In the 1960s there was a general awareness that an era in Catholic history had come to an end. Very few Catholics found reason for regret in this. Emotionally, they had been prepared by publicists and cabaret artists who did much to clear the air by humorously exposing the anomalies and peculiarities of 'glorious Roman life'. The large majority enjoyed their new spiritual freedom and did not care to be reminded of the recent past. Dutch Catholicism seemed about to make a fresh start. For historical research, however, this mentality held an acute danger. Many Catholic associations, unions and similar organizations took this fresh start very literally by stowing their archives in damp cellars or by dumping them into containers.

The alarm was sounded in 1967 by Dr Adrian F. Manning, professor of contemporary history at the Catholic University of Nijmegen. He proposed the foundation of an institution, based on Nijmegen university, to provide a central agency for the collection and study of documentation and archives on the history of Catholicism in the Netherlands in the nineteenth and twentieth century. He argued that much material of great historical interest was on the verge of disappearing for ever. In his view a Catholic University was morally obliged to prevent such a catastrophe from taking place and to provide an information centre for future historians interested in the history of the Dutch Catholic community. In 1969 his proposal was realized by the official opening of the *Katholiek Documentatie Centrum* (Catholic Documentation Centre), which under the directorship of Dr Jan Roes has become the undisputed centre for anyone studying Catholic subjects in the Netherlands. Housed in an unappealing but efficient corner of the University's library, it has a proud 800 personal and institutional archives in its care, altogether more than three miles of records. Such crucial collections as the archives of the *Katholieke Volkspartij* (Catholic People's Party) and the *Katholieke Radio Omroep* (Catholic Broadcasting Association) can be found here. Furthermore visitors are free to use an impressive library of *Catholica* and an up-to-date documentary collection on every conceivable subject of recent Catholic history. For the benefit of its clientele the centre has made considerable progress in preparing its assets for on-line consultation.

In the twenty-two years of existence the Documentation Centre – popularly referred to as the 'KDC' – has promoted numerous historical studies and documentary publications on Catholic history, including many in series of its own. It also publishes a journal, the *Jaarboek van het Katholiek Documentatie*

Centrum (Yearbook of the Catholic Documentation Centre), which over the years has offered students and senior staff members an opportunity to publish articles on Catholic topics. The existence of the KDC has without doubt been a crucial factor in making the Catholic community by far the most extensively studied denomination in the Netherlands. Its success is confirmed by the fact that it has been copied both in the Netherlands and abroad. In Amsterdam in 1971 a very similar institute to the KDC was founded for the collection and study of archives of Protestant provenance: the *Historisch Documentatiecentrum voor het Nederlands Protestantisme* (Historical Documentation Centre for Dutch Protestantism). In Belgium, at the Catholic University of Louvain, the *Katholiek Documentatie- en Onderzoekscentrum KADOC* (Catholic Documentation and Research Centre KADOC) was established in 1976. At first it was much inspired by its Dutch forerunner, but since then it has developed its own structure and its own approach. It is beautifully housed in a former Franciscan convent.

THE SERVICE CENTRE FOR CONVENT ARCHIVES IN THE NETHERLANDS

There remained one sector of the organizational and spiritual life of the Catholic community that could not be served by the KDC: the religious orders and congregations. Apart from personal archives, the KDC collects archives of organizations which have either been liquidated or which in one way or another have gone through an institutional change of life which enables them to transfer the non-current part of their archives to the KDC. In other words: as a rule the KDC receives archives which represent a closed phase. The majority of KDC archives are of a purely organizational character. Persons may (and do) appear in their records, but these records are not about their personal lives but about their organizational activities. In both respects, the archives of orders and congregations fall into a different category. So far, no order or congregation has been formally liquidated. Hardly any have disappeared from the Netherlands. So far, their history has not come to an end, even if in the long run their prospects are not bright. Their archives therefore do not represent any well-defined past phase and ideally still serve to strengthen the community of their organizations. Furthermore, they not only contain the reflection of the organizational history of their institutions but also that of the personal lives of many people who lived or still live within their communities. Convent archives are organizational archives as well as personal archives. Reasons of privacy weigh heavily with the institutions. Usually they are reluctant to turn their archives into more or less public possession by handing them over to municipal or provincial services or to an institution like the KDC, which primarily serves historical research. The seven diocesan archives in the Netherlands might offer a possible depository, but they are all one-man facilities, not intended for the handling of external archives or for receiving researchers on a daily basis. In case many orders and congregations should nevertheless decide to transfer their archives to the nearest address willing to take them, the results would be highly unsatisfactory

from the viewpoint of historical research. Convent archives would become as widely dispersed as the archives of most private organizations. In view of their importance and of the spiritual and practical affinity between them, that would be regrettable indeed.

But many institutions are themselves poorly equipped to manage their archives, especially if they have a higher ambition than to store them in a dry place. In the past some have been fortunate in having among their members a deserving individual with marked historical interests who, in many cases, literally saved their archives from disarray or destruction. In most institutions the archives have remained a secondary duty of their secretary, whose attention lies principally with current affairs. When the need for a separate archivist is felt, the larger communities usually succeed in finding a member who is sufficiently interested and knowledgeable – often a retired teacher-but for many smaller institutions this often poses a problem. Those who are willing to undertake this task often feel unequal to it because they lack the necessary know-how. Inevitably, they resort to a common sense approach which produces widely varying results. The fact that their work is often carried out in remote basements or attics and in relative isolation from fellow members and confreres, adds to their discomfort.

Apart from the problems of the institutions and the archivists themselves, historians – especially those specialized in ecclesiastical history – perceive problems too. One of these is the possible transfer of archives to foreign destinations. Since many Dutch convents are branches of French, German or Belgian congregations there is some likelihood that their archives will be claimed by their central institutions should their Dutch membership decline substantially. It is easy to see that archives of Dutch provenance – written in Dutch-will stop functioning once they are stored somewhere abroad. It is even conceivable that some congregations will consider to move their archives to more vital missionary branches in Asia or Africa. This may be laudable as an act of adjustment to the changing times, but it would be fatal for the accessibility of the archives involved.

To help the religious institutions in the present management of their archives and to warrant the preservation of their records in the future, the *Dienstencentrum Kloosterarchieven in Nederland* (Service Centre for Convent Archives in the Netherlands) was founded in 1989 on the initiative of Jan Roes who, as director of KDC, was in an excellent position to recognize the existing problems and needs. A preparatory committee proposed that the centre should be an independent foundation – though closely affiliated with the Catholic University in practical matters – and, moreover, an institution controlled and directed by representatives of the participating orders and congregations themselves. In this way the centre would avoid the impression of acting as an outside agency imposing itself upon the religious institutions. Membership is open to all religious institutions of Dutch origin or with branches in the Netherlands.

After a trial period and an inaugural meeting in December 1990, the centre has taken up its activities. It is staffed on a part-time basis by a professional archivist who provide on-the-spot advice and regular training sessions for the archivists of the institutions which have applied for membership. Furthermore several special projects for the (re)-organizing of specific archives have been undertaken.

All activities aim at enabling the institutions to manage their archives as long as possible on their own, by their own personnel, in their own buildings. Nevertheless the centre has facilities for holding archives in depository (e.g. if an institution should no longer have an archivist at its disposal). Fortunately none of its members has so far been obliged to make use of this possibility but, in view of the hard facts, one must expect that in the not too distant future some of them will. For the centre's members this possibility is a guarantee that their archives will be cared for even when they themselves are no longer able to do so. Perhaps in fifteen or twenty years time the centre will have evolved into a kind of mini-KDC, specialized in the management and study of convent archives. But that is still a matter of crystal ball gazing.

Membership is expected to have reached thirty at the end of 1991, which means that the Centre will then serve seventy-odd archivists and their assistants. There is no reason to be satisfied, however, since eventually the centre aims at enlisting at least eighty religious institutions. It turns out to be difficult to attract the smaller institutions which are often less aware of the value of their archives and which balk at the inevitable costs of membership. This is illustrated by the fact that in terms of members the centre has already reached 50% of all sisters and brothers in the Netherlands but just under a quarter of the number of institutions. It is hoped that eventually continuous propaganda and tactfully proffered discounts will have the desired effect. Sometimes it takes quite a lot of convincing. Particularly, contemplative communities often consider their archives to be unimportant and uninteresting since, after all, they never managed schools or hospitals. It is one of the centre's self-imposed tasks to make them change their mind.

Note

The addresses of the institutes in the Netherlands and Belgium referred to in this article are:

Dienstencentrum Kloosterarchieven in Nederland

Erasmuslaan 36

6525 GG Nijmegen

The Netherlands (Tel. 080 - 61 24 45)

Katholiek Documentatie Centrum

Erasmuslaan 36

6525 GG Nijmegen

The Netherlands (Tel. 080 - 61 24 12)

Katholiek Documentatie- en Onderzoekscentrum

Vlamingenstraat 39

3000 Louvain

Belgium (Tel. 016 - 28 35 00)

KADOC

THE ARCHIVES OF THE COMPANY OF MARY OUR LADY (O.D.N.)

Sister Mary Smith, ODN

This brief title enfold the story of how one religious institute responded to the fascinating but awesome commission given to religious congregations by Vatican 11 to return to their sources. Since the roots of this particular Order were put down into the rich terrain of the Church in 1607 the task was formidable. Wars, revolution and persecution - with the resultant destruction and dispersal of personnel - wrought havoc in the religious family founded by Jeanne de Lestonnac in Bordeaux, France, in the early seventeenth century.

Under the guidance of a Jesuit, Father Jean de Bordes, the foundress had begun her apostolic work for the education and instruction of girls and young women at a time when Calvinism was gaining momentum. She had many difficulties to encounter because of the prevailing laws of enclosure, but her Institute gained the approval of the Holy See under Pope Paul V in 1607, by the Brief *Salvatoris et Domini*.

The number of titles by which the new Institute was known can be quite confusing to the researcher. Being dedicated to Our Lady, its glory lay in its initial title 'l'Ordre de Notre Dame' (Order of Our Lady). But, as one of the first religious institutes to adapt the Ignatian Constitutions to women religious, it was equally referred to as 'the Company of Mary Our Lady', with an eye, no doubt, to the Jesuit title 'Company of Jesus'. To add to the researchers' problems, the foundress called her religious the 'Daughters of Mary Our Lady'.

Her insistence on using the term 'Mary Our Lady' on every possible occasion, and designating each of her Convents as 'la Maison de Notre Dame' (the House of Our Lady), has given rise to confusion over the years. Since 1607, many religious congregations of women have been founded with 'Notre Dame' as part of their title. Mary never ceases to be 'Our Lady', the model and guiding star of countless women dedicated to the following of her Son 'Our Lord'.

It was not until the establishment of the Generalate in 1921, and the subsequent conferring of a common title by the Holy See, that the entire Institute was officially named 'the Order of the Company of Mary Our Lady', a combination of both names.

In the light of this explanation, anyone who has had to research the history of a long-standing religious institute - which has spread its branches across the Continents - will understand the problems facing an archivist on beginning the work of returning to the sources. The Houses of Our Lady had been, perforce, autonomous, many had disappeared, records had been dispersed, lost or destroyed. Fortunately for us, a farseeing Superior General saw the importance of appointing an archivist at general level who would use all her historical expertise and dedication to accomplish this important task. Some excellent groundwork had already been done by a few Sisters but further

investigation and expansion were needed.

In 1975, timely help came in the shape of the International Congress of Church Historians of France, which was held in Bordeaux - cradle of the Order. This was attended by the general archivist and some Sisters from the French Houses. They became acquainted with the Classification Scheme for Monastic Archives¹ and promptly set to work to adapt it to an apostolic religious institute of women. Because of the Order's long historical span, they agreed to confine their research from the foundation in 1607 to the establishment of the Generalate in 1921. A tentative schema was sent to all the Provinces with a view to testing it and receiving feedback from the various Houses. At the same time, a common designation was given to the archives of the entire Institute, namely, *Archivum Ordinis Dominae Nostrae*, with the Latin acronym 'A.O.D.N.'

The work was slow and laborious, material was not always easy to locate or identify. Many modifications were made to the original schema and the General Archivist - Pilar Foz - set more than one deadline for the compilation and publication of the findings! Finally, in 1989, the fruit of all of this effort appeared in a book entitled: *Primary sources for the history of the education of women in Europe and America* with the sub-title *Historical Archives of the Company of Mary Our Lady 1607-1921*. A review of this book will be found on pages 62-63.

In order to acquaint the Institute with its rich heritage, a history seminar, based on this book, was held in the Generalate, Rome, that same year. Present at it were the Superior General and her team together with thirty-eight archive representatives from Europe, North and South America, Asia and Africa. The seminar lasted two weeks, after which the representatives were commissioned to return to their respective countries and share this knowledge with their communities.

One of the results of this seminar was to highlight the need to clarify roles within the Provinces and to streamline information. For this purpose, the Provincial Archivists, Secretaries and Administrators were asked to meet in the summer of 1990. They had to discover a way of applying the Standard Type of Classification to their respective areas of responsibility. A daunting task lies ahead of them, requiring genuine selflessness and dedication. It is not easy to change from familiar ways of working! However, when it is accomplished, it is hoped that this will facilitate the exchange of vital information, safeguard the patrimony of the Institute, and contribute to the history of religious institutes within the Church.

The Order founded by Saint Jeanne de Lestonnac in 1607 has spread to many parts of the world, but it might be appropriate to identify the Sisters of the Company of Mary Our Lady in Great Britain in this their centenary year.

A few Sisters came from France in 1892 and settled at Penzance, Cornwall, with the blessing of the Bishop of Plymouth, William Vaughan. Their stay was short-lived; they moved to the Capital in 1895 and settled at Tollington

Park, North London. They remained there until after World War II when they transferred to Cobham, Surrey, where the novices had gone for safety.

Over the years, the Sisters branched out to such places as Harworth and Stainforth in Yorkshire, Wincanton in the West Country; they have worked in the East End of London and are now concentrated in Surrey at Cobham, Walton-on-Thames and Hersham, with a small community in Dublin, Ireland. Wherever they go, they endeavour to exercise their apostolic ministry not only in the field of education and in the faith but in pastoral work in the various parishes.

Like most religious institutes in this country, the lack of vocations is keenly felt, but diminishing numbers have not diminished the Sisters' enthusiasm for spreading the word of God and prolonging the charism of their saintly foundress, Jeanne de Lestonnac.

NOTE

1. See 'Standard Type of Classification for Archives of Religious Congregations of Women', *Catholic Archives*, No. 5, 1985, pp 56-61

April 16-18 of this year saw the first meeting, arranged by Sister Marguerite Kuhn-Regnier, for monastic archivists. We were a mixed group - Poor Clares, Carmelites, Benedictines, a Bernardine Cistercian and an Anglican Franciscan. We had all come, too, for a variety of reasons: some to begin archive work, some to update or train to take over from previous archivists, some to discover how to make sense of and put into order cupboards filled with papers, letters, bills, artefacts, and community memorabilia . . . wondering what to keep and what could be consigned to the dustbin. One or two admitted to a proverbial trunkful of old documents kept under the bed!

Of the participants, two of us, myself included, came from the Carmel of Walsingham, a recently founded monastery. I was keen to keep proper records from the start so that posterity would have a full account of our beginnings and not inherit a muddle of unrelated and unsorted material. Also, I am, and always have been, an historian at heart. Here then was my chance to be involved in history-in-the-making. The course was very intense, but that made it worthwhile. It would have been no use travelling a long distance for only a couple of talks. Indeed, there was something interesting to learn at every moment.

All of us were amateurs when it came to organizing records, so the seminars were geared to helping us on a practical as well as theoretical level. Sr Jean Bunn, archivist for the English Province of the S.N.D.s, opened the meeting by defining an archivist, and followed this by a most interesting display of papers, photographs, and artefacts from her own Archives. Surely such items as a hand-made box to hold a sister's bonnet, if not kept, would soon be lost to posterity once the mode of dress for the sisters had changed! Sr Jean continued her lectures with a very full account of her own methods of collecting, conserving, and collating material: we learnt how important it was to have all names clearly on the back of photographs or, within a generation, there would be no knowledge of 'Who's who'; we heard of different systems for filing and retrieving information. One point Sr Jean made strongly, and with which we could all identify, was that records of one's community history are always interesting and instructive for the whole group, and make for unity among members in their discovery of common roots. Symbols which can be shared aid in the growth towards a common future, based on an unique past. It was important, in this respect, not to destroy documents that might show up a community or individual sister in an uncomplimentary light. We have a duty to preserve for posterity *all* that is part of our heritage, so that ultimately the true story of past events and a complete picture of times and circumstances can emerge in due course.

Alfred Callander spoke to us on a project he had recently completed, sorting and cataloguing the papers of a contemplative house (which shall be nameless!). As most of us came from similar autonomous monasteries, his



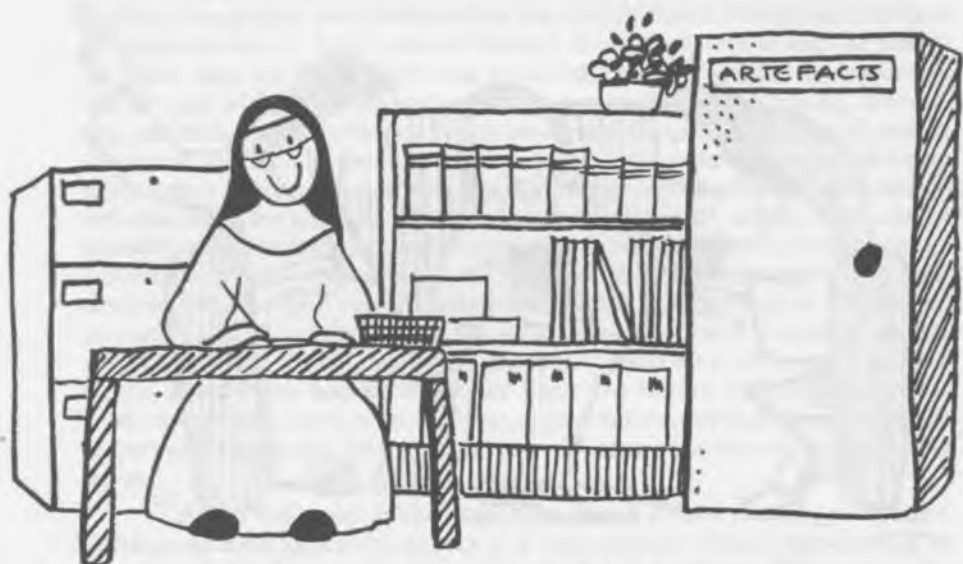
St. Peter's Grange · Prinknash - Arrivals and Introductions



...Talk and discussions far into the night



Where to begin ?



The 'Compleat Monastic Archivist'

suggestions and methods were particularly valuable. He had been invited into a room filled with boxes of papers, etc., etc., and asked to get these into archival order. This he managed to do, taking home a box at a time, and painstakingly assembling a hundred years or so of community history. His comments found an echo in many hearts which hardly knew where to begin yet wanted to sort and catalogue documents of historical interest for future generations.

One afternoon (our only afternoon, as the course included only one full day) was spent at the Gloucestershire County Record Office. Here, we were made very welcome and found out all that such a centre can offer to researchers and archivists. It was an unique opportunity for contemplatives, who otherwise have no idea of how to obtain or use such information, or even of the variety and scope of records in existence, to which the public have access.

The displays (including one of some Dominican archival material by Sr Marguerite), the seminars, the informal talks, the discussions, were all held in the beautiful house and surroundings of St Peter's Grange, Prinknash Abbey. As usual with contemplatives 'out and about', we made the most of the opportunity to meet and talk with others who shared our interest in archives, and exchanges between participants, and between participants and lecturers, went on far into the night.

We celebrated Morning and Evening Prayer together in the Grange chapel, where we also had a special Mass 'for ourselves', celebrated by Fr Anthony Dolan. To close the course we were invited to the Abbey church, where we were escorted into the monks' stalls in choir (shades of equality for women at last!).

It seemed unbelievable that in such a short time we had forged such strong bonds of friendship and shared interest, as well as accumulating a body of practical knowledge. We all left for home determined to get at the trunks and boxes stored in odd corners, and to put our archives into such order that even the Bodleian Library would be envious!

Did we? Did I? Well... not really... not yet... But I most certainly will... and at least I know now how to go about it. Thank you C.A.S.

Sister Elizabeth Ruth Obbard OCD,
Carmel of Walsingham, Langham, Holt, Norfolk, NK25 7BP

Editorial Note:

The sketches illustrated are all by Sr Elizabeth.

SOME NINETEENTH CENTURY PAPERS IN THE SYDNEY
ARCHDIOCESAN ARCHIVES:
ENTRIES IN THE *GUIDE TO COLLECTIONS OF MANUSCRIPTS
RELATING TO AUSTRALIA*

In early 1991 another supplement (Series E, Part 1) to the National Library of Australia's *Guide to collections of manuscripts relating to Australia* on microfiche was issued. All five series (A - E, Pt. 1) are available with a consolidated name index of collections and sub-groups within collections included. Contained in the latest supplement are five entries for early clergy and other nineteenth-century papers in the Sydney Archdiocesan Archives at St Mary's Cathedral in Sydney.

All the papers concerned were arranged and described in 1987 during the first six months of the two-year New South Wales Bicentennial Archives Program at the Cathedral. The Cathedral project was funded by a \$100,000 grant from the NSW Bicentennial Council and committed to the management of the Archives Authority of New South Wales.¹

The five summary *Guide* entries are referenced below. They include papers of the two first official Catholic chaplains in New South Wales, the Irish priests, Fathers Philip Conolly (1786-1839) and John Joseph Therry (1790-1864) who arrived in Sydney in 1820. There are also entries for the correspondence of the layman, John O'Sullivan (1802-1876) who was Father Therry's business agent, some papers of Father Daniel Power (c. 1790-1830), Therry's short-lived clerical confrère in Sydney of the late 1820s, and surviving private and official papers of Roger Bede Vaughan OSB (1834-1883), the second and last English Benedictine Archbishop of Sydney.²

All are partial holdings only, fortuitous survivals of much larger original groups of papers. For example, Father Philip Conolly, who moved from Sydney to Van Diemen's Land in March 1821, is represented solely by five quarterly returns of baptisms, marriages and deaths furnished in accordance with Governor Macquarie's written instructions to both priests of 14 October 1820 which specified conditions under which they would exercise their pastoral role. The final return of 10 November 1822 may be the only surviving contemporary documentary evidence of Father Conolly's only return visit to the mainland in 1822 when he journeyed to the penal settlements of Newcastle and Port Macquarie in the north accompanied by Columbus Fitzpatrick (1810-1878), a twelve-year-old boy. Fitzpatrick recalled the journey in his published reminiscences of Catholic religious and social life during the Macquarie era which appeared as a series of lengthy letters in the press in 1865.³

The largest holding consists of 372 items from the Therry papers. These strays were long ago separated from the Therry group of papers, probably around the turn of the century. The group was deposited in the Mitchell Library in

Sydney by the Jesuit Fathers in 1969. A guide to the Therry papers, which was first issued by the library in 1980, is still available. ⁴The estrays at St Mary's Cathedral are also described in a guide which was issued by the Archives Authority of New South Wales in late 1988. ⁵It is an anonymous compilation which contains no details of the provenance of the estrays. ⁶Copies are available gratis (at the time of writing - September 1991) from St Mary's Cathedral, but not from the public body which published it. ⁷

GUIDE ENTRIES (Series E, Pt. 1)

CONOLLY, Rev. Philip (1786-1839) *Papers*, 30 Dec. 1820-10 Nov. 1822, 1 folder (5 items)

O'SULLIVAN, John (1802-1876) *Correspondence*, 1834-1868, 5 folders (105 items)

POWER, Rev. Daniel (c. 1790-1830) *Papers*, 2 Nov. 1825-29 Dec. 1829, 1 folder (15 items)

THERRY, Rev. John Joseph (1790-1864) *Papers*, (c 1822-1864), 372 items

VAUGHAN, Roger Bede, Archbishop (1834-1883) *Papers*, 1848-1888, 35 folders (287 items)

NOTES

1. The original suggestion in 1987 by John Bourke, a driver of the Bicentennial Archives Program vehicle, that description of the holdings of the Sydney Archdiocesan Archives be contributed to the *Guide* is gratefully recalled. A lengthy and sometimes hilarious correspondence with Dr Kenneth Knight, a sometime Vice-President of the Society of Genealogists, concerning the disposition of the holdings, is also acknowledged.
2. A full description of the Vaughan papers is included in Carleton, Frank 'Some archives of Benedictine provenance at St Mary's, Sydney' *Tjurunga: an Australasian Benedictine review* 37, Sept 1989 pp 62-77 (III. The Vaughan Papers, pp 66-77).
3. *Catholic religious and social life in the Macquarie era as it is portrayed in the Letters of Columbus Fitzpatrick (1810-1878)*. Ed. by C. J. Duffy, Sydney: Sydney: Catholic Press Newspapers, 1966, p 21.
4. Mitchell Library, *Sydney Guide to the papers of Rev. John Joseph Therry in the Mitchell Library, Sydney*. Sydney: Library Council of New South Wales, 1980, (rev. 1985) ii, 50p (Mitchell Library manuscripts guides, no 4).
5. *Guide to the records of Rev. John Joseph Therry and related papers held in the archives of St Mary's Cathedral, Sydney. Including Rev. Philip Conolly, Rev. Daniel Power, John O'Sullivan*. Sydney: Archives Authority of NSW., 1988, iv, 36p.
6. An examination of the provenance of the Therry papers estrays is contained in Carleton, Frank 'The Therry papers estrays in the Sydney Archdiocesan Archives: some details of provenance' *Church Archivists' Society Newsletter* 74, April 1989, pp 3-4.
7. Errata and addenda sheets for this guide totalling 4 leaves, which detail its anonymous editor's errors of omission and commission, were lodged in the National Library, the New South Wales legal deposit libraries and in the Australian Catholic Documentation Centre in the Veech Library at St Patrick's College, Manly, during 1989.

Frank Carleton

Project Archivist, St Mary's Cathedral, Sydney

THE RELIGIOUS ARCHIVES GROUP CONFERENCE 1991

September's conference was held in the Selly Oak Colleges, Birmingham; an ideal setting for the third meeting of the Religious Archives Group of the Society of Archivists. Few people seemed to have had difficulties in reaching Birmingham, and I for one welcomed the opportunity to get away from our London-dominated culture. The meeting was well attended, but at the same time was small enough to create a friendly and informal atmosphere; and there was ample time over tea and coffee to meet other members. As a newcomer to the group I was favourably impressed by the variety of people and jobs that I met with. Specialist Repositories were represented, as were the County Record Offices, and there were also a few members of Religious Orders present; giving the group an 'ecumenical' flavour which is one of its most pleasing aspects.

It is the group's intention to retain as far as possible an inter-faith dimension to their meetings. The first session provided this in the shape of an exceptionally interesting talk by Dr Jorgen Nielsen on the history of Muslim Organizations in the UK. Rev. Penelope Rundle gave a talk which, although on a subject familiar to most of us, was equally informative: the use of Religious Archives in a County Record Office.

A display of publications, lists and guides had been scheduled to take place over lunch; unfortunately not many participants had contributed to the selection. This was slightly disappointing, as it would have been an interesting opportunity to see the varieties of material which members work with, as well as comparing their different methods of listing. Perhaps in future there will be more contributions to this display.

As in previous years, the afternoon session began with workshops, a popular feature of the conference. Three subjects were on offer: 'Introduction to Computer Applications,' 'The Administration and Conservation of artefacts and other non-manuscript materials' and 'Polemical Archives.' I had opted for 'Polemical Archives' as the group with the most intriguing title. This session proved to be a lively discussion, although the group never actually arrived at a definition of polemical archives upon which everybody could agree! The afternoon was completed with a panel discussion, with questions put by participants, on 'Confidentiality and Religious Archives.'

At present the annual conference is the main activity, although the Steering group is still considering the possibility of compiling a guide to Religious Archives. The conference proved to be a thoroughly enjoyable and useful experience; one that I would strongly recommend to anyone who works with or has an interest in Religious Archives.

Lucy E. Bosworth, New College, University of Edinburgh.

CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1991

The twelfth annual conference, held at All Saints Pastoral Centre, London Colney, on 27 - 29 May, was attended by over seventy members.

The conference was opened on Tuesday afternoon, 27 May, by *Fr Anthony Dolan* (Chairman) and the first talk was given by *Fr Francis Isherwood*, Portsmouth Diocesan Archivist, who described the history and content of the archives, including records of the Channel Islands. In the evening, *Dr Rory O'Donnell* gave a talk, generously illustrated with slides, on 'Church Architecture as a primary document for 19th century Catholic History'. The next morning, 28 May, *Dr Peter Hughes*, consultant archivist, gave a talk, full of very practical advice, on 'Sorting Religious Archives' (see pp 3-16), and this was followed by a presentation by *Mr Mark Vine* of Conservation Resources on 'Aspects of Conservation', in which he described the range of basic archive storage products and their technical and practical advantages.

During the afternoon, members went to St Edmund's College, Ware, and were guided over the museum and chapel by the *Librarian* and by *Fr Ian Dickie*, Archivist to the College and to the Westminster Archdiocese, the archives on display in the museum including the Douai diaries. The evening was fully occupied with group discussions of diocesan archives, provincial newsletters of religious congregations, work in progress, computers for advanced users and beginners respectively, lay organizations, and the archives of religious communities.

Reports from these discussion groups were made to the Open Forum on Wednesday morning, 29 May, and prompted many useful comments and suggestions for Society or individual action. *Sr Marguerite Kuhn-Regnier* (Secretary) reported on the seminar for monastic archivists at Prinknash in April (see pp 53-56), *Sr Dominique Horgan OP* referred to the formation of the new Association of Church Archivists in Ireland, which was likely to obtain wider support than the Association of Religious Archivists of Ireland which it replaced, and several members spoke about their special interests, and solicited or exchanged information. The AGM of the Society concluded the conference. The Chairman introduced *Bishop J. O'Brien*, who complimented the Society on its work and conveyed the greetings of *Cardinal Hume*, the Society's patron. The Chairman reviewed the activities of the preceding year, the officers gave their annual reports (and were duly thanked for their services, especially the conference secretary), and the officers and council were elected for 1991/2 (see inside front cover).

A full report of the conference appears in the *CAS Newsletter, Autumn 1991, No. 13*, obtainable from the Secretary. The 1992 conference will be held at Upholland Northern Institute, on 25 - 27 May 1992.

ADDRESS BY THE POPE TO THE SIXTH INTERNATIONAL CHURCH
ARCHIVES DAY IN ROME, 1991

On Monday, 16 September 1991, in Castel Gandolfo the Pope received the participants in a congress on Church archives. The Holy Father addressed the group in German.

Your Eminence,
Distinguished Ladies and Gentlemen,

It is a special joy to me to welcome you to Rome on the occasion of the Sixth International Church Archives Day. The joint conference of the Church Archives of Germany and the Association of Archives and Libraries in the Evangelical Church, to which you belong, is a praiseworthy and exemplary initiative, as well as an expression of the Church's consciousness of her responsibility for learning and culture. You have made it your task to protect the cultural value of the 'written memory' and to make research available.

Since the earliest Christian centuries the Popes have also had concern for the care of important writings and documents. The historian Eusebius already reported about the *Chartarium* or *Scrinium Sanctae Romanae Ecclesiae* and at that time religious archives were already being used for research. Since 1880, as you know, the doors of the Vatican Archives have been open to scholars from all over the world. In this way the Church offers an important contribution to science and learning and thus provides for the historical, spiritual and cultural development of humanity.

The religious archives which you represent also have an ecumenical meaning and function. On the one hand they contain source material about the regrettable division of the Church; and on the other hand they bear witness to the ceaseless efforts to overcome that division. Not least of all, the ecumenical significance is expressed through this International Church Archives Day which has brought you together here in Rome with the desire of meeting the Successor of St Peter as a culmination of it.

I gladly take this opportunity to thank you for your work in religious archives. At the same time, I would like to encourage you to carry on your fruitful collaboration in order to continue your important tasks in shared responsibility. For this I cordially offer you and all your collaborators God's blessing and protection.

ASSOCIATION OF CHURCH ARCHIVISTS OF IRELAND

The Association of Religious Archivists of Ireland came into existence some ten years ago, to meet the needs of some Religious Order, Congregations and Societies in Ireland. It succeeded better than its founders anticipated. Archivists have now been appointed to most of the groups mentioned above and courses have been provided to give those archivists an introduction to good archival management. But not all of them are Religious. Still they are anxious to be members of A.R.A.I. - which apparently was founded to cater only for Religious, or so the title of the Association suggested.

The Association itself decided to resolve this problem at its last AGM (in April 1991). When the question of membership was discussed, it was found that there was general agreement among those present that admission should be granted to anyone interested in pursuing the ends of the Association. After consideration of a number of options the following motion was formally proposed and seconded: 'That the name of the Association be changed to the "Association of Church Archivists of Ireland".' The motion was then adopted by all present.

The way is now open to expand membership. Lay people will feel more welcome - and not just tolerated. It is hoped especially that Diocesan Archivists will apply for membership.

There was another dimension to the debate at the AGM. It was felt that the new title would be wide enough to leave membership open to anyone working with any kind of religious archives. To quote from the minutes of the AGM: 'Contact with other traditions in our country could not but be enriching and beneficial'. In line with this thinking, the executive committee of A.C.A.I. has now issued invitations for a meeting with interested parties. It remains to be seen how much interest there is in wider membership.

Officers of A.C.A.I. this year (April 1991-April 1992) are:

Frisby, Sr Magdalena, (Hon. Treasurer), Convent of Mercy, Lr. Baggot St., Dublin 2.

Gethins, Br Patrick, OSM, Elm Park House, Grange Wood Estate, Rathfarnham, Dublin 16.

Horgan, Sr Dominique, OP, 38 Iona Rd., Glasnevin, Dublin 9.

Layden, Fr Leo CSSp, Temple Park, Richmond Ave. Sth., Dublin 6.

Lowe, Sr Francis, (Hon. Secretary), Convent of Mercy, Lr. Baggot St., Dublin 2

Stack, Sr Mary, MMM, Our Lady of Lourdes, Drogheda, Co. Louth.

A meeting of the A.C.A.I. with other interested groups, including other churches, was held in December 1991.

The Rev. Leo Layden CSSp.

January 1992

BOOK REVIEWS

Historical Archives of the Company of Mary Our Lady 1607-1921.

Fuentes Primarias Para La Historia De La Educacion De La Mujer En Europa Y America. Archivos Historicos Compania De Maria Nuestra Senora 1607-1921. Pilar Foz y Foz, ODN, in collaboration with Estela Mejia Restrepo, ODN. Tipografia Poliglota Vaticana, Roma, 1989. Price £25 sterling. Available from Convent of Notre Dame, Burwood House, Cobham, Surrey, KT11 1HA.

The Archives of the Company of Mary Our Lady are a primary source for the history of the education of women in Europe and America. Sister Pilar Foz y Foz, ODN and her collaborators have produced in Spanish a massive collection of documents illustrating the Company's history. An introduction in English provides guidance to the contents and arrangement of the documents from the Company's archives.

As the introduction states: 'Mother de Lestonnac's ideas represent the vindication of a very important concept, that of making women responsible for their own education', and again: 'the compiling, cataloguing and publishing of the guide to all existing documents . . . open wide possibilities to the historian'. Here is evidence of the spiritual and theological trends in the houses of the Company, of the social profile of its members, of their educational objectives and of the functioning of the houses as religious institutions. The work is a catalogue of the contents corresponding to the 157 houses founded between 1607 and 1921.

The first section deals with the origin and development of the Company, beginning with the personality and mission of the foundress, Jeanne de Lestonnac, the establishment of a congregation 'dedicated to the education of girls under the protection of the Virgin Mary' and the approval of the Institute by Pope Paul V in April 1607. The ideas of the foundress about education were influenced by Michel de Montaigne, her uncle, and the *Ratio Studiorum* of the Jesuits. She had to plan the schools in such a way that religious enclosure and the apostolate were not incompatible. The documents show how rapidly the Company expanded in France, Spain and Latin America. Much later it came to England.

Dispersed in France at the Revolution, the Company achieved a recovery, and early in the nineteenth century studies were begun with a view to promoting the beatification of the foundress. Problems arising from the losses during the Revolution made it very difficult to continue gratuitous education and authorization was obtained from Rome for charging 'some slight remuneration'.

The documents show the progress made in Spain in the nineteenth century amid difficulties caused by the policy of the State towards education. Several new foundations were made; there was progress, too, in Latin America - in Mexico, Argentina, Chile and Colombia.

The second section of the documents listed deal with the problem of the

government of the Company and the approach to the establishment of the generalate in 1921. Jeanne de Lestonnac had planned a centralized form of government, but the Brief of Foundation had subjected each house to the local Ordinary. After the Revolution, the need for centralizing the government was felt more strongly and this feeling became more widespread when the Company established a house in Rome in 1834; but it was not universal. When Pope Leo XIII issued the decree *Quemadmodum* in 1890 ordering Orders and Congregations to revise their constitutions, the need for centralized government became more evident. In the twentieth century, the Company faced difficulties in several countries and there were difficulties within about the form of government; but advance came in the pontificate of Benedict XV. By a decree of March 1921, a General Chapter was to be held and as a result a Superior General was elected.

The volume is beautifully produced and is furnished with maps, diagrams, illustrations and useful appendices and indexes.

The introduction in English is an informative and valuable guide to the documents printed (most of them in Spanish). The collection includes lists in English of documents preserved in the Company's houses in England.

The result is an abundant collection of material for the history of the Company and is evidence of the painstaking and scholarly efforts of all those concerned in the production.

T. G. Holt, S.J.

Irish Church History Today

Edited by Reamonn O Muiir. ISBN 0 951 1490 a 6. Pp. 123. Published by Cumann Seanchais Ard Mhacha/the Armagh Diocesan Historical Society, 1991. Price £10.00 (Ir £11.00). Postage and packing £1.50. Available from Mr Damian Woods, St Patrick's Grammar School, Armagh, BT61 7QZ.

It was a happy thought to commemorate the foundation, 150 years ago, of Armagh Catholic Cathedral with a seminar on 'The current state of ecclesiastical history in Ireland.' The speakers were briefed to review past scholarship, present research and future prospects; they were apparently confined to the history of the Catholic Church. It was an even happier thought for the Armagh Diocesan History Society to publish the seminar papers, for the result is a richly informative and often stimulating historiographical survey.

The book falls readily into three parts. The first, comprising well over half of it, sees four historians, each a leading authority in the field, work exactly to the brief they had been given. Cardinal Tomas O Fiaich, in what alas must be his last contribution to scholarship, covers 'The Early Period'. This is defined in the conventual Irish periodisation of history as from St Patrick (modern research has blown 'the traditional St Patrick into so many pieces that no one has

succeeded in putting them all together again satisfactorily') to St Malachy ('Carbon 14 dating did not succeed in separating the bones of St Malachy from those of St Bernard because they were born within five years of each other'. And buried alongside in Clairvaux.) Art Cosgrove appraises intelligently and objectively the bad press generally accorded 'The Medieval Period' because of its lapses from the highest standards of clerical discipline and lay morality. Colm Lennon brings to 'The Sixteenth Century' his own particular expertise in the key role of Dublin in the survival of Irish Catholicism with both an awareness of how Irish ecclesiastical history has been enhanced by the striking advances in general Tudor history and of the importance of siting Ireland in the context of Europe as a whole. There follows Benignus Millett, sole survivor of a heroic group of Franciscan scholars whose work especially in the Vatican archives has done so much to lay foundations for seventeenth-century Irish ecclesiastical history. His survey of that century is just as fully comprehensive and authoritative as one would expect of him. These are four top class contributions.

There follows two articles which though well worth publishing sit rather inappropriately in this particular context since they are not, nor were they intended to be, primarily historiographical. Kevin Whelan writes interestingly on 'Catholics, Politicisation and the 1798 Rebellion'. Thomas G. McGrath argues a very persuasive case in 'The Tridentine Evolution of Modern Irish Catholicism: a Re-Examination of the "Devotional Revolution" Thesis', an absorbing essay, which in an incidental way, at least partially produces a review of the current state of Catholic history in nineteenth-century Ireland. A field, one feels, in need of much more intensive cultivation.

Finally, two articles which though very different in aim and tone succeed, probably quite accidentally, in being in an important way complementary. David C. Sheehy, the Dublin diocesan archivist, considers the state of 'Archives of the Catholic Church in Ireland.' This is at once a plea, studiously moderate in tone, for the introduction of serious archival accumulation in the dioceses ('in the majority of cases dioceses hold records in poor or even perilous conditions with no qualified personnel available to conserve, describe or administer the records') and a blueprint for short-term remedial action. Dermot Keogh, in 'Church and State in Modern Ireland' reveals in some detail how much more could be achieved in this field were ecclesiastical archives better organized and more open. Keogh is concerned about an ethos of secrecy with regard to access to sources which he thinks is a problem in both Church and State and about 'defensive, protective' Catholic history. He will have none of it: 'The truth shall set you free is not a platitude to my way of thinking. It is short-sighted and cowardly to want to safeguard the people of God from the truth about the immediate past.' Amen to that!

J. A. Watt,
Professor Emeritus of Medieval History,
University of Newcastle upon Tyne.

Catholic Archives

1993

Number 13

THE JOURNAL OF

The Catholic Archives Society

CATHOLIC ARCHIVES

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EDITORIAL NOTES

As these notes are written on the last day of 1992, they inevitably reflect more on the year gone by than the year ahead. Some of the objectives of the year, indeed of earlier years, have yet to be realized. Abroad, for instance, contacts are still sought with European and other national associations of church archivists: much is surely to be gained from an international exchange of ideas. At home, the Society has still to commend itself to many congregations and a few dioceses but, happily, the major religious superiors are showing greater interest in archives. The setting-up of the Association of Diocesan Archivists of England and Wales, with a positive work programme for its first year, is a great step forward. The formation of similarly well-defined interest groups, serving their own practical needs, can only strengthen the Society's influence.

The editorial policy of *Catholic Archives* has always been to publish as much as comes to hand. At the start of 1992, the cupboard was indeed bare, but when the Good Lord provides, He does so to overflowing, and this edition is the fullest yet. Sr Jean Bunn's educational and vocational use of archives is well-known to many at first hand but she has kindly put her experience into print for a wider public. Mr van Vugt reports again on the valuable work of the Netherlands Service Centre for Convent Archives. We have much, too, to learn from archivists of other Churches. Dr Neckles writes about Methodist archives and there is a report on the 1992 Religious Archives Conference. Diocesan archives form the core of both Dr Johnson's report on Scottish Catholic Archives and Fr O'Meeghan's survey of Catholic Archives in New Zealand, while two Irish and Scottish diocesan archives are described by Jan Power and Canon Canning respectively. Ireland is also represented by Professor Corish's valuable account of the Maynooth College Archives.

Catholic historians have long been interested in the Arundell family archives, and the account by Mrs North and Mr Hobbs of their acquisition by the Cornwall and Wiltshire Record Offices will whet many appetites. Archivists are often asked to research parish and church histories. Mrs Bassett reveals a new source in the Hardman Archives, and this is complemented by Dr O'Donnell's talk on church architecture to the 1991 conference. Archivists who have hitherto been happy with making lists and card indexes have now to use the latest technological equipment which, ideally at least, will enable the diocese or congregation, the archivist and the user to refer instantly by remote control to listed information in ways beyond the scope of any manual indexes. Mr Cook reviews recent development illustrated by notable projects.

All members will congratulate Bishop Foley, our President, on his eightieth birthday and wish him many years for continued research and publication. Congratulations also to Bro. Leo Ansell, doyen of Australian church archivists, on his retirement. Almost alone, he inspired the Church Archivists Society of Australia during its ten year existence.

All these and other contributors are warmly thanked for their articles, and similar material is earnestly solicited for future issues. Finally, the Index to Nos. 1-12, promised last year will be printed shortly and, hopefully, circulated with this issue.

R.M.Gard, Honorary Editor

THE ARCHIVES OF NOTRE DAME DE NAMUR IN BRITAIN

Sister Jean Bunn SND

THE CONGREGATION

The Congregation was founded in France in 1804. It would probably have been known as Notre Dame d'Ameins, but for the effects of violent revolution and change on the Church. Bishop Demandolx of Ameins assumed, and Napoleon intended, that women's congregations would be under episcopal authority, specially new congregations. The Bishop saw Notre Dame as diocesan: not only did he need teaching religious in his huge diocese, its clergy diminished and its catechising and educational work in shreds, but to have agreed *carte blanche* to a woman founder's instinct for congregational autonomy would presumably have been unthinkable. St Julie Billiart's founding vision was to meet some of the educational needs, religious and secular, which were part of his worries; but the vision was wider than one diocese: St Julie wanted the Sisters of Notre Dame to go wherever they were needed, and the organisation she saw as most appropriate to serve this end was to have a Superior General with the right and responsibility of supervising, visiting and guiding the communities of each convent, wherever it was.

That Bishop Demandolx disapproved of such initiative became clear when the co-Foundress, Mère St Joseph Blin de Bourdon, committed to St Julie's aims, said that she could not agree to settle all her funding resources on the Ameins house, as he had asked. The Bishop responded with a dismissal note to St Julie: 'Since you are guiding your Sisters by a very different spirit, you may leave and go to any diocese you choose; as for me, I shall take back the house and form there true Sisters of Notre Dame.'

Bishop Pisani of Namur, in Belgium, had already asked for Sisters of Notre Dame, and had a community there in his city. Leaving the Sisters free to choose which course they would take, St Julie led those who chose to stay with the congregation to Belgium, early in 1809. Namur now became (and has remained) the home of the motherhouse. By 1816, the year of St Julie's death, all the small houses in France had been closed, and the whole Congregation was in Belgium. Motherhouse and Generalate were in Namur till the Generalate moved to Rome after the Second Vatican Council, taking the Generalate archive with it and leaving that part of the archive comprising the records of the Congregation's early history and development and the archives of the two Belgian provinces, North (Flanders) and South (Wallonne). The present (longstanding) General Archivist is a Luxembourgish Sister of the Namur community, a colossus of a personality and a compendium of Notre Dame history.

In 1840, the Foundress's international dream was realised when the

sketches, clothes, furniture and their small and few personal possessions. Photocopy, especially when the machine has an enlarging facility, adds the informativeness of actual facsimile, as with this reproduction of a careful pencil drawing of the two sides of the identical medals of the Foundresses, which were given to them by Fathers of the Faith returning from Guadeloupe.



FOUNDRESSES' MEDAL (SLIGHTLY ENLARGED)

What happened to the medals themselves is an interesting reflection on the fact that what appears ephemeral at one stage will prove to be otherwise at a later one: there were in fact three identical medals; the third belonged to an earlier Sister who had begun her religious life in Ameins with the Society of the Sacred Heart of St Madeleine Sophie Barat, tried her vocation with St Julie, and returned to the Sacred Heart community. Her medal, however, hung in the Notre Dame chapel from then on, and went to Namur. The second medal, worn by succeeding Superiors General, rubbed so smooth that the 'non fecit taliter' disappeared. The third medal had its wording altered to 'Ecce ancilla domini' by a later Superior General. Then the chapel at Namur was pulverised in a war bombardment, and Catherine Duchâtel's medal was never found, though the rubble was searched. In 1988, the double pencil drawing, which must have been made during a visitation of the Superior General to Scotland before 1900, surfaced from the archives of Notre Dame in Glasgow.

After the materials related to the Foundresses and the first convents in France and Belgium come the government papers: circular letters from the Superiors General and their conferences (instructions to the Sisters on the Notre Dame religious life, especially as mandated in the Constitutions),

General Chapter matters, international Notre Dame information and news, reports, bulletins, publications from the Provinces and the equivalent in news and information received direct from the foreign missions houses and also relayed.

This pattern of arrangement, again deriving from provenance, also appears in the British Province archive proper, beginning with the papers connected with the two early British Province Sister-benefactresses. The one was Sister Mary of St Francis Stafford Jerningham, of Costessey Hall in Norwich, who married the Hon. Edward Petre, member of the Catholic Poor School Committee and who, on his death, put herself and her wealth at the service of Notre Dame. The other was Sister Marie des Saints Anges Towneley, of the Towneley family near Burnley, who inherited from her brother and became the first Provincial Superior when Notre Dame in Britain was given provincial status in 1920.

The Province archive is divided into parallel collections, as is the Generalate material. On the one hand are the home convent records, boxed in alphabetical order of place, not by founding date, and followed by Sister-personnel information, and personal papers which would be less appropriately boxed with a particular community collection. The foreign mission houses' records follow these. On the other hand are the administration records, starting with the papers of the Provincial Superiors and followed by Provincial Chapter material Provincial directives and other communications mirroring those from the Generalate. Apostolate materials, obviously, mirror each other at general, provincial and local levels.

The most significant of the house records are probably the founding correspondence and the house annals. The annals were originally an accountability exercise from the house to the Superior General with regard to regular observance. Each usually begin with a detailed account of the beginnings. I think my favourite is the Sisters arrival at the intended convent in Leeds, in pouring rain, supervised by a coachman with a top hat, who 'knocked on the door with the wooden leg he happened to be wearing.' After the accountability, we are likely to hear patriotic reports, compassionate reaction to public disasters, sociological comment, delight in simple celebrations; we see the sequence of the liturgical year, the beginnings of change within the Congregation's way of life. We also catch the human flashes, covertly funny:

1st November	Canon X is coming to be our new confessor.
8th November	The Canon came to hear confessions. The Canon is deaf.

At one London convent, we are told, during an air-raid, the chaplain priests gave each other absolution next to the gas-meter under the presbytery stairs. In another, the chaplain was worried about leaving his horse outside in the extreme cold, and would only give his mind to the convent's affairs when

the horse was in by the kitchen fire. The pig at St Helen's fell down the drain near the back door; the Sisters at St George's, Southwark, going to meet another Sister coming from a boat at Southampton, had nothing in their pockets to pay at the toll before crossing the Thames: the coachdriver handed in his cloak as a surety, on the Sisters' assurance that the visitor would have the price of the toll. She had. The handyman at Norwich saw a polished floor for the first time in his life, when the Superior showed him the completed chapel. 'Thass neat, S'perior,' he said, "but that'll take a year to dry ..."

With the convent records are those of the apostolate of the house. Notre Dame was founded primarily for 'the poor in the most abandoned places'. its means of approach "education, broadly conceived". The records show a fairly uniform pattern of settlement: the Sisters came to cities or to quite big towns, usually on the request of parish priests, some of whom went in person to Namur to ask the Superior General for a foundation. The Sisters would arrive, about six to a foundation, and settle in a house provided by the parish. Within days, they would begin teaching in a poor-school, and soon after that, would start night-school and Sunday-school for young working women. Then would follow a day-school, and a small boarding-school. The Sisters also operated the pupil-teacher system, accommodating these young women like boarders, in the convent — at Wigan, in St Helens, in Liverpool. The core of the archive's educational records, though, is the Mount Pleasant Training College material, with its complete set of student teaching practice assessments, tutor comments and school placements from the opening in 1856, as well as all the other related material; it fills three six-foot steel cabinets. What is relatively lacking in the educational archives, ironically, is any really comprehensive documentation of the Sisters' work in the poor-schools. This is partly because, as numbers of Sisters declined, these headships passed to seculars, and partly because where a school closed, the log books went into the keeping of the local education authority.

Some items of particular interest (to this archivist) spring to mind. There are the two large oil paintings, of St Alphonsus and St Gerard Majella, brought to England by Father Louis de Buggenoms CSSR, when he accompanied the first six Sisters here. He rolled the paintings in his umbrella to avoid the customs. Framed, and with identifying plaques, they disappeared when the convent at Clapham was sold early in the 1940's. Suddenly in 1990 they surfaced in London and were returned to us by a very helpful dealer. The paintings might not be art, but they are dear history.

Then there are the eight volumes of leather-bound and illustrated lesson-notes, parallel to those done by grateful pupils for their fee-paying parents in a Notre Dame boarding and day school: these were done annually from 1877 by the Sisters on the staff for their Superior's feastday gift. We see all the different kinds of calligraphy taught; the copperplate handwriting; the courses given in English grammar and literature; the Church history, scripture and doctrine; the mathematics, the classics; astronomy, myth and legend, art

appreciation, geography with meticulously penned maps, botany with pressed flowers in situ. There is the Empaneni journal (Rhodesia) of 1899, a manuscript account, with tiny pen and ink wash pictures, of the Sisters' first year working with the Jesuits. Perhaps I shall add to the Vows section of the archives, one day, the greeting I had from a boy in a remedial class whose friend I am glad to have been. It said 'Dear St Geen, I hope you do it on saterday, David.'

Peripheral items of interest presumably appear in most archives. In this one, there is a Mount Pleasant teaching certificate endorsed eight years in succession by the same HMI. It is signed 'Matthew Arnold'. Then there is the registration of a little girl of four in the Wigan Notre Dame prep school: her father is a comedian called George Formby, and she has a brother George who, we know, will follow in father's footsteps. A priest has given a Notre Dame community a Roman lamp of considerable age as a thank-you for hospitality. The accompanying note says he was given it in the first place by a teacher of his, later to become Cardinal Merry del Val. On the back of a Liverpool journal's article about the Mount Pleasant Training College in action, in about 1864, is an astounding array of positions vacant advertisements — for butlers, housekeepers, maids, 'tweenies, grooms and chauffeurs, with terms and condition of pay.

Do people ask you what you do? A neighbour in the lift in Liverpool listened to my answer; I could see comprehension dawning. 'Oh,' she said, 'you're a *filing clerk*.'

THE USE OF THE ARCHIVES

My record of six years of archives usage shows the greatest percentage to have been for the Sisters themselves.

I first saw archives used in Notre Dame as a means of returning us to our roots when I was in the motherhouse in Belgium, on a visit. On the feast of Our Lady of Mount Carmel, at evening prayer, the General Archivist read an account of the arrest and martyrdom, by guillotine, of the sixteen Carmelites of Compiègne during the French Revolution. Our Foundress, St Julie Billiart, knew this community; she was in Compiègne herself, in hiding from Revolutionary pursuit, when they were taken, and their confessor and counsellor, the Abbé Lamarche, afterwards became hers.

Soon after this, at a General Chapter (also in Namur), I used a colour-slide sequence of images of our Foundresses and early history, to draw parallels with the experiences of the Sisters represented at the Chapter. I think we were all surprised by the degree of affirmation of Notre Dame identity this exercise produced, and the strengthening of our bonding. The similarity between the early and present ways of doing and being, despite much apparent change, confirmed that we had been true to our charism and spirit, and the basic

perception of God which had drawn us to this Foundress's vision instead of to some other's. Then, in my first year as archivist, as a fairly large-scale visual introduction to their archive for the Sisters in Britain, I mounted an exhibition in the vestibule of the conference-centre to which two hundred and forty Sisters of the Province came for their Assembly. I displayed material about the major foundations in Britain, from our arrival (in Cornwall) in 1845 up to the founding of the province, with the noviciate, in 1920.

I learned two things in particular from doing this presentation. The first was the value of effecting continuity and connectedness. Once the material was up on the wall in its chronological order, history began to reveal more of itself than I foresaw when I chose the items; this revelation was filled out further, with the arrival of the Sisters as I was finishing off: standing listening, as I could no longer get to the wall myself, I heard lived experience being added to what the archives were relaying. I made a note of some of what I heard, later.

The second thing I learned was the importance of finding visual means to achieve this continuity and connectedness. I used large cut-out or painted letters (sometimes three-dimensional, made from polystyrene) for headings, colour-matched with poster-sized backing paper for the items, and arrows or strips of paper to make links. I learned to make enlargement photocopies of both documentation and pictorial matter, for the sake of visibility, and to avoid very long sections of text where possible, to prevent interest from flagging.

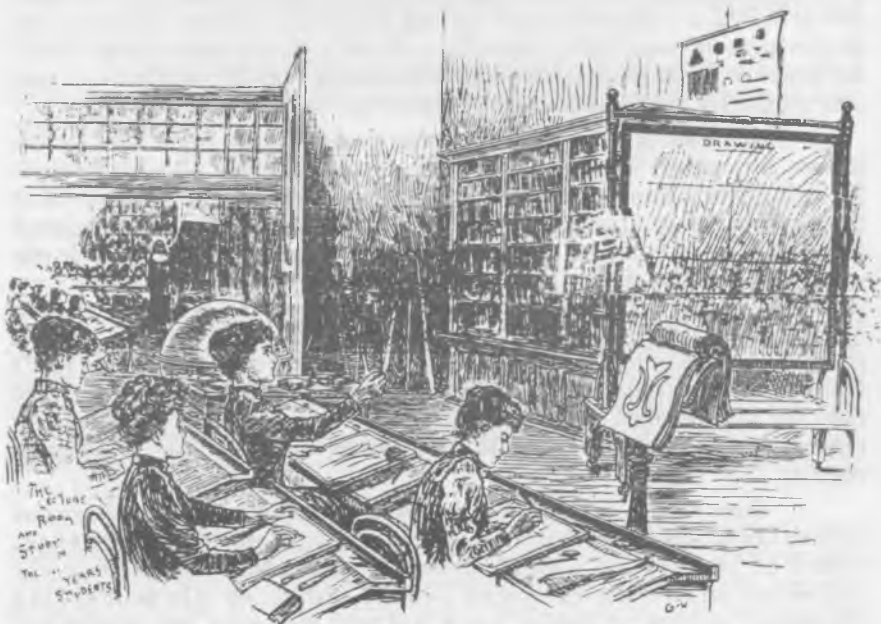
This kind of 'anamnesis' exercise then spread to other uses for the Sisters: African and South American novices quickly found parallels between Notre Dame's beginnings, in Revolutionary times and with limited resources but vigorous commitment, and their own. British novices, after archives-based instruction at home, made a pilgrimage to St Julie country, with informed eyes, just before first vows. The year before the letters of the co-Foundress were published, the Sisters of the Province, in regions, met for a day's combination of topic-based talks and the viewing of related archive material on Mère St Joseph Blin de Bourdon. Two Sisters marked their silver jubilee with a year's study of the Foundresses' lives and ideals, using guidelines and materials issued from the archive office, and one Sister used her sabbatical year to research for our archives the history of Coesfeld Notre Dame, known to us as 'the German cousins'.

There have been other 'recall' uses of the archive. Convents have had archive exhibitions to mark jubilees of their founding, and presentations have been done for past pupil associations of Notre Dame highschoools. Once, the archive was called on for material for a standing exhibition to be mounted in a highschoool building in London which had been converted into studies and workshops by a development company.

Two 'recall' exercises really stand out: the first began with a phonecall from the matron of an old people's home in Bristol; in a 'sharing of memories'

exercise to stimulate and interest residents, an aged widow was found to have no recollection of immediate family, but vague recall of a whole childhood to the age of fourteen spent in a Liverpool orphanage. Could that have been Notre Dame? It was. Back to Bristol went an album of photographs from the Falkner Street convent annals, St Julie medal enclosed, and the pictures of the orphanage and refectory, dormitory, classrooms, and children at play. The matron phoned again: memory had rekindled, and the other residents had become audience. The second package sprang easily from the first: a letter from a contemplative convent said that an elderly hermit Sister had come into community (and then into hospital); she was finding her new situation — well, different. She had spoken of being a boarder, seventy years earlier, at Notre Dame in Clapham. This time, a tape came back in response to the parcel, with a clear, young-old voice recounting memories of school.

THESE TWO LINE DRAWINGS ARE GEORGE LAMBERT'S ILLUSTRATIONS FOR THE ARTICLE 'A VISIT TO NOTRE DAME TRAINING COLLEGE' (LIVERPOOL), BY 'V.C.H.' IN *THE CATHOLIC FIRESIDE*, VOL. XIV, NO. 4, APRIL 1892.



IN 'THE LECTURE ROOM AND STUDY OF THE 1ST YEARS (SIC) STUDENTS'. IN THE BACKGROUND AN S.N.D. IS GIVING AN EDUCATION LECTURE, USING A BLACKBOARD, TO A CLASS OF STUDENTS, WHILE, IN THE FOREGROUND, AN ART CLASS WORKS ON ITS OWN.



IN 'THE PRACTISING SCHOOL', A STUDENT IS GIVING A GRAMMAR-LESSON, ANALYSIS AND PARSING, TO A CLASS OF GIRLS, AN S.N.D. LECTURER IS OBSERVING THE LESSON FROM BEHIND THE PIANO!

Apart from the sporadic forays into the archives for genealogists, there are the more academic requests — for degree courses in education requiring college and school records; for a history of the Jesuits' elementary schools in St Helens whose heads were Sisters of the Notre Dame; for books in preparation about personalities found in our records; for printed publications like centenary brochures of particular houses. Once, a BBC TV asked for noviciate information, since a one-time postulant was to be profiled on 'Bookmark'. In the event, this information did not leave the archive, since the archivist wished to know how it would be used before parting with it. There was the doctor in Sheffield who researched the philanthropist and physician, Sir Arnold Knight, presenting his findings in a public exhibition; Sir Arnold's three daughters were at the Mount Pleasant Highschool in Liverpool, and became Sisters of Notre Dame. A Redemptorist in Ireland, researching on Irish women religious, wanted to know why so many entered Notre Dame when there are no houses of the Congregation in Ireland. Another doctor, in Massachusetts, is researching and collecting hymn books before 1966 — he asks for Notre Dame's, and has a question about 'Lord for tomorrow and its needs', written by Sister Mary Xavier Partridge, who was in charge of St Mary's Hall. Mount Pleasant Training College, the secondary teacher training department. (He had not heard about the convict who was insisting, from prison, that it was he who had written it!)

No archivist lives for ever; I often think of what my successor might need to know and to do. So, though there is never really enough time for anything, much less everything, I keep as detailed records as I can of work done, jobs pending, research requests, materials issued, and exhibitions produced, the Archives' archives, so to speak.

The Notre Dame Province Archives are held at the Notre Dame Provincial House, Spoke Road, Woolton, Liverpool, L25 7TN. Enquiries should be addressed in writing to the Archivist, and the records can be viewed, by arrangement, from Tuesday to Friday, in a working week. The archives have been, in the main, summarily but not individually listed.

THE SERVICE CENTRE FOR CONVENT ARCHIVES IN THE NETHERLANDS: AFTER TWO YEARS

Joos van Vugt

In the 1992 issue of *Catholic Archives* the Dienstencentrum Kloosterarchieven in Nederland (Service Centre for Convent Archives in the Netherlands) was given an opportunity to present itself to Catholic archivists in the U.K. Little was said, however, on the actual work performed by the Service Centre. At the time the article was written, in the beginning of 1991, there were as yet no clear-cut ideas on the methods the Service Centre would actually use. Now, at the end of 1992, that has changed and we hope that the readers of *Catholic Archives* may be interested in the experience we gained in the past two years.

EXPANSION

Since the Centre took up its activities in 1990 its membership has risen from the original twenty to thirty-three orders and congregations. Although these institutions constitute only a small section of the 170 or so present in the Netherlands, they do represent more than half of all sisters and brothers in the Netherlands and approximately 20% of the regular clerics (who are more self-sufficient in archive matters than religious brothers and sisters.) These statistics show that the Centre makes more headway with large institutions than with small. We already pointed this out in our article in last year's issue of *Catholic Archives*. So far there has not been a substantial improvement in this respect. Finances still constitute an obstacle. We have hopes, however, that in the near future a successful appeal may be made to the willingness of well-to-do institutions to support their smaller and less affluent colleagues. In the Netherlands solidarity between religious institutions has a long tradition and is practised both discreetly and generously.

At the moment the Centre employs a staff of three on a part-time basis: one historian and two archivists-cum-historians. They carry out the everyday business. Three further archivists are employed for special projects which are independent from all other activities and are financed separately by four congregations which prefer to have the bulk of their archives organized at a brisk pace. So far the Centre's organization runs quite smoothly. The price to pay is a considerable increase in the amount of organizing and paperwork required. This bothers us a bit, since we want to give priority to our two main activities: the meetings we organize for the archivists at Nijmegen university and our visits to the archives themselves.

MEETINGS

So far we have some twenty meetings behind us. At each meeting we welcomed between fifteen and thirty archivists of the seventy-odd we serve: the

number of meetings was dictated by our wish to keep the groups relatively small. We prefer repeat performances to over-large audiences. Moreover, because the number of participants steadily increased we arranged a few extra meetings in order to allow newcomers to catch up with their colleagues.

In 1990 we decided to devote the meetings to a course in the basic technique of archives management and not to a discussion of the practical problems archivists encounter. So our meetings deal with such basic matters as the definition of 'archives', 'records' and 'series', the difference between current and non-current archives, the internal organization of archives, the differences between archival and documentary material, the elements of archival description, the principle of provenance, etc. (We do however insert in each meeting an hour for questions and answers.) In June 1992 we deviated a little from this course by devoting a meeting to the conservation of photos, slides, films, cassettes, tapes, videotapes and computer disks. Since many archivists were about to reorganize their photo collection we decided that this subject could not wait.

On hindsight this systematic approach proved to be fortunate since we avoided being asked the same questions time and again. The basic terms and concepts have become familiar and need no longer be discussed. Talks with the archivists on the problems of their archives have become much easier and more fruitful. The questions which were put forward during our meetings, tended to touch less and less upon purely practical matters, such as the kind of boxes one should use, and increasingly upon matters of organization: the centralization of archival material, the principle of provenance, the distinction between units within the archives, the distinction between archival material on the one hand and documentation and books on the other, the choice of access systems, the use of personal computers, etc.

Since there appears to be no suitable literature on basic archives management, we decided to publish a newsletter in which we summarize the contents of the meetings for later reference. We also use this newsletter to draw attention to special issues, such as the archival legacy of deceased members or the central distribution of acid-free boxes.

All this should not create the impression that the archivists who first came to our meetings were completely lacking in knowledge about archives. Far from it. But their knowledge related to the contents and the structure of their own archives and to the history of their own communities and less to the theory behind archives management. They knew their own limitations in this respect and sometimes showed themselves surprisingly insecure about they way they had so far managed their affairs — quite unnecessarily, in many instances.

The meetings with our archivists have had another, rather unexpected effect. Most archivists find themselves in a rather isolated position as far as their

job is concerned. Socially, because their work often confines them to cellars and attics. Intellectually, because within their communities few people feel any affinity with the work of an archivist. The meetings in Nijmegen bring them into regular contact with colleagues who do the same work, who encounter identical problems and who also enjoy talking about archives and about the history of their communities. In this way these meetings serve both a practical and a social purpose. We do our bit to cultivate this social aspect of the meetings by lavishly sprinkling the proceedings with coffee and by organizing a collective lunch and, if the weather permits, a walk over the university grounds. Each year one meeting takes the form of an excursion to an inspiring institution or museum. These excursions give us another opportunity to combine business with pleasure.

During the next years the regular meetings will probably change in character: less frequent and oriented toward specific themes instead of a systematic program. We expect that in terms of time investment visiting the archives will slowly gain priority over the meetings in Nijmegen.

VISITS

The number of our visits to individual archives is by now quite considerable, but we are still trying to increase their frequency. The past two years have made us realize that frequent and personal visits to the archivists are not just useful but essential to our work. Letters and telephone calls are fine, but compared to personal visits they are inadequate means of communication. We noticed, for example, that archivists seldom give us a call, although we frequently told them to feel free to do so. Presumably they are afraid to disturb us in some unspecified but doubtlessly absorbing activity — not realizing that we are paid good money to take their calls! So they save all their questions in order to put them forward during the next meeting in Nijmegen, which in effect means that for weeks or months they needlessly have all kinds of small problems weighing on their mind. Visits of staff members enable them to ask all the questions they can think of and to point out the problems in their actual context. For us each visit is a reminder that for all our theoretical knowledge the practice of convent archives still confronts us with many small but tricky problems. Moreover, accompanying the archivists for a whole day is the best way to get acquainted with their collections. Each visit adds to our experience and to our ability to make useful and efficient suggestions.

Finally, visits have given us a feeling for tactics and pace. Convent archives differ greatly in the amount of work that can be done in a year's time. In some communities two or three sisters are available for several days a week and work proceeds briskly. In others the archives are strictly a one-man job. Elsewhere the community's council's secretary tries to keep the archives in order in his or her spare time. Some archivists are relatively young, in good

health and energetic. Others are forced by their years or by poor health to take it easy. This means that in some archives it is possible to work along the lines of a scheme in which steps and goals are more or less precisely defined. In others one cannot do more than give good advice and quietly await how much can be achieved. We refrain from any attempt to hurry things up.

Obviously, the matter of manpower is very important. Many communities, especially the smaller ones, find it increasingly difficult to find members able and willing to take care of the archives. Yet it is imperative that communities who think of joining the Service Centre have an archivist who can spend at least a good part of the week on archival work. Membership of the Service Centre becomes a source of frustration for all concerned if it is impossible to act upon advice or new insights.

METHOD

Through our visits we have developed a method or pattern which we present, adapted to the actual circumstances, to archivists who have plans for a reorganization of their archives. We distinguish seven phases. In the end these must lead to a workable collection which can then be described in greater detail. So, in effect, it is a method to *prepare* an archival collection for further processing.

1. It is very important that before any reorganization takes place *all* archival material is located, since in most convents the centralization of archives, although officially encouraged, is far from complete. Many records have in the past been stored away in offices, rooms, attics, cellars and cupboards — and forgotten.

2. Before any major shifting around of records takes place, improvements in the construction of the store room, in its climate control or in the kind of shelves and cupboards used must be made.

3. All archives are collected and stored centrally in the store room.

4. All objects which do not belong to the convent's archives are removed. In practice this often means that many books have to be moved to the library, sold or thrown away.

5. A list is made of the labels on boxes, files and all other items in the order in which they happen to be stored. For convenience' sake the actual contents are not yet checked against the labels. The resulting list serves as an indispensable if crude survey of the archives' contents.

6. The items on the list are then, in consultation with the archivist, rearranged on paper into an outline or structure. In this outline series of records and records which form the principal collections are put together.

7. All boxes and files are then replaced in the order prescribed by the outline.

Once these seven phases are completed the archives are ready for the far more elaborate (and time-consuming) process of describing all records and of compiling a definite inventory.

THE NEAR FUTURE

During the past two years we invested a substantial part of our time in the recruitment of new members. Successfully, as our membership numbers show. Now, however, we are faced with the consequences: keeping in touch with thirty-three archives is a lot of work. Nevertheless we doubt if we will be allowed to concentrate solely on consolidation. Perhaps more of the numerous small communities will join us. Perhaps some of our members will encounter difficulties in manning their archives and will ask us to intervene. Perhaps we will be able to enlarge our staff and take on new activities. The future contains many uncertainties but by making a start which on the whole has been fortunate, we hope to be in a good position to face it.

NOTE

The address of the Service Centre for Convent Archives in the Netherlands is:

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6525 GG Nijmegen

The Netherlands

Tel: 080-61 24 45

TECHNICAL AND TECHNOLOGICAL STANDARDS FOR ARCHIVES: SOME RECENT EXAMPLES IN CATHOLIC ARCHIVES

Michael Cook

For the last decade, archivists in different parts of the world have been developing standards, particularly standards for the description of archives and for the exchange of data from one archival system to others. The documents that this work has produced have tended to be technical and difficult for the non-expert, which may be one reason why Catholic archives in Britain have not as yet been deeply affected. However, the standards movement has been important in developing several national or international projects which do have significance and interest for Catholic archivists and their users.

This paper considers two widely different projects, and uses them as examples to discuss some of the factors which are involved with large-scale data exchange, and with archival development in the future. The two projects are the University of Michigan's computerization at the Vatican archives, and the experiment with optical transmission of archival data at the Archivo General de Indias at Seville. The data exchange factors are the development of MARC formats for archives, and of an international standard for archival description, ISAD(G).

THE VATICAN ARCHIVES PROJECT

In 1988 the University of Michigan began work on a very large scale project at the archives of the Vatican¹. The aim was to create a computer-based access system for the whole archive, operating at class (series) level². The progress of the work demonstrated the great value of using a modern standard approach to control the elements of a large and complex ancient archive.

Many people, of course, have worked on creating finding aids for parts of the Vatican archive, and their work has extended over at least four centuries. The result is that several individual components of the archive have been indexed or catalogued in great detail and with much scholarly care. The piecemeal and unplanned approach which underlay this meant that there was never any complete or general guide to the whole accumulation. By adopting a class-level control, the archivists from Michigan were able to cut through the complexities of the material and solve the problem of unlisted parts.

1. The project director is Dr. F.X. Blouin, the University Archivist. Funding came from several sources, including the Getty Grant Program of Santa Monica, California, and the (US) National Endowment for the Humanities. Mgr Charles Burns was involved at the Rome end of the project.

2. These terms themselves come from an archival standard. This is M. Cook & M. Procter. *Manual of Archival Description*, 2nd ed (MAD2). Gower Publications, 1990.

Instead of looking at the documents themselves, they began by analyzing the organizations and departments which had created the archives in the first place. By listing these, it was possible to draw up a table of group, functional subgroups and classes which could be used as the basis for a new set of descriptions. The task became one of compiling administrative histories for each of the record-creating agencies. Over 500 of these agency histories have now been completed.

The work was complex, all the same. The archives had undergone much upheaval over the centuries. Not all the component parts are now in the custody of the Vatican archives. The Napoleonic adventure, for example, has left some parts of it in the Archives Nationales or the Bibliotheque National of France. Other parts are in the Italian archives, or held by congregations or offices in Rome.

The Michigan archivists decided at the planning stage, that the database they would produce would use the MARC AMC format, so that problems of data exchange would be minimized when the material was introduced to American systems. [Is this a model for the whole Church, one wonders?].

THE MARC FORMATS

To assess the significance of this choice, it may be useful at this point to go back a little and look more closely at the way American archivists have been using the MARC formats, and what these are.

MARC [Machine-Readable record] is a set of conventions, originally devised by librarians in the late 1960s, for setting out bibliographical descriptions in electronic databases. It is a standard for the external structure of the description, and not for the content - for the way information is set out, not for the wording and coverage of the descriptions. The main principle is that descriptions are broken down into closely defined fields, each of which is identified by a numerical tag. For example, field 100 contains information about the author of a work, field 245 holds the title; and so on.. There are fields for what librarians term 'added entries' that is index terms for names, places, subjects, etc. Although several countries have now developed variants of the original MARC format for their own use, there is considerable agreement between these variants, and, by and large, it is possible to use MARC as the basis for schemes for exchanging data nationally and internationally.

As soon as bibliographical data began to be compiled on a large scale, it became obvious that there had to be rules for the content of the data as well as for its format. The names of authors had to be standardized, there had to be authority lists of subject terms. The way descriptions were organized had to be subject to rules. Librarians therefore

developed the *Anglo-American Cataloguing Rules* (AACR) which have now been revised twice: the current version is known as AACR2R.

At the beginning of the 1980s, American archivists began to realize that the rapid development of electronic databases offered an opportunity to them. They found, as archivists have always done, that library standards and rules are not suitable for use with archival materials. But at the same time, they realized that they would not be able to use library-based databases unless they could somehow adapt AACR and MARC to their own purposes.

The Society of American Archivists [SAA] set to work on this problem, and by 1984 had published two documents: the (US) MARC format for Archives and Manuscripts Control (AMC); and the cataloguing rules known as *Archives, Personal Papers and Manuscripts* (AppM)¹. These were the structural format and the rules for content, respectively. Armed with these, the SAA was able to persuade the appropriate authorities to give an official endorsement. Since then, many thousands of archival descriptions have been input to the three main online bibliographical databases current in North America. These are the Research Libraries Information Network (RLIN), the Online Library Computer Center (OCLC), and the University of Texas Library Automation System (UTLAS).

The MARC AMC format was also put to use by the archivist at the State University of Michigan, Fred Honhart, who devised a software package for archival description on personal computers. This package, MicroMARC.amc, has become widely used in America, and is one of the few ready-made 'turnkey' computer systems for archives. It is based upon the AMC format².

As a result of all this, the (US) MARC AMC format is now well established³ and there is some pressure from American and Canadian archivists to persuade their colleagues in the old world to follow suit. In this, they have not been rapidly successful. (Sister Elaine Wheeler, American Provincial archivist of the Daughters of Charity has argued powerfully in favour of the system and its standards.) The Archival Description Project at Liverpool did indeed undertake preliminary work on a (UK) MARCAMC format, but there was no encouragement from the British Library or from any European database. No European

1.Sahli, N. *MARC for archives and manuscripts: the AMC format*.

Society of American Archivists, Chicago, 1985. Hensen, S.L. *Archives, personal papers and manuscripts: a cataloging manual for archival repositories, historical societies and manuscripts libraries*. 2nd ed. Society of American Archivists, Chicago, 1909.

2.Dr. Honhart kindly made a training version of microMARC.amc available at Liverpool University, where it may be inspected by any interested archivist.

3.Smiraglia, R.P.[ed]. *Describing archival materials: the use of the MARC AMC format*. Haworth Press, New York & London, 1990.

archivists except those of Sweden had any familiarity with these originally library-based systems, and it did not appear likely that there would be opportunities to include archival descriptions in a bibliographical exchange. The (British) National Council on Archives examined the question, and decided against advocating MARC as part of a national policy.¹

There have recently been some signs that this aversion to MARC may be softening. Within Britain, a group of archivists have begun using MARC AMC. These include colleagues working in the archives departments of large museums (such as the Tate Gallery and the Victoria and Albert Museum) or libraries (such as the National Library of Ireland). The attitude of the British Library towards this development has perceptibly softened. The British Library itself has elected to become a full member of RLIN, so that archival data from America (but much of which relates to Britain or Europe) can now easily be consulted. Work has begun again on completing a UK MARC AMC. Catholic archivists should therefore be aware that there is a possibility of important new developments in this field.

THE DEVELOPMENT OF DESCRIPTION STANDARDS

APPM is not the only archival cataloguing standard available in English. The Canadian government announced its interest in the subject in the run-up to the International Congress in Montreal in 1992. The Bureau of Canadian Archivists and its working parties have been responsible for a stream of very useful publications since 1985. In 1990 they began publishing the complete *Rules for Archival Description* (RAD), which is appearing chapter by chapter². An electronic version of these rules, HyperRAD, is also being developed, which uses the principle of hypertext to provide links between different chapters and sections. Both APPM and RAD are visibly developed from the original AACR2 rules for manuscripts, though both, and particularly RAD, have made considerable alterations in order to accommodate the special requirements of archival description.

British archivists also began work on developing a standard at about the same time as their transatlantic colleagues. The Liverpool project began in 1984, and has since issued two successive versions of the *Manual of Archival Description* (MAD). The second edition, MAD2, published in 1990, has secured acceptance from the National Council on Archives, and will be further developed and maintained in the coming period. MAD2 has quite a different aim and basis from both of the North American rules.

1. *Information technology standards and archival description*. Report of a working party to the National Council on Archives, March 1991. Copies are available from the National Register of Archives.
2. Bureau of Canadian Archivists, Ottawa, 1990 (in progress).

Its aim is to provide an agreed structure for the creation of archival finding aids within the repository. It does not set out to give a format suitable for the exchange of data outside or between repositories, though in fact one of the central principles of MAD does indeed provide an essential basis for exchange.

This description standard ought to be an important aid to Catholic archivists, and I would like to use this opportunity to set out some of its main characteristics.

MAD codifies the principle of levels of arrangement and description. The idea that there are standard levels of arrangement is not new. The concept was first clarified in the USA¹. It has been rediscovered and republished in different forms ever since². MAD restates the principle, but also extends it. A table of levels is given which looks like the hierarchical continuum characteristic of a classification scheme, and numbered like one:

0 Repository level: suitable for descriptions covering more than one repository.

1 Management levels: assemblies of archival groups brought together on the basis of some common feature, for the convenience of the repository. E.g. Official/non-official archives, ecclesiastical archives, private papers. Subordinate groupings may be numbered using decimals of 1.

2 Group or collection level (internationally fonds): the archives of distinct entities. Subgroups (functional divisions within the group) are numbered using decimals of 2.

3 Series (within Britain, termed class): physically related sets of archives. Subseries are given decimals of 3.

4 Items: the unit of physical handling (volume, file, box).

5 Pieces: indivisible components; documents. Levels 4 and 5 may be used interchangeably in some cases.

The interesting thing about this is its universality. Yet it is unlike a general classification scheme because it is tied to observable external phenomena at three points:

Group (Fonds) (level 2) always relates to the total archival product of a distinct entity (organisation or individual);

Class (Series) (level 3) are always the physically and systematically

1. The first and basic explanation is usually taken to be O.W.Holmes 'Archival arrangement: five different operations at five different levels' *The American Archivist* 27 (1964), 21-41.

2. It is remarkable that archivists should have had so much difficulty in building on established work. It became apparent that the principle had to be proved again when the discussion of ISAD(G) began in 1990.

related product of an administrative activity, sets that belong together because of the way they were created and used;

Items (level 4) are always the physical units of handling.

No level of arrangement is compulsory. Therefore, provided that we accept that the three levels above must always be set to correspond to the appropriate physical entities, any or all of the levels of arrangement can be used, above the group, or below the item, as convenient.

There is a multi-level rule, which says that archival descriptions should normally embrace more than one of these levels. The first part of this rule states that aggregates (e.g. groups) should be described as a whole before components of them are described severally. However, MAD has a further elaboration of the principle, which has an important use in the context of finding aids. This is the concept of 'macro' and 'micro' descriptions.

These two terms do not relate to the specific levels of arrangement which are being described, but to the relationship between them. For example, finding aids frequently contain descriptions at group, class and item levels. In these, the macro-micro relationship has a triple form:

Group description: a macro description governing:

Class description 1: a micro description in relation to the above, but a macro governing:

Item descriptions: micro descriptions of items in class 1, governed by the above.

Class description 2 etc

MAD2 also contains models for setting out descriptions at the different levels. Guidelines suggest that the relationships of dependence between them should be demonstrated to the user by the use of narrower margins, left and right. The example above shows a common situation, but not the only one. In any given case, the macro and micro descriptions may relate to any level of arrangement: group/item; management group/group; item/piece, etc. It is therefore a misconception to regard the macro description as peculiar to the 'higher' levels of arrangement, and the micro to the 'lower' ones.

Macro descriptions are written from a different standpoint from micro descriptions. They deal with the aggregate (whichever it is). Micro descriptions give specific information, case by case. In the example above, the group description will give information relating to the group as a whole (probably including provenance information, but this is a separate issue); it also gives all information common to the classes which follow, in order

to avoid pointless repetition.

The class descriptions which follow have a dual character. In so far as they are micro descriptions, they deal with each class one by one, giving specific information. Each class description then operates as a macro for the items which follow. As macros they give information which relates to the class as a whole, and common data for the items. Finally, the items give data specific to each case.

The macro/micro concept leads on to the core of the MAD2 guidelines, which are the models for different types of finding aid. The models for descriptions at the different levels involve drawing on the data elements. These are listed in a table which groups them into two sectors and seven areas. Although all the data elements in the table appear also in APPM and RAD, the groupings are different, and are not consistent with library tradition. This is perhaps the point at which MAD2 is most different from other standards. Nevertheless, the team commends the MAD2 system for consideration by Catholic colleagues. The two sectors contain information which is in the public domain [the archival description sector] and that which is not [the management information sector]. We consider that this is a useful distinction for the different parts of a finding aids system. The areas provide groups of descriptive information specific to archives, not derived from bibliographic practice.

One area, the administrative and custodial history area, contains only information about background, context and provenance. Despite some occasional controversy, it is universally agreed that this information has to be included in archival descriptions, and must include access points. MAD2 fully accepts this principle, and also states that provenance information is not attached essentially to any one level of arrangement. Thus, although it is characteristic (of course) of group descriptions, provenance data may also sometimes be found in descriptions of any other level, down to and including pieces.

Although the terminology has not yet been standardised, these principles have all been taken up in the newly announced international standard for archival description, ISAD(G), together with its explanatory introduction, the *Statement of Principle regarding archival description* [the Madrid Principles]¹. Both these documents include a diagram illustrating the makeup of an archival fonds, and showing the different levels. The declared purpose of the international standard is data exchange, and it assumes that the archivists who are using it will already have structured finding aids to help them.

1..The texts of these documents were produced by International Council on Archives, through its Ad Hoc Commission on Archival Description Standards. Copies can be obtained from the Commission's secretary, Hugo Stibbe, at the National Archives of Canada, 395 Wellington St, Ottawa.

ISAD(G) insists on the same basic principles of operation as MAD2: it has a multi-level rule, considers the group (fonds) as the essential starting point for description, and insists that information on provenance is essential. It does have one important innovation, the idea that every set of archival descriptions must include access points, and that these access points should be written using a strictly controlled vocabulary. This notion is derived from information science and will be new to most archivists, at least in Britain¹. Working with authorities to control our use of language has not been our strong point.

MAD2 does not explicitly use the concept of the access point. The Project team rejected it because it seemed unusable in the context of structured finding aids. This policy is now being revised in the light of experience in drafting the international standard, and it is probable that the concept of access points, subject to authority control, will be accepted for future revisions. Other concepts that are more truly of library origin, though, will continue to be excluded. An example is the concept of the 'chief source of information', which is not thought to have any value for the construction of finding aids, as opposed to 'bibliographical' descriptions for data exchange.

At this moment, English-speaking archivists have the choice of three cataloguing standards: the American APPM, the Canadian RAD and the British MAD2. Naturally we hope that MAD2 will become a general standard in this country and in Europe, but colleagues can freely take their choice, and of course they may also choose to avoid following any description standard at all. If there are any disadvantages in this last course, they will probably not become fully apparent for some time.

THE ARCHIVO GENERAL DE INDIAS PROJECT

It is against the background of all this infrastructural work that we should evaluate what is probably the biggest current development project in European archives. The archive of the Indies at Seville contains the records of the Spanish administration of the New World, from the time of Columbus until the wars of independence. The project was of course conceived as part of the international celebrations of 1492/1992, and was funded in large part by IBM and the Ramon Areces Foundation (associated with the supermarket chain El Corte Ingles).

The project creates a database of digitised images of original documents. The digital image can be enlarged so that difficult passages can be studied in detail; the images can also be screened so that discoloured

1. Stibbe, H. 'Implementing the concept of fonds: primary access point, multilevel description and authority control'. *Archivaria* 34 (Summer 1992), 109-137.

or obscured parts appear clean. This invention has transformed palaeographical work, especially since the images can be accessed over remote networks. About 9 million images are held on the database, 10% of the total holdings. Each image is accompanied by a brief description containing keywords by which the document can be identified and retrieved. The system is to be extended to the other main depots of the Spanish National Archives service. As the technology becomes cheaper, and the Spanish experience is more widely shared, we can expect this to become a normal way of making archives available over networks.

In this form of digitised image, the computer system simply holds the picture of the original document as a displayable item; the computer system is not yet capable of 'reading' the content. That is why it is still necessary for the archivists to provide a searchable index. Nevertheless, being able to examine the original image over great distances, and with the enhancements that are possible, will greatly widen users' experience of older archives. Already other projects are taking up the same approach: the Samuel Hartlib papers at the University of Sheffield, and the Ottoman archives at Istanbul.

CONCLUSION

The two projects mentioned at the beginning and end of this paper provide a context within which the more technical developments in the field of archival data exchange can be discussed. Taken together, they outline the framework within which archivists will be working at the end of the century. We will be getting used to the idea of remote access to archival materials, using databases. More fundamentally, we shall be getting used to the disciplines imposed by data exchange rules and formats. These have to be developed and learnt by archival practitioners. All this represents a solid programme of collaborative work and retraining. Archives work is becoming steadily more technical, but there are compensating advantages.

NOTE

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THE ARUNDELL ARCHIVE

Christine North and Steven Hobbs

In 1991 the archive of the great westcountry family of Arundell was acquired jointly, by a private treaty sale, by the County Councils of Wiltshire and Cornwall, after nearly three years of deliberation and negotiation. The importance and potential of the documents had been recognized for many years. The Royal Commission on Historical Manuscripts had first made an inspection in 1871, and the ensuing report recorded that "the vast collection of Charters, Rolls and Papers are at present deposited in eighteen boxes, in several presses and in various drawers. These are filled to overflowing with documents of all dates, from the twelfth century to a comparatively recent period". More detailed listing of part of the archive was undertaken in the late 1930s, in 1947 and in 1950. The records were housed at Wardour in Wiltshire, and although they had over the years been consulted by a handful of scholars, no facilities existed for making them available for research. For a number of reasons the family did not wish to place the archive on deposit at either the Wiltshire or the Cornwall County Record Office.

In 1987 a tentative approach was made to the University of Exeter, suggesting that "a consortium of local public bodies" might be able to raise funds to purchase the archive. The University in turn approached Cornwall County Record Office. It has to be said at the outset that local authority record offices do not normally purchase documents - they simply do not have spare cash in their budgets! However, the documents were considered to be of such national and local historical importance that there was a possibility of obtaining a substantial amount of grant aid, and in January 1988 discussions began which were to continue for nearly three years.

Our first priority was to inspect the archive, since 1960 housed in a specially adapted muniment room in the grounds of the family's home in Wiltshire. We had some idea from the lists compiled for the National Register of Archives of the variety and content of a proportion of the documents, but we were quite unprepared for the quantity and quality: over 200 boxes, several large cupboards and an assortment of trunks contained the finest estate and family archive we had seen.

After several days of investigation in the documents, and research into the history of the family, we were faced with a dilemma. Clearly the archive should be secured for the nation and made available for research, but which county should negotiate the purchase, Wiltshire or Cornwall? Although the existing reports and lists suggested that the documents formed one archival unit, everything we had seen and read indicated that although

the records were stored together, they did in fact comprise two separate archives, relating respectively to the properties and activities of two families: the Arundells of Lanherne in Cornwall and of Wardour in Wiltshire.

Why, then, were they all in Wiltshire? This was explained when we realized how the family had acquired, and disposed of, its vast estates in the westcountry. Domesday Book records a Roger Arundell holding lands in Dorset and Somerset; his son Robert owned property in Cornwall. Subsequent generations of male heirs made 'good' marriages which brought them substantial properties in Cornwall, Devon, Somerset, Dorset and Wiltshire. By the fourteenth century they were settled at Lanherne, in the parish of St Mawgan in Pydar in Cornwall, and by the early sixteenth century they were enjoying their greatest period of prosperity and influence. Lanherne was considered to be one of the most magnificent of all Cornish Tudor houses; members of the family served as Sheriffs, Justices of the Peace, Vice Admirals and Stewards of the Duchy of Cornwall's Cornish estates. They served in Government and at Court and were connected by marriage with many of the English aristocratic families.

In the 1520s the vast estates were divided between two brothers. The elder, John, received properties in Cornwall, Devon and Dorset, and remained at Lanherne; the younger, Thomas, received properties in Dorset, Somerset and Devon, to which he made extensive additions including Wardour Castle, which became his place of residence. Thomas' grandson, also Thomas, was in 1605 created Baron Arundell of Wardour. The Lanherne and Wardour estates continued a separate existence until the eighteenth century. In 1739 the heiress to Lanherne, Mary Bellings Arundell, married the heir to Wardour, Henry, 7th Baron Arundell, their son Henry therefore succeeding to the whole of the Arundell property.

Nevertheless, their activities had been so diverse and so significant that even though they have not lived in Cornwall for over 200 years the name of 'Arundell' remains as evocative as that of 'Trelawny' to the people of Cornwall. Sir John Arundell repulsed the French off the Cornish coast in 1379; another John became Bishop of Exeter in 1502. The Trerice branch produced a fifteenth century vice admiral of Cornwall, while yet another Sir John was governor of Pendennis Castle during the Civil War, defending it against Parliamentary troops until forced to surrender 'with flags flying and drums beating' in 1646. Arundells have served Cornwall as Justices of the Peace, Sheriffs and Members of Parliament.

Their activities in Wiltshire were equally important. The first Baron Arundell was made Count of the Holy Roman Empire for his bravery at the battle of Gran in Hungary in 1595 when the Turkish army was defeated; Lady Blanche defended Wardour Castle for 5 days when it was besieged

by Parliamentary forces; while Isobel Arundell's husband, Richard Burton, the famous nineteenth century explorer, travelled extensively in Africa and was an expert on Arabic culture.

The family's involvement in national events declined after the Reformation. They remained staunchly Catholic, and their fortunes and fame fluctuated according to the religious persuasions of the Crown. Although debarred from holding major offices of state they were still active locally, and travelled extensively, particularly in France. Following the reuniting of the two branches of the family a new and magnificent house and muniment room was built at Wardour in the late 1770s. The house at Lanherne was emptied of its contents, much of the furniture being sold to local farmers; the documents were literally carted off to Wiltshire. Lanherne was offered to the Carmelites for use as a nunnery.

The Cornish properties were subsequently entirely administered from Wiltshire, necessitating a network of estate stewards and local agents to collect rents and manage the farms, with the attendant problems of attempting to run extensive and scattered holdings at a distance. Much of the Cornish estate was heavily mortgaged and the greater part had by 1820 been sold.

Clearly the documents were of enormous importance both as sources for national history, and for their potential contribution to the history of the westcountry as a whole. It was obvious that both Wiltshire and Cornwall had a major interest in the acquisition of those documents relating to their respective counties, but equally obvious that neither local authority could be expected to consider the acquisition of large quantities of out-county material. After lengthy discussions with the owner, with professional colleagues in the region and at the Historical Manuscripts Commission, and most important of all, with our respective County Councils, a two-way split was agreed - exceptionally, but in the circumstances entirely justifiably since the two estates had obviously always been separately administered.

Fund raising was now a major concern. In order to qualify for national grant aid each county had to supply at least 25% of the total purchase price. From an initial valuation of half a million pounds for the entire archive, tax concessions, negotiations and the agreement to split the archive had reduced the asking price to £100,000 for each authority. Wiltshire's £25,000 was secured mainly by an additional budget allocation, Cornwall's was raised almost entirely by a public appeal managed and supported by the Cornwall Heritage Trust. National funding was made available by the Victoria and Albert Museum Purchase Grant Fund, the National Heritage Memorial Fund, the Wolfson Trust and the Friends of

the National Libraries and in July 1991 we took possession of the documents.

Cornwall's share comprises nearly 300 boxes, at a rough calculation over 20,000 documents. At least half comprises mediaeval and early modern estate and manorial records, some of which are represented in the National Register of Archives' lists. They include very early charters relating to the endowments of the Benedictine priory at Tywardreath in Cornwall, some bearing superb episcopal seals. Much of the acquisition however remains quite unlisted, though a first examination indicates some exceptional items: Papal indulgences, letters of confraternity, most of them beautifully illuminated, recusancy papers (particularly important since Cornwall's Quarter sessions records have not survived) and numerous letters reflecting the family's adherence to the Catholic faith, including a series concerning the transfer of Lanherne to the Carmelite sisters. As potential sources of information on the activities of an important Catholic family the documents deserve close attention.

However, only those documents which have been briefly listed for the National Register of Archives can at present be produced for research (there is an annotated list available at Quality House). A small group of committed volunteers is already working on a preliminary checklist of the seventy or so boxes of unsorted and unlisted documents, but the entire collection needs to be examined, rearranged into proper 'archival' order, and catalogued in enough detail to enable the early and difficult to read documents to be made available to as many researchers as possible. This task would of necessity have been scheduled as a long-term cataloguing project, albeit a high priority one; but the Cornwall Heritage Trust's application to the Leverhulme Trust for funding has been successful, and in April 1993 they will appoint a researcher whose task for the next three years will be to produce an annotated Calendar of the Cornish Arundell archive. Watch this space!

What of the Wiltshire archive? It contains far fewer mediaeval documents, some almost certainly having been destroyed during the Civil War. Estate and legal records however are plentiful from the sixteenth century, and include superb plans and drawings of the chapel at Wardour, and architectural and garden plans by James Paine and 'Capability' Brown. The papers of Henry, Lord Arundell, imprisoned in the Tower from 1679 to 1684 contain valuable material relating to the proceedings against him in Titus Oates' 'Popish Plot'. An extensive collection of letters from Catholic bishops, lords and gentry from 1786 to 1797 throws light on the position of Catholics at that time and the move towards Catholic emancipation.

We hope that even this initial brief look at what is arguably one of the finest archives in the country will serve to indicate the variety and extent of sources for the history of Catholicism both in the westcountry and nationally. Much work needs to be done, both in the conservation of the documents and in their rearrangement and cataloguing, and they will not all be readily available for consultation for some time. Further reports will be made as more detailed catalogues are compiled, to ensure the widest possible circulation of information to potential researchers. It will be by their use that the worth of this remarkable archive must in the end be judged - over to you, the readers of *Catholic Archives!*

NOTE

Mrs Christine North and Mr Steven Hobbs are the County Archivists of Cornwall and Wiltshire respectively.

THE RELIGIOUS ARCHIVES GROUP CONFERENCE 1992

The Religious Archives Group exists to facilitate liaison between academic institutions, professional archivists, and religious archives. It holds annual conferences, and publishes their proceedings. A small steering committee organises its activities.

On Monday, 14th September 1992, the annual conference was held at Wesley College, Bristol. The theme of the conference was the heritage of Methodism in Britain. Mr Gareth Lloyd of the Methodist Archives and Research Centre of the John Rylands University Library, Manchester, gave an interesting and concise paper on Methodist Archives, with particular reference to the Rylands holdings. Alison Taylor of the Museum of Methodism, Wesley's Chapel, London, then illustrated by slides the history and role of the Museum. The Rev. Tim Macquiban who serves on the Methodist Church Archives and History Committee, then spoke of the history of Wesley College. A tour of the College, and of its library then followed.

After lunch the Rev. A. Raymond George, Warden of the New Room, Bristol, gave a short paper of the heritage of John Wesley in Bristol. The conference then split into Special Interest Groups, with Dr Meryl Foster of the Public Record Office leading one on the tricky question of Copyright, and Dr Clive Field of the University of Birmingham Library guiding the other in an exploration of the issue of fundraising and income generation.

Copies of the *Proceedings* of the 1991 Conference at Birmingham were distributed. The conference was attended by just over thirty people.

CATHOLIC ARCHIVES IN NEW ZEALAND

The Rev. Michael O'Meehan SM

Even though the two countries are sometimes linked under the one name *Australasia*, Catholic Archives in Australia and New Zealand hold little in common. While both countries developed during the nineteenth century as colonies in the British Empire, their Catholic starting points are quite diverse. As a continent in its own right, Australia was never included in Propaganda's plans for evangelizing the Pacific Islands. After several earlier *ad hoc* arrangements, in 1819 Australia was included under the umbrella of the English Benedictine mission centred at Mauritius till 1834 when New Holland and Van Diemen's Land were established as Vicariates Apostolic. Australia's Catholic development was prompted by the need to provide pastoral care for the Catholics among the colonists and convicts who began to settle Australia from 1788 onwards.

In contrast, New Zealand was included in Rome's concern to send Catholic missionaries among the indigenous peoples of the Pacific to counter the Protestant missionaries who were already active among them. In 1830 New Zealand was included in the Prefecture of the South Sea Islands which was to be administered from Reunion Island near Madagascar/Malagassy. This plan depended on a French naval supply ship making a round-the-world voyage after supplying French bases in South America, and collapsed when the French navy withdrew its offer of cooperation.

In 1833 the Vicariate of Eastern Oceania was erected to provide more room to move for the Congregation of the Sacred Hearts of Jesus and Mary (Picus Fathers); they had been expelled from Tahiti where they had made a beginning with a Prefecture Apostolic in 1827. In 1836 a matching Vicariate of Western Oceania was created and this included New Zealand. A new congregation that had been growing in the diocese of Lyons and Belley in France, the Society of Mary (Marist Fathers), was invited to accept responsibility for evangelizing it.

Its first Bishop, Jean-Baptiste Pompallier, made the prolonged journey out a reconnaissance of his vast territory, and eventually decided to make New Zealand his base. He arrived in northern New Zealand on 10 January 1838 with a Marist priest and a Marist catechist brother; other Marists followed when Europe learned where he had settled. Initially, there were comparatively few European settlers, and the mission was to the indigenous Maori people. When he left for Europe on his first *ad limina* in 1846, Auckland was emerging as the main European settlement, but the mission to Maori was still the predominant apostolate. So the bishop took to Propaganda a projection for an Archdiocese of Auckland with a cluster of Polynesian and Melanesian suffragan dioceses to its north.

The documentation recording this growth is scattered through many archives, most out of reach to the average student. A remarkably comprehensive book has gathered and linked these sources: *The Founding of the Roman Catholic Church in Oceania 1825 to 1850* by Ralph M. Wiltgen (Canberra 1979). It is really a portable archive for any student interested in the Catholic Church in New Zealand as it was originally envisaged; that is, integrated with the Pacific Islands, instead of what it became as an Irish outpost at the farthest edge of the British Empire, 'half the world from Home.' Students eagerly await Wiltgen's projected second volume that will bring the story on another 25 years.

North of New Zealand an indigenous Church grew slowly in the Pacific till the mid-1960s when many Vicariates were erected into dioceses. With New Zealand's six included, there are now forty-two dioceses in Pompallier's original Vicariate of Western Oceania. But New Zealand was the exception with immigration providing it with an almost instant transplanted Church. In 1848, with a broader vision than Pompallier's, Rome drew a line across the middle of the North Island; everything within New Zealand north of it became the Vicariate Apostolic of Auckland, with Pompallier as residential bishop being responsible for finding his own clergy; everything to the south of the line became the Vicariate Apostolic of Wellington, with French Marist Philippe Viard as bishop with Marist clergy. Both these Vicariates became dioceses in 1860.

While in Rome in 1869 for the First Vatican Council Viard arranged for the two southern provinces of the South Island, Otago and Southland, to be detached from his territory. By then the pressure from Ireland for Irish bishops for the Irish diaspora around the British Empire reached New Zealand. Irish Patrick Moran, Vicar Apostolic of Cape Colony, was translated to be installed as bishop of the new diocese of Dunedin. Pompallier, also at the Council, tendered his resignation. His successor was Irish Thomas Croke, later of Cashel and remembered as a famous Irish patriot. This development started to bring New Zealand into the orbit of Australia and the then three New Zealand bishops attended the first Plenary Council of Sydney in 1885. However, by the time of the next Council in 1895, New Zealand had its fourth diocese, Christchurch in the centre of the South Island, erected in 1887. At the same time Wellington was named an archbishopric. Instead of travelling to Sydney for the 1895 Council, the New Zealand bishops organized their own Synod in Wellington in 1899. The statutes that resulted included some rules about keeping archives; today's historians regret that these directives were not implemented more methodically.

As a developing country struggling to outgrow its colonial status, New Zealand at large was too pre-occupied in making its own history to be concerned for recording it carefully; Catholics reflected this national attitude. In recount-

ing the nation's origins the main stream of Protestant tradition tended to ignore Catholics, a 15% minority in an overall European population. Catholics preserved their own history mostly as hagiography, looking to the dogged faith of pioneers as an inspiration to later generations. Because 90% of Catholics were of Irish origin, inevitably this loyalty to Church meant perseverance in the face of English discrimination against them. The hymn 'Faith of our Fathers living still, in spite of dungeon fire and sword' had lively echoes in New Zealand into the 1930s. The ideals of the groups that had begun the methodical colonizing of New Zealand were very liberal, offering freedom of opportunity and religion. But ideals could not filter out the inherited baggage of social attitudes that immigrants brought with them. Religious bigotry became institutionalized in the 1870s with the establishment of Orange and Hibernian societies.

After World War II Irish affairs ceased to be a major concern of the Church in New Zealand. In the country's idiom, 'going Home' dropped out of usage as an expression for a visit to the British Isles. Instead New Zealanders found that they were looking at the world through bi-focal spectacles with a segment of each lens made in the USA instead of Europe. As Pacific-Asian nations began to develop the glasses have become tri-focal. As a spin-off from this national refocusing, Catholics are rediscovering Pompallier's vision of Pacific Church. An earnest of this is the Federation (formed in 1990) of four Catholic Bishops Conferences of Oceania. Its first President is Cardinal Thomas Williams of Wellington; the bishops of thirty-one Australian dioceses are included in this Federation.

In parallel with this weakening of political, commercial and emotional ties with the British Isles has come a search for roots, both at national and family level, plus an increasing awareness of Catholics as a formative influence in New Zealand's national character. This has put pressure on Catholics to open their archives to serious researchers, with varying responses. A general openness is tempered by embarrassment that the records are not as well ordered as might be, plus some fear of what might be unearthed.

A. DIOCESAN ARCHIVES

The result of this pattern of growth in the New Zealand Church is four diocesan archives. Except for Auckland in more recent years, none has ever had the blessing of a full-time archivist. The collection of material has been rather haphazard; its arrangement mostly the work of priests for whom it was more a hobby interest than a serious concern. All four archives hold the expected items of land titles, registers, etc. but the personal material that makes archives come to life is very uneven. Over the years very little money has been available to spend on equipping their premises, let alone on salaried help.

1836: All N.Z. was included in Bp Pompallier's Vicariate Apostolic of Western Oceania.

1844: Pompallier's territory limited to N.Z.

1848: Auckland Diocese established in northern half of North Island. Rest of N.Z. became Wellington Diocese.

1869: Dunedin Diocese created from Wellington in the southern sector of South Island.

1887: Christchurch Diocese created from Wellington in the central sector of South Island.

1887: The 4 Dioceses declared a Province with Wellington as Archdiocese.



1980: Hamilton diocese created from southern sector of Auckland. Palmerston North diocese created from northern sector of Wellington.

DIOCESSES OF THE PROVINCE OF NEW ZEALAND

1. **Auckland** has by far the best archive of the four. The basic division of material is into episcopates which have ranged from two to forty years. The present bishop is the tenth, so there are also nine matching interregna which lasted from six months to nearly four years. The *National Register of Archives and Manuscripts in New Zealand* summaries:

"Each of these groups contain the major administration papers and records that have survived. They include correspondence with Rome, with overseas and New Zealand bishops, and with priests, parishes, societies, orders and laity within the diocese; papers relating to official appointments, synods, conferences and councils, diocesan accounts; plans and financial documents regarding church, school and other buildings and property in the diocese; correspondence with Catholic orders regarding their foundation and administration; personal papers of bishops, clergy, religious and some laity. An incomplete sequence of parish registers of baptisms, confirmations, marriages and burials, and marriage papers dates from 1836. There are photographs of and other pictorial matters of church occasions in various parts of the diocese, photographs of bishops, clergy, religious and laity."

The organization of the Auckland archives was sparked by the canonization in 1954 of Father Peter Chanel, the Marist Protomartyr of Oceania. Stories had risen round the site of a supposed grave in northern New Zealand where his remains were said to have been re-buried, when they were recovered from Futuna Island in 1842, till their return to France (via Sydney) in 1849. In 1967 the late Mrs Ruth Ross was commissioned by the New Zealand Historic Places Trust to do a quick re-write of a pamphlet used to guide visitors through the sole building remaining from the early Catholic mission in the far north. A distinctive Lyonnaise *pisé* structure, it had come to be known as Pompallier House. Three years later the revised pamphlet was published, its modest format giving little hint of the intensive and extensive research that went into its preparation; nor of the bulky unpublished file that resulted. Truth about the Chanel grave was isolated from the previous myths and uncertainties. Pompallier House had never been the bishop's residence, but was built as the mission printery; the supposed grave was a filled-in tanning pit; Chanel's relics had been reverently wrapped and kept in a box in a sacristy cupboard.

But the spin-off from this exercise was that Mrs Ross was distressed by the state of the diocesan archive which she had to use in the course of her research, and she offered of her expertise to its reorganization. Over close to fifteen years she methodically gave a day a week to the project with the enthusiastic cooperation of the diocesan Chancellor, Fr Ernest Simmons, who became a dedicated archivist. The attic space of the Bishop's House was cleared and adapted to hold the archive. Each file contained its own inventory, and the collected copies of the inventories provided an index. Additional finding aids

were planned, but have yet to be completed. When the basic work was complete, other organizations pointed to this archive as a model of what could be achieved with patience, dedication and minimal outlay.

Sources up till 1930 are generally available to a researcher. This means that the voluminous and well-ordered papers of Henry Cleary, the fifth bishop (1910-1929), are open. He was journalist, controversialist and pamphleteer, his episcopate spanning World War 1 and its aftermath, a period he described as 'a cycle of sectarian epilepsy', fuelled primarily by Irish political events. There is also considerable material copied at different times from overseas archives (especially from Propaganda) relating to early years in New Zealand. This complements the extensive collection that remains from Pompallier's administration. Moderate in size but well chosen, a heritage from several bishops, the attached library includes many books about early New Zealand and Oceania which are now hard to find. So as well as providing the diocese with a well ordered archive, the Simmons-Ross work established a valuable resource centre.

One immediate result was Simmons publishing two books, the first ever objectively critical presentation of segments of New Zealand Catholic history: *In Cruce Salus - a History of the Diocese of Auckland 1848-1980* (Auckland 1982). and *Pompallier, Prince of Bishops* (Auckland 1984). Several recent theses have used this archive, particularly to assess the impact the missionaries made on the Maori, and the problems French missionaries had with a British colonial administration.

In 1989 the archive was boxed for transfer to new premises in a new diocesan administration building. Simmons' declining health and his death in March 1992 delayed arrangement of the material in its new location. The new archivist, Fr Bruce Bolland, thinks it will be mid-1993 before the archive is as accessible to students as it was before the move.

Address —The Archivist, Pompallier Diocesan Centre, Private Bag 47904, Auckland 2.

2. Wellington The archives of the Archdiocese of Wellington is still in the course of preparation. Preliminary identification was undertaken in the early 1950s, but lack of facilities and staff impeded development. On two occasions burst pipes flooded the basement where much of the archive was stored, and material had to be hurriedly rescued and packed without regard for proper order. These years of part-time spasmodic work in a catacomb ended in 1990 when a new diocesan administration building allocated generous space for the archive. However, the part-time archivist and assistant are still in the early stages of the work. The material has not been catalogued, and the archive is not open to researchers. Requests for information and assistance may be made to the archivist, and are researched by staff on behalf of the enquirer.

When Viard died in 1872 the missionary era of the diocese was coming to an end. In his first decade Marists had made a painful but encouraging beginning among the Maori whom Viard regarded as his primary pastoral responsibility. By 1860 New Zealand's European population had outnumbered the Maori, and the Land Wars that had already begun further north spilled over into his diocese; his second decade saw the Maori mission destroyed and the Maori people largely alienated from European influence. Viard found himself presiding over a settler Church.

Among the autograph material that remains from this era are Viard's letter books. Before writing a letter in copperplate, he scribbled a rough copy in ledger type volumes of which several survive. His writing in these, sometimes in English sometimes in French, is often difficult to decipher. In his diaries, written for himself in French, the writing is consistently difficult. All known Viard material was carefully sifted by Lillian Gladys Keys for her biography *Philip Viard — Bishop of Wellington* (Christchurch 1968), and she developed a charism for interpreting his hand. Miss Keys bequeathed to the Archdiocese her accumulated notes and transcriptions, and a number of boxes and cartons are awaiting sorting.

Viard's successor was Francis Redwood who was aged 3 when his family arrived in New Zealand from Staffordshire to settle near Nelson. At 15, under Marist auspices, he went to France and Ireland to complete his secondary education, found his vocation to the priesthood in the Society of Mary, and returned at 35 as second bishop of Wellington. At the time of his consecration in Whitechapel he was the youngest Catholic bishop in the world; at his death 61 years later he was the oldest. He arrived at the end of 1874, in the middle of the decade that saw the European population double, by natural increase and by an intensive Government campaign in Europe for migrants, from a quarter to half a million. In contrast, the Maori population was in an obvious decline which would reach a low of about 40,000 before the trend slowly reversed at the turn of the century.

Redwood's priority had to be the mission to the settler Church, developing parishes before fragile faith was lost in the scramble to get established in a new land. By then Irish Marists had begun to arrive, reinforcing the French in parish ministry. Then with five young French Marists he made a start on rebuilding the abandoned Maori mission. Surprisingly little remains from this long and involved episcopate. There are two squeeze copy letter books dealing with the years 1875-1893; two other letter books, only partially used, have a few letters and some handwritten articles and/or sermons. There is a lot of paper that relates to his family and his travels, but everything else is very fragmentary.

As Viard had had to do, Redwood acted as major superior for Marists until a New Zealand Province of the Society of Mary was established in 1889.

But soon after his arrival he arranged legal recognition for the Society as a corporation sole, so it could begin to own property in its own right. By having ten parish areas permanently allocated to the Society he planned to limit its parish responsibilities so it could develop its own proper ministries, especially in education and parish missions. But by the turn of the century there were still only ten diocesan clergy to forty Marists, so inevitably administration records tend to be held by Marists rather than the diocese.

His coadjutor, Marist Thomas O'Shea, was consecrated in 1913 at 43, but was past his best at 65 when Redwood died in 1935. It was not till 1926 that O'Shea was able to set up an independent diocesan Chancery and administration office. From then on there are the makings of a distinctive diocesan archive. In 1947 O'Shea was given a coadjutor bishop from the ranks of diocesan clergy, but the Marist era did not officially end till O'Shea's death in 1954. Given this late start in formal diocesan organization, the content of archival boxes (labelled according to persons, parishes and organizations) tends to run over into more recent times, making it problematical to open it to general researchers.

Address - The Archivist, Catholic Centre, P.O. Box 1937, Wellington.

3 Dunedin. European settlement of the Provinces of Otago and Southland (the southern third of the South Island) began under the aegis of the Free Church of Scotland with the first ships arriving at Dunedin in 1848. Consequently, there were few Catholic families in the founding years and these were visited from time to time by Marists from Wellington. Any hope of maintaining an exclusive Presbyterian settlement disappeared in mid-1861 with the discovery of gold in the interior; by the end of the year 14,000 had arrived seeking their fortunes, with men outnumbering women by at least five to one. This influx peaked at 22,000 by 1864, and had six Marists ministering to the considerable number of Catholics in a very mobile population. As the more easily found gold was worked out people moved on, but by the end of the decade Dunedin was established as a prosperous town of 22,000. This became the centre of a diocese. The new Bishop arrived in early 1871 with his own clergy, and the remaining Marists returned to Viard's territory.

In 1965 Mgr Peter Mee was appointed Chancellor of the diocese, and took a keen interest in the archive. Over the years he has collected historical records and photographs for safe keeping, patiently piecing together from fragments of archival evidence the history of the parishes that resulted from the shanty town beginnings of the gold-digging era.

At present all archival material relating to the diocese is housed in one of the four locations. Anything relating to property — land titles, plans and specifications, land valuations, rates, insurance — are in the archive of the Diocesan Property Services. All records and matters pertaining to marriage are kept at the Tribunal Office. All baptismal, confirmation, marriage and death

registers not held in parishes are kept in the strong room of the Cathedral Presbytery. Everything relating to the history of the diocese — parishes, bishops' correspondence, circulars, clergy, laity, organizations, etc. — is properly filed in an archive which is located in the Chancery Office attached to the Cathedral presbytery.

Two years after his arrival in Dunedin Moran launched a weekly paper, *The Tablet*, to foster unity among Irish Catholics and promote the cause of Catholic education in the face of a state system then fast becoming secularist as provincial governments gave way to national government. It soon labelled itself as New Zealand's Catholic Weekly, and is still in print. Covering as it does nearly 120 years of Catholic New Zealand it can prove a mine of information for researchers, especially during the long years when it included news from parishes from all over the country. The archives holds a meticulously detailed, cross-reference index to the first 30 years, compiled by Miss Mary Hussey as a labour of love. From the archive it is a ten minute walk to *The Tablet* office which holds a complete set of the journal: the return walk uphill takes twice as long!

In recent years, with the assistance of Sister M Duchesne Ferguson RSM as archivist, an efficient filing system has been introduced, and a register binding programme commenced. Sister is presently handling requests for information.

Address - The Archivist, c/o Bishop's House, 277 Rattray Street, Dunedin C2.

4. **Christchurch:** The Diocesan Archive is still housed at the top of a spiral iron staircase, in what was originally a choir robing room in a gallery of the stone Cathedral. Till the late 1980s the cathedral presbytery was an aging wooden building that had survived several enlargements and renovations over ninety years, and was a considerable fire risk. The present building, adapted as a presbytery, is of brick but lacks the space needed to bring the archive down from its aloof fire-proof eyrie in the cathedral tower.

The creation of a diocese in the centre of the South Island from the provinces of Canterbury and Westland (initially called West Canterbury) was proposed unanimously by the bishops assembled at the 1885 Council of Sydney. A majority vote also recommended that its bishop be an Irish diocesan, but Pope Leo XIII, advised by Propaganda, made a very unpopular decision when he appointed an English Marist, John Grimes, as first bishop of the new diocese. Grimes arrived in Christchurch in 1888. If his nationality did not enthrall his largely Irish flock it suited the civic mood. Canterbury was founded in 1850 with the first of a measured flow of English migrants who were to develop a structured pastoral and agricultural farming society modelled on England's, with the Anglican Church providing cohesion. Catholics were comparatively few and scattered till the national drive for immigrants in the 1870s broadened

the criteria for selecting assisted settlers.

On the far side of the Southern Alps lay rugged Westland, the other half of the diocese, practically uninhabited. In 1865 the discovery of gold brought an invasion that in three years reached over 30,000. Roughly a quarter of these mostly temporary settlers were Catholic; for the majority, their loyalties lay with Victoria (Australia) which was more accessible across the Tasman Sea than was Christchurch over the wild mountain passes or by coastal shipping. These early years are reflected in Wellington archives, but there is enough in Christchurch archives to show that it took several generations for these disparate halves to grow into unity as a diocese.

Redwood's earlier allocation of permanent Marist territory remained unchanged, and became a source of friction. The Catholic population did not grow as quickly as Wellington's to absorb incoming diocesan clergy who complained that Marists were preventing them from normal advancement in the diocese. They reacted to the situation as if it were an extension of English political discrimination against the Irish. The problem simmered for eighty years, erupting to boiling point at regular intervals. Enough paper remains to piece together a reasonably coherent account of the problem. As an aside, this archive (like Wellington's) contain letters from a surprising number of priests seeking employment in the diocese, giving evidence of an unsuspected number of peripatetic priests moving round the English-speaking world.

The archive contains about forty boxes, plus a miscellaneous collection of photos from diocesan occasions, along with some memorabilia from several bishops. The boxes are labelled after bishops, parishes and religious congregations, with the content of each box being arranged chronologically but, as yet, without an inventory. Their content is mixed and uneven. A lot of letters to Grimes remain, annotated in the top margin with the date he answered them, but he rarely kept copies of his replies. His successor, diocesan Matthew Brodie, left practically no correspondence after an episcopate of twenty-seven years.

Occasionally a searcher finds gold. For example, a notebook *Registre des actes de baptême, de mariage, et de sépulture la mission de l'Océanie occidentale établie à Akaroa (Nouvelle Zelande)*. It is a relic of the abortive French attempt to colonize the South Island. Despite its French title the entries were in Latin in tiny script and included confirmations. The first entry by a resident priest is dated 9 September 1840, the last 9 November 1842 when the mission foundered; later entries record the bishop and priests occasionally visiting from the north till 1860 when a priest was based at Christchurch. Another rich lode is the file of letters to Grimes from five successive Marist Provincials, the second of whom had been his mentor and close friend during the bishop's student days in Ireland; they reveal very vividly the growing pains of evolution from a fluid missionary situation, where a religious congregation

has charge, to a stable local-church centred around a bishop and his diocesan clergy.

Address - The Archivist, Cathedral House, P O Box 1009, Christchurch.

5. In 1980 two more diocese were created in the centre of the North Island: **Hamilton** diocese was created from the southern part of Auckland territory; **Palmerston North** diocese was created from the northern part of Wellington territory. Each has begun its own archives, but material prior to 1980 has been left with the parent diocese.

B. ARCHIVES OF RELIGIOUS CONGREGATIONS

Various religious congregations have been invited to New Zealand at different times to meet needs as they arose. Most have grown with local vocations to the status of Province, and so have developed their own archives of correspondence, contracts, council meetings, etc. Many have been engaged in teaching, and this apostolate generates its own records of pupils and their progress, year books, publications celebrating various jubilee milestones, etc. By and large, women religious have been better than men in faithfully keeping the house journals recommended in the constitutions of most religious. Vatican II's insistence that religious look to their origins as a basis of renewal has been an added incentive to care of archives; in this context the lives of pioneers who brought from overseas the spirit of an Institute have a special relevance. There is a sizeable body of well organized Catholic archival material scattered around New Zealand, each unit limited in scope to the interests and apostolate of the Institute, but taken together forming a sizeable complement to diocesan archives. It is just a selection from these that is listed below.

1. **The Society of Mary (SM)** holds the most significant of these archives as it has been longest on the New Zealand scene; its archive is attached to the residence of the Provincial in Wellington. There is little autograph material from the first thirty years of Marist endeavour in New Zealand. The lives of Marist priests and brothers were mostly too fluid to expect much to be saved. Moreover, under the then rules for a mission territory, ownership of all property had to be vested in the Vicar Apostolic so what has been salvaged tends to be in diocesan archives. However from the beginning of the mission in 1838 there was a steady flow of letters and reports back to Europe, and it is there that facts must be sought. A New Zealand section is part of the Oceania material referred to in *Catholic Archives No.8 1988* (pp 15-16) in Fr Tony Ward's article 'The General Archives of the Marist Fathers'. The Turnbull Library, an independent unit within the New Zealand National Library complex, holds twelve microfilm reels of papers relating to New Zealand between 1838 and 1870. selected from these Marist holdings in Rome.

In the mid-1870s, Redwood made a beginning in distinguishing be-

tween Marist and Diocese, and the archive reflects this. With the establishment in 1889 of the New Zealand Province of the Society of Mary, Provincials kept their letters and paper work fairly methodically. Within a year a scholasticate had been founded, to be followed in due course by a novitiate, and the usual records were kept by these formation houses. In spite of several shifts over the years, and cramped quarters, the accumulated record of a hundred years of Marist work as a Province has survived reasonably intact. In 1991 a new Provincial House brought with it more adequate archival working and storage space. The transfer brought to light some forgotten account books from the late 1840s in Auckland, from Viard's Wellington and from the decade of Marist activity in Otago and Southland during the 1860s; they added considerable detail to previous knowledge of these sectors.

Through the 1950s and 1960s several semi-retired priests in turn had worked on putting some order into the archive, but the project was tackled seriously in 1968 with the appointment of Fr Vincent Burke as part-time archivist. As any original order had long since been lost, he settled on about twenty basic categories of subject matter, and within these built up files arranged chronologically. Within each file each page was numbered, and listed in an inventory. As well as the collected inventories providing a detailed table of contents, a card index of persons and places provided a finding aid to this system by listing references to page numbers of various files. Sensitive personal papers were removed to supplementary confidential files with restricted access, with a note left in the main file to indicate where the missing pages were stored. The then current-state-of-the-art method was used — binding blocks of papers together in *Pre-V-Dex* punched-hole files. This practice ensured nothing would be lost, but did not allow for the advent of plain paper photocopiers, so most of these files have since been dismantled with the papers now being kept loose in filing boxes.

Before his death in 1977 Burke had taken the archive to 1970. More recently, after some discussion it was decided that his system was not going to meld easily with more modern archival methods. It has been left as an independent unit and a new approach has been adopted based on an accession record from 1971 onwards. For the past six years there has been a full-time archivist.

Address: The Archivist, Marist Fathers, "Cerdon", 88 Hobson Street, Wellington.

2. Irish Sisters of Mercy (RSM). Their history is a very tangled skein as in the beginning Mercy foundations depended on the community from which a founding group stemmed. The first band (from Carlow) arrived in Auckland in 1850 with Bishop Pompallier returning from his *ad limina*. Further groups came later from Ireland to make a beginning in other parts of the country as the

Church developed. Some communities came from Australia, some were offshoots from houses in New Zealand. By the 1940s with encouragement of the New Zealand bishops, the sisters were organized into four diocesan congregations. In the 1970s a loose federation was formed, but each Mercy diocesan centre has retained its own archive, the origin of each community carefully traced and records of personnel in teaching and nursing apostolates. One address will provide a lead to the other Mercy archives:

Address : Sisters of Mercy, Guildford Terrace, Wellington 1.

3. **Congregation of Our Lady of the Missions (RNDM)** French Sisters came to Christchurch in 1865 and Napier in 1868 in the wake of the Marist Fathers, their first foundations outside France. As teachers they flourished in New Zealand. By the 1880s they had begun their own novitiate for local vocations, and grew into two Provinces which merged in 1982. With the merger two separate archives were dovetailed, and the unit now provides coverage of their work in many parts of New Zealand. Various convent log books and scrap books can be mines of information about local church events.

Address: The Archivist, Sisters of the Missions, 35 Britannia Street, Petone.

4. **Marist Brothers of the Schools (FMS)**: The French Brothers who accompanied the Marist Fathers to early New Zealand were trainees of Marcellin Champagnat. At that early stage his Institute of teaching brothers had not yet been approved by Rome, so those pioneer catechist brothers came to New Zealand attached to the Society of Mary. It was not till 1875 that the first group of brothers arrived in Wellington as members of a distinct congregation. At first they were attached to the Australian Province, but grew to independence in 1917. They hold well organized records of their schools and personnel from this time onwards, and have filled the gaps of earlier years with copies of records kept in Australia and France. For their own use the Brothers have printed a necrology containing a potted biography of all their confreres who have worked in New Zealand.

Address: The Archivist, Marist Brothers Province Centre, 52 Onslow Avenue, Auckland 3.

5. **Sisters of St Joseph (RSJ)** were founded in South Australia in 1866 by Mary McKillop, known in religion as Mother Mary of the Cross. In the early years of her life and work she was encouraged and guided by Fr Julian Woods who is acknowledged as co-founder. The introduction of her Cause for Beatification in 1973 has given added impetus to concern for Josephite archives in New Zealand as well as in Australia. Because some bishops in Australia in the 1880s would not accept these sisters as a congregation of pontifical right, they developed in two parallel streams, and in this way crossed the Tasman Sea.

a) The Sisters of St Joseph of the Sacred Heart of pontifical right. Known colloquially from their habit as Brown Josephites, arrived in Temuka in

South Canterbury in 1883 when it was still part of Wellington diocese. They grew to over thirty communities throughout the country. Records of their century and more in the teaching apostolate are held at their Provinciate.

Address: The Archivist, Josephite Sisters' Provincial House, 25 Holgate Road, Kohimaramara, Auckland 5.

b) The Sisters of St Joseph of Nazareth of diocesan right and dubbed Black Josephites, came to Wanganui in Wellington diocese in 1880 from Bathurst diocese in New South Wales. They established their own novitiate, were blessed with local vocations, and staffed primary schools within the diocese. In the 1970s a loose federation was established with the four Australian dioceses where these sisters became established.

Address: The Archivist, Mount St Joseph, P O Box 777, Wanganui.

6. **The Daughters of Our Lady of Compassion (DOLC)** grew from an unsuccessful attempt to transplant the Third Order Regular of Mary from France to an isolated Maori mission station in 1883. When the parent house in France was reluctant to accept into the family this unattractive sibling as it grew, in 1892 Bishop Redwood established it as a diocesan congregation. It won recognition as a congregation of pontifical right in 1917, New Zealand's only home-grown institute. The hope of promoting the Cause of their remarkable foundress, Suzanne Aubert (known in religion as Mother Mary Joseph), has resulted in a well-appointed archive room that documents her life and her Sisters' apostolates in a variety of fields over 100 years. Their centennial celebration in 1992 was featured nationally because Aubert, who arrived in Auckland in 1860 aged 25, has come to be recognized as one of the country's outstanding pioneer women.

Address: The Archivist, Home of Compassion, Island Bay, Wellington, 2.

In 1990 Canadian Professor Donald Akenson published *Half the World from Home — Perspectives on the Irish in New Zealand 1860-1950*. It was the fruit of a two-year stint as Stout Research Fellow at Victoria University of Wellington. In the concluding chapter *Jobs Undone*, he commented on the gaps in New Zealand ethnic studies. 'And that is where the Irish Catholics are so helpful. Decade after decade, they have simply refused to go away, and thus they force social historians to remember that ethnicity has been an enduring fact in New Zealand society, from the mid-nineteenth century to the present.' For all their imperfections, New Zealand Catholic archives have much to offer scholars. Not just for a comprehensive history of the Church which still remains to be written, but in the wider fields of social history.

MAYNOOTH COLLEGE ARCHIVES

Mgr Patrick J. Corish

St Patrick's, College, Maynooth, will celebrate its bicentenary in 1995. It was perhaps inevitable that as the date approached plans should be made to mark the occasion by writing a history of the institution, and this in turn raised the question of its archives. In 1988 I retired from the professorship of Modern History and found myself in the dual role of historian and archivist of the College.

This was just about the time that the computer was beginning to dominate the keeping of records, with the result that the college material tended to divide into 'pre-computer' and 'post-computer'. Much of the 'pre-computer' material was in some disarray. Fortunately, a good deal of the more historically valuable items were in the form of bound volumes. The minute books of the episcopal Trustees and of various domestic bodies had been in the custody of successive Presidents and with one exception all were successfully located. The Bursar's Office held long rows of account books going back to the very beginnings. Correspondence and other loose papers, ranging from being in good order to being in pretty bad order, were almost exclusively in the hands of the President. All these form the material for the new Archive.

An archive storage room was constructed, protected by thick old construction walls and an inert gas system. It was comparatively simple to classify and shelve the bound volumes, about 300 in all, 180 coming from the Bursar and 120 from the President. Correspondence and loose papers needed more attention. Effectively, they begin in 1845 with the presidency of Laurence Renehan, the first to live — and die — in what have since been the President's apartments. Before him nothing has survived except scattered scraps. The obvious way to classify the material seemed to be under presidencies, with topics covering several — the building of the College, for example — being put into a separate series. Relevant material in other archives has been accessioned in copy form — from Propaganda Fide in Rome and from the Irish dioceses, especially Dublin, where the solicitude of two archbishops, Thomas Troy (1786-1823) and Daniel Murray (1823-52) provide rich material at a time when the Maynooth archives themselves are so poor. The classified material has been stored in acid-free folders, placed in about 120 low acid boxes. While cataloguing is of its nature unending, at its best every document is listed, and at its worse every folder is listed with a brief description of its contents. The catalogue is on computer-disc for ease of addition and correction, and for convenience the current print out is in the Archives in a series of ring-binders.

Quite a lot of the President's records are concerned with individual students. The information they contain is overwhelmingly routine — nomina-

tions, documents concerned with promotion to orders, etc. The Matriculation Register, dating from the beginning, was lost in a fire in 1940 most unfortunately, as it gave parents' names and home addresses. Since 1863/64 the routine matter is to be found in the annual printed *Kalendarium*. Before that, details of individual students must be found in two large volumes entitled 'Ordinations and Prize Lists', on the whole faithfully compiled, though there are gaps. A modern printed guide provides a starting-point for search for individual students: Patrick J. Hamell, *Maynooth Students and Ordinations 1795-1895* (1982) and *1895-1984* (1984).

Overall, Maynooth Archives are highly domestic, for nearly all the period an almost disappointingly routine and uneventful chronicle of a seminary. The personal nature of some of it dictates a fairly long closed period. The archive is open up to and including the presidency of Mgr James McCaffrey, who died on 1 November 1935.

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The hope is that Maynooth may become a general repository for Irish ecclesiastical material. So far, apart from a few very minor accessions, there is the significant collection of papers which came from the Irish College in Salamanca. Founded in 1592, it was closed at the outbreak of the Spanish Civil War in 1936, and did not re-open. In the early 1950s the decision was taken to close it permanently, and its archives were given to the Irish Episcopal Conference and returned to Ireland, where they were deposited in Maynooth. The extensive collection was stored first in the library, and then in a Muniment Room constructed in the 1880s to a standard guaranteeing very good storage conditions indeed.

The greater part of the collection is made up of the archives of the Salamanca college, but it also contains what is left of the archives of the smaller Irish colleges in Spain, the last of which was closed after the Suppression of the Jesuits in 1767. In 1874 William McDonald, then Rector of Salamanca, had the non-current material classified, listed, and tied up into bundles or *legajos*. The listing was not done in great detail for the most part, but it at least provides a starting point. Some material was overlooked, some was subsequently lost, and the archival order has been in many places disturbed by researchers both before and after the documents came to Maynooth.

By a fortunate coincidence, the best catalogue exists for the material most informative and most in need of skilled conservation, namely the rectors' correspondence from the beginning to the earlier nineteenth century, though material from before about 1660 is very scanty. In 1874 this was arranged and catalogued alphabetically under the names of correspondents. In 1986 the President of Maynooth, Mgr Ledwith, put together a fund to provide for the

employment of a manuscript conservator. This necessarily tedious work has been completed: it should be noted that these letters are held in the Russell Library and not the Archives.

When a few years ago it was decided to establish an Archive it was also decided that it would house the rest of the Salamanca Papers. They have been taken from their crumbling and highly-acidic *legajos* and put into acid-free folders and low-acid boxes, over 80 in all. In the matter of listing, there are only slight advances on the work done in 1874, but the list then made has been checked against the actual holdings, losses noted, and an attempt made to restore material disturbed by researchers to its previous place, though the 1874 catalogue is so imperfect that often this cannot be done with any certainty: however, it is normally possible to locate a document and at least produce the folder containing it. Little has been done as yet to catalogue the material accessioned since 1874 except to collect the documentation for each rectorship into a separate series of boxes. What is overall little better than a general handlist is held on computer disc, with the current print out in the Archives for convenience.

The Archives may be consulted from 9.30 a.m. to 1 p.m. Monday to Friday. Application should be made in advance to the Archivist, St Patrick's College, Maynooth, Co.Kildare, Ireland.

GALWAY DIOCESAN ARCHIVES

Jan Power

In late 1989 a decision was taken in the diocese of Galway, Kilmacduagh and Kilfenora to employ an archivist to establish a diocesan archives. Until this time there had been no formal archives for the diocese. It was felt necessary to establish one because it was proving difficult to retrieve documents when necessary, there was no complete record of what material existed, there were no adequate research facilities for readers, and the archives which were scattered throughout various locations were occupying valuable office space. It was also recognized that the archives of the diocese were of considerable value and that proper steps should be taken to preserve them.

Some work had been carried out on the archives before this time. Dr Michael Browne, bishop of the diocese from 1937 to 1976, had been a keen historian and scholar and had a very strong sense of the importance of preserving archives for posterity. Some work had been carried out on the records during this period. However, by the time Dr Browne retired most of the records which had accrued in the diocesan office consisted of material created by himself and by his own administration. Obviously something had to be done about this large quantity of records.

In August 1989 I began working on the archives. A huge task awaited me. Records were scattered throughout various locations in the office and also in the bishop's house in Taylor's Hill. My first task was to gather all the records together in one location so that I could work on them. I found records in various locations including a safe in the basement, the diocesan library (also in the basement), cupboards in several offices, store rooms, a locked metal cabinet known as the 'archives cupboard' and in the bishop's house in Taylor's Hill, where the diocesan office had been located before being moved to the new cathedral in 1965.

Having accumulated the records in one location (an office within the diocesan office), I then set about doing a preliminary sort. I found that within the diocese records tended to relate to the central figure in the administration at any one time. In Galway this would be either the bishop or the warden. Before 1831 the area of Galway city and its environs had a unique administrative system; the area was administered by a warden who was a priest elected by the famous Tribes of Galway. (The areas of Kilmacduagh and Kilfenora constituted a separate diocese and were administered separately). After 1831 the diocese of Kilmacduagh and Kilfenora was joined to Galway and thereafter the whole area was administered by one bishop. Thus the records seemed to fall into natural

and distinct collections centred around either the relevant warden or bishop.

However, the greatest bulk of the material belonged to the episcopate of Dr Michael Browne (1937-76). This collection comprised material relating to all aspects of the administration of the diocese. These included records relating to education and social affairs, the religious congregations within the diocese, the priests of the diocese, the administration of various charitable organizations, other diocesan organizations, synods, diocesan financial and legal business, and many other matters. There were also pastoral letters, manuscript sermons and addresses composed by Browne, photographs and press cuttings. Also present were special collections relating to specific projects of Browne's such as the building of the new cathedral in Galway or the Vocational Organization Committee (of which Browne was chairman).

I found that the administration of the parishes created a distinct collection of material which seemed separate in many ways. While other aspects of the administration showed a clear break when there was a change of bishop I found that the administration of the parishes seemed to continue uninterrupted. Because of this I kept the parish records apart from the Michael Browne collection even though the dates coincide approximately. These records were not usually records created and kept in the parish such as registers of births, marriages and deaths (which were normally still kept in the parish, if anywhere), but rather files of correspondence between the bishop or diocesan secretary and the parish priest. This correspondence would concern school buildings, the appointment of teachers, church buildings, parish finances and property, the bishop's visitations and any other business relating to the parish.

I decided to begin working on the Michael Browne collection and the parish records first since these were the largest single collections. In format this material consisted of several hundred files which were not arranged in any systematic way. I began the lengthy task of listing each item individually and then arranging the collection in logical order (see appendix).

While processing the collection decisions had to be made about the eventual housing of the archives. The building made available to us for the archives was a disused coach-house in the grounds of the bishop's house, Mount St. Mary's in Taylor's Hill which is about ten minutes from the cathedral and the city centre. The building was in a bad state of repair and needed much work; only the exterior walls of the original structure were retained. Space within the building was maximized by building a completely new roof structure and removing internal walls which allowed for the insertion of a first floor over approximately half of the length of

the building. A kitchenette and toilet were added to the rear of the building.

Obviously archives have special storage requirements and this influenced the design of the building to some extent. We attempted to control light, temperature and relative humidity in various ways. Since we were working within the constraints of a limited budget however, some compromises were necessary. Heating is provided by storage heaters which are regulated by a thermostat which triggers an alarm if the temperature fluctuates too much within a certain range. The building is ventilated by an extractor fan which circulates the air within the building twice in twenty-four hours and natural light is excluded by means of special shutters on the windows which are to be kept closed at all times. As a safeguard against the dangers of fire, smoke alarms were also installed. For its overall design the building won the Western Region Award of the Royal Institute of Architects in Ireland in 1989 for the best restored building in its class.

Internally, the building was fitted with fixed metal shelving throughout. It was originally intended to instal mobile shelving in order to provide surplus storage space for the future needs of the diocese but, again, budgetary restraints prevented this. Fortunately, when all of the material transferred was boxed and shelved we found that we were left with some surplus space anyway.

When work on the building was completed we began moving all of the records from the cathedral where they had been worked on to the new archives building. By the end of my time in Galway the Michael Browne collection had been listed completely. Box lists were drawn up for the remaining material and it too had been safely housed in the archives.

More work remains to be done in the Galway diocesan archives in the future. But for the moment at least the records have been safely housed and some finding aids have been created. The diocese of Galway remains an excellent example to other dioceses in Ireland. It is hoped that many will follow suit.

APPENDIX

(see pages 52, 53)

APPENDIX

Bishop Michael Browne (1937-76) Collection

- B/1 Organizations
- B/2 Education
- B/3 Religious Congregations
- B/4 Property and Finances
- B/5 Priests and Student Priests
- B/6 The New Cathedral
- B/7 Hierarchy and Diocesan Administration
- B/9 Second Vatican Council
- B/10 Printed Material
- B/11 Michael Browne
- B/12 Michael Browne: General Administration

Parishes

- P Parishes (listed alphabetically)

Guide to Unlisted Records (by box, temporary number; the dates are of the documents)

1. Parchments (with transcriptions) fifteenth to eighteenth century
2. Register of Baptisms for the parish of St Nicholas, 1690-1725
3. Warden George Bermingham papers, 1730-37
4. Manuscript sermons, 1754-99
5. Warden John Joyce papers, 1770-73
6. Manuscript pastorals, 1780-1820
7. Warden Augustine Kirwan papers, 1783-91
8. Warden Valentine Bodkin papers, 1805-12
9. Warden Valentine Bodkin papers: manuscript sermons
10. Papers of Warden Edmund Ffrench, Bishop of Kilmacduagh and Kilfenora, 1812-52
11. Register of Births and Marriages for parish of Moycullen, 1827
12. Papers of Patrick Fallon, Bishop of Kilmacduagh and Kilfenora, 1853-66

13. Wardenship papers, general
14. Old Galway family papers (including Blake, French, Martyn)
15. Miscellaneous documents (will, deeds, Blake family papers, parish returns, etc.)
- 16,17. Papers of Nicholas Archdeacon, Bishop of Kilmacduagh, 1805-22
18. Papers of Bishop George Plunkett Browne and Bishop Laurence O'Donnell
- 19,20. Papers of Bishop John McEvelly, 1856-81
21. Papers of Bishop Thomas Joseph Carr, 1883-86
- 22,23. Papers of Bishop Carr and Bishop Francis Joseph McCormack, 1883-1908
- 24-26. Papers of Bishop Francis Joseph McCormack, 1887-1908
- 27-29. Papers of Monsignor Jerome A. Fahey, 1877-1919
30. Papers of Monsignor Joseph Cassidy, 1901-50
- 31-40. Papers of Bishop O'Dea
- 41,42. Papers relating to Fr Michael Keran Libel case
43. Papers relating to the Fanore School dismissal case
- 44,45. Papers of Bishop O'Dea and Bishop Thomas Doherty
- 46,47. Papers of Bishop Thomas O'Doherty
48. Histories of Galway: manuscripts, memoirs, photographs

NOTE

Ms Jan Power is a consultant archivist at the National Archives in Dublin and worked on contract on the Galway Diocesan Archives in 1989-90.

JOHN HARDMAN & CO., STAINED GLASS MANUFACTURERS AND ECCLESIASTICAL METAL WORKERS OF BIRMINGHAM

Philippa Bassett

BRIEF HISTORY OF THE FIRM AND FAMILY

The establishment of the firm dates from as early as 1838 when John Hardman(1811-67) formerly a partner in the family button business, set up a new business in partnership with Augustus Welby Pugin, the architect and artist, to produce metal work in medieval style for the growing number of new buildings of the Gothic revival. In 1845, Hardman extended his business activities to include the manufacture of stained glass, which was both difficult to obtain and of inconsistent quality. He was encouraged by Pugin in this highly successful venture and the firm enjoyed a virtual monopoly. Pugin was responsible for most of the early designs, and the metal work and stained glass which he designed for the new Palace of Westminster were made by the Birmingham firm.

On the death of Hardman in 1867 his son, John Bernard Hardman (1843-1903), became a partner in the business which, by that date, had removed from premises in Great Charles Street to Newhall Street. In 1883, a separate manufactory for the metalwork business was also set up in King Edwards Road, carried on under the name of Hardman, Powell & Co.

The family, which apparently originated from Lancashire in the mid-eighteenth century, was staunchly Roman Catholic. John Hardman the elder founded a choir in St Chad's Roman Catholic Cathedral in Birmingham, was for many years the choir master, and was at length buried in the crypt. His sister, Juliana (1813-84) became superior of the convent of Our Lady of Mercy at Handsworth (1841-76), which was founded by her father. The younger John Hardman regularly attended services at St Chad's Cathedral and was made a knight of St Gregory the Great in 1901 by the Pope in recognition of his work for the Roman Catholic community. He was also an important public figure in Birmingham, serving as a Conservative member of the Council in 1879-95 and as member, then chairman, of the Board of Management of the General Hospital.

The business of John Hardman Studios, as it is now known, still exists but specializes exclusively in glass work. Its premises in Newhall Street were badly damaged by fire in 1971, and the firm has since then relocated to a late eighteenth century house, Lightwoods House, in Smethwick, near Birmingham.

THE ARCHIVE

Business records of the firm for the period c1840-1920 were purchased by the then Libraries Department of Birmingham City Council in 1971 in the aftermath of the fire. They constitute an enormous and complex archive which comprises nearly 100 linear metres of occupied shelving. The catalogue of the collection remains very inadequate, but during 1992 considerable work was done on the records and it is hoped to produce a more detailed handlist in the near future. At this stage in the work on the archive, however, it is impossible to do more than provide an overall indication of its scope and content.

The major classes of records can be summarized as follows: ledgers, day books, order books, outgoing correspondence, incoming letters, invoices and receipts, and cost sheets. This list reveals nothing, however, of the complexity of the archive or the inconsistencies of the firm's record keeping. There are, for example, separate sequences of most classes of records for metal, glass, brass and decoration work (ie painting). Other sequences exist for the London office in King William Street, Strand (known as London House); and the archive also includes records of Hardman, Powell & Co. Moreover, although the date range of the archive falls largely within the period 1838-1912, there are gaps in some sequences, other sequences overlap, and the runs of the same type of records for glass, metal and brass have different date spans. For example, the firm's day books comprise metal sales day books for 1838-49, 1854-75, 1881-1904 and 1908-10; glass sales rough day books for 1863-1914; glass sales day books for 1883-95 and 1899-1912; and the decoration day books for 1845-50 and 1892-1920 (although entries relating to decoration for 1882-92 can be found in the glass day books). A further problem with the archive is one of conservation: two additional metal sales day books, for instance, are too badly damaged to open and date.

The collection is difficult to use. As already stated, the present handlist to the records is very deficient, being merely a summary list compiled on their receipt in 1971. The catalogue entry for the incoming letters, for example, merely records the existence of 69 wooden boxes (now reboxed in 174 archival storage boxes) of glass and metal letters from clients, etc. for 1841-1907. The contents of these boxes are stored in chronological order and within each year the letters are bundled alphabetically in one, two or three sequences. For some years there are separate runs of letters from clients and of letters for glass and for metal, the subject matter of which overlaps considerably; for other periods, there is simply a single sequence of client correspondence. These chronologically sorted boxes also contain separate sequences of letters, memoranda and accounts from the London House, annual bundles of invoices and receipts, cost sheets, work sheets, registers of letters received and despatched and other miscellaneous items. Other boxes also contain separate bundles of correspondence with certain individuals or relating to specific projects. For example,

letters from Thomas Quarme, an architect working on the New Palace, Lambeth (1848-49 and 1855-56), from A.W. Pugin (1841-52), and from Charles Barry (1846-60), and letters from the Dublin and London agents in the 1850s, are not in the main sequences of correspondence; and separate bundles exist in the chronological boxes for letters from convents (1872-1906) and for such projects as windows for Rugby School and Sydney Cathedral, Australia (1861). The bulk of the incoming correspondence is from clients relating to commissions, proposals for or advice on designs (sometimes with sketches), acknowledgement of receipt of goods, amendments to orders, complaints, payments, etc. Other correspondence includes letters from manufacturers relating to the supply of raw materials.

Research access to the archive is made possible by use of the firm's own working indexes. There are, for example, three volumes of indexes of different formats to stained glass windows manufactured for British clients (1853-99) and one for overseas orders (1882-1937) and the monumental brasses are indexed for the period 1843-1940. Many of the day and order books also include their own name and place indexes. Once the order for a window or piece of metalwork has been dated, and the name of the customer ascertained, it is then possible to use the bundles of correspondence effectively.

Many of the people who have used the archive are architectural or local historians who do so to research a particular commission, for many churches throughout the country, both Roman Catholic and Anglican, have some piece of Hardman's work such as window, lectern, memorial brass or altar vessels.

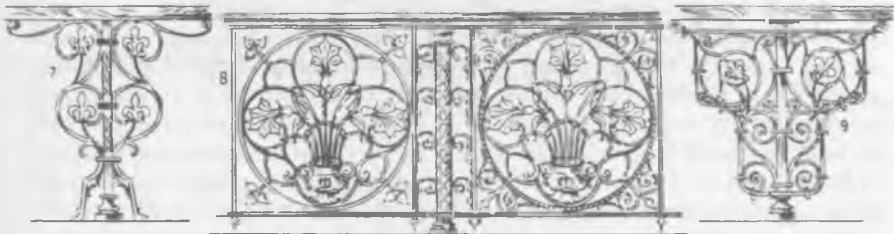
The day books, for example, record details of each order and its costings. The glass rough day book for 1867 details an order by Miss Cookson for St. Mary's Catholic Church, Warwick Bridge, Carlisle, of a window of two lights and tracery. The subject matter of the window was The Salutation and The Holy Family. The total cost of the window, iron bars, packing, carriage (by Pickford & Co.), and a man's time and expenses in fixing the window, came to £56.2s. 3d. A page in the metalwork day book dated March and April 1860 records the following orders: a silver gilt chalice and paten costing £21 for the Bishop of Clifton; a silver incense boat and spoon, "the boat of sexfoil shape, richly engraved, the spoon with pierced and engraved handle", at a cost of £10 for St. Gregory's College, Downside, a gong for a Mrs Green of Leeds; a pair of glass cruets and stand for Rev. H.E. Moore of Coventry; and a brass altar cross, 3'6" high, for Lancing College, Sussex costing £7.10s.

The order books, in addition to the details of the order (largely duplicating the entries in the day books), give information about payments and delivery, and detail special instructions relating, for example, to inscriptions and the use of colour in stained glass. The glass order book for 1883 records a commission for the Catholic Church at Coniston, Ambleside, of two windows on the Gospel

side of the Sanctuary of one light each "to be very strong to stand gales". The monumental brass order books are also very detailed and the war memorials erected after the Boer War are of particular interest. In January 1904, for example, the Anglican Cathedral of Pietermaritzburg, Natal, ordered a tablet in brass for the wall "let into a Belgian granite slab" as a memorial for the Natal Carbineers who fell in the Boer War, the design to be of an "Officer and Private in karki' [sic] costume under a canopy". The inscription to be included is recorded together with all the names of officers, non-commissioned officers and troopers who fell.

Clients were not always satisfied. The glass order book for June 1878, for instance, records alterations to be made to a window of three lights in the Chapel of Our Lady of Dolours in the Convent of St Leonards on Sea: "Figure of Our Lady ungraceful - too much brown and white and too tall and masculine". There are also numerous letters from clients concerning delays in the supply of orders. However, despite such complaints, the firm developed a reputation, both at home and abroad, for work of exceptional quality. The archive itself has also acquired an international reputation, attracting enquiries from around the world. As a remarkably complete record of an important Birmingham firm it is of major historical significance.

The surviving artwork relating to the firm's activities, hitherto not mentioned, is all held by the Fine Art Department of the City's Museum and Art Gallery. This material includes several thousand window designs and full-size glass cartoons and metalwork tracing books and sketches, and complements the administrative and financial records of the firm. Enquiries regarding the artwork should be made directly to the Museum; enquiries about the business archives should be addressed to the Archives Division, Birmingham Central Library, Chamberlain Square, Birmingham, B3 3HQ.



ALTAR RAILS FROM A METALWORK CATALOGUE OF HARDMAN, POWELL & CO.



Catholic Church of St. Marie Derby

June 3. 55

Dear Mr. Huddocof

By all means submit
in this little and necessary thing.
Don't omit to send us directly our
old candlesticks, &c &c relinquish
we want them for the approaching
festival.

Ever truly Yours
Thomas Sing

LETTER FROM THOMAS SING CONCERNING A DELAY TO A GLASS ORDER AND WORK
ON CANDLESTICKS FOR ST MARIE'S CATHOLIC CHURCH, DERBY, 1855.

St Marie's was designed by A.W. Pugin, 1837-1839, and was said by Cardinal Wiseman to mark
'the real transition from chapel to church architecture among us'.

CHURCH ARCHITECTURE AS A PRIMARY DOCUMENT FOR NINETEENTH CENTURY CATHOLIC HISTORY

R McD O'Donnell

The following is a synopsis of a talk, illustrated by slides, given extempore by Dr Rory O'Donnell at the 1991 annual conference of the Society. It has been contributed by Mr Edwin King from notes which he made at the time and is published with Dr O'Donnell's permission.

* * * * *

The aim of the talk was to demonstrate the perhaps unfamiliar concept that churches can be read — not merely taking questions of style and fashion into consideration, but regarding them as artefacts which show how they were used and conceived at the time. Perhaps the most important element of this was the person of a patron, and all that this means concerning finance and aims of church-building. The 1791 Relief Act allowed churches, as opposed to private chapels, to be built, but these do not resemble our usual conception of what a church looks like and are often little regarded (earlier in the day we had heard from Fr Isherwood how the first church built in the Channel Islands had been destroyed without anyone being aware of its nature). This was for several reasons — not the least being the still prevalent feeling that it was best not to attract too much attention — and the examples which we were shown were mainly in the vernacular context (that is, within the tradition of contemporary buildings), with some modification, such as Gothic windows or a Classical portice. These buildings were generally financed locally and built by local firms with little or no experience of an ecclesiastical tradition.

This state of affairs was radically altered by the arrival on the scene of Augustus Welby Pugin (born in 1812, a convert to Catholicism in the 1830's) and his patron, the sixteenth Earl of Shrewsbury. Pugin, a harsh critic of the contemporary state of things, set out to build in his own conceived ecclesiastical style and to convert the rest of the world to a neo-Medievalism. It is with this highly artificial style that analysis can begin. Pugin's designs abound in iconography and demonstrate a great deal about his conception of the liturgy, as was shown by a series of slides of a Blessed Sacrament chapel showing Eucharistic symbolism with the use of cherubim, the vine, the chalice and the host and the Agnus Dei throughout the altar decoration, the wall-tiles and on the floor. Such non-medieval symbols as the Sacred Heart were avoided, and we were shown that at St George's, Southwark, the confessionals were squeezed in between the buttresses, as contrasted to St Francis Xavier's, Liverpool, where they were major feature of the church, complete with fireplaces! Pugin came into conflict with the 'Italianate' devotions which were associated with the

Newmanite converts of the 1840's. Stories about Pugin's rood screens are well known but what was demonstrated here was how, with the resulting glimpsed Mass, they were an antithesis of practices, such as the Forty Hours Devotion, introduced by Wiseman in 1848, which demanded a full view by and participation of the congregation.

To some extent, the meeting of these two paths came in the work of Edward Pugin, who took over the business on his father's death in 1852 until his own early death aged 42. This hand-over stressed the dynastic nature of the nineteenth century architect's profession (as it did the Hadfield dynasty). Architects were taken very seriously and as having the last word in any decision (woe to anyone who argued with A.W. Pugin!) — a long way had gone since the 'church by committee' we had seen earlier. Architects formed a working association with a firm of builders, perhaps best exemplified by that between Pugin and Myers, or his window-designer, Hardman (whose archives survive in Birmingham Library and Art Gallery). The importance of such highly trained craftsmen was shown in a slide of the 'Glasspainters Window' in St Chad's Cathedral, Birmingham, which shows four named workmen in various stages of the glass manufacturing process. Similarly, for the high altar at St Giles', Cheadle, an alabaster quarry was found and re-opened, and craftsmen trained for the work.

At the other end of the chain of manufacture lay the patrons, who belie the idea of the Catholic Revival as a clerical movement. Dr O'Donnell believes that the role of the Catholic country house, such as Alton Towers, as a sort of 'week-end university' has been under-estimated, allowing as it did a gathering of the intelligentsia and exchange of ideas. Certainly, it had an impact on the nature of a purely Catholic architecture. These patrons were champions of the new Gothic, which above everything else was 'stylish', and it was they — able to ignore the relative cheapness and utility of the Classical style, current among what Bossy has called the 'congregational churches' of the North — who carried it through to dominance.

The need to accommodate the liturgy and produce cheaper projects than his father's led to the style of the school that followed Edward Pugin — what Dr O'Donnell called 'Second Generation Catholic High Victorians'. This style was illustrated by Our Lady of Salette, Liverpool, and was described as being 'work-a-day' and 'pack-em-in', with a well-lit altar of which there was a good view from the wide aisles for the Exposition of the Blessed Sacrament. Stokes, architect of St Clare's, Sefton Park, approached these needs from another perspective, coming from the Anglican Gothic revival.

However, Dr O'Donnell pointed out that churches were not the only buildings built by Catholics and, indeed, not necessarily the best use of money. The need for training for the clergy was answered by the building of many

diocesan seminaries; and Manning's reluctance to build a Cathedral while there was a shortage of Catholic schools and the danger of leakage, is well known. Old school buildings are to be found behind almost every church. Building by the religious orders, whose financial stability and high manpower was attractive to many bishops, was represented by St Francis of Assisi, Gorton, now sadly sold for re-development.

What was the relevance of all this to the archivist or church historian? Dr O'Donnell believes that with architecture we can chart the oft-mentioned path from chapel to church. The highly significant sociological evidence to be gained from the hierarchical structure of a place such as the Sardinian Chapel (which had two rows of altar rails, one for the rich and the other for the poor) is now only available in the form of old engravings. Designs were often well circulated in the form of hand-bills or appeals sold at one shilling, in directories or as part of A.W. Pugin's propaganda, even if they were not actually put into effect. The changes made between drawing board and topping-out can tell us a great deal about the financial situation of a parish or, in some cases, of disputes between architect and patron. The buildings did not stand in a vacuum, but were part of a complete system (illustrated by Pugin's vestments and the font shown at the 1851 Great Exhibition and presented by him to his parish in Ramsgate); such an over-view is now being lost. Dr O'Donnell ended his talk by stressing the need to record a part of our Catholic heritage which will soon be lost — he showed us the disastrous effects of neglect or an over-enthusiastic liturgical re-ordering. The final pinnacle of the nineteenth century architecture was then shown — one wholly distanced from the pattern that had gone before — Westminster Cathedral.

NOTE

Dr Rory O'Donnell is an Inspector of Historic Buildings at English Heritage. He is currently researching the Pugins' church architecture for the A.W. Pugin exhibition at the Victoria and Albert Museum in March 1994.

Christine Johnson

Catholic Archives, number 9 (1989) contains a report of developments in the Scottish Catholic Archives from 1984 to 1988. As the new Keeper it is my pleasant duty to outline further progress from 1989 to 1992.

In the past four years the national character of this institution has become, if anything, more prominent. It could have been argued that pre-1878 material, stemming from the old Vicariates, should, of necessity, have been housed in a national repository, since it could not be said to belong to any one of the post-1878 dioceses. Indeed, Columba House was inaugurated to provide just such a repository. However, Mgr David McRoberts, Keeper 1973-78, was firmly of the belief that post-1878 diocesan records should be retained in their own dioceses. Experience has now demonstrated that this is not always the best solution.

Once all the known pre-1878 material had been gathered in to Columba House and catalogued, the next logical step was to survey the records of the various dioceses, to establish what material they had, and how it was handled once it became archival rather than current. The Archdiocese of Glasgow was well served with a professional archivist in its employ. The Archdiocese of St Andrews and Edinburgh, although fairly well off for space, had already voluntarily handed over its archives to Columba House, thus creating a valuable precedent. The former Keeper, Dom Mark Dilworth OSB, now Abbot of Fort Augustus, following up on this precedent, surveyed the archives of several of the dioceses within the Metropolitan of St Andrews & Edinburgh. The survey brought to light the fact that the smaller dioceses often did not have proper facilities for storing archives. Due to lack of space old records were often simply relegated to a cupboard, where they lay, gathering dust, inaccessible, and (sometimes literally) forgotten. The case for urging their deposit in Columba House was very strong.

The Diocese of Galloway was the first to respond to the Keeper's approaches. In 1989 it deposited a large quantity of papers from the Bishop's House, Ayr. Most of it was twentieth century, many of the files dating from the 1950s. The small amount of nineteenth century material consisted mainly of printed pastoral letters, papal encyclicals and circulars. This raised the question of what had happened to the nineteenth century correspondence. Enquiries were made at the former Bishop's House, now the presbytery of St Andrew's, Dumfries, with the thought that archives might have been left behind when the location of the cathedral was transferred to Ayr. They drew a blank. It began to look as if this early material must have perished. Then, three years later, in 1992, it came to

light in a cupboard in the Bishop's House, Ayr, lying forgotten, tied up in neat parcels with brown paper and string. It contained material dating from as early as 1797. There could not have been a better demonstration of the benefits of a national repository for diocesan archives.

The stimulus to search out the nineteenth century Galloway material came in part from the deposit, made in 1990, by Dunkeld diocese. This deposit contained a great deal of nineteenth century correspondence, which reinforced the belief that Galloway should have similar material.

The Galloway archives contained no real surprises. They concerned the normal running of the diocese: its administration, its finances, its parishes, its clergy. Dunkeld, however, did prove to have some unexpected treasures. Unexpected, that is, until a logical explanation had been sought and found.

Firstly, there was a significant quantity of Lowland and Eastern Vicariate papers. Some of them probably owed their presence in Dundee to Bishop Carruthers, Vicar Apostolic of the Eastern Vicariate, 1833-52, who spent the last years of his life there. Some of these early papers consist of letters to him, a number being from Bishop Scott. More surprising is the presence of letters from Scott to Rev. (later Bishop) James Gillis. The dates of the Gillis correspondence would allow it to have come to Dundee with Carruthers, but one is left with the question - why? The presence of Rev. John MacCorry and Rev. John MacPherson papers is more readily explained. MacCorry was stationed at Perth, 1846-56; MacPherson was at Perth 1864-69, and Dundee 1869-71. MacPherson must have brought the Perth papers to Dundee.

Also among the Dunkeld papers is a large, mostly pre-1878, deposit which originated in the Western Vicariate. It consists of diaries and papers of Rev. Michael Condon. The archives of Glasgow Archdiocese contain the bulk of the Condon papers, but, for some reason, Rev. John Tonor brought part of the collection with him to Dundee, when he became Bishop of Dunkeld in 1914, including three very early diaries, some account books, correspondence, and a number of pastoral letters. Of particular interest are printed pamphlets, some very rare, relating to the Glasgow Free Press.

A nice outcome of the deposit in Columba House of the Dunkeld archives is that it brings together under one roof both sides of the acrimonious nineteenth century dispute between Dunkeld and St Andrews & Edinburgh on the subject of money. When the dioceses were established in 1878 the financial liabilities of the old Vicariates were apportioned among them. Dunkeld, in the person of Bishop Rigg, felt itself to have been unfairly burdened. The case dragged on for years in spite of the intervention of arbiters.

In 1992 a first approach was made to the Diocese of Argyll and the Isles. It resulted in two large deposits being received at Columba House. The first included financial ledgers, minute books, pastoral letters and a certain amount of correspondence. Of particular value was a complete set of reports to Rome from 1888 to 1972. Also deposited were a number of items relating to Oban Cathedral, including a large quantity of building plans. The gem, however, was a music book used at the seminary of Lismore, from which very few records survive.

The second deposit consisted mainly of the now familiar diocesan administration files. But it did also include some rarities. The Bishop's House in Oban contained a number of volumes which had originally belonged to the Scots Monastery at Ratisbon. Both manuscript and printed, these seventeenth century volumes had been brought to Oban when the monastery closed in the nineteenth century. They are destined for the National Library of Scotland as a deposit of the diocese.

The deposits by Galloway, Dunkeld and Argyll dioceses demonstrate the value of the Scottish Catholic Archives as a national repository. In a small diocese there are no facilities or resources for a proper archive. Old papers are often simply tied up in parcels, whose contents are unlisted. Even when papers are left in their original files, these cannot be made available to historians. A working file has an entirely different *raison d'être* from an archival bundle. There is not the same need for concern about security and confidentiality since a working file is open only to specific individuals.

By contrast, when these old papers are deposited at Columba House, the files and parcels are scrutinized. Documents are divided into manageable bundles. Each document is given a unique number for security and location purposes. Confidential documents are marked 'closed'. Finally a full catalogue is made. A copy of the catalogue goes to the diocese, which now has, at its fingertips, a guide to its archives, and a means of recalling any specific document should the need arise. The diocese benefits; so do researchers.

Having tackled the older dioceses, where it was likely that nineteenth century material might survive, a logical follow-up was to approach the post-war dioceses, Motherwell and Paisley, both erected in 1947. Although it seemed possible that neither would wish to make use of the facilities offered by Columba House, it made sense to alert them to the possibility. As had been expected, Paisley felt that its records were too recent and too small in quantity to merit their removal from the diocese. In addition the priest in charge of its archives was interested in, and felt able to cope with them. Motherwell, on the other hand, welcomed the

opportunity to deposit material in Columba House. Although its diocesan offices were new and purpose-built, it had already been forced to parcel up its older files, and these files were taking up valuable space, besides being unusable in their present state. A car load of papers duly arrived at Columba House and are in the process of being catalogued at this moment.

The co-operation of the different dioceses in depositing their archives in Columba House has marked a new era in its development. No longer can it be regarded simply as the repository for an historic collection; now it is an active archive repository cooperating with the hierarchy in ensuring the smooth transition of papers from working files to archival storage.

Mgr McRoberts might have questioned the wisdom of this new departure; he would, I suspect, have had no qualms about housing the archives of Blairs College. Blairs had opened in 1829 as the national seminary for Scotland. Later relegated to junior seminary status, it continued to teach boys with vocations for the priesthood until it was closed in 1986. Its oldest archives had already been deposited in Columba House. In 1989 some of its basement cupboards were cleared out and their contents brought to Edinburgh.

It was obvious, however, that this was only the tip of the iceberg; that there must be many more documents and papers lying in the now empty building. When there seemed to be some prospect that Blairs might be sold, a trip north became urgent. The entire college building was gone through, room by room, and all material of any archival value collected together. Decisions had to be made as to just what was valuable. Student records were obviously of interest, so, too, were papers concerning the administration of the seminary, and of its estate. Thus, along with applications from boys for admission, went crop records, files on forestry, records of milk yields and salmon catches. In short, all the administrative papers, of whatever sort, were earmarked for Columba House. It could be argued that much was trivial. On the other hand, Blairs was unique, and it seemed fitting that as complete a record of its history as possible be preserved.

It was in the area of education that the problem of selection arose. Blairs contained cupboard after cupboard full of circulars from the Scottish Education Department, forms relating to Scottish Leaving Certificate examinations, and old examination papers. Now every senior secondary school in Scotland would have received the same and copies would also be available in the Department itself. They were in no way unique documentation. On the other hand, they were crucial to the running of Blairs as a school. Ultimately, it was decided to keep samples of the annually

repeated circulars, together with one of each of those giving specific information on examination curricula.

Again, teaching material was so extensive that sampling was the only possible course. It lay in heaps everywhere: in cupboards, on the floors, in cardboard boxes. Much of it was in multiple copies. It could not even be systematically sorted before sampling. The only feasible step was to try to take examples from each subject. This was not ideal archival practice. But teaching notes on, say, *Macbeth*, do not tell the historian anything really new about instruction in a junior seminary. Random samples would, it was felt, give a sufficient indication of what subjects were taught, and of the standard of teaching. As it was, it took three car trips to bring all the selected archives of Blairs College to Columba House in 1991. Now that they are all sorted and catalogued they provide a fascinating picture of the running of a seminary and of a Kincardineshire estate.

In the last month or so it has been announced that the two senior seminaries in Scotland are to amalgamate, with the closure of Gillis College in Edinburgh and the removal of its students to Glasgow. It is to be hoped that the Gillis College archives will eventually join those of Blairs.

Diocesan and seminary deposits are, by their nature, large. They take time to deal with. It is always therefore a welcome change to receive small deposits from parishes or individuals. Such deposits can also provide exciting surprises. Sometimes records are solicited; more often they are volunteered. As Columba House is a national institution its remit covers all areas of Scotland and all forms of deposit. This can be illustrated by citing a few examples.

As a corollary to the Blairs deposit, the present secretary of the Blairs Society was approached. He gladly agreed to deposit his files in Columba House. A totally different deposit was the one received from the secretary of the Scottish Catholic Historical Association, which is responsible for the publication of the *Innes Review*. Again, the attics of a parish due for closure produced letters written to an emigré seminary student during the Second World War by his parents who were still in Germany. These letters, although not historically important, provide an insight into the life of a war-time "alien". This same parish also produced the papers of several other priests as well as the usual run of account books and notice books.

One parish in the north-east produced a deposit of truly national importance. The parish priest was complaining to a friend that some old ledgers were taking up far too much space in his sacristy. The friend advised depositing them in Columba House. The old ledgers turned out to be the Procurator's accounts for the Scottish Mission, with related documents,

from 1701 onwards. They had been moving round Aberdeen Diocese, from procurator to procurator, for almost three hundred years, the parish priest in whose sacristy they had ended up being the current holder of that office. These records complement the financial records received from Buckie some years previously, and are of immense value to researchers.

But it is not only parishes that reveal surprises. An approach was made to Columba House by the sister of a deceased priest. She wondered if it would be interested in accepting her late brother's diaries. As an afterthought she also offered his other papers. The diaries in themselves were a welcome deposit. Their author had been in Rome for many years, first as a student, and, later, as a professor. His diaries describe life in the Scots College from both viewpoints and make fascinating reading. But it was the other papers that were truly surprising. Our priest had researched, and written a book on, the life of Bishop Henry Grey Graham. For this study he had collected, not only all the articles written by Graham, but also his letters written to other priests. Furthermore, he had acquired letters and pamphlets of Rev. John Charleson, a contemporary and friend of Graham. Both Graham and Charleson were Church of Scotland ministers who converted to Catholicism and became priests. This collection of papers reveals much of how their conversions occurred and of the philosophy behind them.

The Scottish Catholic Archives benefits from being a national institution whose remit is unfettered by diocesan boundaries. It is now establishing its value as a national repository for any archival material which would otherwise be, at best, unavailable to researchers, and, at worst, at risk of damage, or even destruction. It is to be hoped that the next four years will see its holdings expand even further as its role becomes more widely known.

NOTE

Dr Christine Johnson succeeded Dom Mark Dilworth OSB as Keeper of Scottish Catholic Archives in May 1991. Enquiries about deposited archives and information about any records of Scottish Catholic historical interest should be addressed to the Keeper, Scottish Catholic Archives, Columba House, 16 Drummond Place, Edinburgh, EH3 6PL. For previous reports on the work of Scottish Catholic Archives, see *Catholic Archives*, Nos. 1 10-19, 4 68-69, 6 61. and 9 55-60.

PAISLEY DIOCESAN ARCHIVES

The Very Rev. Bernard J. Canon Canning, FSA Scot

The Paisley Diocesan Archives came into being in 1982 when Bishop Stephen McGill of Paisley named the present writer the first archivist of the diocese. The archives were planned along suggestions made by Glasgow University. Steel frames were provided in a three-tier system with strong cardboard boxes measuring 15 1/2 ins x 11 ins x 5 ins. Much has to be said for the boxes themselves which give a concise lay-out, are capable for meeting most items, safe against dampness and dust. On the front of the boxes is a well fixed label giving in particularly black ink the details in brief form of the contents.

The lay-out of the archives is divided into several divisions such as (a) diocesan, (b) episcopal (c) parish (d) organisations (e) schools (f) miscellaneous. Then there are references to Papal authority in various ways, dioceses of Scotland and the general life of the Church throughout the world as seen in Scotland.

A box is given to each of the three Bishops of Paisley since its creation in 1947-1948 by Pius XII.¹ Biographical details about each bishop are provided as well as additional boxes on their Ad Clerum letters or Pastoral Addresses to the diocese. The present Ordinary of Paisley, Bishop John Mone, has also provided his 1992 Ad Limina visit to Rome. It was his first such report since assuming control of Paisley in 1988.² It runs into several pages meeting the many questions posed by the Holy See about the diocese of Paisley. Researchers in a hundred years will be grateful for such a report as it covers all aspects of the diocese. It is presented in print, unlike Ad Limina reports to the beginning of the present century which were hand-written and often in deplorable penmanship. It was the American Bishops who first produced type-written reports. They were followed shortly by the Archdiocese of Dublin which gave the report in printed form.³

Each of the thirty five parishes of the diocese of Paisley providing for an estimated Catholic population of 85,500 mainly in Renfrewshire has its own box as laid out in *The Catholic Directory for Scotland*.⁴ There is a box for each religious congregation existing in the diocese or that is already defunct and gone. Organisations that operate within the diocese each have a box, although some with few papers are boxed with others of similar character. Statistics are valuable as well as helpful. Holy Childhood Society, for example, gives indicative data on the thinking and charity of Catholic schools of past generations.

Because the archives are diocesan, the emphasis is on the actual diocese of Paisley founded in 1947-1948. It is relatively easy to record diocesan matters since 1948 but when data is required for earlier times one is often compelled to consult other archdiocesan or diocesan archives. Some schools have records while others have surrendered them to public bodies.

Although comparatively new as a diocese, Paisley has strong Catholic roots going back to St Mirin, abbot of the seventh century who made a foundation in Paisley itself.⁵ The House of Stewart had its beginnings in Paisley. Such was their devotion to St James the Great, the Apostle, that they gave Scotland six King James, and Paisley adopted devotion to St James as recorded in so many ways in the city to this day such as St James Park, St James Station, St James Street, St James Court, and two churches dedicated to him by the Catholic Church and the Church of Scotland.

The shell of St James is incorporated in the civic arms of Paisley and in the arms of the first Bishop of Paisley, Bishop James Black (1948-1968.)⁶ The present and third Bishop of Paisley, Bishop John Aloysius Mone, appointed 8 March, 1988,⁷ also has the shell of St James in his arms as well as the cinquefoil of the old Scottish see of Abercorn of which he was titular Bishop when Auxiliary of Glasgow on 24 April 1984.⁸

The cinquefoil also recalls the Abercorn family who did great service for the Church in the troublesome times of the Reformation. They are said to have taken care of the burial of St John Ogilvie after he had been hanged at Glasgow Cross on 10 March 1615 rather than deny the supremacy of the Pope in faith and morals.¹⁰ Unfortunately, the actual location of his grave is unknown. Many think he was buried in the grounds of St Mungo's Cathedral, Glasgow, in a common grave for those hanged at nearby Glasgow Cross. There is also the opinion that he was buried by the Abercorns in the collegiate church, Lochwinnoch,, near the residence of the Semples who were true to Catholicism and exercised a certain amount of authority. Mass was said for the first time after the Reformation in the ruins of the collegiate on 3 July 1988 by Bishop John Mone.¹¹

In 1615 Paisley did not yet have a resident minister of the new religion which came into being in 1560. At the Reformation Paisley was designated as a 'nest of Papistry' and it was not until the seventeenth century that it had the first resident minister of the Reformed Church. St John Ogilvie, convert to the faith, Jesuit, and described by Pius XI as a martyr for the Papacy, spent most of his short apostolate in Renfrewshire offering Mass and the sacraments until betrayed by a false friend in Glasgow while offering Mass.

Paisley had the first Catholic church in the West of Scotland including Glasgow after the penal times when St Mirin's was opened in 1808.¹² It served from Paisley to Stranraer. There were considerable difficulties in building the church through bigotry and opposition but the faithful few Catholics succeeded. A vigilante group had to be mounted over the church in its early stages after several attempts had been made to destroy it. It was apt that the later St Mirin's, built in 1932, became the first St Mirin Cathedral in 1948. Paisley burgh has seven parishes with a Catholic population of 16,290, with St Mirin's having 4,500.¹³

DIOCESAN ARMS

There is an interesting file on diocesan and episcopal arms. The Revisionary Act 1978 destroyed for the most part the 1851 Ecclesiastical Titles Act but only partially the 1871 Act, leaving some loose ends still on the Statute Book forbidding Catholic dioceses to be corporate bodies or hold arms. The Catholic Emancipation Act 1829 technically had some penal law infringement against the Catholic community.¹⁴



PAISLEY DIOCESAN ARMS, GRANTED 1989



PROCLAMTION OF PAISLEY DIOCESAN ARMS IN ST MIRIN'S CATHEDRAL BY JOHN G. GEORGE, KINTYRE PURSUIVANT OF ARMS, IN THE PRESENCE OF BISHOP JOHN MOORE, 26 NOVEMBER 1989.

It was discovered comparatively recently that such penal laws applied to England and Ireland but not to Scotland according to the words of legislation. On 15 August 1989, as the archdiocese of St Andrews and Edinburgh marked the 175th anniversary of St Mary's Cathedral parish, Edinburgh, the Kintyre Pursuivant of Arms, Mr John G. George, the first known Catholic to work in the Court of the Lord Lyon, made a proclamation in St Mary's Cathedral, granting the archdiocese its own coat of arms. It was Scotland's first diocesan arms.¹⁵

On the feast of the Kingship of Christ, 26 November 1989, Paisley diocese became the second see in Scotland to have its own arms and the first in the Western Province.¹⁶ It was the first time that the Lord Lyon was officially represented in St Mirin's Cathedral. Mr John G. George as his representative made the proclamation. By coincidence, Mr George is a descendant of Cardinal Paul Cullen, one time Archbishop of Armagh and Primate of All Ireland and the first Cardinal of Ireland in modern times. On 14 December 1850, Queen Victoria directed that Cardinal Cullen be prosecuted for daring to call himself Archbishop of Armagh and Primate of All Ireland. She considered him as an obtruder! Dublin Castle declined to prosecute.¹⁷

The Paisley diocesan arms depicts St Mirin, patron of Paisley, between a St Andrew's Cross with blue and white squares of the Stewarts who had their beginnings in Paisley. At the bottom of the arms is a detail — the dove of peace — from the arms of Pius XII who created the diocese of Paisley in 1948. Also on the shield are two shells of St James the Great, the Apostle — the shell of Compostella — to whom the Stewarts had particular devotion.¹⁸

DIOCESAN BASIS

On a diocesan basis there are files on the Paisley Cathedral Chapter, erected on 8 November 1952; the diocesan cemetery, St Conval's, Barrhead, opened on 12 April 1937;¹⁹ Diocesan Priests' Council; parish annual returns which give useful data on statistics each year and other information helpful for parish histories; Diocesan Youth Council; ordinations to the episcopate and priesthood for the diocese; ecclesiastical students and reports from seminaries; religious congregations within the diocese; schools within the diocese and statistics on marriages. In relation to the Church in Scotland, there is a file for each of the two archdioceses and six dioceses in the land. Often pastoral letters from various dioceses are stored if acquired. Some English pastorals are also stored. Statistics of the diocese and of the recent annual returns of the parishes are kept. Their value will be appreciated later. Three files are given to John Paul II, including his historic visit to Scotland in 1982. There is a file on St John Ogilvie, the Scottish martyr for the Papacy in 1615 and the Ven. Margaret Sinclair.

On various aspects of life there is data on Pro Life organisations active in Scotland and in the diocese of Paisley, such as Innocents, Life and the Society for the Protection of Unborn Children. There is a file as it relates to Paisley

diocese on the St Margaret of Scotland Adoption Society founded in the West of Scotland dioceses in 1955. Since that year 3,118 adoptions have been finalised.²⁰ The development of the first twenty five years since the Abortion Act became law in 1968 is being maintained giving the statistics for the four million infants legally murdered through that legislation in those years.²¹

CURRENT AFFAIRS

A file provides some information on current Irish affairs in such matters as the Civil Rights Campaign in 1968; Derry's Bloody Sunday, 30 January 1972, when thirteen Catholic men were shot dead seeking basic human rights;²² the Church's role in the North of Ireland in the on-going loss of blood almost each day.

South Africa also has a file particularly relating to the Catholic History Bureau, Linden, conducted by the Oblates of Mary Immaculate, led by Very Rev. John E. Brady, OMI, Archivist and Director of the Catholic History Bureau. English by birth, Fr Brady arrived in S. Africa in 1930 to devote the rest of his life to the Oblate apostolate begun there in 1887 by the first Oblates.²³ At the opening of the new Catholic History Bureau and Archives on 17 August 1992, mainly through his efforts Fr Brady was described as Church Historian *par excellence*.²⁴ He has given great assistance to various projects in Paisley diocese.

There is a file of various posters which have been received in the past few years. Perhaps of little value in themselves, they give different styles and should be of interest in the future. Various aspects of the Church in Scotland are noted, such as the Scottish Hierarchy in general; the Catholic Press and media; Scottish Catholic Historical Society; Serra International; Catholic Nurses' Guild; Scottish Catholic International Aid Fund, and others.

The success of an archive is dependent on the determination and work of the archivist and the various people or associates of the movement being served through the archives. An archive cannot be stagnant. It should keep moving and obtaining material. Otherwise the danger is that it will die. The nature of archives is such that often the actual work of the archivist is unknown, often ignored and seldom appreciated. Nevertheless the work must go on and in a religious environment it is God that counts and ultimately rewards. Critics abound in every sphere and it is assumed there are many in the areas of archives. Their criticism will die out and be forgotten, whereas the work of the religious archivist will live on and be remembered and used for the glory of God, the good of the Church and, in its own way through the mysteries of Providence of God, the salvation of souls.

NOTES

1. *Acta Apostolicae Sedis* 1947, Vol XXXIX 473 et seq.; Apostolic Constitutions; Maxime Interest, also *The Catholic Directory For Scotland* 1949, 226; Papal Bulls of Appointment February 28, 1948.
2. cf. *The Catholic Directory For Scotland* 1989, 309.
3. cf. Ad Limina reports of Archbishop Wm J. Walsh, Archbishop of Dublin 1885- 1921 :*Scrittura Riferite Nei Congressi Irlanda*, Propaganda Fides Archives, Rome.
4. *The Catholic Directory For Scotland* 1992, 491
5. cf. Rev. Francis Young: *St Mirin's Paisley — Centenary Celebrations 1808-1909* (Paisley 1909).
6. *The Catholic Directory For Scotland* 1949, 226
7. *Annuario Pontificio* 1989, 469
8. *ibid* 1986, 689
10. cf. *Essays on the Scottish Reformation 1513-1615*, 33, 231, 273, 400, 404, 478 ed. by Mgr David McRoberts (John S. Burns & Sons, Glasgow 1962)
11. *The Catholic Directory For Scotland* 1990, 463
12. cf. Rev. Francis Young: *op.cit.*
13. *The Catholic Directory For Scotland* 1992, 333-335
14. cf. Wm Samuel Lilly and John E.P. Wallis: *A Manual Of The Law Specially Affecting Catholics*, 169-179 (London 1893); also Mgr David McRoberts: 'The Restoration of the Scottish Catholic Hierarchy in 1878' in *Modern Scottish Catholicism 1878-1979*, 3-19 (John Burns & Sons, Glas. 1979.)
15. *Scottish Catholic Observer*, 18 August 1989
16. *ibid*, 1 December 1989
17. *Letters of Queen Victoria 1837-1861* ed. by Arthur Christopher Benson and Viscount Esther, Vol II 1847-1853, 337: 'What is to be done with Dr Cullen who has assumed the title of Archbishop and Primate of All Ireland which is punishable under the Emancipation Act? If this is left unnoticed the Government will be left with the 'lame' argument in Parliament ... Could the Government not be helped out of this difficulty by the Primate himself prosecuting the obtruder?' Dublin Castle seems to have conveniently overlooked Queen Victoria's suggestion.
18. *The Catholic Directory For Scotland* 1953, 242
19. *ibid* 1939, 369
20. St Margaret of Scotland Adoption Society, 37th annual report 1992.
21. *LIFE* prayer leaflet, St Andrew's Cathedral, Glasgow, October 27 1992. The figures of yearly abortions from 1968 are:
1968 25,100; 1969 58,344; 1970 91,854; 1971 132,832; 1972 167,500; 1973 174,598;
1974 170,455; 1975 147,027; 1976 135,083; 1977 140,338; 1978 149,010; 1979 157,530;
1980 168,808; 1981 171,487; 1982 171,470; 1983 170,620; 1984 179,148; 1985 181,062;
1986 181,835; 1987 184,276; 1988 193,798; 1989 193,974; 1990 196,912; 1991 189,552;
1992 to October 157,960.
22. *Derry Journal* 1 February, 1972, 1 et seq.
22. Souvenir of Opening of New Bureau, Victory Park, Johannesburg, S. Africa.
24. *Johannesburg Diocesan News*, October 1992, 2.

THE CHURCH ARCHIVISTS' SOCIETY OF AUSTRALIA, 1981-1991: AN OVERVIEW

The Rev. Bro. Leo J. Ansell, CFC

After being appointed as Archivist to the Diocese of Toowoomba (Queensland) in October 1977, one of my first actions, was to join the Australian Society of Archivists. I soon discovered this professional body had very little to offer church archivists. It ran no training programmes and had no handbooks or other literature. The two journals per year contain mainly academic articles and reviews, while the six bulletins give reports of State and Federal meetings and coming events. It was therefore clear to me that a society was needed to cater for the needs of church archivists and give the support they were not receiving.

Towards the end of 1981 I called a meeting of archivists of the major Churches in Queensland, as well as members of Religious Orders. Right from the start I was determined the Society (if one was founded) was to be for all Churches, and so it proved to be. The Church Archivists' Society was born on 24 October and the first Newsletter appeared the following month. The *raison d'être* was to be the monthly Newsletter (ten a year February to November). The articles were meant to be informative, particularly for those who were new to the discipline and wanted an introduction to the basics. I think I can say that as a teaching aid, the Newsletter has been successful. Quite a few members have given of their expertise and many excellent articles have been reprinted with permission from other societies, both national and overseas.

In ten years the Society grew to embrace all the main Churches, roughly in proportion to their numerical strength. The monthly circulation passed the 250 after a few years and stayed there for the duration of the Society's life. As there was a steady attrition from retirement or death among the members and their places taken by others, the total actually in receipt of membership for some period was near 500. Apart from the Churches, subscribers also included public libraries, schools, tertiary institutes, historical societies and interested individuals.

The administration of the Society was simple with an executive of three and meetings limited to one a year, though as the three members were only 120 km apart they were able to communicate by phone regularly and in later years by facsimile. I must admit that the only 'working' member of the executive was the President/Editor. I held these positions for the entire life of the Society as, even though we had biennial elections, no other member stood for either position.

In the decade of the Society's existence we published six books: two editions of *Register of Church Archives*, two handbooks on archival theory and practice, a bicentennial project for 1988 and, lastly, a handbook for beginners in

the use of computers. All except the first handbook are still in print and most sold extremely well, particularly the second handbook, *The Small Archive's Companion*, and *Getting started with Computing*. Both of these filled a vacuum in their respective publishing worlds. Their success did not lie in their excellence but the fact they had no competition — and to the best of my knowledge they still do not in Australia when the needs of those for whom they were written are considered, as well as the price range. Both these books are under \$20 and the computer manual was even under \$10 in its first printing. It is now into its third, but will not be reprinted as such books date.

The Church Archivists' Society had no general meetings. From the first they were decided against for three reasons: the size of the country, the cost of travel (all church archivists are poorer than the proverbial church mice) and the age of the members. Although the Churches gave lip service to the importance of archives, in practice the finance made available was minimal and, as a result, many clergy, religious and lay people were literally brought out of retirement to fill the positions. Members in their eighties were by no means rare, although 'young' pensioners would be the norm. Schools, of course, are exceptions, with some employing professionals, still fresh from their post-graduate courses.

To compensate for the lack of meetings, I made a practice of visiting as many members as possible each year. My longest trip was in January 1984 when I visited every State, except Tasmania, covering in all, 10,500 km. Visits to New South Wales (the most populous State with the most members) were made yearly and also frequently to Victoria, the next in size, numerically. I would make the trips my annual holidays, so the cost was met by my religious community. These visits were appreciated, as I discovered from the correspondence which resulted, and over the decade I got to know many of the members very well. It also made the extracting of articles for the Newsletter, somewhat easier. I might mention here the amount of correspondence that was associated with the Society, as well as my work as Archivist for the Diocese of Toowoomba. It grew to some 300 pieces a month, and it was only due to the approval of my employer, Bishop Edward Kelly, who regarded the work of the Society of major importance, that I was able to carry on its administration during my office hours. To make up for this I got into the habit of opening my office an hour and half early each day and I also worked most of Saturdays. I must state that I have never regarded the time spent as anything more than satisfying and by no means a sacrifice on my part. However, my interest in the work to such an extent may have been my undoing.

With the onset of age and various health reasons, I decided in 1990 I would retire at the end of 1992. I gave my employer notice and the members of the Society ample time to consider a replacement for me in the administration. However, although 'I combed Jerusalem with lamps' I was unsuccessful. I was

hoping a member of one of the other Churches would volunteer. Some did offer to help, but not to take over the reins. So, by June 1991, the Executive decided the Society would be wound up. A great stream of letters resulted in commiseration, but they were not any practical solution., so Newsletter No. 100 issued in November 1991, was the last. Three months's grace was then given and on 12 February 1991 the Society was formally dissolved. All the Executive records and sets of the Newsletters and publications were lodged with the Oxley Library, Brisbane, being the historical record repository of the State Library of Queensland.

My ten years with the Church Archivists' Society were perhaps the fullest of my life and for me the greatest reward was the interaction with the other Churches and the firm friendships that resulted. The degree of scholarship in many of them, both sacred and profane, has been a source of admiration and I was pleased to review many of their books. All in all I have learnt to see in them, in the words of a recent Pope, 'other facets of the face of Christ'.

As I write this I have a brief week left in the Toowoomba Archives and when I move to my Congregation's retirement home in Brisbane, I'll be busy (but not under pressure) with the books I'll still be publishing, under a new name: Church Archivists' Press. In case any readers want to communicate or buy copies of our books, my new address will be:

Treacy Community, P.O. Box 130, Virginia, Qld. 4014, Australia.

THE ASSOCIATION OF DIOCESAN ARCHIVISTS OF ENGLAND AND WALES

Although the 1983 Code of Canon Law contains a section concerning the setting up of diocesan archives and the safe keeping of documents (Canons 486 - 491), there is however no mention of the appointment of diocesan archivists. Canon 491 specifies that the diocesan Bishop is ultimately responsible for ensuring that:

'the acts and documents of the archives of cathedral, collegiate, parochial and other churches in his territory are carefully kept ...'

"there is an historical archive in the diocese, and the documents which have an historical value are carefully kept in it and systematically filed."

"the diocesan Bishop lays down norms for the inspection or removal of such documents."

The interpretation and implementation of the above Canons appears to vary from diocese to diocese, and not all diocesan bishops have yet appointed archivists. Where they have, the terms of the appointment have not always been clearly defined.

Nationally, some of these archivists have been meeting informally at the annual conference of the Catholic Archives Society, and in February 1992 the Society wrote to all twenty-two dioceses in England and Wales, inviting their archivists to a formal meeting at the Society's annual conference at Upholland in May 1992 in order to:

'consider the formulation of a constitution that would enable them to be set up as a recognised body and agency of the Church in this country, and also to discuss matters of mutual concern.'

The meeting was attended by archivists from nine of the twenty-two dioceses. During the course of discussion it emerged that the diocesan representatives wanted the support of a national Association to help them in their work and they expressed the wish to continue their association.

A further meeting was arranged for 4 November in the Bar Convent, York, at which, among other things, there would be the opportunity of exchanging catalogues of diocesan holdings, and information about the copying of parish registers.

This time the numbers had doubled: eighteen representatives came from twelve dioceses with apologies from a further three dioceses. It was agreed that there was no need for a formal constitution; that Fr Francis Isherwood would act as general liaison secretary, and the meetings would take place annually, in the autumn, alternating between the north and the south of the country.

The 1993 meeting has been arranged to take place in Southwark, and by way of preparation the archivist of each diocese present agreed to prepare a short paper on a particular topic relating to its archives. These papers will be collated and produced in booklet form in the summer for distribution to all dioceses.

Fr Francis P Isherwood

NOTE

Correspondence and enquiries should be addressed to the Rev. Francis P Isherwood, The Association of Diocesan Archivists of England and Wales, St Joseph's Presbytery, 1 Milton Road, Portsmouth, Hants, PO3 6AN.



HIS LORDSHIP BISHOP B.C.FOLEY (PRESIDENT OF THE SOCIETY) AND SISTER M-A KUHN-REGNIER (SECRETARY) EXAMINING A MANUSCRIPT IN STONYHURST COLLEGE LIBRARY, MAY 1992

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE 1992

The thirteenth annual conference, held at Upholland Conference centre on 25-27 May, was attended by *Bishop B.C. Foley* (President) and seventy-seven members, including several from Ireland.

The conference was opened on Monday afternoon, 25 May, by *Fr Anthony Dolan* (Chairman) and the first talk was given by *Mr Michael Cook* (Archivist to Liverpool University) on 'Archives in Europe', aspects of which are published in this edition. After supper, *Mr Melvyn Draycott*, speaking on 'Practicalities, Microfilms', introduced members to the wide range of micro-filming equipment and facilities and their application to archive work.

The next morning, Tuesday 26 May, *Mrs Anna Hardman* (Archivist, Lancashire Record Office) spoke on the 'Ecumenical Aspects of Archives', referring in particular to the work of the Society of Archivists' Religious Archives Group, which holds an annual conference and aims to publish guides and handbooks. This was followed by a talk by *Dr Elizabeth Roberts* (Lancaster University) on 'Oral History: Some Reflections', in which she discussed the historical value of recollections and gave some useful practical advice on equipment and techniques, with sample extracts.

Tuesday afternoon was devoted to a visit to Stonyhurst College which was reached after an adventurous journey along narrow country lanes which had rarely entertained a double decker bus. At the College, the large party was divided into three groups which were taken in turn to see the library and archives, ancient vestments and artefacts, and the chapel and older buildings. The Society is greatly indebted to the Rector, *Fr Michael O'Halloran SJ*, *Fr Francis Turner SJ*, librarian and archivist, and their colleagues for their hospitality and expert guidance. With energies renewed by supper, members separated during the evening into discussion groups on such matters as diocesan archives, lay societies, work in progress, the archives of religious congregations and setting up a data base. During the day members joined in congratulating their President on his eightieth birthday.

The final morning, Wednesday 27 May, was occupied firstly with the customary open forum, during which reports were received from the previous evening's interest groups and any action arising therefrom agreed, and various matters raised by members were discussed. The annual general meeting which followed was, similarly, lively, and occasionally lighthearted. The chairman reviewed the year's work of the Society and its Council, and each officer reported on their respective activity. It was agreed to divide the heavy work load of the Secretary between general, membership and conference secretaries. *Sr Mary Campion McCarren FCJ* was elected Chairperson, and *Fr Francis Isherwood*, Vice-Chairmen and Membership Secretary. The other officers and members of Council (as stated on the inside front cover) were duly elected for 1992/3.

A full report of the conference appears in *CAS Newsletter, No. 14, Autumn 1992*, obtainable from *Sr Marguerite Kuhn-Régner*. The 1993 Conference will be held at Swanwick Conference Centre on 25-27 May 1993.

Catholic Archives

1994

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CATHOLIC ARCHIVES

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EDITORIAL NOTES

The Society has come a long way since the meeting of a few dozen Catholic archivists and interested persons invited to Spode by the late Fr Conrad Pepler in 1979. Its membership now exceeds two hundred, many of whom are practising archivists, while over one hundred institutions and individuals subscribe separately to Catholic Archives, which first appeared in 1981. However, only some seventy members attend the annual conference which was once for main forum for guidance and the exchange of experiences. Training seminars have proved popular but cannot easily be arranged for all those wishing to improve their archival skills. The Society is thus challenged, internally, to provide its members with instruction and information by other means, while, externally, it has not only to represent Catholic archivists in the wider world of archival practice but also to uphold the value of archives as a core element of the Church's own heritage.

The Society's two annual publications, Catholic Archives and CAS Bulletin thus clearly need to be harnessed to serve members' needs more directly, and indeed, probably to be augmented by other publications. An Editorial Board is being set up to determine editorial policy and to oversee the Society's publications. It is unlikely that Catholic Archives will be drastically altered but the resignation of the editor at last year's AGM has provided the Society with the opportunity of making any necessary changes. However, until the new Board operates and a new editor is appointed, the present editor has volunteered to see the 1994 edition through the press.

The contents of this edition again reflects the idiosyncratic editorial policy hitherto adopted which, as with other apparently haphazard systems, has its basic logic. Elizabeth Yakel describes the important Vatican Archives Project and the international theme is continued in Professor Joy Brain's account of Church archives in South Africa and in George Foulkes' vivid tale of parish record hunting in Mexico. As to religious archives, Dom Philip Jebb updates his 1975 description of the Downside archives and Sr Michelle Motherway describes the archives of the Little Company of Mary. On the diocesan front, Canon John Marmion describes the Shrewsbury archives and Fr Francis Isherwood reports on the work of the Association of Diocesan Archivists. Mr Daniel Huws provides our first article on Welsh archives and Ireland is doubly represented by Sr Dominique Horgan's description of the archives of the Irish Dominican Sisters at Cabra and by an appeal for the proposed Cardinal Tomas O Fiaich Memorial Library and Archive. Finally, Dr Peter Nockles' account of the Methodist Archives and Research Centre at Manchester shows just how much we have to learn from archivists of other Churches.

The editor thanks these and all other contributors to the 1994 edition, and, if indeed it is to be his swan song, likewise the contributors to the previous twelve editions. The Index to Nos. 1-12 is still available. Finally, no editorial notes would be complete without the usual appeal for articles for future issues.

R. M. Gard Honorary Editor

THE VATICAN ARCHIVES PROJECT: AUTOMATING ACCESS TO THE HOLDINGS OF THE VATICAN ARCHIVES

Elizabeth Yakel

The Vatican Archives Project uses information technology to enhance access to the vast holdings of the Vatican Archives (Archivio Segreto Vaticano) for the international scholarly community. Computer technology does this by bringing together information from the variety of indexes and guides, published works, and the Vatican's archival collections themselves. The Vatican Archives Project is the story of how the information was collected and the problems encountered in applying twentieth century technology to archival records dating back to the twelfth century.

INTRODUCTION AND HISTORY

The roots of the Vatican Archives Project date back to 1984 when Francis X. Blouin, Director of the Bentley Historical Library at the University of Michigan in Ann Arbor, visited the Vatican Archives. Blouin discussed the problems of access to both the more modern archives of the Vatican and the medieval records with the Prefect, Fr Josef Metzler, OMI, and Mgr Charles Burns, a member of the Vatican Archives staff. Blouin then began to think about possible automated access applications for the Vatican Archives. Specifically, he wondered if the then recently developed Machine Readable Cataloging format for Archival and Manuscripts Control (MARC AMC) might be applicable to the rich archival collections of the Vatican.¹

In 1988, two archivists from the Bentley Library, Thomas Powers and Leonard Coombs, accompanied by Blouin, conducted a pilot project in the Vatican Archives to test the feasibility of applying the MARC AMC format to its collections. The group selected the Secretary of State's records as the test sample. Blouin, Powers, and Coombs prepared for the pilot project by reading about the Vatican's archival collections prior to the visit. After spending several weeks in Rome, the group returned to Ann Arbor and input the data into the computer. The three men then assessed the data which they collected and critiqued the theory that archival computer applications could be applied in the Vatican Archives. After careful study, Blouin, Coombs, and Powers decided that automated archival applications could be applied to the Vatican's rich holdings.²

In 1989, the Vatican Archives Project formally began. The primary purpose of the work was to provide a more comprehensive framework for researchers seeking to understand the basic organization of the Archives of the Vatican and the relationship of the records housed in the Archives with the evolving nature of the Vatican administration. Thus, at a minimum, the resulting database tries to address three questions:

- 1) What is the Vatican and what administrative agencies have formed

the organization of the Vatican over time?

2) Which of those agencies have deposited records in the Archives and which have not? and

3) For those records which have been deposited in the Vatican Archives what are the characteristics of the record series and what sorts of finding aids exist both within the archival series and outside it?³

Additionally, by employing the MARC AMC format which is used in a variety of computer systems, the information can be shared widely. Scholars can potentially begin preliminary research concerning the Vatican Archives at home, thus arriving at the Vatican Archives with a better understanding of the collections and saving travel expenses.

PROJECT PERSONNEL

Project personnel, totalling five historians and archivists, were divided between Rome and Ann Arbor. Blouin continued to act as Project Director and was based in Ann Arbor. Katherine Gill, a medieval historian, and Elizabeth Yakel, an archivist with a background in automated techniques, were the on-site personnel in Rome.⁴ The collaboration between a historian and an archivist was one of the strong points of the project. Each looked at the records with different skills and complementary perspectives. Gill concentrated on developing scope and contents notes on varying records series and critical analysis of the indexes. Yakel developed the series physical descriptions, an initial survey of shelves, and tied indices to record series. This type of collaboration is rare in the United States. In total, Gill and Yakel gathered information on over 1,000 records series and input this data into a laptop computer on site at the Vatican Archives. A software package for personal computers employing the MARC AMC format, entitled MicroMARC:amc, was used.⁵

On the other side of the Atlantic, archivists were also hard at work on the Vatican Archives Project. Sr Claudia Carlen, IHM, and Leonard Coombs developed the agency histories for approximately 550 Vatican congregations, departments, and offices which functioned between 800 and 1922. Histories were developed for agencies whether or not extant records were found in the Vatican Archives. The agency histories also contained information on the competencies or responsibilities of the agencies, thus providing additional access points for scholars who are interested in a specific activity and are unaware of which Vatican agency was responsible for that particular type of work.

In order to bring together existing published information on collections related to the holdings of the Vatican Archives, Leonard Coombs developed entries for archival materials in Fabbrica and the Archivio di Stato di Roma. All entries in the database from these locations were taken from pre-existing guides: Michele Basso's inventory of the Fabbrica di San Pietro and the records descriptions prepared by Edvige Barletta and Carla Lodolini in *Guida Generale*

Degli Archivi Dei Stato Italiani and Maria Ruggiero's *La Reverenda Camera Apostolica E I Suoi Archivi*.⁶ Coombs also developed histories for all of the agencies associated with the administration of the Papal States. Finally, Coombs 'cleaned up' the computer records developed in Rome by Yakel and Gill, assigned subject headings to all the series described, and facilitated transfer of the data from the personal computer based MicroMARC:amc version of MARC to the RLIN database.⁷

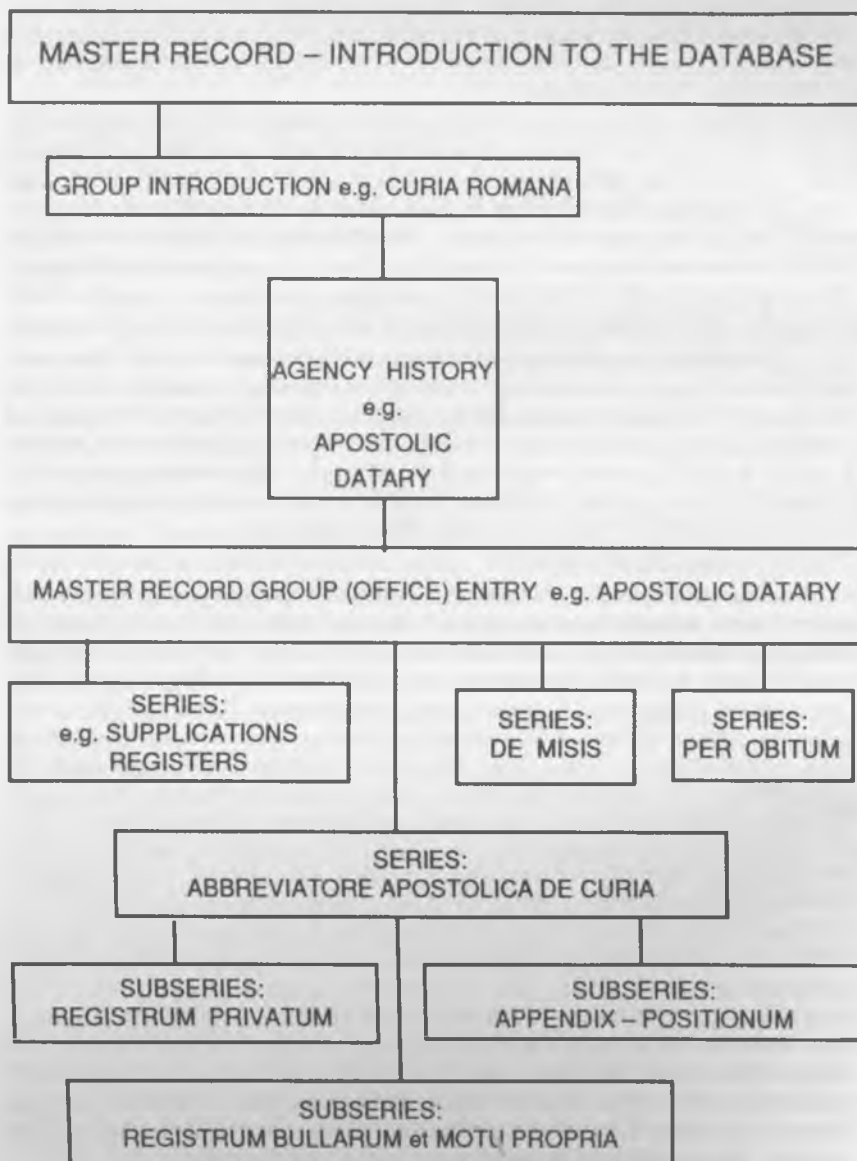
This initial phase of the Vatican Archives Project was primarily funded by the United States National Endowment for the Humanities, a federal granting agency, and the Getty Grant Program, a private foundation. Another private foundation, the American Friends of the Vatican Library also contributed to the initial phase of the project. The American Friends of the Vatican Library monies are being used to download (after the appropriate conversion or editing is done) the RLIN MARC AMC records to the Vatican Library's GEAC computer. The Vatican Library's computer also employs the MARC format.

In general, the distribution of responsibilities worked well. However, the Project was not without its problems of co-ordination between the Rome and the Ann Arbor contingents. There were times when Gill and Yakel also had to research agency histories, essentially the same duties as Carlen and Coombs, in order to develop some background on archival series encountering in the Vatican Archives. During the Project, the difficulties of exchanging and sharing information internationally were experienced first hand.

STRUCTURE OF THE DATABASE

The structure of the database is a hierarchy of descriptions from a very general master record which introduces the entire database to over one thousand very specific series descriptions. Under the master record, there are thirteen large group divisions: Apostolic Nunciatures, Cappella Pontificia, Collegio dei Cardinali, Commissioni Permanenti, Consistorium, Curia Romana, Famiglia della Santita di Nostra Signore, Uffici e Amministrazioni Palatine, Papal States, Papal States Local Administrations, Papal States (Territory under French occupation, 1809-1814), Vatican City, and Miscellaneous. These divisions are based primarily, but not fully, on actual bureaucratic and functional divisions within the Vatican. The groups are divided into agencies. In the hierarchy, the next thing one discovers are the histories of each agency compiled by Carlen and Coombs. Next, all series belonging to one entity are listed in the master record group entries. Finally, each individual series is listed. In general, the smallest denominators in the database are the series descriptions, although there are some subseries and individual items represented in the database. One can enter the database at any point of this hierarchy and one can move around without going step by step, eg. one can move from the series to the agency history by simply requesting the record number. The diagram "Structure of the Vatican Archives Database within the RLIN Network" is a partial outline of the database which highlights some of the relationships between the different levels of information in one of the thirteen large group divisions, the Curia Romana.

STRUCTURE OF THE VATICAN ARCHIVES DATABASE WITHIN THE RLIN NETWORK



The most obvious way that the Vatican Archives database differs from the earlier works is its comprehensiveness. The database includes virtually all extant series in the Vatican Archives. Prior to this, the only way scholars knew about records in the Vatican Archives was through the guides, indices in the Vatican Archives' own Sala degli Indici, or through the citations of other scholars.⁸ While these provided access to many series, not all of the series have previously been listed in the published guides. Similarly, not all series are indexed nor have scholars cited all of the series in the Vatican Archives. Now one can see the entire forest of series available for consultation at the Vatican Archives in the database. But, with that potential comes a new array of problems and promises. Approximately one third of the series in the Vatican Archives have no indexes available for consultation. Over three hundred of the series identified in Vatican Archives which are now in the database have neither indexes/inventories nor have ever appeared in the published guides. It will be up to scholars to explore the riches of these series and to determine the research value of the archival materials.

For Gill and Yakel in Rome, there were two necessities. First, Josef Metzler, OMI, Prefect of the Vatican Archives permitted stack access. Second, the computer enabled Gill and Yakel to input information into the computer directly from the archival series and to update, sort, and retrieve the information easily. This was essential because Gill and Yakel often consulted archival series separately and the automated environment made information sharing easier. Additionally, information gathered directly from each archival series was compared with data in the published guides, published and unpublished indexes, and selected articles and books dealing with the series. This experience was similar to that of all other researchers at the Vatican Archives, since successful understanding of each archival series is dependent upon careful examination of the primary sources, as well as insight into the indices and extensive reading of related secondary literature

Using this method of triangulation, the most comprehensive information on access was input into the database. Locating the background materials for the archival series in the Vatican Archives required a significant amount of research work. Guides, inventories, and articles are scattered throughout the Vatican Archives itself and in the Vatican Library (Biblioteca Apostolica Vaticana), which is administered separately. However, this time-consuming detective work did result in the addition of bibliographic and descriptive information to the database.

The series descriptions are the heart of the database. They provide a variety of basic archival information about each archival series such as: series title, inclusive dates, amount, language, indexes (published, unpublished, and internal), physical details about the volumes such as spine titles or additional title information found in the volumes, and any information on when the series arrived at the Vatican Archives. Furthermore, the series descriptions contain

previously unwritten 'lore' of former archives users and the Vatican Archives staff. This is an attempt to get as much of the information as possible written down in one location and to point to most of the pertinent information. The types of lore to be found in the database include information on how best to approach a series or the existence of hidden indexes within certain volumes of a given series.

In general, Gill and Yakel used the actual archival series as the primary source of information due to a multitude of problems with the calendars, indexes, and inventories. This approach was necessary to understand the intricacies of both the archival series and the strategies of compilation of the indices which date from the thirteenth century to the present. The indexing methodology behind the inventories has evolved over time, just as the recordkeeping practices at the Vatican have changed over the centuries. The database attempts to inform researchers about the evolution and selectivity of the contents of indices in the Vatican Archives Index Room.

These inventories to archival collections in the Vatican Archives are long on arrangement and very short on description, to employ a distinction used in the United States. Several common problems with different types of indices exist. First, there are calendars which appear to be comprehensive, but which actually only list selected documents in a volume. Second, there are indices which seemingly transcribe volume titles verbatim, when in fact the titles are summarized. One example of this problem is the indices to the *Armarii* (Vatican Archives Indici numbers 133-134). Third, there are indices which describe only a part of a series without noting that more materials exist. The index to the *Congregazione del Concilio, Posizioni* series (Vatican Archives indici 910-920, "Fondo Storico della S. Congregazione del Concilio - Posizioni: Rilevazione" by Dom Domenico Troiani, FDP) provides a detailed index to the first 48 volumes of this 2,526 volume series without referring to the existence of the rest of the series. Fourth, some indices describe materials lost long ago and for which the index entry is the only evidence of an action. Finally, there are indices compiled for specific purposes which may only list a certain type of document in a series, for example judicial decisions. An understanding of the strengths and weaknesses of the indices is critical for any researcher's effective use of the Vatican Archives.⁹

The complexity of the archival materials in the Vatican Archives is especially evident in the series description section because series in the Vatican Archives are often related through hierarchies and/or functions. When known these links have been noted. While there are many 'roadsigns' in the database noting the evolution of entities, the turns are sometimes sharp. Even when provenance has been maintained in the Vatican Archives, as it has been for ninety-five percent of the holdings, clerical functions or competencies have migrated between offices within one congregation, as well as between congregations. This is difficult to trace and delineate in any form, including an

automated database employing the MARC format which does not provide an easy way to link archival series in non-hierarchical ways.

Another problem encountered in developing the database is how to deal with non-provenancial materials such as the volumes in the Armarii. The Armarii have primarily been characterized in previous guides as having materials from one office. Upon investigation, however, each Armaria contains volumes primarily from one office or congregation but also is peppered with a few miscellaneous volumes from several other offices. At this point, we have not been able to highlight all of the hidden treasures in the Armarii and ideally some of the Armarii require item level (eg. volume by volume) description.

The presentation of information in the form of a database also creates problems in and of itself. First, the very fact of the database format tends to flatten out each entry and make entries appear to have similarities when none exist. Without a close inspection, each database record appears equal when in fact some series are more important than others. Series with 10 volumes may seem to be equivalent to series with 250 volumes, simply because more information is available for the smaller series. Furthermore, large database records do not always correspond to large series. More significant, a small database record does not always correspond to an unimportant series, it simply signifies that less information was available concerning that series.

The Vatican Archives Project staff deliberated at length over the most appropriate voice through which to present information on the Vatican Archives holdings in the database. The staff speculated that perhaps a deviation from the standard objective bibliographic database language, through the use of interpretative analyses and the inclusion of ongoing questions, was necessary in order to make the Vatican Archives data a better research tool. Therefore, at times the database abandons the objective stance in order to make suggestions or pose questions. I personally think that the addition of interpretive entries enhances rather than diminishes the authority and reliability of the entire database. Analytical entries could prevent repetitive or misguided research and they could suggest new avenues of investigation.

As the Vatican Archives Project progressed, time and priorities affected the relative value of following leads to verify connections between records series and indices. Pursuing leads resulted in the discovery of valuable new access points in some cases. At other times, potentially valuable new access points could not be pursued due to time constraints. For example, in the Vatican Archives, there is a collection entitled "Archivio dello Studio Belli", likewise in the Vatican Library there is a collection identified as the "Carte Belli". The connection between these two collections is not known, however a researcher using only one of these collections might never learn of the other's existence from existing reference sources. Therefore the Vatican Archives database notes the Library's collection in the series description for the "Archivio dello Studio Belli."

Only minimal connections between archival records in the Vatican Archives and records in the Vatican Library, the Archivio di Stato di Roma, the Propaganda Fide, the Biblioteque Nationale in Paris, Trinity College in Dublin and other archival repositories with related or alienated Vatican archival materials have been made in the database. One of the strengths of the database is that these connections can be made in the future and materials in diverse locations can once again be brought together intellectually.

One of the best aspects of the database is that now that the information is in electronic form it can be manipulated in different ways to increase access. The database has been available on RLIN to member institutions, such as the British Library, since the Fall of 1992. As yet, no information is available on its use or on the problems encountered by its users in the future. The data will soon also be available in the Vatican Library's GEAC computer. The reaction of the scholarly community should and will guide improvements in the database. Some additions to the database are already being planned.

In the next phase of the Vatican Archives Project, which has been funded by the Andrew W. Mellon Foundation, the Lilly Endowment, and the National Endowment for the Humanities, there are four goals. These are: 1) a more intensive analysis of the indices in the Vatican Archives index room, 2) an analysis and intellectual reintegration of materials from the Vatican Archives which have been transferred to the Vatican Library over the years, 3) the development of more detailed record and series descriptions for materials in the Vatican Archives, and 4) the drafting of fuller descriptions for materials in the Propaganda Fide Archives which were only partially included in the first phase of the project.

NOTES

1. The MARC AMC format is not a computer program or computer software. It is a standardized format which enables users to exchange data on archival collections. The MARC AMC format is incorporated in software programs for personal computers, such as MicroMARC:AMC, which was ultimately used in the Vatican Archives Project. The MARC AMC format is also employed in larger bibliographic database systems, such as the GEAC system at the Vatican Library, and in international bibliographic networks, such as the Research Libraries Information Network (RLIN), where the data from the Vatican Archives Project is now available. A brief description of the MARC:AMC format can be found in many articles including Lisa Weber's "Record Formatting: MARC AMC" in *Describing Archival materials: The use of the MARC AMC Format*, edited by Richard Smiraglia, New York: Haworth Press, 1991, 117-143.
2. The pilot project is discussed in Leonard Coombs, "A New Access System for the Vatican Archives", *American Archivist* 52 (Fall 1989), 538-546. The pilot project was funded by the Office of the Vice President for Research at the University of Michigan. The Vatican Archives Project, as well as other aspects of international exchange of archival information are treated in two articles by Francis X. Blouin, "A Case for Bridging the Gap: The Significance of the Vatican Archives Project", *American Archivist* 55 (Winter 1992), 182-191 and "The Historian, the Archivist, and the Vatican Archives: A Case Study in Collaboration in the Age of Information Technology" *Archivi & Computer*, 2, 1993.
3. Blouin, "The Historian, the Archivist, and the Vatican Archives", 78.

4. Katherine Gill is currently Assistant Professor of History at Yale Divinity School in New Haven, Connecticut.
5. MicroMARC:amc was developed by Michigan State University in the United States. At the time it was the only available software package for the personal computer which employed the MARC AMC format. Data was entered into MicroMARC: amc according to accepted international standards, specifically the Anglo-American Cataloguing Rules Second Edition (AACR2). In the United States, the authoritative translation of the AACR2 rules for archives and manuscripts is Steven Hensen, *Archives, Personal Papers, and Manuscripts: A Cataloguing Manual for Archival Repositories, Historical Societies, and Manuscript Libraries*, 2nd edition, Chicago: Society of American Archivists, 1989. For a discussion of the specific minuses and pluses of using the program see the newsletter of the Society of American Archivists, MicroMARC:amc Users Group Roundtable, *Mug News* 5/3, Summer 1993, "Using MicroMARC: amc in the Vatican Archives Project", by Elizabeth Yakel and Leonard Coombs.
6. Michele Basso, *I Privilegi e le Consuetudini della Reverenda Fabbrica di San Pietro in Vaticano (sec. XVI-XX): Fondi dell'Archivio*, Rome: Tipografia Poliglotta Vaticana, 1988. Edvige Barletta and Carla Lodolini, *Guida Generale degli Archivi dei Stati Italiani*, edited by Piero d'Angiolini and Claudio Pavone, Rome: Ministero per i Beni Culturali Ambientali, 1986. Maria Grazia Pastura Ruggiero, *La Reverenda Camera Apostolica e i Suoi Archivi*, Rome: Archivio di Stato di Roma, 1987.
7. The Research Libraries Information Network (RLIN) is sponsored by Research Libraries Group, a consortium of over one hundred research libraries around the world, including the British Library. RLIN links information on the holdings (both archival and library) of all the member institutions as well as information on other specialized collections, such as the Vatican Archives.
8. The guides to the Vatican Archives are too numerous to cite here. The basic English language guide is Leonard Boyle, OP, *Survey of the Vatican Archives and of its Medieval Holdings*, Toronto: Pontifical Institute of Mediaeval Studies, 1972. One prevalent problem with this guide and most of the others done prior to the 1980's is the fact that the Vatican Archives indexes have been renumbered. The most comprehensive bibliography of works citing series in the Vatican Archives is Giulio Battelli, ed., *Bibliografia dell'Archivio Vaticano*, 5 volumes, Vatican City: Archivio Vaticano, 1962-1992.
9. A discussion of problems with the indexes in the Vatican Archives as well as problems in applying the MARC AMC format to the archival materials in the Vatican is contained in Elizabeth Yakel, "Pushing MARC AMC to its Limits: The Vatican Archives Project", *American Archivist* 55/1 (Winter 1992): 192-201.

Elizabeth Yakel, former archivist for the Archdiocese of Detroit and for the Maryknoll Missioners, has also worked as a consultant for a number of other religious archives in the United States. She is currently a doctoral student at the University of Michigan, School of Information and Library Studies, and will be happy to respond to any questions concerning the project. Address: Elizabeth Yakel, Bentley Historical Library, University of Michigan, 1150 Beal Avenue, Ann Arbor, Mi 48109-2113. Internet address: <yakel@sil.sils.umich.edu>

THE ARCHIVES OF THE LITTLE COMPANY OF MARY

Sister Michelle Motherway, LCM

HISTORY OF THE CONGREGATION

The Little Company of Mary was founded in Nottingham by Mary Potter to bring the love of Christ into the lives and deaths of people everywhere. Caring for the sick and dying with love and compassion, and bringing wholeness into broken lives – this is its mission. Mary Potter said “The whole purpose of our lives is to be for the members of the Body of Christ today what Our Lady was for her Son on Calvary”.

The fifth child of William and Mary Potter and their only daughter, Mary was born in Bermondsey, London, on 22 November 1847. Her parents were Anglicans, but her mother became a convert two years before Mary’s birth. When she was a year old, Mary became the victim of a broken home. Her parents’ marriage broke up, and after much unpleasantness her father emigrated to Australia and never returned. This was a traumatic experience for the whole family, and the cause of many hardships. ‘They had to move house several times. By the time Mary was six years old the family had moved four times.

Mary was born a frail child with congenital heart disease, and suffered ill health for most of her life. In spite of all this, she had a happy childhood. When she was eight years old she went to boarding school, where she remained until she was seventeen, so she was well educated. It is to this period that Mary’s earliest known writings belong – a few of the letters which she wrote to her mother are still preserved. From the beginning Mrs Potter felt that “Mary was special”.

In 1864 Mary Potter and her mother went to live with her brother in Southsea. Mary grew up to become a lively attractive young lady. She became engaged to a rather serious young man, Godfrey King, who had tried his vocation as a Trappist monk. It was through Godfrey’s example that Mary became more aware of God in her life, and the meaning of prayer. At this time Mary felt the seed of a vocation growing within her, and she had great doubts about the prospect of marrying. Rather, she felt called to a life of prayer and good works, but her problem was to find out the way in which God wished her to serve Him. Unable to decide, she turned to Bishop Grant of Southwark for help. Bishop Grant knew Mary and the Potter family very well. His advice was brief and to the point – marriage was definitely not her vocation. She was to break off her engagement to Godfrey, she was to have one spouse, Jesus, whether in the world or in the convent. With the Bishop’s blessing and encouragement, Mary wrote to Godfrey and broke off the engagement. He was naturally very disturbed by Mary’s change of plan, and called on her to try and persuade her to reconsider the matter, but to no avail.

The Bishop felt strongly that Mary had a vocation, so after much prayer

and discernment, she entered the Sisters of Mercy in Brighton on 7 December 1886. She remained there, an exemplary novice, but was destined for other things. Her spiritual director and the Superior of the Mercy Sisters felt that she had a vocation, but not as a Sister of Mercy.

In 1870 Mary returned to her mother in Portsmouth. She was very ill for the next two years, during which time she spent long hours in prayer before a crucifix in her room. As her health improved she still retained a vivid memory of the weakness, isolation and inability to pray which she had experienced through her suffering. She had had many mystical experiences too and felt strongly that God was calling her to devote her life to assisting souls in their last agony, as Our Lady had done for her Son on Calvary. It was during this time that she wrote her first book *The Path of Mary*. She had known what it was to be on the verge of death several times - she was diagnosed with cancer when 29 years of age - and wanted to reach out to help others who were suffering and afraid of dying. It was this intense desire, coupled with her courage and determination that finally brought the Little Company of Mary to life in the Church.

Mary received much opposition from her family, her spiritual director and bishops in seeking to establish the Congregation. In 1876 Bishop Danell of Southwark forbade her to found an Order in his diocese and Cardinal Manning advised her to return to her mother. However, in January 1877 Mary travelled to Nottingham to see Bishop Bagshawe. This was with the help of, and advice from, one of her brothers, who felt that his sister would find a friend who would encourage her. The Bishop was kind to Mary and very interested in her plan. He introduced her to the area of Hyson Green, telling her that if she found a suitable property he would pay the rent. The only place that Mary could find was a disused stocking factory; she decided "Yes, this is where we will commence our work". She wrote to her two companions in London, asking them to join her.

The Bishop gave them one week to prepare for the official opening. The place was cleaned up and repaired by willing neighbours. Mary herself painted a large wooden Cross red, and had it placed on the roof. Benches came up from the Cathedral and an organ from the home of a non-Catholic friend. At the conclusion of the Benediction, the Bishop deliberately left the Blessed Sacrament, and from that day the Sisters took it in turn to watch and pray before the Blessed Sacrament for the sick and dying. The care of the dying through prayer and presence is perhaps the most unique hallmark of the Little Company of Mary. All other works are undertaken based on the inspiration of our Foundress - the need for continuous prayer for the dying.

Mary Potter was a remarkable woman, attempting and accomplishing so much in her life in spite of poor health and many obstacles. She had two operations for cancer by the age of thirty. She prayed to know what God wanted of her, and when she knew His Will, she offered her "heart to love God", her "heart to work earnestly for His cause" and her "body to suffer for it".

HYSON GREEN AND LATER FOUNDATIONS

The poverty-stricken area of Hyson Green became for Mary and her companions the first home of the Little Company of Mary. It was here that the soul of the Foundress began to develop and be fashioned by supreme sacrifice, extreme hardship, willing apostolic work, and above all great misunderstandings. Bishop Bagshawe gave her encouragement and the start that she needed. We have her first impressions in her own words; "here at Hyson Green I was wandering alone, then sleeping in an old dilapidated place in the midst of mortar and rubbish of all kinds, with doors that would not fasten. I remember putting a pickaxe against the door to fasten it. A ladder led to that was later to become the Chapel". Then to sum up her feelings, she told us, "In working for God you must not look for personal comfort".

At that time there was no Parish here, it was just a Mission, but the work of the LCM had begun. The first few sisters did not spare themselves - they visited all the people of the locality, brought many back to the practice of their faith, instructed others in the Faith; converts were numerous. With great love they nursed the sick and dying in their homes. As well as all that, at the insistence of the Bishop, they gathered the children together and began a school. They were laying a sure foundation for a future parish, but Mary Potter had to suffer. She was to say later "Hyson Green was a place of grace greater than which she had not come across". The development in Hyson Green was truly outstanding in pastoral work. The school expanded and the number of Sisters increased. Four other Missions were begun on the Bishop's instructions Quarndon, Eastwell, Market Rasen and Melton Mowbray, the Sisters acting as teachers, nurses and catechists. The work in Hyson Green meanwhile increased and Bishop Bagshawe's diary records that the newly-built chapel there was completed on 26 June 1880, the new Parish developed a character all its own, being blessed from the beginning by the apostolic efforts of Mary Potter and her band of sisters who devoted themselves to the spiritual and material needs of the poor in this deprived area of the city. With great joy and gratitude to God, the first Clothing Ceremony took place on, 2 July 1877.

When Mary Potter came to Nottingham, there were two religious congregations: the Sisters of Mercy, with whom she had had close links and the Sisters of Nazareth, who looked after orphans and the elderly. Both congregations were extremely kind to Mary and the sisters. Later, in 1884, the Sisters of St Joseph of Peace were founded in Nottingham and Mary Potter had the privilege and pleasure to help their Foundress, Mother Clare Cusack.

In 1882 Mary Potter and two companions set off for Rome to seek Papal approval of the Constitutions of the new Congregation, and in due time approval was granted. To add to the joy of the sisters, Pope Leo XIII himself said to Mary "Why go back to England, the doors of Rome are open to you". This proved to be the crown of all her work and suffering.

Meanwhile, back in Hyson Green, membership was growing and apostolic work expanding, the beginning of much expansion through the years as the little Company of Mary responded to invitations from around the world to come and be of service to suffering humanity. Due to the meeting in Rome between a Bishop from Australia and Mother Mary, as she was now called, Sydney opened its heart to four sisters from Hyson Green. This small foundation grew to be the largest Province of the Little Company of Mary, and now incorporates four houses in Korea.

Foundations followed in North and South America, Africa, New Zealand, Malta, England, Scotland, Ireland, Wales and Italy itself, Rome having been now established as the Mother House of the Congregation and the residence of the Superior General. It would be true to say that all these developments were the fruit of the prayers and sacrifices of this saintly woman.

The original convent in Hyson Green was occupied until the sisters moved from there in 1922. Their new home was in West Bridgford where now stands the Becket School. This house did not prove satisfactory due to flooding. In 1929 the community moved to Woodthorpe, where it is still to the present day. This building was a large house which was altered and extended to meet the needs of the sisters and patients. Through the years extensions were added to meet the medical and surgical needs of the city, the last one in 1991, giving us the present modern private hospital in use today.

Mary Potter was a prolific writer and her spirit has been passed on through her writings which are distinguished by sound theological thought, deep spirituality and that gift of the Holy Spirit which is associated with great holiness. Sincerity, conviction and simplicity are the qualities of her work. – the Bible and Calvary are the bibliography, Charity is its source, a prayerful life, sanctified by suffering and self-sacrificing work, are its credentials.

VENERABLE MARY POTTER

The 8th February 1988 was a red letter day for the Little Company of Mary, when it was announced that Pope John Paul II had declared Mary Potter Venerable, an important step in the process of Beatification.

This honour is the official seal of the Church on the confirmed sanctity of the person in question. This declaration makes Mother Mary Potter the first English woman to be pronounced Venerable since the Reformation.

RECENT DEVELOPMENTS

1963. Mission Clinic in Korea, complemented by other clinics through the ensuing years, plus the establishment of a novitiate.

1970. Here in our foundation city of Nottingham itself, the Mary Potter Health Centre opened its doors, offering non-residential medical care in the Hyson Green area.

1981. Four Sisters arrived in Cardiff to undertake work for the

terminally ill in their homes. The need and response spread to the extent that now, in larger premises, there are 100 volunteers working with the Sisters. Bereavement counselling is part of the care offered by the Sisters in this our first Welsh foundation.

1989. As a result of a request from the local Bishop, three volunteer Sisters from England, Ireland and Africa with one lady from Australia went to Haiti. This small deprived country is half of one of the larger islands of the Caribbean. The poor people here have so many needs - they seek justice and basic human rights, apart from the medical care the Sisters came to help with; this latter includes treatment for Aids sufferers.

1990. Three years ago saw the official opening, by Bishop James McGuinness, of the Sanctuary in the city of Nottingham. This event was the culmination of much hard work and effort with alcoholics by one of our Sisters. This house, newly acquired and refurbished, provides, free of charge, help for individuals and family members whose lives have been seriously disrupted by alcohol abuse.

1991. Despite the fact that a new wing was built on to the Nottingham Hospital in 1982, it was considered necessary to extend again in 1991. A fine unit was added on top of the existing building, giving much appreciated extra hospital beds.

1993. The latest call to the Little Company of Mary came from Albania. Two Sisters have gone to help with medical care in a country where is poverty and suffering on a large scale. With the help of generous benefactors they hope to open a Health Centre, and bring the spirit and courage of Mary Potter to the people of this sad country.

Of latter years, our apostolate has widened its focus to embrace present-day needs. The Sisters are presently engaged in prison ministry, hospital chaplaincy and pastoral care of patients in our own and other hospitals and homes for the elderly. We also have Sisters in the various Provinces serving as members of parish teams, thus affording a response to one of today's needs, which is much appreciated by both priests and people alike.

THE ARCHIVES

The archives of the Little Company of Mary are divided into four main categories; those of the Generalate, preserved at Tooting Bec, London; the Provincial Archives, kept in Ealing; the archives of local houses, held in various houses; and records kept at Wilson House, Nottingham.

THE GENERALATE ARCHIVES

These contain the evidences of the foundation and early beginnings of the Congregation at Hyson Green, and indeed letters and papers relating to

Mary Potter's early life. Otherwise, as may be supposed, the central archives comprise records of the overall administration of the Congregation and of its foundations and work throughout the world. The archives were formerly preserved in Rome but were transferred to London in 1987. They are now housed in archival boxes on compact storage shelving in approved archival conditions.

These archives are arranged in the following categories.

<i>General</i>	a. Mother Mary Potter	Historical data, correspondence, writings
	b. Foundation	All relevant data.
<i>Constitutional</i>	a. Rules and Constitutions	
	b. General Chapters	Acts and Minutes, Decrees
<i>Officials</i>	a. Superior and Council/Team	Administrations, Visitations
	b. Appointments	Provincial Superiors & Councils, Formation Directresses
<i>Sisters</i>	a. Active	Relevant details
	b. Inactive	Left Congregation, Deceased
<i>Foundations</i>	a. Provinces	Erection, Suppression
	b. Houses	Opening, Closure
<i>Legal Documents</i>	a. Canonical	
	b. Civil	
<i>Cause for the Beatification</i>	a. History	
	b. Promotion	
<i>Celebrations</i>	a. Golden Jubilee, 1927	Data from
	b. Centenary, 1977	Provinces and
	c. Other Occasions	Houses
<i>Letters</i>	a. Circular	To the Sisters.
	b. Annual Motto	To the Sisters, with Christmas message
<i>Books</i>	-	There is also a library of books about Mary Potter and her contemporaries, and about the people involved in the various foundations, as well as background histories and reference books.
<i>Artefacts</i>	-	When the Generalate archives were transferred to London, most of the artefacts closely associated with Mary Potter remained in Rome where they lie in the crypt under the high altar of the church in the Mother House. The room

in which she died is now an oratory, and the room next door is kept as a souvenir room. Even so, some personal relics, including an ivory crucifix, her vow formula and rosary beads, a relic of the True Cross, and the booklet Stations of the Cross which she said daily were brought from Rome.

THE PROVINCIAL ARCHIVES

These were first put in order in 1970 and an archivist appointed. Here again, the archives were kept in traditional and approved archival conditions. The archives are classified as follows.

- | | | |
|---------------------------------|---|--|
| <i>General</i> | <ul style="list-style-type: none"> a. Histories and books on the Foundress b. Books, Conferences and Writings of the Foundress | |
| <i>Constitutional</i> | <ul style="list-style-type: none"> a. General Chapters. b. Provincial Chapters c. Provincial Councils. | |
| <i>Officials</i> | <ul style="list-style-type: none"> a. Superior General and Team b. Provincial | <ul style="list-style-type: none"> Communicaion,
circular letters
Official Letters,
Visitation Notes,
Appointments. |
| <i>Sisters.</i> | <ul style="list-style-type: none"> a. Birth Certificates (copies). b. Wills c. Deeds of Covenant d. Register of Sisters. e. Birth Certificates of Deceased Sisters f. Wills of Deceased Sisters. g. Register of Deceased Sisters. h. Notes Relating to Death Certificates, Graves, Basford Cemetery, Kensal Green Cemetery. | |
| <i>Documentation</i> | <ul style="list-style-type: none"> a. Plans and Closure of Houses b. Legacies and Investments | |
| <i>Financial</i> | <ul style="list-style-type: none"> a. Old Account Books b. Annual Financial Statements c. Sisters Patrimony Documents | |
| <i>Records</i> | <ul style="list-style-type: none"> a. Log Books. b. Visitors' Books. c. Newspaper Cuttings d. Photographs and Slides e. Tape Recordings | |
| <i>Research and Publication</i> | <ul style="list-style-type: none"> a. Cause for Beatification of Mary Potter b. Entry in Register of Sisters of Mercy Convent, Brighton | |

- c. Photographs of Potter family
- d. L.C.M. Publications.

Celebrations

- a. Centenary, 1977.
- b. Golden Jubilee, 1927
- c. Professions
- d. Visit of Pope John Paul II to Great Britain and Ireland.

LOCAL HOUSES

While the contents of the archives held by various houses will vary according to their age and circumstances of foundation and vocational work, they are all likely to contain some, or all, of the following records.

Correspondence From Central Pastoral Team, Bishops, Architects, etc.

Administration Accounts, inventories, maintenance records etc.

Reports.

Death Certificates.

Annual Letters from Superior General

Log Books

Liturgies Re Jubilee and Centenary celebrations, Sisters' Requiems, etc.

Photographs and Newspaper Cuttings

WILSON HOUSE, NOTTINGHAM

Among the records and files kept here are the following:

- a. Numerous letters and reports relating to the early history and foundation of the Congregation in Nottingham.
- b. History of the Diocese, including an account of Mary Potter and her work in Hyson Green.
- c. Decree from the Congregation for the cause of saints in Rome as to the heroic virtue of Mary Potter.
- d. Diary of Dr Edward Bagshawe, Bishop of Nottingham, under whose jurisdiction the young Institute was established. (In Diocesan Archives)
- e. Centenary History of the English Province.

ACCESS TO THE ARCHIVES

The archives of the congregation are not open to public inspection but enquiries are welcomed and access accorded to approved researchers. Applications may be addressed to the Archivist, Generalate Archives, 28 Trinity Crescent, Tooting Bec, London, SW17 7AE

THE ARCHIVES OF THE ENGLISH BENEDICTINE CONGREGATION KEPT AT ST GREGORY'S, DOWNSIDE

Dom Philip Jebb, OSB

An account of the E.B.C. Archives was published in the *Downside Review*, No. 312 in July 1975. The main scheme of general and subsidiary categories described there has stood the test of time, but inevitably there have been modifications and additions, which mark changes and developments in the structures and workings of the Congregation. It has therefore been thought advantageous to bring out a new account of them.

It is assumed that the reader of this piece has a knowledge of, or access to, the previous article, so that much of what was said there will not be repeated here. Copies of this previous article are obtainable from the Archivist at Downside. However, the following list of the general and subsidiary categories of the Archives kept at Downside supercedes the 1975 list and is accurate and complete up to October 1993.

GENERAL AND SUBSIDIARY CATEGORIES OF THE ARCHIVES OF THE ENGLISH BENEDICTINE CONGREGATION KEPT AT DOWNSIDE

I. GENERAL

- A. *Histories* of the E.B.C. (MSS or annotated copies of printed works)
- B. *E.B.C. Lists* (Congregational lists, Necrologies etc.)

II. CONSTITUTIONAL

- A. *General Chapters* (Minutes, Acts, Definitions, Papers directed to the Chapter, etc.)
- B. *Constitutions & Declarations* of the E.B.C.
- C. *Other official books, etc.* (Ritual, Breviary & Missal supplements etc.)

III. OFFICIALS

- A. *President* (Letters, Acts of Visitation, Decisions of the Regimen, etc.)
- B. *Procurator in Curia* (Letters, official documents from Rome, the House in Trastevere, etc.)
- C. *Assessor in Rebus Judiciariis* (ie, Legal matters)
- D. *Inspector Rei Familiaris* (ie, Financial matters)
- E. *Magister Scholarum* (ie, the Studies of the junior monks)
- F. *E.B.C. Commissions*

IV. THE MISSION

- A. *The North Province* (York)
 - (i) Provincials & other officials
 - (ii) Chapters & other meetings
 - (iii) Matriculations, lists, etc.
 - (iv) Financial & Legal
 - (v) Miscellaneous ,
- B. *The South Province* (Canterbury)
 - (i) Provincials & other officials
 - (ii) Chapters & other meetings
 - (iii) Matriculations, lists, etc.
 - (iv) Financial & Legal
 - (v) Miscellaneous
- C. *Individual Parishes*

V. EXTERNAL RELATIONS

VI. OTHER BENEDICTINE MATTERS

- A. *The Abbot Primate*
- B. *Collegio Sant'Anselmo in Rome*
- C. *Others*

VII. INDIVIDUAL HOUSES OF THE E.B.C.

- A. *St Gregory's*
 - 1. At Douai
 - 2. At Acton Burnell
 - 3. At Downside
 - a. The Abbot's papers (not yet properly analysed)
 - b. The Monastery
 - (i) Annals, Fasti, Lists, Chapter & Council minutes
 - (ii) The Church
 - α Ceremonial
 - β Guides
 - γ Building, furnishing, relics
 - (iii) Library & Archives
 - (iv) Studies

- (v) Guests
- (vi) Monastic controversy
- (vii) Meteorological records
- (viii) Miscellaneous
- (ix) Publications, including Downside Review, St Gregory's Press, etc.
- (x) Benefactions

c. The Bursar's Office

- (i) Financial
- (ii) Legal
- (iii) Works department
 - ∂ Letter books
 - β Week-by-week books
 - γ Building
 - δ The different shops -
- (iv) The Housekeeper
- (v) The Gardens
- (vi) The Farm
- (vii) The Tailor
- (viii) The other shops
 - α The Laundry
 - β The Butcher
 - γ The Vestment Department
 - δ The Water works
 - ε The Gas works
 - ζ The Electricity works
 - η The Bookshop & Gallery
- (ix) Miscellaneous

d. The School

- (i) Head Master's Files (not yet analysed)
- (ii) Prospectuses, School Rules, Albums, etc.
- (iii) Lists
- (iv) Work Syllabuses, Curricula, etc.
- (v) Reports on School Inspections
- (vi) Activities

- α Societies
 - β Programmes (Plays, Prize Day, etc.)
 - γ Libraries, Museums, etc.
 - δ Magazines & Boys' Literary Work
 - ε Boys' Diaries & Letters
 - ζ Games
 - η Miscellaneous (includes House Records)
- (vii) The Infirmary
 - (viii) Appeals, Circulars, etc.
 - (ix) Miscellaneous
 - (x) St Gregory's Society (Old Boys)
- e. Dependent Houses
- (i) Benet House, Cambridge
 - (ii) Ealing (after 1949 cf VII.G)
 - (iii) Gorey
 - (iv) Portsmouth, USA (after 1949 cf VII.L)
 - (v) Worth (after 1957 cf VII.K)
- f. Personal Papers of individual Monks of St Gregory's
(this includes Gregorian Monks pre-Downside)
- g. Relations with the Holy See
- h. Relations with Diocesan Bishops
- (i) The Western District & Clifton
 - (ii) Others
- j. Pictorial Records
- (i) Albums
 - (ii) Groups
 - (iii) Individuals
 - (iv) Buildings
 - (v) Miscellaneous
 - (vi) Maps & Plans
- B. *St Lawrence's* (Dieulouard & Ampleforth)
- C. *St Edmund's* (Paris, Douai & Woolhampton)
- D. *SS Aidan and Denis* (Lambspring & Broadway)
- E. *St Benedict's* (Fort Augustus)
- F. *St Michael's* (Belmont)
- G. *St Benedict's* (Ealing)

- H *St Mary's* (Buckfast)
- J *St Anselm's* (Washington, USA)
- K *Our Lady Help of Christians* (Worth & Apurimac & Lima)
- L *St Gregory's* (Portsmouth, USA)
- M *SS Mary and Louis* (St Louis, USA)
- N *The Nuns*
 1. *Our Lady of Consolation* (Cambrai, Woolton, Salford Hall & Stanbrook)
 2. *St Mary's* (Paris, Marnhull, Cannington & Colwich)
 3. *St Scholastica's* (Kilcumein & Holme Eden)
 4. *Our Lady Help of Christians* (Milford Haven, Talacre & Curzon Park)

VIII. ARTIFICIAL COLLECTIONS

- A. Dom Norbert Birt's Collection
- B. Photocopies & Transcriptions of material in other libraries
- C. Current Material being collected for the E.B.C. Historical Commission

IX. PERSONAL PAPERS OF INDIVIDUALS NOT DIRECTLY CONNECTED WITH THE E.B.C.

- X. ALL OTHER PAPERS NOT IDENTIFIABLE, OR NOT CONNECTED WITH THE E.B.C.

DESCRIPTIONS OF THE VARIOUS SECTIONS

(This part will contain additions and emendations to what was written in the previous article, and will not repeat much of what was contained there apart from the major lists of contents which have been revised)

I. GENERAL

A. *Histories*

Add the microfiches of the complete works of Allanson with introductions by Dom Placid Spearitt and Dom Bernard Green.

B. *E.B.C. Lists*

In 1980 Dom Andrew Moore updated Dom Basil Whelan's Series of Lists, and his unpublished typescript is kept in this section.

III. OFFICIALS

A. *The President*

The President now has three Assistants, making up the Regimen. Material from the following Presidents has been added to the collection: Trafford, Byrne and Christopher Butler.

B. *The Procurator in Curia*

Additional material from Abbot Philip Langdon (2 boxes) and Abbot Rudesind Brookes. Also material concerning the House in Trastevere, once owned by the Congregation.

D. There are now 7 boxes of material from the *Inspector* dating from 1928-1957.

F. A small section consisting of two boxes.

IV. THE MISSION

C. The complete alphabetical list of parishes with material at Downside now reads: Acton, Acton Burnell, Bath, Beccles, Blackmore Park, Bonham, Bungay, Cheltenham, Chilcompton, Clayton Green, Clydach, Coventry, Dowlais, Dulwich, Ealing, Easingwold [*not* Easingwell as printed in the previous article], Egremont, Hindley, Liverpool (St Anne's, St Mary's & Great Howard Street), Maesteg, Great & Little Malvern, Midsomer Norton, Morriston, Norton St Philip, Petersfield, Radstock, Redditch, Stratford-upon-Avon, Stratton-on-the-Fosse, Warrington, Whitehaven, Woolton, Wootton Wawen.

V. EXTERNAL RELATIONS

Includes quite a large collection of Papal Bulls, etc., 1614-1908, among them two original ms copies of *Plantata*. Also records of Krug's Visitation of 1881.

VI. OTHER BENEDICTINE MATTERS

C. Contains at least some material from the archives of Atherstone, Hazlemere (including Brussels, Winchester and East Bergholt), Jamberoo in NSW, Australia (including West Pennant Hills), Kylemore and Teignmouth.

VII. INDIVIDUAL HOUSES OF THE E.B.C.

A. *St Gregory's*

3.a *The Abbot*

Much of the material prior to 1900 and previously kept in the Abbot's files is now housed in the Archives. It is very diverse in character and is simply arranged chronologically. Work is in progress producing abstracts of each document, and these abstracts are then indexed for all proper names they contain.

3.b.i *Annals, Fasti, Chapter and Council Minutes*

Chapter and Council Minutes since 1900 are not normally available for researchers.

3.c *The Bursar's Office*

The move to the new Bursar's Office has been completed, but very little material in fact passed to the Archives.

3.d.x *St Gregory's Society*

References to Old Boys may also be found under [IX].

3.e *Dependent Houses*

Since 1975 both Gorey and Benet House have been closed and a certain amount of new material is available on them. Dom Wulstan Phillipson (a monk of Downside and an Old Boy of Gorey) was writing a history of the school at the time of his death, but the version on which he was working was not found among his papers. It is presumed that he had sent it to some contemporary to read it over. It could be of considerable significance if this ever turned up as Dom Francis Sweetman, the Superior at Gorey, was regarded as an important figure in the opposition to the British before the setting up of the Irish Free State.

3.f *Personal Papers of Individual Monks of St Gregory's*

The following is a revised alphabetical list of all Gregorian Monks of whom there are personal papers in the Archives. These continue to be arranged in order of death, which is the date given after a monk's name. Where there is no date given the monk is still alive at the time of writing (October 1993). These latter papers are arranged in the order of their arrival in the Archives. Where no details are given after a name it indicates a single item of no obvious historical importance other than its personal connection. Because this is by far the largest section of the archives it is not possible to keep them all in one place.

Abram, Abraham (1.12.1867): 4 vols

Almond, Leo (13.3.1926): 5 vols of drawings, engravings, etc.

Alston, Cyprian (11.1.1945): Autobiography and one other vol.

Appleby, Raphael, 1 box

Banckaert, Conrad (1.9.1910): 2 vols

Bellenger, Aidan, Head Master and Historian: 1 box

Bennet, Thomas Bede (14.10.1800): Cash book

Birt, Norbert (21.8.1919): Miscellaneous notes. NB: for the 'Birt Collection' of VIII

Breen, Dunstan (2.12.1911): 1 box on Anglican Orders

Brockenshire, Edmund

Brookes, Rudesind (17.12.1984), Head Master of St Edward's, Malta and Procurator in Curia: 10 boxes; see also III.B

- Brookfield, Paul (24.3.1959): 6 boxes of family papers, including diaries and papers of his mother, Mrs W H Brookfield, friend of Wm Thackeray, Brown, Joseph (12.4.1880): Prior of Downside and Bishop of Newport and Menevia: Theological notes, Correspondence with Mons. Talbot. 'Historical notes on the E.B.C.' kept under I.B
- Bulbeck, Antony & Bernard (18.2.1903)
- Butler, Christopher (20.9.1986): theologian, founder of LOCK, Head Master and 7th Abbot of Downside, Abbot President of the E.B.C. at the Vatican Council, Suffragan Bishop of Westminster: Large collection, includes papers concerned with Vatican II, personal correspondence as Bishop, notes for talks as Head Master, scholarly notes while at Oxford. Episcopal papers kept at Westminster.
- Butler, Cuthbert (1.4.1934); 2nd Abbot of Downside and President of the E.B.C., patristic scholar: a large collection of patristic, spiritual and monastic studies, including Recollections of the Downside Movement, 1880-92
- Butler, Urban (6.11.1961): 4 boxes of correspondence etc.
- Camm, Bede (8.9.1942): large collection, mainly concerned with the English and Welsh martyrs, but also 83 albums of post cards
- Cavanagh, Vincent (5.4.1975): Chaplain with the Irish Guards and Bursar at Downside: box of sermon notes
- Chapman, John (7.11.1933): 4th Abbot of Downside, scriptural and patristic scholar: large collection
- Connolly, Hugh (16.3.1948): Syriac, scriptural, patristic and E.B.C. history scholar: large collection
- Constable, Thomas Augustine (12.11.1712): 3 vols, ms
- Coombe-Tennant, Joseph (6.11.1989): box of miscellaneous papers
- Corney, Vincent (12.1.1934)
- Corney, Wilfrid (4.8.1926) Procurator in Curia and secretary to Aidan Gasquet as E.B.C. President and as Cardinal: diaries and correspondence
- Davis, Charles (17.5.1854): musician, assistant to Archbishop Polding and 1st Bishop of Maitland, Australia: 3 vols
- Dolan, Gilbert (10.4.1914): historian who worked with Aidan Gasquet: 3 boxes and 2 vols
- Donovan, Leander (11.9.1975) Novice master, spiritual director, & parish priest: 3 boxes and accounts of Holcombe (cf IV.C)
- Duck, Ambrose: (18.9.1848): Catalogue of his books and a copy in his hand of the escape of D. Richard Marsh from France (cf VII.B)
- Fair, Ninian (27.3.1985): Economus and assistant to the Bursar: box of personal papers, accounts of the Mission fund 1956-76 (cf VII. A.3.c.[i])

- Feraud, Ambrose (18.2.1847): 4 vols of lecture notes
- Finch, Benedict (22.10.1927): Illuminated address from Egremont & Account book of St Mary's Liverpool (cf IV. C)
- Fitzgerald-Lombard, Charles, Bursar and 10th Abbot of Downside: Box of papers concerned with the revision of the Constitutions in the 1960's
- Ford, Hugh Edmund (30.10.1930): 1st Abbot of Downside and a protagonist in the great constitutional crisis, 1880-1900: a large collection still not fully sorted.
- Foster, David
- Fowler, Clement (26.7.1929), Prior of Downside: 10 vols
- Fulton, Meinrad (7.10.1912): 2 scrapbooks of Beccles (cf IV.C)
- Gasquet, Aidan (14.3.1929), Prior of Downside, President of the E.B.C., Cardinal, Vatican Librarian, Historian, protagonist in the constitutional crisis 1880-1900: for an account of this large collection cf *Catholic Archives* vol. 4. 1984
- Graham, Lucius (5.4.1953): historian of Downside and the Old Boys: a large collection not yet properly sorted.
- Green, Edward (12.7.1957): file of personal and family papers
- Greenwood, Gregory (3.8.1744): about 20 vols of 'catechistical discourses', etc.
- Gregory, Gregory (19.7.1877). Abbot of St Mary's, Sydney: 1 file
- Heptonstall, Paulinus (7.6.1869), Agent for Archbishop Polding: 7 vols
- Hobson-Matthews, Gervase (10.6.1940)
- Holman, Nicholas, 7th Abbot of Fort Augustus: 2 boxes
- Horne, Ethelbert (3.11.1952) Antiquarian and Parish priest of Stratton-on-the-Fosse for 50 years. For an account of this large collection cf *Catholic Archives*, vol.6, 1986.
- Howard, Placid (5.7.1756) President of the E.B.C.: account book
- Hudleston, Roger (5.8.1936), editor of spiritual texts and of Abbot Chapman's letters: 14 boxes and files
- Hurlstone-Jones, Sylvester (2.1.1935), box of his water colours
- Innes, Benet (15.5.1985), Housemaster, Parish Priest, Beccles, Liverpool, Mildsomer Norton and San Diego: 10 scrap books and folders
- James, Augustine (21.11.1970), Widowed before 2nd clothing, and author of *The Story of Downside Abbey Church: Autobiography*, vols of photographs, diaries of his and of Dorothy his wife
- James, Theodore (26.5.1981) Genealogist and Secretary to Abbots Trafford and Passmore: box and 2 vols
- Jebb, Philip, Archivist, Housemaster and Head Master, Chaplain to the Knights of Malta: 6 boxes

- Jenkins, Jerome (24.7.1878): 3 vols
- Jowett, Damian (17.8.1969)
- Kearns, Aelred (27.4.1875): Note on his death
- Kelly, Laurence: notes for his time as MC
- Kendal, Edmund (15.6.1951)
- Kendal, Nicholas (4.12.1883): notebook with account of his life
- Kendal, Peter (26.3.1814): Ms Douai Catechism explained
- Kehoe, Matthew (31.1.1989), professed at Downside, but later a monk of Ealing: collection of his letters to D. Wulstan Phillipson and kept with his papers
- Knowles, David (21.11.1974), monastic historian: quite a large collection of personal papers & correspondence
- Kuypers, Benedict (31.8.1935), Editor of the *Book of Cerne*
- Langdale, Odo (17.1.1934): 10 files and boxes of family papers
- Lee, Edmund (1.4.1980), Parish priest, Norton St Philip
- Lorymer, Anselm (2.2.1832), Procurator South Province: 6 account books
- Lunn, Maurus, Historian of 17th C-E.B.C.: copy of his Doctoral thesis: "Origins and Early Development of the Revived E.B.C. 1588-1647". Kept under I.A
- Mannock, John (30.11.1764), spiritual author: 25 ms vols of his writings
- McCann, Cuthbert (23.9.1991)
- Moore, Andrew: working notes of Historical lists of the E.B.C.
- Moore, Edmund (19.2.1899): journal of voyage with Bishop Polding to Sydney, 1847-8
- Moore, Sebastian, theologian: box of writings from the 1960's
- Morey, Adrian (3.2.1989), Historian & HM. Oratory School: Personal correspondence and notes on his memoir of D.David Knowles
- Morrall, Alphonsus (19.2.1911), antiquarian and opposed to the constitutional reforms: two shelves, including detailed diaries, family history, E.B.C. pamphlets
- Morris, Placid (18.2.1872), Bishop of the Mauritius: diaries, will & biographical material 3 files. see Jerome Sharrock for the probate of his will
- Murphy, Bernard (7.5.1914)
- Murray, Gregory (19.1.1992), Musician & Parish Priest of Hindley & Stratton-on-the-Fosse: a considerable collection, mostly music
- Murray-Bligh, Gervase
- New, Wilfrid (1931): box of correspondence with Abbot Ford, 1881-1904

- Passmore, Wilfrid (20.2.1976), 8th Abbot of Downside, Head Master & Bursar: a considerable collection as yet unsorted
- Pembridge, Benedict (20.11.1806)
- Phillips, Eric: personal memoir
- Phillipson, Wulstan (19.12.1979): Materials for a life of Abbot Ford and personal correspondence, 8 boxes and files
- Polding, Bede (16.3.1877), Archbishop of Sydney: 2 boxes of transcripts; also a large number of his letters from Australia in the Birt Collection [VIII]
- Pontifex, Dunstan (28.5.1974), Parish Priest of Stratton-on-the-Fosse: one box of papers including history of the Catholic parish
- Pontifex, Mark (2.10.1991), philosopher: a considerable collection still unsorted
- Ramsay, Leander (14.3.1929), 3rd Abbot of Downside, Head Master and patristic scholar: a large collection still unsorted
- Rawlinson, Stephen (7.9.1953), Bursar, Forces Chaplain in Boer and both World Wars (Senior Catholic Chaplain in France 1914-16), in charge of the Downside Settlement in Bermondsey: 13 boxes of correspondence, etc.
- Raynal, Wilfrid (9.6.1906): ms notes on the Constitutions of 1900: kept under II.B
- Roberts, John, 9th Abbot of Downside: 1 box of varied papers
- Russell, Ralph (3.8.1970), in charge of monastic studies: 1 box and 4 note books
- Rutherford, Anselm (25.6.1952), Head Master: 1 file of sermon notes
- Rylance, Cyril (25.11.1959) 1 box
- Salmon, Martin
- Sankey, Benedict, in charge of St Gregory's Press 1940's & 1950's until his departure to Worth: 2 boxes of correspondence and examples of printing, kept under VII.A.3 b.(ix)
- Scott, Dunstan (12.10.1872), Procurator of the Southern Province: 2 cash books. See also under IV.B.(iv)
- Sharrock, Jerome (1.4.1808): 1 account book and probate of Bishop Placid Morris' will
- Shebbeare, Alphege (19.1.1958), Musician: 1 box of personal papers
- Smith, Cuthbert (15.1.1884): 1 account book
- Snow, Benedict (17.1.1905): Notes on E.B.C. Necrology and 2 letter copy books
- Steuert, Hilary (22.4.1991) English teacher: considerable collection still unsorted, includes correspondence with Dr Leavis on English literature, etc.

- Stonor, Julian (12.2.1963), Historian and Forces Chaplain: his own annotated copies of Stonor and Vaux of Harroden and notes for "Downside and the War 1939-45", etc. See also under D. Hugh Connolly, box 3057 for annotated copy of 'Liverpool's Hidden History'
- Stutter, John (4.11.1922), in charge of St Gregory's Press, Stratford upon Avon: box of papers kept under IV.C
- Sumner, Oswald (25.3.1964), Jungian Psychiatrist weaver and Parish Priest of Radstock: 9 boxes, including his paintings and correspondence with his sister, the Abbess of Stanbrook
- Sutch, Antony
- Sweeney, Norbert (16.4.1883) 1 box
- Sweetman, Francis (28.3.1953), Superior of Mount St Benedict's, Gorey: see under VII.A.3.e.(iii)
- Symons, Thomas (23.9.1975), Historian & musician: 3 boxes
- Tidmarsh, Benedict (19.12.1902), Parish Priest of Little Malvern: diaries and accounts. His accounts of the estate of Gertrude Parsons are kept under [IX]
- Trafford, Sigebert (22.11.1976), Head Master, 6th Abbot of Downside and Superior of Gorey: 2 boxes of papers including his memoirs. See also under D. Wulstan Phillipson
- Turnbull, Robert (17.9.1964), Parish Priest of Midsomer Norton and of Chilcompton and a keeper of game cocks: 1 box of personal and family papers
- Turner, Placid (16.11.1949), Canon Lawyer: 1 box of correspondence on the Monastic Controversy with Abbot C. Butler, 1921, also his annotated copy of 'Canonical legislation concerning Religious' See under I.A for his annotated copy of DD. Justin McCann's and Hugh Connolly's pamphlet on Titular Abbots and Cathedral Priors. Notes of his theological lectures taken by David Mathew kept under [IX]
- Tweedie, Stephen: programme of the Mass at Heaton Park, Manchester, when he was ordained priest by Pope John Paul II
- Ullathorne, Bernard (21.3.1889), 1st Bishop of Birmingham: 1 box, includes list of his papers kept at the Dominican convent at Stone. See also a box [1919] of Pastoral Letters kept under [IX]
- Van Zeller, Hubert (11.5.1984), spiritual writer, painter and sculptor, retreat giver and chaplain to nuns: 11 boxes and 5 albums of drawings
- Van Zeller, Simon (2.5.1984), a considerable collection not yet sorted
- Vaughan, Jerome (9.9.1896), 1st Superior of Fort Augustus: diary of his last three months there, newspaper cuttings of his tour of Australia

- Wassall, Benedict (1.7.1871), Parish Priest at Bonham: accounts 1824-70, includes some necrologies 1600-89 of Lambspring and Cambra
- Watkin, Aelred, Head Master, Parish Priest of Beccles, spiritual writer and archaeologist: 10 boxes
- Webster, Raymund (12.9.1957), Librarian, expert on early printed books, Forces chaplain in World War I: 6 boxes, 4 files., 15 vols of diaries 1928-42, etc.
- Worsley-Worswick, Peter (9.6.1936): 12 boxes of sermon notes
- Yeo, Richard: notes from his time as MC, kept under VII.A.3.b.(ij)

3.g *Relations with the Holy See*

The main collection of papal Bulls, etc has been moved to [V] as it refers to the E.B.C. rather than to St Gregory's

3.j *Pictorial Records*

This is now a very considerable collection which has been largely listed and catalogued. There are photographs and portraits of many individual monks of the E.B.C. going back to the 1850's, as also boys from the School at Downside. There are photographs of many other monks and ecclesiastics and public figures, including 19th and 20th century post cards.

The very considerable collection of maps and plans deal with Downside and its dependencies and parishes, and go back to about 1820 and include work by Goodridge, Pugin, Hansom & Dunn, Stokes, Pollen, Brett and Scott.

There is also a collection of about 30,000 post cards of architectural and topographical subjects, arranged alphabetically, still being added to, but starting in the 1890's.

VII.B. *St Lawrence's at Dieulouard & Ampleforth*: The very important collection of ms works of the Venerable Augustine Baker is still being added to. The latest addition is an account of the life and death of Francis Gascoigne, who died as a boy at St Gregory's in 1638. There are also notes of D. Athanasius Allanson for his great works on the history of the E.B.C. The actual works themselves are kept under I.B. There are also two copies of the account by D. Richard Marsh of his escape from France during the Revolution. A copy of the Ampleforth continuation of Birt's Obit Book, 1912-1977 is kept under I.B.

VII.C. *St Edmund's at Paris, Douai & Woolhampton*: besides the ms history of St Edmund's, Paris, written about 1742 there is now a microfilm of the 17th century library catalogue in the hand of D. Benet Weldon and xerox copies of biographical notes on all the monks of St Edmund's, Paris in the 17th century compiled by D. Stephen Marron, and the same for monks at Woolhampton 1914-79 (ie, continuing Birt's Obit Book), compiled by Abbot Sylvester Mooney.

VII.D. *SS. Aidan & Denis at Lambspring & Broadway*: now about 30 items. Most of the additions are volumes which belonged to members of the Community or

came from the Library. Among them are a set of homilies for each day of Lent in the hand of D. Maurus Corker and chapter conferences by a Prior of Lambspring dated 1699. There is also a microfilm of the Cartulary.

VII.E. *St Benedict's, Fort Augustus*: the collection now includes the diary of Prior Jerome Vaughan which covers the last three months of his time there.

VII.F. *St Michael's, Belmont*: 12 boxes and files. This collection now includes a box of copies of documents in the Belmont Archives of interest to Downside, including various Lambspring papers, and an exercise book giving an account of the Novitiate at St Michael's, copied from a ms of D. Alphonsus Morrall's, written about 1865. A copy of D. Basil Whelan's own corrections to his Series of Lists Relating to the E.B.C., is kept under I.B.

VII.G. *St Benedict's, Ealing*: 1 box of miscellaneous papers. Before 1949 cf VII.A.3.e.(ii)

VII.H. *St Mary's, Buckfast*: 1 box of miscellaneous papers

VII.K. *Our Lady Help of Christians, Worth*: 1 large box of miscellaneous papers including copies of the Wheel, letters and other papers concerning the foundations in the Apurimac Valley and Lima, Peru. Before 1957 cf VII.A.3.e.(v)

VII.L. *St Gregory's, Portsmouth (USA)*: 1 box of miscellaneous papers, includes pamphlet *A Benedictine Priory in the US*, 1916, by D. Leonard Sargent. Written while still a dependency of Downside, but kept with the other Portsmouth papers

VII.N.

1. *Our Lady Help of Christians at Cambrai, Woolton, Salford Hall & Stanbrook*: Narrative of the Seizure of the Dames of Cambrai by French Republicans (ms copy); also 4 vols in the hand of Dame Barbara Constable. Others in her hand will be found among the mss of D. Augustine Baker. A box of miscellaneous papers of the Community, includes declarations on the Rule and a report by D. P.A. O'Neill; also photocopy of the 2 ms vols of the "Catalogue of the names and ages of all those who have for any time lived in the Abbey at Stanbrook" Contains a list of all those buried in the cemetery.

2. *St Scholastica's at Kilcumein, Inverness-shire* was aggregated to the E.B.C. in 1908 and moved to Holme Eden in 1921. It was closed in 1984: 1 box of miscellaneous papers

3. *Our Lady Help of Christians at Milford Haven, Talacre and Curzon Park*. This Community started as Anglican, moving from West Malling to Milford Haven in 1911, where they were received into the Catholic Church; in 1920 they moved to Talacre, and from there to much smaller premises at Curzon Park in Chester in 1988. At this point some of their archives were

deposited at Downside. These include: 1 box of papers from West Malling, the Chronicle of Talacre 1913-1945, a box of papers concerned with Milford Haven, Register of Baptisms at Talacre Hall 1846-1855 and Church notices up to 1914, a large box of conferences by various Abbesses, artistic work by Dame Catherine Weekes, also by Peter Anson and D. Hubert van Zeller (chaplain there), liturgical customaries, etc.

VIII. ARTIFICIAL COLLECTIONS

A. The index of the proper names in the abstracts of the Birt Collection is now almost complete.

B. There are important quantities of transcripts, etc. from the following institutions: The British Museum and British Library; The Public Record Office; The Vatican Library and Archives; Propaganda Archives; Departmental Archives at Arras, Lille, Nancy, Ile et Vilane; St Alban's College, Valladolid; The Archives of the Abbeys of Silos and Salamanca; The State Papers of Simancas; The Bibliotheca Nacional, Madrid; The Biblioteca Ambrosiana, Milan; The Royal Archives in the Hague; Australian Ecclesiastical Records collected by Brian Condon.

A great many transcriptions, photocopies, etc. are also to be found among the personal papers of the following monks: D. Christopher Butler, D. Cuthbert Butler, D. Bede Camm, D. John Chapman, D. Hugh Connolly, D. Gilbert Dolan, D. Hugh Edmund Ford, D. Aidan Gasquet, D. Lucius Graham, D. Ethelbert Horne, D. Adrian Morey, D. Alphonsus Morrall, D. Wilfrid Passmore, D. Wulstan Phillipson, D. Leander Ramsay, D. Stephen Rawlinson, D. Julian Stonor.

Such material will also be found among the papers of the following laymen: Francis Joseph Baigent, Edmund Bishop, William Bliss, W.E. Campbell, Charles Gatty, Daniel Parsons, J.B.L. Tolhurst, W.H.J. Weale.

C. The material collected by the E.B.C. History Commission includes reports on visits to the Archives in Paris, Douai and Lille and copies of the papers given at the various Symposia organised by the Commission.

IX. PERSONAL PAPERS OF INDIVIDUALS NOT DIRECTLY CONNECTED WITH THE E.B.C.

This very diverse collection still needs a great deal of work to be done on it before a satisfactory catalogue can be produced of all it contains. There follows here simply an alphabetical list of those people, places and institutions of whom the Archives have at least a box of papers: Lord Acton, Amazon Trust, Peter Anson, Robin Atthill, Australiana, Francis Joseph Baigent, Edmund Bishop, Blenman family, Professor Christopher Brooke, Canon Brownlow, Stephen Bucknall, Cyril Francis Burnand, M. Butler, Carmelites of Presteigne,

Abbot Casaretto, Catholic Records Press, D.Yves (de) Chaussy, Bishop Clifford, Clifton Diocese, Bishop Collingridge, Sir Ninian Comper, Sister Bernadette Conroy, Archibald Cochrane (Lord Dundonald), John Coulson, John Crockett, William Crowder, Gervase de Bless, Prince Charles de Broglie, Alexander de Themines Bishop of Blois, Mrs Anne Mary Dyde, Dr Francis Elloy, Miss Elmes, Countess Isabella Jane English, Outram Evennett, Adrian Fortescue, Charles Gatty, Bishop Gibson, Everard Green, Teresa Harris, James Harting, Bishop Hay, Stephen Hewitt, Francis James, Pope John Paul II, Canon Johnson, Julian Latham, Bryan Little, Archbishop David Mathew, Frank Mathew, Lord Maynard, John Bernard Morrall, Mostyn family, Michael O'Callaghan, T.O'Farrell, John Orchard, Daniel and Gertrude Parsons, Maurice Percival, Isaac Perry, Monsignor Persico, St Oliver Plunkett, Augustus Welby Pugin, Mr Richardson, Bishop Rudderham, Mrs Thomas Salvin, Siegfried Sassoon, Aidan Savage, Francis L. Sexton, Lance Sheppard, Richard Simpson, Father Simpson of Caughton, Smythe family, Staniforth family, Anthony Symondson, Ethelred Taunton, John Tidmarsh, Pope Urban VIII, Alexis Valgalier, Lori van Biervliet, Bishop Vaughan of Plymouth, Baron von Hugel, Daniel Waterland, Neville Watts, Evelyn Waugh, James Weale, Anthony Wheatley, Cardinal Wiseman, Woburn Park.

NB: reference to the card index may show that the papers of some of those referred to above may in fact be found under another name, and even in another section. The catalogue of the main library should also be consulted.

X. UNIDENTIFIED PAPERS OR NOT CONNECTED WITH THE E.B.C.

This is another very miscellaneous section, and something of a dumping ground for material which cannot be fitted into any other category. Among items which might be thought to be significant are the following: St Alfonso de Liguori, autograph letter dated 14th August 1755; Joseph Bains; A.T.Bennett: survey of Tenures of Bruton, 1825; Terrier of Tithings of Benter [or Benter] in the parish of Midsomer Norton; will of Miss Sarah Bromley; Prince Charles Stuart, later King Charles I, holograph letter written to his father King James I; Scrapbook of Chingford parish 1914-1976, collected by Mgr John Howell; Rev G. Corbishley, notes of a sermon; Catalogue of the paintings in the house of the Earls of Denbigh (undated); Executors' accounts of William Dobson, deceased 18.2.1848; Terrier of the Tithings of Downside in the parish of Midsomer Norton; Letters in the hand of M. Dupont, 'the Holy Man of Tours'; Sister Veronica Giuliani, letter dated 1667; Biographical notes on 19th century Hampshire Catholics; the Priory, Haywards Heath, notes of Abbot Chapmans's retreat by Sr M. Michael; Sovereign Military Order of Malta; Survey of tenures in Midsomer Norton, 1825; Box of newspaper cuttings concerning Cardinal Newman at the time of his death, 1890; Order of Malta Volunteers; Dorothy L. Sayers; Sheldon family, papers of martyrs of the Popish plot, including letters

and speeches from the scaffold written in their own hands by SS Plunkett, John Kemble, etc; D.J.Skelton, Journals 1785-1859; J.Smith of Cosiehill, Perth, book of poems; Stratton-on-the-Fosse, box of papers relating to the civil parish; Box of writings of Charles Thomas; Sister Mabel Tottie; Alan Turner of Spa Mills; musical ms for the occasion of Cardinal Weld's reception into the Sacred College, 1830, by Joseph Bani.

NB: as with the previous section, reference to the card index may show that some of these items are kept under a different name and even in another section, and items may be found in the catalogue of the main library. The monastery's collection of medieval mss is also catalogued and housed in the main library.

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Finally, it must be emphasised that the Downside Archives are a private collection and that access to them is entirely at the discretion of the Abbot. Personal papers are not normally available until 50 years after the person's death, though exception is sometimes made in the case of strictly scholarly material deposited in the Archives which does not deal with living people.

Anyone wishing to consult the Archives should in the first instance communicate with the Archivist in writing at: Downside Abbey, Stratton-on-the-Fosse, Bath, BA3 4RH

THE SHREWSBURY DIOCESAN ARCHIVES

Canon John P. Marmion

THE SHREWSBURY DIOCESE

The restoration of the Hierarchy of England and Wales in 1850 was incomplete. Three dioceses were left without bishops, Salford, Shrewsbury and Southwark. Professor Schiefen has suggested that there was a shortage of suitable candidates to fill the diocese in 1850. And the outcry following Wiseman's flamboyant pastoral letter from the Flaminian Gate eventually made it imperative to fill these three dioceses. Shrewsbury, in sheer size, was as big as any of the new dioceses and larger than most, though short in both Catholic population and clergy. The diocese covered Cheshire, Shropshire and the six counties of northern Wales (Anglesea, Caernarvon, Denbigh, Flint, Merioneth and Montgomery). North Wales was to remain a part of Shrewsbury Diocese until the establishment of Menevia (as it then was) in 1898. Consequently, the diocesan archives also hold papers of Welsh interest.

THE DIOCESAN ARCHIVES

The range of the archives will become apparent from the description of the various holdings; and it is equally clear that there are considerable gaps in the records. I will suggest one reason for this at the end of the paper. When it was decided to box the records, the scheme of classification suggested by the Society (see *Catholic Archives*, No.1. 1981) was adopted, with the main groups: A. Bishop and Diocese in relation to Rome and the Hierarchy; B. The Bishop and Diocesan Clergy; C. Diocesan Administration; D. Clergy Funds; E. The Chapter; F. Diocesan Societies and G. Parish Records. We have not always followed all the subdivisions, and at times it has seemed preferable to keep papers in their traditional order and not divide them into all the different categories. Thus, most of the episcopal letters are in one series (A), undivided and classified according to the individual bishop. We have begun to number the individual boxes as well as to use the letter classification. It is hoped to build up a reference system to the whole archive on a computer (Tandy 1000 with a D-base III installed). This would provide a useful instrument for both classification and retrieval.

EPISCOPAL PAPERS

The first surprise, and disappointment, is that only a handful of papers concerning James Brown, the first bishop of Shrewsbury (1851-1881) survive. It was possible in 1987 to build up a collection of Brown's letters from the Jesuit Archives in London (4 items); from the English College in Rome (5); Ushaw (13); Southwark archives (23); and Birmingham archives (72). These are, however, preceded by a small collection of letters to and from Bishop Briggs. The second volume in the series (Brown and Knight) has fifteen for Brown and five envelopes of letters covering Bishop Knight (1882-1895), which include news-

paper cuttings, the Church Education Fund – Midland District 1850 and school statistics 1891 The Bishop Carroll papers (he was Coadjutor 1893, succeeded in 1895 and died in 1897) contain eleven envelopes, some with quite a number of letters in them. Bishops Allen (1897-1908) and Singleton (1908-34) share a single box and it is only with Bishop Moriarty (Coadjutor, 1932, succeeded in 1944 and died in 1949) that there is any real body of correspondence. His files also have lots of Shropshire notes, some manuscripts, various reports, an agenda for a Hierarchy meeting, a Young Christian Workers report, a few *Ad Clerums* from various dioceses, and some pamphlets. I think that there is a certain value in retaining all these papers in the order in which Bishop Moriarty kept them. The final collection of episcopal letters, at the moment, are those of Bishop Murphy (Coadjutor, 1948, Bishop 1949, and translated to Cardiff in 1961), Bishop Grasar (1962 until his retirement in 1980) and his Auxiliary, Bishop Brewer. At present these comprise about eighteen boxes. It is hoped, eventually, to produce a full calendar of these episcopal letters, and possibly to cross reference them with the letter books.

THE LETTER BOOKS OF THE BISHOPS OF SHREWSBURY

The title is inaccurate but has been used a long time. Many, perhaps most, of the letters have been written by the various secretaries to the bishops over the years, but they do represent the major source for the study of episcopal control over the diocese. All the letter books have indices, so that it is easy to gain an indication of the scope of the correspondence. The bound volumes, at first sight, look like carbon copies bound into a book, but, according to a rubric in the front of one volume, the copy was made by a form of blotting paper, and the result, although usually good, is occasionally difficult to read. The first book begins in 1882, but I do not know if there were earlier books in the series. The letter books are numbered and titled as follows.

1. July 1882 - May 1884. 475 pages. The majority of the letters are to the clergy and often include the parish of residence. Some are written by the future Bishop Singleton.
2. May 1884 - Dec 1886. 506 pages. A letter of 9 June 1886 mentions a diocesan library, and other items refer to confraternities, the industrial school, seminaries, and, inevitably, the clergy.
3. Dec 1886 - Jan 1889. 489 pages. This book includes some letters of Bishop Knight and the future Bishop Singleton, and an inspector of schools is mentioned.
4. Jan 1889 - May 1891. 991 pages. Bishop Knight was in charge of the diocese in these years.
5. June 1891 - March 1895. 937 pages. According to a note, loose sheets were cut out to make extra diocesan copies of some letters.
6. March 1895 - Dec 1901. 934 pages. Letters of Bishops Carroll and Allen.

7. Dec 1901 - Jan 1910. 971 pages. Letters mostly written by Fr C. Giles, secretary to Bishops Allen and Singleton.
8. Feb 1910 - Dec 1927. Only 504 pages used. Mostly written by Fr Giles, others just stamped 'Bishop of Shrewsbury'.

There are also seven letters books titled 'Private and Confidential' and numbered I to VII. They all contain letters signed by Bishop Singleton and cover the years 1907 to 1939, each book containing some 500 pages. There is a further book in which only 149 pages are entered and this contains letters dated Jan to April 1917 and Dec 1959 to April 1948.

With a dozen or more boxes of episcopal letters and sixteen letter books there is a good coverage of the work of the bishops of Shrewsbury from 1882 to 1948, but it is unfortunate that there are no letters and little information in the archives generally about the founder bishop. These letters and letter books are supplemented by a number of items which deserve special mention.

There is a diary of Bishop Brown titled 'Memoranda of the Diocese of Shrewsbury' covering, in eighty-eight pages, the years 1850 to 1897, with some notes on diocesan finance, the 1853 synod, episcopal functions and clergy deaths. Another bound volume is titled 'Shrewsbury Diocese - Record of Deeds', and another 'Historical Documents - Funds - Lists of Students'. There is also a single volume 'Diocese of Shrewsbury. Charities 1889-1900' giving details of the Bishop Brown Memorial Certified Industrial School, Stockport.

There are in all twenty-four volumes of Pastoral Letters from 1851 onwards and other volumes titled 'Reports and Pastorals' which contain a mixture of pastoral letters and reports on schools. There are two volumes of Diocesan Synods, the first covering the first eleven synods from 1853 to 1898 and the second the twelfth to the nineteenth (and last) synods from 1901 to 1957. There are thirteen bound volumes of *Ad Clerum* letters, and conference papers for the clergy since the last War. Unfortunately, there are few of the actual papers written by priests for these conferences, which I remember as being minor theological treatises. And, supporting this material, we have an almost complete set of *The Catholic Directory* from 1814.

OTHER EPISCOPAL PAPERS

The episcopal papers also contain, in the A3 series, correspondence with Roman congregations, such as charity collections, matters of canonization, papal prayers for peace and for vocations and, indeed, all formal documents and papers which require papal sanction and in which the Vatican has an interest in the Diocese. The series A4 has the Quinquennial and relationes reports on the Diocese sent to Rome. They do not date back, alas, to the beginning of the Diocese, and it would be a notable addition to the Archives to obtain some historic copies from Rome. Any for the first twenty years would help to build up the picture of the work of the founder bishop.

The final group of episcopal papers are classified as A6. These boxes,

more than fifty in number, range in alphabetical order from Amnesty International through to the end of the alphabet. There is a vast range of papers, usually with both incoming letters and documents, and replies by the bishop in either a carbon or xerox copy. Once again, the order in which this collection has grown indicates the way in which the bishop has had to work, and there seemed little advantage in resorting the papers to meet the Catholic Archives Society's draft classification. A box early in the series is titled 'Archives' and has some general documents relevant to the archives and some reports on work done in the past. The correspondence of many diocesan and national societies will be found in this series, although, as will be noted later, some diocesan societies have their own archives.

PAPERS RELATING TO THE CLERGY AND PARISHES

The Book of Ordinations is not kept in the Archives, but early lists of clergy are impressive, since the Diocese included much of North Wales from 1851 to 1895 and so had within it such religious houses as St Beuno's, then the Jesuit theological faculty, and Pantasaph, the Capuchin Friary. Ordinations from these houses swell the lists considerably. The Archives include lists of all clergy, many obituary notices, and some collections of clergy papers.

The series G has over ninety boxes of parish papers, and it is intended to expand this series so as to have an individual box for each parish in the Diocese. Quite a number of parishes have produced brochures for a golden jubilee, centenary and even a 150th celebration of establishment. These are normally filed with the parish, but it is hoped to get two copies, so that a second series can be formed just of parish histories. Particularly notable are the books for the 150th anniversary of St Peter's, Stalybridge, and St Alban's, Macclesfield, and the excellent double centenary booklet for St Werburgh's and St Francis's, Chester. These insights into parish life are augmented by the series B9, the Visitation Returns, which normally give a report on the parish for about every three years. The series is fairly complete back to 1909. but, again, there is little information for the early years of the Diocese. In 1886, Fr Edward Slaughter collated returns from the parishes to produce a basic history. The Archives holds the relevant returns and Fr Slaughter's manuscript which has never been published. However, Canon Maurice Abbott used this material as a basis for his *Diocese of Shrewsbury 1851-1951 Centenary Record* (1951). It should be noted that S.T.Lander, the author of the excellent articles in the Cheshire and Shropshire Victoria County History volumes, did not know of the work of Fr Slaughter. Canon Abbott's two works almost provide a basic index to the holdings on the subject of parishes in series G.

FINANCIAL RECORDS

The growth of parishes throughout Cheshire and Shropshire leads inevitably to the subject of finance. About 460 wills have been classified and boxed alphabetically, with some cross references, in some twenty or so boxes, and the series expands as the documents accumulate. There are eighteen boxes

of accounts, and more in the Finance Office, and there are some published and bound accounts. Details of parish accounts may be found in the Visitation returns and, more recently, the annual parish financial returns, but these do not date very far back. The picture of how Cheshire, Shropshire and North Wales (the six counties of Anglesey, Caernarvon, Denbigh, Flint, Merioneth and Montgomery), with only twenty-six diocesan priests and seven religious order parishes could be established and then grow and increase in number in so few years still remains something of a financial mystery, and there is room for research here. Some knowledge of the Chapter minutes indicates the generosity of many of the laity, among them converts, who helped to establish both parishes and religious houses, and this may be elaborated by a study of the wills. At one stage, the Archives included some parish registers but these have been returned to their respective parishes, partly because the Curial Offices were being asked for information by family historians.

EDUCATION RECORDS

Together with the growth of the parishes was that of the schools. Among the bound volumes are a number of school reports, especially from the religious inspectors. The education papers are in series C7, and are nearly all from the 'Diocesan Schools' Commission and concerned with the establishment and extension of our schools. Some, like St Hugh's, Birkenhead, have already run their full life and passed into history. The files relate almost exclusively to voluntary aided schools and the religious orders which have run schools will have papers in their own archives. The bulk of the C7 series is considerable as the Diocese was concerned at one time with eight different Local Education Authorities and the Department of Education and Science. Many of the papers are ephemeral and the series needs a great deal of reducing, not least to make room for more papers likely to be sent in from the Education Office as they cease to be needed for current work. A notable loss to this section however, is the thesis of C.A. Humphreys on the beginnings of Catholic Education in Wallasey presented for his M.Ed. at Liverpool University. A copy of this work, presented by Mr Humphreys to the Diocesan Schools' Commission, has been taken out and not returned. He wrote an article in the Diocesan Year Book of 1974 but the student will now have to go to the University for the full work. Similar regional studies would make a useful contribution to the history of the Diocese.

ARTEFACTS AND LIBRARY BOOKS

While much of history is usually reconstructed from documentation, artefacts can be significant. Back in 1984 Rosemary Rendel the secretary of the Catholic Record Society, carried out a survey of holdings of significance in the parishes, and her final documentation on this is kept in the Archives. The one hundred page document covers twenty-nine parishes and The Council House itself (no longer in Diocesan possession). It lists the registers kept in the parishes, indicates those at risk (some were in cellars and attics), lists historical

objects (for example, the early fifteenth century German vestment at the Cathedral), church plate, furniture, and stained glass windows. As the clergy are moved from parish to parish there is a danger of items being lost, overlooked or forgotten and so it is valuable to hold a central register of the more important and historic objects.

The parishes were required to make Lenten returns of the numbers of baptisms, first communions, confirmations, marriages, deaths, and Mass attendance. There are volumes of registers of parish returns from 1909 to 1938 1957 to 1958 (almost empty) and 1959 to 1964 (a fairly full register of statistics).

Miss Rendel also looked at what was called 'The Moriarty Library' during her survey. Except for a section at Hawkstone Hall, this was moved to the Curial Offices and, more recently, a substantial section of it has been placed on extended loan in The Talbot Library, Preston, which opened in May 1992. The major illustration in the booklet for the opening of this Library was taken from the reverse of the title page of *Decretum Aureum Domini Gratiani cum suo Apparatu*, published in 1581, from the Shrewsbury collection. It shows canon law enshrined amidst prophets, evangelists and doctors of the Church, and treated with the reverence of the book of the Gospels at Mass. Many of the books in the collection will have Bishop Moriarty's bookplate in the front, and from this it is possible to identify his interests. The Archives holds a computer listing of all the books in the library in the Curial Offices as at September 1988 before its division.

OTHER RECORDS

There are two series which are allied in content. One contains papers on seminaries, especially Ushaw, Oscott and the English College in Rome, but which also includes some material from Lisbon and the Irish seminaries. And, together with this series, there is a set of boxes on 'Vocations'. Certainly for the last thirty years or more there has been a team in the Diocese with special responsibility in this area, and this group may still have further relevant papers.

An important series of boxes covers all the religious houses in the Diocese, including those which have closed, and also the secular institutes. Here, the correspondence will need to be supplemented by the holdings in the various orders, congregations and institutes in order to obtain a complete picture. Since the Diocese has had a vicar for religious for a decade or two, he will presumably have a growing collection of correspondence supplementary to the diocesan archives. The Bishops' correspondence will also contain communications from Rome on the consecrated life.

There are a number of small collections which have been created in response to special events during the last few decades, such as the 'Call to the North', the Papal Visit, Springfield Read (for a time Bishop Brewer's accommodation in Altrincham), the Second Vatican Council (attended by Bishop Grasar), and Bishop Gray's period as chairman of the National Liturgical Commission. The canonization of various martyrs of England and Wales also created a special

series of boxes, associated with which are a number of paperbacked volumes of documentation from the Sacred Congregation for the Cause of Saints. Among these is the documentation of the miracle at Bowdon Vale which was used in the cause of the foundress of the Sisters of St Joseph, Emilie de Vialar.

OTHER DIOCESAN RECORDS NOT IN THE ARCHIVES

Various Diocesan Commissions, for instance Education and the Liturgy, the Marriage Tribunal and the Finance Office, and various societies and organizations, such as the Children's and Family Society, the Justice and Peace Group, the Religious Education Service, the Youth Service, those working for Christian Unity, the organizers of the Lourdes Pilgrimage, and many others will all have their own papers, and in some cases the holdings in the Diocesan Archives will not indicate the amount of material really available. The Diocesan Yearbook is the first place of reference for an indication of these different bodies and their work. Finally, the archives of the Diocesan Chapter are quite separate and not in the Diocesan Archives.

SOME FINAL THOUGHTS

Anyone who works in the Archives for any time becomes aware of considerable gaps in the collection. I have noted how little primary material we have for Bishop Brown. A former bishop's secretary, who had a second career as a Benedictine monk, described to me in some detail what happened when Bishop Moriarty became the ordinary in December 1934. His predecessor, Bishop Singleton, had lived in Birkenhead whereas Bishop Moriarty was in Shrewsbury. He came to Birkenhead and spent three days, on and off, burning papers, commenting to Fr P. Adamson, the secretary, that 'people deserve a second chance'. It may be remembered that St Bonaventure, when he became General of the Franciscans, wrote an official life of St Francis and attempted to destroy the previous two works, Celano I and II. He was concerned with the tensions in the Order between the spirituals and others, and saw this as a way of moving towards a united policy. It did not endear him to historians. Seemingly, Bishop Moriarty saw a conflict between a pastoral approach and historical completeness. It is necessary to record that the Archives are clearly defective without being able to speculate as to what material has been lost. The New Code of Canon Law envisages four archives, one of which is a secret one. It indicates that matters of morals and criminal cases should be destroyed, but a short summary of the facts kept.

The Diocesan Archives, described above, are now boxed and kept in three different rooms in the Curial Offices in Park Road South, Birkenhead, having been transferred there after a long sojourn in The Council House, Shrewsbury. They are not open to the general public for a number of reasons, the most obvious being lack of staff. Even so, serious scholars may gain access, but by appointment only. Requests may be sent to The Diocesan Archivist, c/o The Curial Offices, 2 Park Road South, Birkenhead, Merseyside, L43 4UX. Such requests should be made in writing.

THE WORK OF THE METHODIST ARCHIVES & RESEARCH CENTRE, JOHN RYLANDS UNIVERSITY LIBRARY OF MANCHESTER

Peter B. Nockles

The broad contents and work of the Methodist Archives and Research Centre at the John Rylands University Library of Manchester are not perhaps familiar to many members of this group. In this paper, I shall present a brief outline sketch of the background history, followed by a survey of the more significant content of the Archives. Finally, I shall conclude with some information on recent developments and future prospects and challenges. Firstly, a few words by way of introduction, about the Deansgate building of the John Rylands Library, and its early history of building up Methodist archive collections. For it is important to draw attention to the fact that the Rylands Library possessed substantial Methodist holdings long before the formal transfer in 1977 of the Methodist Archives and Research Centre.

THE BUILDING

The John Rylands Library was founded almost 100 years ago by Enriqeta Augustina Rylands as a memorial to her husband, John Rylands, a cotton magnate who, on his death in 1888, left an estate worth £2,575,000. In 1889 Mrs Rylands bought a site on Deansgate in one of the city's worst slum districts, and chose Basil Champneys, well known for his work on Mansfield College Library in Oxford, as her architect. The Library took from 1890-99 to build, at a cost of the then extraordinary sum of £500,000. The Library opened its doors to the public on 1st January 1900, with a mere 70,000 books and less than 100 manuscripts in its holdings. The foundation of the Rylands Library was a significant event in Manchester's cultural history, and compared with the establishment of the Halle and Free Trade Hall, the Whitworth Art Gallery and the Royal Northern College of Music. The John Rylands Library remained as an independent institution, though close ties were cultivated with the expanding University Library on the Oxford Road in Manchester. However, financial difficulties led to the solution of a merger between the two institutions in 1972. The combined library now has 3.5m books and 1m manuscript or archival items, making it the third or fourth largest university library in the country. The Deansgate building now houses the Library's special collections, and it is here that the Methodist Archives and Research Centre was set up in 1977. A further crucial development took place in 1987 with the creation of the John Rylands Research Institute formally launched in January 1988. Its broad purpose has been to develop, rationalize and promote the Library's special collections of manuscripts and printed books. To this end, an integrated programme of research, cataloguing, publication, promotion, acquisition and conservation was embarked upon. Full details about the work of the Institute from which the Methodist Archives has been a beneficiary are set out in the Institute prospectus (copies of which are available on request).

HISTORY OF DEVELOPMENT OF METHODIST COLLECTIONS IN THE RYLANDS LIBRARY, 1900-77.

Due to the purchase of two very important book and manuscript collections by Mrs Rylands, namely the Spencer collection from Althorp Library, which included 57 Caxtons and the Crawford collection, which included 125 Latin manuscripts, the Library quickly established itself as an academic and research library of international standing. However, the nonconformist religious roots of the Library's foundation - both John Rylands and his wife were Congregationalists - continued to be reflected in the content and development of the Library's holdings, and the Library emerged as a leading centre for the study of Nonconformity, though it is only in more recent years that the Library's riches in this area have become obvious.

The Library steadily built up substantial holdings of Baptist, Presbyterian and Unitarian, Quaker and Moravian material, though surprisingly, given the religious affiliations of the Library's founders, Congregational holdings were relatively weak prior to the 1970s. However, from a very early date it was Methodist material that formed one of the most significant portions of the Library's Nonconformist resources. The foundation for this was laid in 1903 with Mrs Rylands' purchase from R. Thursfield-Smith of a collection of 818 works in 858 separate volumes. Nearly half of the titles appeared during the lifetime of John Wesley (1703-91). This core material became known as the Rylands Wesley Collection. The content is primarily of British Methodist and Wesleyan interest; the main component being works of John Wesley and Charles Wesley (1707-88). The collection is recorded in the supplementary name and subject catalogues of the Special Collections Division at Deansgate. Numerous important early Methodist periodicals such as the *Arminian Magazine*, along with minutes of the annual Conferences of the Wesleyan Methodists from 1744, as well as notable manuscript accessions such as 16 bound volumes of nearly 3,000 letters and portraits of eighteenth and nineteenth century Methodist worthies, were soon added to the collection. Of particular note was the early acquisition of 14 letters of Selina Hastings, Countess of Huntingdon (1707-91) for 1774-84.

The next major increase of the Library's Methodist holdings came in 1973 with the transfer of the entire library of the Hartley-Victoria College, Methodism's ministerial training institution in Manchester which had closed at that date. Most of the research materials came on 'permanent loan' and since have been kept in the Special Collections Division. I have recently catalogued the mainly administrative records comprising this collection. Another notable element of the material transferred to the Rylands in 1973 included the Hobill Collection, formed by G. Alexander Kilham Hobill, and part of the library formed by James Everett (1784-1872). The collection which in 1973 comprised 46 periodical and serial titles in 475 volumes for the period 1797-1959, embraces all aspects of Methodist history, and there is coverage of Primitive Methodism

and the Methodist New Connexion as well as of Wesleyan Methodism.

THE METHODIST ARCHIVES AND RESEARCH CENTRE

The Centre, established by the Methodist Church in 1961, had been located in London since 1962. In the legal agreement between the Methodist Church and the Library, the size of the collection transferred from London in 1977 was estimated at over 26,000 printed items (exclusive of circuit plans) and approximately 600 feet of manuscript shelving. Over the last fifteen years the Archives have grown significantly, with c.60,000 accessions (about two-thirds of which were manuscripts). A single volume guide to the manuscript collections in the Methodist Archives down to 1983-84 was prepared by Homer L. Calkin and published by the World Methodist Historical Society in 1985.+ However this work contains omissions and some inaccuracies and the documents-reference system does not match that in use in the Archives. The Library has various in-house finding aids as well as a fairly comprehensive *Guide* (copies of which are available on request). Moreover a series of articles by David Riley in various recent issues of the *Proceedings of the Wesley Historical Society* detail some of the more notable accessions of late years, while full documentation of such accessions is available on an annual basis by consulting the annual Report of the Methodist Archives and Research Centre. As regards access, approved readers are welcome, on written application. An embargo is placed on certain 'sensitive' MS material and written permission for access to these items must be obtained firstly from the Secretary of the Methodist Church. Discussions are taking place at present on possible amendments to the rules of embargo.

I shall now proceed to give a very brief survey of some of the more notable manuscripts and printed items held in the Archives. Firstly, let us turn to manuscripts, some key collections of which my colleague, Gareth Lloyd is primarily engaged in cataloguing.

i. Manuscripts

The nucleus of the Collection is represented by the outstanding number of manuscripts relating to John Wesley himself. We have the largest single collection of his autograph letters and only surviving diaries. According to Frank Baker, the Methodist Archives contain about one third of all John Wesley's extant correspondence anywhere in the world. In all, the correspondence of the Wesley family in the Collection comprises approximately 5,000 letters (in boxes and ledgers) of the period 1700-1830, including letters to the Wesleys' parents Samuel (1666-1735) and Susanna (1669-1742) as well as to the brothers John and Charles. Card indexes for this correspondence have always been available but recently Gareth Lloyd has produced a full catalogue of the Wesley Family correspondence and is currently embarked on cataloguing the extensive Charles Wesley correspondence. It should be of particular value for scholars that this collection be made more accessible, especially since no

comprehensive edition of the Charles Wesley correspondence currently exists, though his manuscript sermons and diary (1736-56) which are held in the Archives have been edited.

The other large component of manuscript holdings in the Archives is the Fletcher-Tooth Collection. This comprises 44 boxes of correspondence, journals and other papers for 1759-1843, relating to John Fletcher (1729-85), the well known Vicar of Madeley, his wife Mary Bosanquet Fletcher (1739-1815) and their adopted daughter Mary Tooth (1777-1843). Lists of the contents, some provisional and some definitive, exist. The correspondence and/or diaries of other early Methodist leaders, notably Benjamin Ingham (1712-72), Samuel Bradburn (1751-1816), Thomas Coke (1747-1814), Hester Ann Roe Rogers (1756-94) are also contained in the Archives. A comprehensive catalogue of the Coke correspondence providing a vital insight into the history of early Methodism has been compiled by Gareth Lloyd. Copies of the catalogue are available on request. Also of note is one of the many private diaries in the Archives, namely that of John Bennett which records Wesley's first Conference.

The Archives also include extensive minor collections of personal papers of nineteenth century Wesleyan Methodists, the most notable being the c.25,000 items in 122 boxes relating to nearly 4,000 individuals which make up the series of Preachers' Letters and Portraits. The most significant sub-section of this collection is that relating to Jabez Bunting (1779-1858) and John Telford (1851-1936). Another collection, named after Thomas Allan, the connexional solicitor, extends to 21 boxes of correspondence and other papers relating to the public side of Wesleyan Methodism for the first half of the nineteenth century. Other collections that deserve brief mention include the Moulton Collection comprising 900 manuscripts and the Thomas Jackson Collection (1783-1873) comprising 22 boxes. However, I would like to give pride of place to two important collections hitherto not very accessible but for which Gareth Lloyd has recently produced full catalogues with indexes, the papers of Adam Clarke (c.1762-1832) and Joseph Benson (1748-1821). Again, copies of these catalogues are available on request.

The institutional records of Wesleyan Methodism are fully represented in the Archives. As is well known to many of you, a primary source for the history of Methodism is to be found in the manuscript journals of the various Conferences. These are available under certain restrictions up to the year of union, 1932. *The Wesleyan Conference Journals* commence with an attested copy of the *Deed of Declaration* of 1784, and the Minutes of the first seven Conferences are signed by John Wesley as President. The minutes of the District Synods are preserved in two separate sequences; a chronological set for 1834-1932 in 80 boxes and 55 volumes, and an incomplete geographical set for 1792-1932 in 615 volumes. There are also Minutes of the various connexional committees, notably the Book Committee contained in 21 volumes and covering the period 1788-1932. Ordination matters are covered in the archives

of connexional organisations such as the Richmond College Collection, the Children's Fund, and the Local Preachers Mutual Aid Association. There is also a large archive relating to the work of the Chapel Committee and Property Division.

Other Methodist denominations are less well represented in the Archives, but among items relating to the Methodist New Connexion, the first body to separate from the Wesleyans, we have the papers of its founder, Alexander Kilham (1762-98), and for a much later date, the literary figure, Joseph Barlow Brooks (1874-1952). We also have New Connexion institutional records such as Conference Journals (1797-1907) and preachers' records.

For the Primitive Methodists, we have extensive personal papers for the co-founders, Hugh Bourne (1772-1852) and William Clowes (1780-1851), and for a later date, the papers of the biblical scholar, Arthur Samuel Peake, as well as for several other lesser figures. The Archives include the institutional records of Primitive Methodism including the *Conference Journal* (1827-1932), records of the Book Committee and Publishing House (1853-1932) and other Minutes such as for the Home Missions Committee (1874-80) and for the Norwich District (1839-1932).

The records of the Bible Christians and the United Methodist Free Churches are also represented in the Archives in the form of private papers and institutional records.

The paucity of private papers for British Methodism since the reunion in 1932 is a source of regret. But the Archives does contain the papers of some notable figures of this recent period such as the painter Frank Owen Salisbury (1874-1962) catalogued by a previous Archivist, Alison Peacock, and of Lord Soper during his year (1953-54) as President of the Conference.

Institutional records for the post-1932 period are more abundant than private papers. These include minutes and correspondence concerning the reunion of Methodism (1917-32), documents relating to the Division of Social Responsibility, many concerning moral as well as social issues such as Abortion, the Conference Daily Record since 1932 and papers relating to the Anglican-Methodist Conversations (1955-72). Recently, these holdings have been supplemented by notable accessions of divisional material from the Army and Forces Board which have been fully listed, from Humanby Hall School (including a photographic archive), and DSR Division of Overseas Ministries papers up to 1990. Finally, a notable small archive (including photographs) relating to Headingley ministerial training college in the 1930s was recently deposited by a one-time candidate for the ministry there.

ii. Printed works.

Turning to printed works, the Methodist Archives contains nearly 6,000 serial volumes. The core of the printed holdings is represented by John Wesley's printed work comprising over 1,300 eighteenth century items. Ap-

proximately 500 volumes can be identified as coming from the library of Charles Wesley and his family. Over 130 volumes from the library of John Fletcher of Madeley include a collection of pamphlets bound together in 12 volumes, for which there is a manuscript index in Fletcher's own hand. These collections, along with the theological works of Thomas Jackson came into the possession of the Methodist Archives with the closure of Richmond College in 1972. (Much of the College's working library, being transferred to Wesley College, Bristol). The c.2,600 volumes which make up the Richmond College collection at the Rylands largely cover the late eighteenth and early nineteenth century period.

Alongside the collections of publications by John and Charles Wesley, must be considered the numerous body of works in the Archives published in opposition to and defence of Methodism in the eighteenth century. This collection is arranged according to the standard bibliographies of Richard Green which should be consulted in order to access it. Dr Clive Field has calculated that in all there are 2,865 copies of 1,783 works of the Wesleys and 396 copies of 348 anti-Methodist items in the Archives. It should now possible also to search the eighteenth-century editions on the Eighteenth-Century Short Title Catalogue database. There is also a collection of c.6,000 pamphlets, primarily in chronological order from 1562 to 1933. These are mainly nineteenth century and Wesleyan. But there is a second sequence arranged by subject covering such notable Methodist controversies as the Kilhamite controversy (1791-97) and the Leeds Organ dispute (1827-32). The pamphlets in the chronological sequence can be accessed via the catalogue and a typescript list.

Mention should also be made of the fact that the Archives contain over 3,000 hymn books, the nucleus formed by the Percy Collection. This is not limited to Methodist items, for about half are either Anglican, Baptist, Unitarian or Congregationalist in source. Many of these were designed for use in the overseas mission field and are in a variety of foreign languages. John Wesley's *Collection of Psalms and Hymns* (listed by Green) includes some of his earliest translations of German hymns and was first published in America as early 1737. According to a former Archivist, Mr David Riley, it is probably one of the rarest items in the Collection. Another grouping is represented by a collection of over 1,500 hymnals or liturgies with a Methodist or Moravian emphasis, covering the eighteenth to twentieth centuries. Many of these were designed for use in the overseas mission field and are in a variety of foreign languages. Finally, a more recent acquisition (1983) is represented by the Holbrook Collection comprising over 350 works of hymnody and church music published between 1749 and 1969.

As regards British Methodist periodicals, Alan Rose's invaluable union list surveying 48 institutional and 14 private locations reveals that about three-quarters of the 142 titles he lists are in the Methodist Archives. In all, over 5,000 volumes are to be found in the Methodist Archives including such crucial

Methodist newspapers of the nineteenth and early twentieth centuries as *The Watchman* (1835-84) and the *Methodist Times* (1885-1937). Other important runs include the *Primitive Methodist Magazine* (1819-1932) and the *Bible Christian Magazine* (1832-1907). Some titles such as *Tent Methodists Magazine* are unique to the Methodist Archives. Periodical holdings can be accessed via an index in six catalogue drawers and in various unpublished finding aids prepared by William Leary. Periodical holdings are also now becoming available on microfiche thanks to the IDC microfilming project.

Non-periodical printed works in the Methodist Archives are being recorded by Kenneth Rowe of Drew University, in his Methodist Union Catalog. However, so far only six of the projected 20 volumes are available. It should also be noted that we try to order the latest books of Methodist-related interest, especially history and biography, on a regular basis from our book purchasing fund.

Finally, it must be stressed that resources for Methodism at the local level are necessarily limited. The Methodist Archives primarily encompass central organisational records and the papers of leading Connexional figures. However, there is an extensive local history collection of over 500 monographs and c.4,000 pamphlets or other small works. The latter include any modern chapel and circuit brochures, many commemorating the centenary of a particular chapel or Sunday school. This material can be accessed by means of a 13-drawer card catalogue arranged by place. There are also over 10,000 circuit plans, about two-fifths of which date to the period prior to Methodist union in 1932. In recent years, a complete set has been acquired for every District at quinquennial intervals. Alan Rose has drawn up a published register of the pre-1908 plans. Another distinctive feature of the Methodist movement, class tickets, are also represented in the Archives; these tickets were issued quarterly by class leaders to the members of the societies and are thus another valuable source for the history of early Methodism. However, while biographical information for Methodist ministers is readily available from obituary notices in the *Minutes of Conferences* and, in many cases, Methodist magazines and lists of ministerial stations can be traced from sources such as *Hill's Arrangement of Methodist ministers*, primary source material for local preachers is much less easy to come by. I shall say a few more words about the limited nature of our records for the purposes of family and genealogical history in a moment as this is an important point to stress.

THE PUBLIC ROLE OF THE METHODIST ARCHIVES: RESEARCH ENQUIRY SERVICES & PROMOTIONAL ACTIVITY.

The Methodist Archives handles something approaching 1,000 letters of enquiry in an average year though numbers have fluctuated in recent years. Of course, added to this there are a great number of personal enquiries by visiting readers using the Archives. To give you a sample, for the academic year 1990-91, nearly 400 readers used the Methodist Archives specifically. Our

Counter staff issued 3348 printed volumes, 233 manuscript volumes and 5252 individual manuscript letters to these readers. Nearly 300 orders for photocopying and photographic reproduction were processed, though this figure excludes the many single sheet obituaries sometimes supplied *gratis* to amateur genealogists. We continue to attract a considerable number of scholars from all over the world, especially from North America during the summer months. However, a substantial portion of our enquiries come from family historians. To cope with the volume of enquiries from this source, we have adopted the expedient of a standard letter format detailing the fact that our own local history resources are limited but supplying a comprehensive set of names and addresses of individuals and institutions who are more likely to be able to help. For again it must be emphasised that it has been the policy of all Connexional Archivists as far as possible to retain local records in the locality. Few records of genealogical interest are kept in the Archives, and certainly no baptismal, marriage or burial registers. These registers, if extant, are kept locally in county record offices and similar repositories. A particularly useful volume which we recommend Methodist family history enquirers to consult is William Leary's *My ancestor was a Methodist: How can I find out more about him?* (2nd edn. 1990).

DISTRICT ARCHIVISTS

The Methodist Church also has a network of District Archivists covering the whole country whose role is co-ordinated by the Connexional Liaison Officer, Dr Dorothy Graham. From time to time these District Archivists, sometimes via Dr Graham, supply us with local material which, where deemed appropriate, we accept for the Archives. Dr Graham is doing much to collect all local church histories and similar publications which come to her notice so that the collection in the Methodist Archives can be improved. She also visits various Divisions from time to time to check on the state of their archives. In a few instances in response to enquiries we suggest the name and address of the relevant District Archivist as a person who might be able to provide additional on-the-ground information but it is always stressed that District Archivists themselves are in no way a repository or even necessarily a conduit for such records. However, in many cases their local knowledge and expertise, as particularly manifested in the case of Mr Alan Rose, Archivist for the Manchester & Stockport District, proves invaluable. We try to maintain close links with the District Archivists and there is a bi-annual conference where we can all meet together, pool ideas and become more attuned to each other's needs. As for missionary records, our holdings are limited and enquirers are referred, when we cannot help further, either to the Methodist Church Overseas Division or to the School of Oriental and African Studies.

CURRENT PROJECTS

In conclusion, I would just like briefly to touch on two current projects which should greatly improve accessibility and knowledge of our Methodist archival holdings. As many of you will know, in April 1990 a joint project was

begun between the John Rylands University Library, the Methodist Church and the Nineteenth-Century Short Title Catalogue, to catalogue and machine-readable form, nineteenth century collections within the Methodist Archives and Research Centre. Already, c.7,500 records of eighteenth century items from the Methodist Archives had been contributed to the ESTC. In the case of the NSTC project, it was decided to focus on the pamphlet collections in the Archives. The nineteenth century runs of the 'Chronological set' of pamphlets covering the period 1562 and 1965 mentioned earlier, have now been fully catalogued by the projects staff member at Manchester, Mrs Brenda MacDougall. The Methodist Reform pamphlets and also the important Hobill Collection and the Richmond College Library Collection have been catalogued in the same way. Copies of the full catalogue of pamphlets are now available on request.

Finally, there is an essential link between this project and *The People called Methodists* IDC microfiche project being edited and co-ordinated by Dr Field as part of an international advisory panel also including Professor Frank Baker, Mrs Sheila Himsworth and Dr John Vickers. The IDC microfiche project aims to provide a documentary history of the Methodist Church in Great Britain and Ireland on microfiche. The project is divided into four phases. Full detail on the latest progress can be provided on request and Dr Field compiled a comprehensive progress report in a recent issue of the *Journal of the Association of Theological & Philosophical Libraries*.

It can confidently be assumed that both projects will make Methodist records more readily available to the wider academic and lay community and help put the John Rylands University Library and the Methodist Archives in particular more than ever 'on the map'.

The Library is to mount an exhibition in the late Summer of 1994 with the title, 'Charles Wesley – Sweet Singer of Methodism'. This will use original manuscripts and printed books, many of which have never been shown in public before, to illustrate the significance of the life and work of Charles Wesley. A facsimile version of this exhibition will be shown at the New Room in Bristol in May, and it is hoped at the Museum of Methodism in City Road, and other Methodist historical sites. Sponsorship for the facsimile exhibition is being sought from several quarters. Negotiations are also under way for certain items from the Lawson Collection in the Methodist Archives to be displayed at the new exhibition site of the Museum of Labour History in Manchester in the second half of 1994.

NOTE

This article by Dr Peter Nockles of the Methodist Church Archives of The John Rylands University Library of Manchester was originally delivered at the annual conference of the Religious Archives Group of the Society of Archivists at Wesley College, Bristol, on 14 September 1992. It is reprinted here, with some minor updating amendments, by kind permission of Dr Nockles and the Religious Archives Group, to whom the copyright jointly belongs.

CATHOLIC CHURCH ARCHIVES IN SOUTH AFRICA

Joy B. Brain

The Catholic archives in South Africa differ from those in Britain and in the older countries of Europe and the Americas in that they go back only to the beginning of the nineteenth century. They differ also in the variety of languages in which the documents are written – Portuguese, French, German, Italian, Dutch, Afrikaans, Zulu, Sotho, Xhosa and other African languages, as well as Latin and English.

Prior to the arrival of the Dutch in 1652, Portuguese, English and Dutch vessels called regularly at the Cape of Good Hope on their way to and from the East. Accounts of these visits are given by a number of writers and it is from these that a few snippets of information about the Catholic Church can be gathered. Best known of these visitors are Bartholomew Dias and Vasco Da Gama and the information concerning their visits and actions comes from various Portuguese manuscripts. The published work of Joao de Barros (1496-1570) makes it clear that both explorers carried Franciscan chaplains, probably one on each vessel, and certainly Mass must have been said all along the coast of Africa in the fifteenth century.

Dias called at various natural harbours along the west coast giving them the names of the saints on whose feast day the ships entered the harbour e.g. St Barbara, St Brendan, St Helena, Cabo de Maria Immaculata (Walvis Bay) and Sao Bras (Mossel Bay). His expedition probably reached the Chalumna River and not the Great Fish as previously thought. At Ilheo da Santa Cruz (Holy Cross Island), in the vicinity of Algoa Bay, he erected one of his padroes, dedicated to St Gregory, and here Mass was said for the first time in southern Africa. Then, at the insistence of his crew, he reluctantly turned back and reached Portugal at the end of 1488. He planted padraos on both the outward and the return journey and Professor Eric Axelson found the remains of one of these crosses at Kwaaihoek in 1939. Others were at Cape Point and near Angra Pequena.

Da Gama made two voyages. The first left the Tagus on 8 July 1497 and the account of the voyage is to be found in a *roteira* or log book which has been preserved. Da Gama's ships followed the route along the west coast, rounded the Cape on 22 November 1497, landed at Sao Bras (Mossel Bay) and, during a two week sojourn there, had some distant contact with Khoi Khoi living there. He continued around the coast of southern Africa, sighting the Pondoland and Natal coasts in December 1497.

Brown¹ notes that da Gama "took a most solemn oath on the banner of the Order of Christ that he would carry the faith wherever he went; nor has anyone since gone to South Africa with more religious intentions". However, credit for the erection of the first chapel is given to Joao da Nova who visited Mossel Bay in 1501-02; the walls of this primitive building were still standing

in 1576 when Manuel de Mesquita Perestrello called there². Da Gama set out on his second voyage in 1502, by which time Mossel Bay had become an established watering and resting place and 'post office', and it is believed that the crews of most visiting ships made use of the chapel.

Apart from the published accounts of the voyages of the Portuguese mariners, documents concerning the Cape of Good Hope and other parts of the South African coastline were housed in the national archives in Lisbon. It was here, working in the 1890s, that the historian G.M. Theal sought and eventually found valuable archival material relevant to the early history of South Africa and its indigenous peoples as seen from Portuguese eyes. Some twenty years later a priest, Father Sidney Welch, searched the Portuguese national archives again, this time for church documents concerning the Cape of Good Hope and Natal. Like Theal, he undertook extensive archival research long before the days of photocopies. They had no choice but to copy documents and references by hand, a system requiring enormous dedication and careful checking to avoid the introduction of all sorts of errors of transcription, especially as both men were working in a foreign tongue. In time Welch became a great admirer of Portuguese colonization and wrote six volumes on its history, emphasizing the role played by missionaries.³ Theal was even more industrious, collecting documents of all kinds, editing and publishing them in series. His *Records of South-East Africa*,⁴ include details of shipwrecks along the Natal and Transkei coasts, the desperate attempts by the survivors to stay alive in inhospitable and dangerous country, and the efforts of the priests on board to erect some kind of shelter in which Mass could be offered and prayers said. Likewise, nearly all the information available to researchers working on the history of Catholicism at the Cape in the first years of the nineteenth century can be found in Theal's *Records of the Cape Colony*, published in thirty-six volumes⁵. The historians working on the Catholic Church in South Africa, then, are dependent on published archival material for the early period, while the archivist has a set of printed and indexed documents and very little else.

Although the first European settlers arrived at the Cape in 1652, a full century before Europeans settled permanently in Australia and New Zealand, the Catholic Church was established only in the 1830s. The Dutch East India Company, the trading company responsible for the settlement at the Cape, was strongly Calvinist and did not encourage visits from clergy of other denominations, while their policy was to employ no Catholics at any of its trading posts. However, there is no doubt that there were a number of Catholic soldiers in the garrison and perhaps there were also Catholics among the clerks and less important officials, but they were unable to practise their religion openly. It is known that occasionally Catholics visited the French and Portuguese ships when they visited Table Bay and heard Mass on board⁶. In 1685 a party of Jesuit astronomers on their way to Siam, called at Cape town and were well received by the governor. One of the party, Pere Guy Tachard, has left an account of the

Catholics he met there and their delight at meeting a priest, albeit clandestinely.

Dislike of Catholics and of their faith continued after the first British occupation of the Cape in 1795 and only in 1804, when the liberal Batavian Republic was in control of the former Dutch colonies, was full religious tolerance permitted under the Church Ordinance of that year. A group of priests were immediately sent from Holland to serve the needs of the Catholic soldiers in the garrison; but shortly afterwards, in 1806, the British re-occupied the Cape and the priests were returned to Europe with the soldiers and officials, apparently on the orders of the British general, David Baird.

In 1814, under the terms of the Treaty of London, the Cape of Good Hope became a British colony. Shortly afterwards, as a result of the efforts of Bishop Poynter of the London district, Dom Edward Bede Slater OSB was appointed vicar-apostolic of the Cape of Good Hope. However, he was not permitted by the British government to take up his appointment and, in 1819, his jurisdiction was extended to include the islands of Mauritius and Madagascar, with his headquarters in the former. On his way to take up the appointment, he called at the Cape of Good Hope, leaving an Irish priest, Patrick Scully, to care for the spiritual needs of the Catholics there⁸. The next seventeen years were stormy in every sense with priests unable to get along with the newly appointed churchwardens, a burden of debt contracted in the construction of the first church in Cape Town and the final disaster when the church was washed away in the floods of 1837. For a few years a military chaplain was able to hold the few Catholics together until, in 1835, he too became disillusioned and departed for Europe. Records of this period are to be found most readily in Theal's *Records of the Cape Colony*, with the originals in the Public Record Office or the Cape Archives.

The history of the Catholic Church in South Africa really begins with the creation of the Vicariate of the Cape of Good Hope in 1837 and the consecration of the first vicar apostolate, Patrick Raymond Griffith, an Irish Dominican of considerable energy and talent, in Dublin on 24 August in that year. Bishops Thomas Grimley (1862-71) and John Leonard (1872-1908), were readers and collectors of books and made efforts to assemble relevant documents from Father Welch's Portuguese collection and also from the archives of the Sacred Congregation of Propaganda, as these became available to researchers. From Griffith's time the Cape Town archdiocesan archives began to look much like any other church archive, with diaries, correspondence, reports on various parishes and sodalities, registers, financial and statistical records. Bishop Leonard, in his twenty-six years in office, conducted a voluminous correspondence with his fellow bishops in South Africa and with colleagues overseas, as well as writing historical accounts of the Cape vicariate from the earliest times. These archives are well looked after although for long periods there was no trained archivist, the staff doing the best they could to keep the files in order.

In 1847 the Cape of Good hope vicariate was split into two separate sections, with the Eastern vicariate centred around Grahamstown and Port Elizabeth. Another Irishman, Aidan Devereux, was appointed first vicar apostolic of the Eastern districts from 1847 until his sudden death in 1854. Devereux began a *codex historicus* for his vicariate, known as the Chronicon of the Eastern vicariate, and this was continued by his successors, Bishops Moran, Ricards and Strobino, providing a detailed and valuable account of the early years of the vicariate. Devereux, who had a vigorous literary style, founded the first Catholic newspaper, *The Cape Colonist*, assisted by Father David Ricards who later became the editor. Devereux used the columns of this paper to counter attacks on Catholicism, of which there were many at this time, and also to introduce subjects of wider interest, political and literary. The diocesan archives at Port Elizabeth contain material relating to the history of the Eastern vicariate, the correspondence of the various bishops, the Chronicon and the records of the parishes and the statistical returns.

When Natal was annexed by the Cape Colony in 1845 there was only a handful of white settlers, some of whom had survived the Boer-Zulu disputes of 1838-39, and a garrison of British and colonial troops who had been brought up from the Cape Colony. In the next few years over 4000 settlers arrived from Britain and from Germany as part of private immigration schemes. Bishop Devereux was responsible for sending one of his priests, Thomas Murphy, to investigate the number of Catholics among the soldiers and settlers and to assess their situation. Murphy arrived in November 1850 and remained about six months, making contact with Catholics in the two main centres, Pietermaritzburg and Durban and acquiring sites for churches. His enthusiastic reports about the economic prospects for the new colony resulted in the establishment of the Natal vicariate under the control of the Missionary Oblates of Mary Immaculate. The boundaries of this vicariate took in an enormous expanse of southern Africa, including present day Swaziland, Lesotho, part of Botswana, the Transkei, Griqualand West, the Transvaal and the Orange Free State. And this territory had initially one bishop and a handful of priests, all French speaking and without missionary experience⁹. The first vicar apostolic, Francois Allard (1852-74), kept a letter book from 1851 to 1862, *Memoires* (of the Catholic mission) from 1856 to 1869, *Actus Administrationis* from 1865 to 1869 and *Deliberations du Conseil* 1854 to 1857 and 1871. Various papers, such as the Acts of Visitation by his superior in 1874 have also survived. About thirty years ago the originals of these documents were sent to the generalate of the OMI in Rome, but photographic facsimiles were retained in Durban in the archdiocesan archives which are now housed in a modern air conditioned building. The next bishop was Charles Jolivet (1874-1903) who kept an interesting diary, but left a disappointing collection of documents, consisting of an incomplete set of draft correspondence, miscellaneous papers and statistical reports. Even more disappointing are the papers of the third bishop, Henri

Delalle (1904-1946) who left a set of appointment books rather than diaries and a few files of letters. Delalle had no secretary or other clerical assistance and each morning after breakfast he dealt with his correspondence rapidly. His practice was to read each letter, and turning it over scribble his reply on the back of the letter itself. It was then posted and both letter and answer disappeared from the records. When he initiated the correspondence he used a carbon book and since his handwriting was small and the pressure light his letter books are now illegible. When Delalle resigned in 1946 he was replaced by Bishop (later Archbishop) Denis Hurley whose voluminous papers and correspondence make up most of the contents of the Durban Archdiocesan Archives. He retired at the end of 1992 and his papers are now being sorted in the hope that he will now write his memoirs after forty-six eventful years of public life. The author of this article is the part-time archivist for the Durban archdiocese and the project to computerize the baptismal and marriage records for the entire diocese and to microfilm the originals is far advanced. A great deal of time is spent in tracing baptismal and marriage certificates; there are also numerous requests from genealogists and it is hoped that computerization will make the process more rapid and more accurate.

The extensive territory included in the original Natal vicariate encouraged regular sub-division as soon as a part or district became viable. The discovery of diamonds, for example, led to the formation of the Orange Free State and Kimberley vicariate; the gold discovery resulted in the Transvaal being cut off from Natal in 1886, subsequently becoming the most heavily populated area of South Africa. Lesotho and Swaziland were separated, as was Mariannhill and Zululand. Then the Transvaal itself was subdivided, with apostolic prefectures, and later dioceses, coming into being in the northern, eastern and western Transvaal. At the present time, twenty-four dioceses of the total of thirty-four, have been carved out of the original Natal vicariate.

The problems for the archivists and researchers resulting from frequent division and sub-division are obvious. Even the tracing of baptism and marriage certificates becomes difficult, while correspondence relating to a church, or parish or school must often be sought in the original diocese and when that fails, in each of the subsequent ones. Another difficulty is that the names of churches, e.g. St Theresa, tend to be repeated in the newly formed vicariate and dealing, as we do, with thousands of Catholics to whom English is either unknown or is not the mother tongue, and who remember St Theresa's church and nothing more.¹⁰

Another uniquely South African problem arose from the political situation after 1948. Under the Group Areas Act thousands of families were removed from one area and relocated in another, often far from their original parish and birthplace. The churches, schools and other facilities in the old place of residence were closed or rented to the local authority and new ones had to be erected in the resettlement areas. In these circumstances tracing church records

becomes a real problem – were the registers returned to the diocesan archives, and if so which one, or were they sent to the new church when it was built some time later, or are they missing altogether? Unfortunately, even the priests who take the question of church records seriously are faced with consistent overwork and a lack of money to pay for trained assistants. This is particularly true in the mission stations where there is at yet no electricity, computerization of records is impossible and the handwritten copies sent in to the diocesan archives are frequently difficult to read and to file.

The diocesan archives in the older dioceses are generally well organised and staffed by part-time archivists, many of whom are voluntary workers. Some contain extensive collections of photographs, not all of which are indexed yet. The best collection of secondary sources, photographs, Catholic newspapers and journals, books with a Catholic theme or author, is the Catholic History Bureau in Johannesburg. This collection was put together by Father John Brady over many years and only in the last year has it been provided with a new and spacious building and a librarian. Father Brady has a remarkable memory, and historians and archivists from all over the country ask his help in identifying old photographs and portraits and he can recall the day and even the hour on which some Catholic event took place sixty years ago. Johannesburg diocesan records are thin because the archives and library were destroyed in the 1920s when the Bishop's house caught fire, making the secondary sources preserved in the Catholic History Bureau particularly valuable.

Since 1837 a considerable number of religious orders and congregations have worked in South Africa and at present there are over seventy-five communities of religious sisters and nuns. These include teaching and nursing sisters, those engaged in social work and care, such as the poor Sisters of Nazareth of Hammersmith and the Good Shepherd Sisters. Contemplative nuns are to be found in all four provinces, including Carmelites, Poor Clare Capuchins and Spanish Dominican sisters. Each of these communities has a mother house either in South Africa or in Europe where their records are preserved.¹¹ Of the religious orders, Benedictines, Jesuits, Franciscans, Dominicans, Premonstratensians and Servites are active, while Trappists laid the foundation of the Mariannhill Missionaries at the beginning of the century. In addition, there are at present about thirty congregations, most of which are working on the missions. There are also five communities of teaching brothers. Researchers have a difficult task finding information from these many sources, or indeed of knowing which one to approach. Some congregations have trained archivists and are well organised, but the majority have not. In a few instances archives are looked after by elderly retired religious who often have no experience or interest in information retrieval and are placed in the post when they cannot continue with their usual occupation.

The work of evangelization in South Africa is in full swing, and in some places the results have been remarkably successful. There are, as stated above,

numerous congregations and communities at work in both rural and urban areas. With the rapidly growing Black population there is a constant demand for churches, schools, clinics, creches, pastoral and catechetical centres and a chronic shortage of religious and of money. In this situation, it is difficult to persuade bishops and superiors that the efficient organisation of their archives should be a priority and that funds should be made available for trained staff, air conditioning, strongrooms, computerization and so on. There is no doubt that most Catholic archivists in South Africa are isolated from their fellows both here and abroad and tend to become discouraged. Visits from overseas archivists, especially those working in diocesan archives, would be generally welcomed while seminars on new methods and new ideas would be most useful. Perhaps the council or annual conference of the Catholic Archives Society could consider this suggestion?

NOTES

1. W.E. Brown, *The Catholic Church in South Africa from its origins to the present day* (London, Burns & Oates, 1960), p.2.
2. R. Raven-Hart (ed), *Before Van Riebeeck: callers at the Cape from 1488 to 1652* (Cape Town, Struik, 1967), p.13.
3. S.R. Welch, *Europe's Discovery of Africa* (Cape Town, 1935); *South Africa under King Manuel, 1495-1521* (Cape Town, 1946); *South Africa under King Sebastian and the Cardinal, 1557-1580* (Cape Town, 1949); *Portuguese Rule and Spanish Crown in South Africa, 1581-1640* (Cape Town, 1950); and *Portuguese and Dutch in South Africa, 1641-1806* (Cape Town, 1951).
4. A set of nine volumes originally published in London and re-issued in facsimile by Struik, Cape Town, 1964.
5. These volumes consist of documents 'copied for the Cape government from the manuscript documents in the Public Records Office' and published by William Clowes for the Government of the Cape Colony between 1897 and 1905.
6. M. Whiting Spilhaus, *The first South Africans and the laws that governed them* (Cape Town, 1949), p.62.
7. Choisy, Abbe de, *Voyage de Siam des Peres Jesuits, envoyes par le roy aux Indes et a la Chine* (Paris, 1686), pp.85-6.
8. Brown, *The Catholic Church in South Africa*, p.6.
9. J.B. Brain, *Catholic beginnings in Natal and beyond* (Duban, 1975), chap. 2,3.
10. The most recent government census figures give the number of the Black Catholics in South Africa as 1,780,161. At present, the Catholic Church has the largest number of Black adherents among the Christian denominations.
11. A growing number of communities now has a mother house or provincialate in South Africa but still sends its documents and journals to the generate in Europe.

NOTE

Professor Joy Brain is Archivist of Durban. Any enquiries arising from this article may be sent to Prof. Brain, c/o Diocesan Chancery, 154 Gordon Road 4001, South Africa.

IN OUR KEEPING: ARCHIVES OF THE CONGREGATION OF IRISH DOMINICAN SISTERS, CABRA

Sister Dominique Horgan, OP

The Archives of the Congregation of Irish Dominican Sisters span four centuries. The earliest document dates from 1644, and is to be found in the archives of the Dominican Sisters in Galway City. Other early documents are in the archives of the Cabra Convent in Dublin, which became the Mother House of the Congregation, in time. A number of convents were founded from Cabra in Ireland, North America, South Africa, Australia, and more recently, in Latin America. To date, all documentation has remained in the convents of origin. The Lisbon Convent, in Portugal, gave their archives and artefacts to the National Archives in Lisbon during the Salazar revolution.

In 1928, the Irish Convents amalgamated to form what is now recognised as the Congregation of the Irish Dominican Sisters, Cabra, with the exception of the two oldest foundations, in Galway City and Lisbon, Portugal. These joined the Congregation separately at later dates. In 1938, South Africa amalgamated with the Congregation and was established as a Region. In 1978, further organisation established four other Regions, Ireland, Latin America, Louisiana and Portugal. Each Region has its own Regional Archives, as well as local convent archives.

At present, there is an Archivium Generale containing documents from 1928 when the Congregation was established, with some documents previous to that date. Since August 1993, the Archivium Generale is located in a new purpose-built Archivium at the Generalate House, in Dublin. The main archival material of the origins of the Congregation remains in the respective convents or regions of their origin.

WHY NOT BURN THE STUFF!

On the morning the General Archives were being moved to the new Archivium, someone watching the loading of the carrier and my solicitous concern for the boxes and artefacts, remarked - why not bum the stuff!. This raises the question why do we keep archives at all?

The fundamental reason for keeping archives is that they serve us as a memory. As individuals people will dysfunction without a memory, so too, will an institution/organisation. Archival materials, documentation and artefacts, provide recall of the origins, the spirit and wellsprings of a heritage to which an institution belongs. A rich memory introduces personalities and events which help build up a sense of identity and self-worth, and becomes a moment of encouragement and enlightenment and of love for a heritage rightly laid claim to.

UNDERLYING PHILOSOPHY

Archives are the authentic documents created by the very life and activities of members of an institution since its foundation. Let me quote from

a document from the Centre of Research of Religious History in Paris in 1969 on "The Archives of Religious Congregations of Women". "The Archives of a Religious Congregation have importance under a double title: on the one hand they witness to a fact of civilisation and constitute a page of general history, while on the other hand for Christians they preserve the tracing of the action of the living God. They are treasures of the Church and constitute a spiritual nourishment for successive generations of the people of God". It was in this light that Pope John XXIII had wished to renew interest in religious archives (going back to the charism of the founder etc.) so as to give solid assistance to renewal. He acknowledged that archives are particularly important as a source of renewal, enabling members of Religious Congregations to keep in touch with their roots, historically and spiritually, ensuring renewal and adaptation within the spirit and history of the Congregation.

These values and beliefs raise consciousness of moral obligation to the records, to those who created them and to future users of these documents. Responsible custody involves developing policies and procedures to structure the archives, to ensure a consistency and effectiveness in their management and use.

Since the late 1960's there has been growing awareness of religious archives and many societies of Catholic Archivists have been established to promote their care and preservation and to help archivists become aware of their special ecclesial role. In recent years too, social historians have taken an increased interest in religious archives. One social historian has described the sources of Religious Archives as "human, three-dimensional" that makes good social history so meaningful and enjoyable.¹ Religious archives have also been caught up in what Michael Cook calls "the archival revolution" (which gathered momentum after the second world war), with many Religious Congregations/Institutes legislating for the formal setting up of archives.

ESTABLISHING THE ARCHIVES

I was given the General Archives portfolio by the Congregation in March 1987. One of our communities agreed to give a room to house the archives, temporarily, as the Generalate was moving to another location in the city. The records arrived in steel cabinets, apple boxes and old trunks. There was no archival structure at all. The immediate task was to weed these records for archival material. As the material was worked on, it was put into collections and roughly classified and boxed in archival boxes and folders. Likewise photographic and newsprint materials were similarly dealt with. In this way the bulk of the material was reduced by about one third, this one third not being archival in any sense of the word. Incredibly, this work took four years on an average of three hours per week. As I lecture on a fulltime basis this was the maximum amount of time I could give to the archives. During the summer vacation of 1987 I attended a one week course at University College, Dublin, in

Records and Archival Management and annually I have attended the Conference of the Catholic Archives Society. Both of these have been singularly helpful in understanding archival procedures and enabling me to organize the archives to a professional level.

In the course of 1989/90, I drew up an Archives Policy Document. This document creates a flexible framework to form the basis for archival procedures in the various Regions of the Congregation and at the various local levels. The document

- (a) defined archives
- (b) defined the role and functions of the Archivist
- (c) established Directives providing the Archivist with details in the exercise of duties, responsibilities and functions
- (d) established working procedures governing access
- (e) defined the authority of the Archivist.

During 1991/92, an archival consultant was engaged for approximately three months, to assist in the tedious and mammoth task of listing our holdings. She further weeded and listed documents. An arrangement system was imposed on the holdings which reflects the structures and functions of the Congregation. The bulk of the collection dates from the 1920's and consists mainly of constitutional and administrative data as well as records pertaining to the congregational apostolate and the domestic life of individual houses. The collection has been given the reference acronym OPG - Dominican Generalate - which serves to maintain and reinforce its identity. It is mainly document and print based but does include some non-written material, inter alia, photographs, film and slides. The collection is housed in a purpose built repository in the Generalate House, Harold's Cross, and is available for consultation on request.

CLASSIFICATION

An alpha-numeric classification system has been used. The primary arrangement levels are alphabetically coded A-J but the documents are listed numerically. Sub-numbering is in use where expansive or evolving items occur. This provides for the addition of data without disturbing numerical sequences and is particularly relevant to Series B which deals with the post-1978 regionalised congregation. To access the collection and locate data one consults the Content & Structure. The primary and subsidiary arrangement levels are signposts to the main body of the collection. Data here has been arranged and listed by hierarchical structure, subject matter, function and document type, and listed chronologically. Each arrangement level has an accompanying page number. These pages contain the descriptions of each item and their reference numbers. These are the numbers that the searcher gives to the record custodian to retrieve the material.

DESCRIPTIVE PRACTICES

The descriptive list gives a summary of each item in the collection using either a single or compound descriptive format. Single descriptions are used for lone items or items of individual significance, e.g. a letter from A to B. Compound descriptions are used for inter-related material e.g. correspondence between A and B. Some descriptions, particularly in Series A, may appear rather extensive. This arises from the quality of the collection and the need to ensure that interesting features are not overlooked by researchers. Cross references are used to facilitate comprehensive exploitation of the material. Abbreviations have been avoided and on the few occasions on which they appear they can be easily interpreted from their context. Printed material is underlined. Finally, the use of square brackets denotes information which is not contained in the document but is provided by the archivist.

ARRANGEMENT

The arrangement reflects the structure, functions and workings of the creating body. This collection is therefore divided into ten series.

A. *Amalgamated Structures*. This is the most voluminous and significant series and covers congregational amalgamation and the constitutional and administrative activities of 1928-1978.

B. *Regional Structures*. This deals with the administrative and constitutional changes leading to and flowing from regionalisation in 1978. The diminution of the Generalate's day-to-day administrative role and the provision of greater regional autonomy is reflected in the nature and volume of archives accessions.

C. *Formation & Personnel*. Includes policy documents, vocation literature, personnel literature, books of profession, regional and congregational directories, surveys and works by individual sisters.

D. *Apostolate*. Deals mainly with the Education Ministry and makes provision for changes to the apostolate.

E. *Houses of the Congregation: Ireland*. The houses are listed chronologically by date of foundation. The nature and volume of material varies from house to house. Accessions of closed houses are generally comprehensive. The remainder consists in the main of correspondence and data on apostolate.

F. *Dominican Order & Family*. Comprises correspondence with Irish Dominican fathers and Masters General with papers of national and international Dominican Chapters and gatherings.

G. *Inter-Congregational Relations*.

H. *Correspondence*

I. *Annals*. Annals in this context comprise not only the formal written annals sent annually to the Generality but all associated records. These

include records of memorable events, celebrations, anniversaries, commemorative publications, personal memoirs, press clippings and photographs. The bulk of the data, as in the rest of the collection, is of Irish and South African origin and provides a more intimate picture of congregational life.

J. *Archival Library*. Contains congregational, historical and spiritual works, research theses of the Sisters and some publications of curiosity value.

RESEARCH VALUE

The archives will be of interest in the main to congregational researchers and historians and should help to increase awareness of the Congregation's evolution and identity. Interest may also be expressed by social scientists and educationalists and the ever increasing number of researchers analyzing the contribution to and influence of the religious in Irish life.

NOTE

Peckham, Mary L. *Religious Archives*. A Religious Source of Social History. Paper given to A.R.A.I.

CATHOLIC RECORDS IN THE NATIONAL LIBRARY OF WALES

Daniel Huws

Investigation of the family roots of the congregation at mass in a Welsh parish would normally reveal that while there might be many with deep Welsh roots those roots would seldom be the Catholic ones. Not that such a finding would be of a kind peculiar to Wales. There were in Wales special factors at work, most notably the language — the Anglican Church on its first introduction was doubly alien; but the lack of continuity is similar to that in much of England. Readers of Welsh Catholic history soon come to feel with Archbishop McGrath when he wrote: 'The whole tale of the disappearance of the Catholic Faith from Wales is unutterably sad'. This despite notable instances of continuity in some families, Vaughan of Courtfield, Jones of Llanarth, Mostyn of Talacre, and even more remarkably, the relatively humble Havards of Breconshire, who preserved not only their faith but also their language.

Crippled in 1679, Welsh recusancy went into slow decline, even in its heartland in Monmouthshire and the neighbouring Welsh parts of Herefordshire. A critical falling away in the second half of the eighteenth century was due in part to the drift from rural communities to new industrial ones and in part perhaps to the allure of Methodism. Welsh Catholicism became, in many respects, a new creation after 1800. Until 1800 the names in registers, few though the numbers may be, are mostly Welsh, as were the priests: Welsh was still the first language of many of the faithful. After 1800 the Welsh names are soon swamped and the Welsh language became a matter of little concern to the Church.

In the absence of a public record office for Wales, the National Library has, from its foundation, undertaken many of the functions of such an office. It is the repository of many official archives as well as private ones. The full range of holdings will be apparent in the guide to the Department of Manuscripts and Records to be published in 1994. No major deposit of official Catholic records has yet been made, but agreement has been reached for the deposit of the pre-1916 archives of the diocese of Cardiff (previously, the diocese of Newport, and prior to that Newport and Menevia). These records date back to the 1840s. Most registers remain in their parishes (as can be discovered from Michael Gandy, *Catholic Missions and Registers 1700-1880* (1993), vol. 3. The Brecon register, beginning in 1799, came to the National Library as a harbinger.

When we turn to official records of the State, the National Library has much to offer, by way of both court records and records of the Established Church. Wales, after the Acts of Union of 1536 and 1542, was brought wholly under English law but was at the same time given its own system of courts. Those relevant to our present concerns were the Court of Wales and the Marches, a conciliar court of medieval origin, located at Ludlow, whose records

have almost entirely failed to survive; Great Sessions, to which we shall now turn; and Quarter Sessions, which differed in no important respect from its English counterpart.

Great Sessions was a court established by the second Act of Union in 1542, abolished in 1830, and based on the counties. Twelve Welsh shires (Monmouthshire was excepted and came within the Oxford assize circuit) were arranged in four circuits: North Wales (Anglesey, Caernarfon and Merioneth), Chester (Flint, Denbigh and Montgomery), Brecon (Brecon, Radnor and Glamorgan), and Carmarthen (Carmarthen, Cardigan and Pembroke). Sessions were held twice yearly in each county. The court had not only common law jurisdiction, civil and criminal, but also an equity side, albeit not a very active one. It is of course the Crown (criminal) side of the court's work which interests the historian of recusancy. The Crown side of Great Sessions corresponds closely to that of assizes in England. For the historian, one striking difference is in the superior quality of the surviving records of Great Sessions: some circuits preserve a fuller and wider range of documentation than do any assize records. Outstandingly, the best preserved Great Sessions records are those of the Chester circuit, surviving almost intact from 1542.

After spending half a century in the Public Record Office, many of the minor post-1660 classes of Great Sessions records (scheduled for destruction by the PRO) were transferred to Aberystwyth in 1909. The main group followed in 1962. Most of the latter group is listed in PRO *Lists and Indexes*, vols, iv and xl, and briefly described in *Guide to the Public Record Office* (London, 1963), i, pp.168-71. The most convenient short guide is the current National Library of Wales pamphlet *Records of the Court of Great Sessions*. All lists and guides will be superseded by *A Guide to the Records of Great Sessions in Wales*, by Glyn Parry, now in the press (to be published by the National Library).

We shall restrict ourselves here to comment on the records of the Crown side. The essential record is the file of documents made up by the Clerk of the Crown for each county for each sessions. The name adopted for these by the Public Record Office was Gaol Files. Subsidiary to the Gaol Files were records compiled by clerks for their convenience recording the Crown business of each sessions in summary form. To historians, as to clerks, these provide quick finding aids. Unfortunately, they were not necessarily kept for all counties for all periods. What survive are series of Calendar Rolls for Radnor (1553-1659), Glamorgan (1553-1601), Cardigan (1541-1602) and Pembroke (1541-1674), and a series of Crown Books, analogous in content, for Flintshire (1564-1756). Calendar Rolls and Crown Books, where they exist, serve as indexes to the contents of the Gaol Files. In both classes, as in the Gaol Files themselves, returns of recusants will be found. These are lists which may be used in parallel with those which are to be found in the Public Record Office in the Pipe Rolls and Recusant Rolls.

To return to the essential record, the Gaol File. One large membrane, commonly used as a wrapper, contains the calendar of prisoners, in effect an index to the criminal actions to come to court. The calendar is particularly valuable also for the subsequent annotation, indicating verdicts, sentences and later action. On the file are the formal documents associated with each prisoner: indictments, presentments, informations (where actions were referred to Great Sessions by the Council of Wales and the Marches), recognizances, jury lists and, if the searcher is in luck, examinations. The examinations, if they survive, are the cream: written records of examinations of prisoners and witnesses made before JPs. Their survival depended on the filing practice of the circuit. On the Chester circuit, examinations were filed fairly regularly on the Gaol File; they are notably fully filed for the period 1580-1640. Yet on the Brecon circuit, we meet no examinations before 1720. Up till that date they were evidently filed apart and because of their transient value (from the legal standpoint) were not retained in the long term. The survival of examinations means, for instance, that we have detailed information about the several trials of Saint Richard Gwyn at Wrexham. The value of the examinations in the Great Sessions records can be underlined, not only in the context of recusant history, by the fact that a mere two examinations survive in the English Home Circuit assizes records for the reigns of Elizabeth I and James I.

The value of the recusant lists in the Great Sessions records may be seen in the contrast between those for Monmouthshire and Glamorgan in the reigns of Elizabeth I and James I, published by the South Wales and Monmouthshire Record Society (Publications 3 (1954) and 4 (1957)). Those for Monmouthshire (that the recusants are so much more numerous in that county is another matter) are entirely dependent on the Pipe Rolls and Recusant Rolls: those for Glamorgan draw more on Great Sessions than on the other sources.

The other local court to whose records the historian can turn for information about recusants is that of Quarter Sessions. With the exception of Caernarfonshire, no Welsh county has Quarter Sessions records worth speaking of before the mid-seventeenth century. The Welsh Quarter Sessions records are in the county record offices. But two groups, now in the National Library, which survived in unofficial custody, deserve mention here. The Denbighshire Quarter Sessions records for the second half of the seventeenth century survived by virtue of their having found a home among the munitions of the Myddeltons of Chirk Castle. Preserved likewise among the archives of the Morgans of Tredegar are stray Monmouthshire Quarter Sessions records, including recusant lists for 1696, 1706 and 1723.

The diocesan and capitular records of the Church in Wales are deposited in the National Library. These include the surviving records of the Established Church. Like many Welsh archives, they have their disappointing aspects. Very little other than bishops' registers survives from before the Restoration. However, for the century and a half after 1660, the period of the

saddest decline, the diocesan records offer a useful source, particularly so the visitation records. These survive from 1663 in the diocese of St Davids, 1675 in Bangor, 1682 in St Asaph and 1703 in Llandaff. In the earlier part of the period the churchwardens' presentments provide the best source; later, the visitation articles of inquiry, with their written answers, commonly include questions about papist recusants together with protestant dissenters. Information of a kindred nature may be found in the few surviving examples of bishops' *notitiae*, all for the diocese of St Asaph.

By the period we are speaking of there was in many places, it is recognised, a high degree of tolerance of Catholics by Anglicans; sometimes even a blurring of distinctions. In such a climate Anglican parish registers can become an interesting source for the history of recusant families. The National Library holds many of the surviving parish registers and all the surviving bishops' transcripts for the Welsh dioceses. The guide to their location is *Parish Registers of Wales*, edited by C. Williams and J. Watts-Williams (Aberystwyth, 1986).

Another matter touched by ambiguity was that of ecclesiastical patronage. Preventative measures notwithstanding, presentations to benefices were made by Catholics. The diocesan archives provide the primary evidence.

A large part of the archival holdings of the National Library consists of family and estate records. Again, as with official archives, they may offer glimpses of recusancy from both inside and out; on the one hand the archives of Catholic families, on the other those of the landed families which furnished the local ruling class, providing the MPs, the members of the Council of Wales and the Marches, the JPs. By the nature of things, the latter type of archive often yields the most unequivocal testimony.

There is no archive in the National Library of any of the main north Wales recusant families. Three major archives of powerful non-Catholic families, each rich in early correspondence, contain relevant material: those of Wynn of Gwydir, Maurice of Clennau (in the Brogyntyn archive) and Myddelton of Chirk Castle. The most magnificent of all mid-Wales estate archives is that of Powis Castle; the Herberts, earls of Powis, were staunchly Catholic until 1748.

South Wales, unlike the north, is represented in the National Library by the archives (estate records, it has to be said, more than personal papers) of several Catholic families: the Lords Abergavenny, Vaughan of Courtfield, Milbourne of Wonastow, Baker-Gabb of Abergavenny, all in the south east, and Barlow of Slebech in the west. Three massive estate archives of potential value are those of the firmly anti-Catholic Morgans of Tredegar (which include many papers relating to public affairs), those of the Dukes of Beaufort (embracing the Raglan Castle estates of the Somerset family, Marquesses of Worcester, Catholic until 1667), and those of the Marquesses of Bute.

While personal papers and correspondence in some of these archives may turn out to be disappointing in quantity, the plain estate records remain a rewarding and much under-used source, particularly the fine series of rentals of the Raglan and Powis Castle estates, each in its day a notorious harbourer of recusants. Even allowing for a degree of panicky exaggeration in a letter of a vicar of Welshpool to his bishop in 1736 which reports that 'my Lord Powis owns the greater part of the town and parish, and all his tenants and domesticks are of the same communion with himself', the remark should be enough to remind us of the potential value of a series such as the Powis Castle estate rentals.

English recusancy generated a vigorous stream of literature for lay people. It was harder for the Welsh, if only for economic reasons. A few books in Welsh were printed on the continent and a heroic attempt was made to print in Wales: a secret press in a cave near Llandudno managed to produce one book (the earliest book of any kind to be printed in Wales) before in 1588 its location was betrayed to the authorities. For want of printed books, much Catholic literature had to be propagated by manuscript. In such a situation literary archives are particularly significant. The surviving literary material is mostly in the National Library. This is not the place to go into detail, but it might be said that a look at the bibliographies of Welsh Literature will reveal a very worthy output of recusant writing until about 1680. Thereafter, it dries to a trickle. The comment has been made, fairly enough, that the Welsh Catholics were spiritually starved to death, deprived of priests and deprived of books.

A word might be said about those responsible for the transmission of Welsh recusant literature in manuscript. There were on the one hand those who appear to have worked, semiprofessionally at least, as scribes. The two most notable flourished in the late sixteenth and early seventeenth century, Llywelyn Sion of Glamorgan and Wiliam Dafydd Llywelyn of Breconshire. Then there were the educated laymen of a literary or antiquarian bent: Thomas Wiliems, the first great Welsh lexicographer, Dr John Davies (alias Sion Dafydd Rhys), the Italian-trained doctor of medicine, the much persecuted John Edwards of Chirk, and others. There are, besides, the often anonymous commonplace-books in whose privacy the owners entered the poems which reveal their Roman sympathy if not allegiance, often setting contemporary recusant poems alongside medieval devotional poetry. The last of this line of Welsh Catholic anthologies is that of David Powell (Dewi Nantbran), a Franciscan who was responsible for several Catholic publications in Welsh and who died in 1781.

Until the Cardiff diocesan archives have been received and catalogued the National Library will be able to offer no major archive representing the renewed Catholicism of the nineteenth century. Printed material, including periodicals and newspapers, is of course another matter. The only Catholic clerical archive, modest as it is, is that of John Davies, a turbulent priest in Brecon around 1860 (NLW. MSS. 19910-22). Small parts of the archive and

collection of John Hobson Mathews, the industrious editor of Welsh Catholic records, have reached the National Library; others are in the South Glamorgan Library (Cardiff Central Library). Among twentieth-century archives are the personal papers of a number of Welsh Catholic laymen, including Saunders Lewis and David Jones, the poet and artist.

It could almost go without saying that the manuscript collection of a national library accumulates a large quantity of material which is of archival origin but no longer constitutes part of integral archives. Much such material in the National Library is to be found in its general series of 'NLW Manuscripts', described and indexed in *Handlist of Manuscripts in the National Library of Wales* (Aberystwyth, 1940- , four volumes to date). Researchers on any aspect of Welsh history will find the indexes to the *Handlist* worth combing.

Family history inevitably is a main constituent of recusant history. Having custody of many of the primary sources for Welsh family history, including the Church in Wales archives and the pre-1858 Welsh probate records, the National Library has gone out of its way to cater for family historians by the acquisition of other relevant archives in microform; most sources that the searcher might hope for are at hand. A feature of Welsh genealogy is the abundance of pedigree books. The compilations of the seventeenth and eighteenth centuries — those relevant to recusant history were largely the work of gentlemen antiquaries (the earlier ones are often the work of bards). Many of these compilations are remarkable for their reliability as well as their extent. Noting that they record the pedigrees of the 'gentry' one must hasten to add that in Wales the 'gentry' might reach quite low in society. A pamphlet *Guide to Genealogical Sources in the National Library of Wales* is available.

NOTE

Enquiries concerning records described in this article may be directed to The Keeper of Manuscripts and Records, National Library of Wales, Aberystwyth, Dyfed, SY23 3BU (Tel. 0970 828535). Mr Daniel Huws was the Keeper from 1981 to 1992.

ADVENTURES IN MEXICAN PARISH ARCHIVES

George Herbert Foulkes

Working in Church archives in Latin American countries can be a fascinating adventure and a most gratifying experience. My first contact with parish archives was in 1982, while working in the National Archives of Mexico with a team charged with promoting the conservation and organization of ecclesiastical records.

Our first commission was in the sierra *mixe*, about six hours drive from the city of Oaxaca, along deserted and unpaved roads, flanked by precipices and forests of tropical fruit trees, such as mameyes, mangoes and bananas, plus an extraordinary variety of orchids. We visited five parishes, about four or five hours drive apart, with different climates and altitudes, but all more or less in the same conditions: hardly any Spanish spoken, no electricity or running water, and where the only food available was beans, coffee and some fruits.

There were obviously no hotels, which meant that we had to sleep on *petates* (carpets made of straw, used by natives instead of beds) placed in the sacristies, which were dark and humid huts with soil floors. On the first night, it was difficult to sleep as, besides not being a very warm and comfortable room, we had been warned against venomous vipers! We did not see any but, instead, the place was infested with rats.

The churches had long been sacked of all their images and paintings, but what amazed me was that, despite such adverse conditions, documents still survived, although some needed urgent conservation. Among them, we found sacramental books going back to the seventeenth century and grammar books of that period used by the Dominican missionaries to learn the Indian dialects.

In due time, we worked in more civilized parishes in the dioceses of Campecho, San Luis Potosi, Zamora, Mexico City, and several others, where the only unfriendly companions of documents were scorpions, cockroaches, worms or mice. But, in fact, in many parishes there was no chance of finding any of these unpleasant creatures.

There were, though, towns like Chilapa, arid, warm and isolated, which had no running water, or water of any kind, during the ten days I remained there. The archives were in the most deplorable condition and, after fourteen hours work (the sooner I could leave the town the better), one could not even wash one's hands and, to mitigate thirst, the only drink available was Coca Cola.

On another occasion, a religious community asked me to organize the parish archive of Mascota, the place of birth of their founder. On looking at the map, it was a town fairly near Guadalajara, so we departed by car at nine a.m., with the idea of arriving there before lunch time. What the atlas did not tell us was that the route was along an unpaved road crossing eleven rivers with no

bridges! We got stuck in one, but were helped out by a group of peasants. At eleven p.m. we saw the lights of Mascota, but we still had to cross the eleventh river, the deepest of them all. We had already decided to spend the night in the car and to wait till next morning when we could walk safely to the town, but were fortunate enough that the car's lights had been seen in the distance by someone. A truck came up, chained up the car, pulled it across the river and towed us all the way to the convent. On our arrival, we learned that a new paved road, with bridges, was to be opened in three days time!

Nevertheless, it was all worthwhile. It was a beautiful place and, on organizing the parish archives, I came across a detailed chronicle of the first communion of 150 children, among them the now Blessed José María Robles, founder of the Sisters.

But the most exciting experience occurred to me in 1985, in San Miguel de Allende, where Mexico's War of Independence began in 1810. I was organizing the parish archive in order to do research on the foundress of the Mexican Sisters of Mercy and was about to finish after several days work when, leaning on a wall, to my astonishment it collapsed, uncovering piles of loose papers that had probably been hidden during the religious persecution in the 1920's. With enormous joy and enthusiasm, I decided to remain there another month, finding letters of Fr Hidalgo and other heroes of Independence, eighteenth century cook books, letters referring to civil wars and French intervention in Mexico, Maximilian of Hapsburg's visit to San Miguel, sketches for the parish church's famous facade, etc.

It was only in more recent years that I became familiar with some parish archives in Mexico City (there are over 400 in the Archdiocese alone). Most of them are well kept. The one that impressed me most was that of the parish annexed to the Cathedral, contained in several thousand archival boxes, with documents going back to 1540.

It is obvious that parishes produce similar types of documents throughout the country and even throughout the world. This made it very easy to establish policies common to all parishes, and to all civil and ecclesiastical bodies that undertake or promote field work in parish archives.

The practice has been to sort the papers into two groups or sections. *sacramental* and *disciplinary*. In the sacramental group we place registers of baptisms, confirmations, matrimonial enquiries, marriages and deaths.

In the disciplinary group, we place all other papers, such as books of canon, pastoral letters, correspondence, deeds and lists of members of parish guilds and associations, censuses or 'status animarum', account books, inventories, mass intention books, pastoral visitations, etc. We then place the documents in archival boxes and list the contents of each box (following alphabetical criteria for series and a chronological sequence within each series).

In Mexican parish archives (it should be the same in other Latin

American countries), sacramental records remain more or less complete since the foundation of the parish and are, therefore, the main source for statistics, and ethnic and demographic studies up to the mid-nineteenth century. They are also very useful for the history of medicine (death registers mentioning the causes of death), economic researches (marriage enquiries citing the professional activity or employment of the parties and their witnesses), devotions (according to the names given in baptism), etc.

Most parishes have deeds and other documents of confraternities, censuses stating the profession, age, sex, and number of members of each household, and whether they keep the paschal precept or not, deeds of pastoral visitations and edicts. Very few keep correspondence. We list the documents when placing them in the archival boxes, giving the title or description of each item, dates, number of document (if any) within the series, and the reference to the number of the box. Notes are included regarding the state of conservation and special features, such as any important event mentioned or entries in sacramental registers referring to persons of historical signification.

The whole process is photographed in all its stages and a brief introduction is prepared, with historical data regarding the parish, details of how the archives had previously been kept, and the actual work done. It is unfortunate that few parishes have been interested in publishing these inventories. It is a relative simple job to examine and list parish records in this way, but it has nevertheless helped by establishing control over the records, promoted their use in research, and encouraged clergy in the necessary, if tiresome, duty of updating them.

THE ASSOCIATION OF DIOCESAN ARCHIVISTS OF ENGLAND AND WALES

Following its successful launch in 1992 as a forum for Archivists representing the twenty-two dioceses of England and Wales, the Association held two meetings in 1993. The first, in May, took place in Swanwick, after the Catholic Archives Society Annual Conference. It was attended by eleven representatives from eight dioceses, with three apologies. Its main concern was the process leading up to the formation of a Sub-Committee on Roman Catholic Libraries and Archives under the aegis of the Church Art, Architecture and Heritage Committee of the Bishops' Conference. Although contact had previously been established by several members of the Association with the Bishops' Conference Secretariat on this subject, there had been no positive response, leaving the Association concerned that those involved with the formation of the Sub-Committee did not appear to appreciate the effective role played by Diocesan Archivists in safeguarding the patrimony of the Church.

The second meeting of the Association took place in Archbishop's House, Southwark, last September. Eleven representatives attended, with six apologies. It was then reported that the Archivist of Westminster had been invited to join the Sub-Committee, but there was still no clear picture of its structure or aims. All Archivists present agreed to ask their own Bishops to raise the matter at the Hierarchy's October meeting. A response is still awaited.

By way of preparation for this meeting, twelve dioceses had previously agreed to prepare a paper on a chosen topic, all to be assembled in booklet form and distributed to members prior to the meeting. The topics comprised:

Catalogues of archive holdings relating to Districts of Vicars Apostolic and the Early History of the Diocese (Birmingham);

Financing the Establishment of a Diocesan Archive (East Anglia);

Clergy Records (Hexham and Newcastle);

Lay Subsidies (Lancaster);

The Correspondence of the Vicars Apostolic 1688 - 1840 (Leeds);

Ongoing Work (Middlesbrough);

Compiling a working index (Northampton);

Microfilming, and microfiche copies for parishes (Nottingham);

Licences, Concessions and Dispensations (Plymouth);

Data-base possibilities (Portsmouth);

Archival sources for Parish Boundaries (Salford);

Research Papers of Bishops, Priests and Others in Southwark Diocesan Archives (Southwark).

This compilation proved helpful as a means of sharing information about work in progress in diocesan archives. The next stage is for various dioceses to collaborate in producing new papers describing general applications.

Rev. Francis P. Isherwood

Correspondence and enquiries should be addressed to the Rev. Francis P. Isherwood, the Association of Diocesan Archivists of England and Wales, St Joseph's Presbytery, 1 Milton Road, Portsmouth, Hants, PO3 6AN.

RELIGIOUS ARCHIVES GROUP CONFERENCE, 1993

Some 45 people attended the 1993 Conference of the Religious Archives Group of the Society of Archivists, held on 13 September at the Friends Meeting House, Euston, London.

Two opening papers dealt with Quaker archives. Edward Milligan gave a concise and interesting outline of Quaker History. Joseph Keith then spoke about Quaker Archives. The two papers complemented each other, the first providing a structure that helped place in time and locality the details of the second paper. A tour of the Library and Archive Rooms completed this part of the Conference.

Before the tour, George McKenzie from the Scottish Record Office focused our attention on Archive Search Rooms: their provision, equipping, staffing and security. This he illustrated with slides (including one of an ashtray in a German search room: smoking and search rooms are not recommended partners!), and with a presentation of the "Mr Bean in the Library" video, which humorously portrayed what should not happen, and increased our awareness of dangers, pitfalls and their prevention. The conclusion was that each archive, being unique, needs to plan its own search room provision within the context of its circumstances.

The by now traditional workshops followed after lunch. Judith Bright, a visitor from the Kinder Library, Auckland, New Zealand, spoke briefly of activities on that side of the globe, before we broke into two groups.

Ken Roullier, Conservation Manager of the British Library Bindery led the first group in a consideration of the prevention, and post factum repair, of damage caused by disasters such as fire and flood. Use was made of the excellent video "If Disaster Strikes" hired from the National Preservation Library. The moral is to have contingency plans ready before hand, have speedy access to basic equipment such as cold air fans, dehumidifiers, generators, archive type bags and markers, and an agreement with a local deep freeze firm and your neighbourhood conservation unit!

George McKenzie led the second group in a session dealing with the physical handling and storage of archives, illustrating good practice with examples of materials commercially available. This useful and practical session ended with a quick look at the video used by the first group.

In brief, it was an excellent conference, with a good balance between religious archives with the Quaker input and religious archives with the practical input on searchrooms, archive handling and disaster contingency planning.

In a welcome coordinated move, the same premises were used the next day by the Catholic Archives Society for a training day, and on the Wednesday, the Association of Diocesan Archivists from the Catholic dioceses held their meeting at Southwark Cathedral.

Rev. David Lannon

THE PROPOSED CARDINAL TOMAS O FIAICH MEMORIAL LIBRARY AND ARCHIVE

Ever since the lamented death of the Cardinal O Fiaich, there has been a widespread desire that his name and life's work be permanently commemorated in a suitable manner. This desire has been strongly expressed throughout the Archdiocese of Armagh and indeed widely across Ireland. Tomas O Fiaich was widely recognised as an outstanding Irish language scholar and historian. He had a particular interest and expertise in Irish-European links. He travelled frequently and extensively on the continent, always adding to his knowledge of Irish connections with various European shrines and centres. His renowned lectures, his television programmes and his published works bear eloquent testimony to his unique authority in this field of Irish-European associations.

One of his permanent legacies is *Cumann Seanchais Ard Mhacha*—the Armagh Diocesan Historical Society - founded by him in 1953. He was the first editor of its prestigious journal *Seanchais Ard Mhacha* which now can boast of 31 issues of superb historical research and which deservedly holds a high place in the world of historical scholarship. By his will the late Cardinal bequeathed to the committee of *Cumann Seanchais Ard Mhacha* all rights and interests in his published works. Under the aegis of this Society plans have been prepared to build a library and archive bearing his name on a site in Armagh near St Patrick's Cathedral and his residence.

At a seminar held in Armagh on 10 March 1990, at which the Cardinal lectured, a number of archivists emphasised the richness of the archives of the Catholic Church in Ireland and the need to preserve and update them and make them more accessible to interested scholars. The Armagh Archdiocesan Archive, being of national significance, is of critical importance in this regard. It is fitting that an essential part of the memorial to the late Cardinal should be a proper archive in Armagh. It is also a very pressing necessity.

It is also envisaged that the late Cardinal's historical and Irish language library, together with other collections, would form the nucleus of a specialised library. A Trust Deed has been established and six trustees appointed. The basic charitable trust is that the Trustees should hold the Library and Archive and all books, papers and documents for promoting study and research :

- in Irish history, especially ecclesiastical history
- in Irish culture, especially the Irish language, and Irish games
- in Irish—European links

all with the object of advancing the education of the public.

It is hoped to start the building in April 1994. The plans have been prepared by Paul Mongan, architect, of P. & B. Gregory, architects, Belfast. The estimated building cost, including all fees, is £600,000. An archdiocesan collection has been taken up. At the time of writing it looks as if it might raise over £100,000. We have made and are continuing to make representations to various granting agencies but we still will need a lot of support to put the venture on a sound long-term footing. Any contributions would be greatly welcomed by Cardinal Cahal Daly at Ara Caeli, Armagh.

Fr Patrick J. Campbell on behalf of the Trustees

FR CONRAD PEPLER, OP (1908-1993)

Fr Conrad Pepler OP died on 10 November 1993 at Blackfriars, Cambridge, aged 85 years. For twenty-seven years (1953-1981) he was warden of the Dominican conference centre, Spode House, Staffordshire, and will be remembered by a multitude as a welcoming and joyful host.

Born in Hammersmith in 1908, Conrad's father was that remarkable man, Hilary Pepler who, with Eric Gill the sculptor, founded the Guild of St Joseph and St Dominic at Ditchling, Sussex.

Conrad joined the Dominican Order in 1927; after his own formal studies in England and Rome, he taught his younger brethren here before going back, in 1939, himself to teach in Rome. He had to return in 1940, when Italy entered the War. He was appointed editor of *Blackfriars*, the Dominican monthly publication, a post he held for eleven years, during which time he developed a new periodical, *Life of the Spirit*, and also *Blackfriars Publications*.

In 1953 he was appointed Warden of Spode House, the first Catholic conference centre in the U.K. He built up a remarkable array of speakers, many of them of international repute; and many thousands, of other religions and none, found in Spode a welcoming, homely place, the like of which, so many said, they had never experienced before. Not only academics, but school children, religious sisters, musicians (from famous makers of music to the listeners), calligraphers, actors, business people and politicians, found their way to Spode. Some believe that, so far as the Catholic Church in England and Wales was prepared for Vatican II, Spode, and that meant Conrad, had a large share of the credit.

Among those who came to Spode were Catholic archivists, ranging in talents from professional archivists and experienced religious archivists to novice religious archivists, amateurs appointed by their orders and congregations who were struggling to cope with the contents of attics, cupboards, wardrobes and cabinets in bursars' offices. These latter acquired basic skills and learnt about the evils of paper clips, staples and rubber bands, where to obtain boxes and non-acidic materials, and the principles of archival arranging and cataloguing.

It was Conrad who had the foresight to call the initial meeting at Spode in 1979, at which the Society was formed, and the first six annual conferences were held there. While the credit for the development of the Society in succeeding years lies elsewhere, none of it might have happened, at least at the time and in the way it did, if Conrad one day had not proposed that an effort should be made to bring Catholic archivists together. He had the imagination and did the organizing, wrote all the necessary letters, and from these essential but elementary proceedings, there grew, like so many other Spode initiatives that have lasted, the present Catholic Archives Society, well grounded, if ever learning, with its own particular and valuable archival role and a healthy future. We thank him.

In 1981 Conrad retired, to his lasting surprise, to Cambridge where he lived, always in choir for Mass and the Office, still preaching at Mass until a few weeks before his death, an example of God's love.

Fr Bede Bailey, OP

BOOK REVIEW

Irish Church Records: Their History, Availability and use in Family and Local History

Edited by James G. Ryan. ISBN 0 9508466 4 3. Pp. 207. Published by Flyleaf Press, 4 Spencer Villas, Glenageary, Co Dublin, Ireland, 1992. Price IR £24.00; US 46 dollars (Airmail).

Do you know about Irish Church History? Would you like to know more? I recommend this slim volume on Irish Church Records, especially to the beginner, and, as the title indicates, for anyone interested in family and local research.

In his introduction, James Ryan tells us that the book "presents chapters on the records of all the major, and several of the minor, denominations which have existed in Ireland during the last three centuries". In the eight following chapters a specialist historian of each denomination outlines the history of the Quaker, Church of Ireland, Presbyterian, Roman Catholic, Methodist, Jewish, Huguenot and Baptist Churches in Ireland and describes their records.

James Ryan himself contributes the chapter (5) on Roman Catholic Records. Although the majority of Irish people have for centuries belonged to the Catholic Church, yet because of the Penal Laws, church records are almost non-existent until the beginning of the nineteenth century, when the economic situation improved. These records, however, are vitally important as they are the only sign of the existence of the labouring class. Since most Catholics used only the Gaelic language and culture, it was difficult to 'missionize' them into the Protestant State Church. An interesting feature is the well kept registers of Continentally trained priests.

The book is eminently readable, the layout good, and there are many facsimiles and extracts from records. Each chapter concludes with a detailed list of references for further reading and the 16 page index is more than adequate. The cost of the book may appear high for its length, but its value as a major source of reference renders it worth every penny.

Sister St Mildred Coburne, FDLS

THE SURVEY OF RECORDS OF CATHOLIC LAY SOCIETIES

A preliminary list of Catholic lay societies active in England and Wales between 1870 and 1970 was published in *Catholic Archives*, No.10, 1990 (pp.48-57). This list created much interest in the subject and concern was widely expressed that the records of many of the societies, particularly of those which had evidently ceased to function, may have been lost or in danger. The Society invited a small team of volunteers to investigate the problem. This team subsequently circulated a letter and questionnaire to all those Catholic lay societies listed in *The Catholic Directory*. This initial survey received a welcome, even though incomplete, response, and useful information was gathered as to the nature of records kept, where and in whose custody. While it is not in the power of the Society to offer much more than advice, at least at this stage, it was hoped that the survey would alert the officers of existing societies to the value of their records and to make proper arrangements for their preservation, both in their own interest: and ultimately in the interest of historical research.

Since only those lay societies listed in the current *Directory* were initially circulated, the information obtained is restricted to existing societies, the majority of which have been founded since Vatican II, and some of quite recent date. The volunteer team has been engaged, intermittently, in follow-up work on the initial survey, although it may be assumed that most societies have retained some records, even if there has been no positive response. The limitation of the initial survey to existing societies has of course emphasized the great need to try to locate the records of defunct societies. These may be identified in the 1990 list in *Catholic Archives* by their terminal dates falling prior to 1970. Any attempt to trace the whereabouts of the records of these societies would involve tracing the whereabouts of the last named officers, and this is probably an undertaking beyond the scope of the Society, and certainly of the team of volunteers who undertook the initial survey. It is possible, however, that members of the Society may be aware of the whereabouts of the records of defunct societies, or know persons who were active in particular societies, and thus could make suggestions as to where or to whom enquiries may be directed. This brief report on the survey of Catholic Lay Society records is therefore an appeal for any enlightened suggestions upon which further enquiries may be made.

Any information or suggestions may be sent, in the first instance, to Mr R. Gard, 21 Larchwood Avenue, Wideopen, Newcastle upon Tyne, NE13 6PY.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1993

The fourteenth annual conference, held at The Hayes Conference Centre, Swanwick, on 25 - 27 May, attracted some 67 members, including several Irish members and a few newcomers.

The conference was opened on Thursday afternoon, 25 May, by *Fr Francis Isherwood*, deputizing for *Sr Mary Campion McCarren FCJ* (Chairperson), who was unavoidably delayed. He greeted *Bishop J. McGuinness*, who welcomed the conference to the Nottingham Diocese again. The first talk was given by *Sr Michelle Motherway LCM*, on the archives of the Little Company of Mary, the text of which is published in this edition. After supper, *Fr Frank Bullivant OMI* described the work of Peter Andreas Munch, a Norwegian scholar, who was the first to gain access to the Vatican archives, in the late nineteenth century.

Members' energies were fully extended on the conference's only full day, Wednesday, 26 May. Firstly, Dr Dorothy Johnston discussed the work of the Society of Archivists and the support which the Society and local record offices could give to Catholic archivists. Then, *Fr Michael Edwards* described the recent establishment of the Diocesan Archives of East Anglia. During the afternoon, a party went to Matlock, where *Dr Margaret O'Sullivan* kindly gave a guided tour of the Derbyshire Record Office, while other members stayed at home to discuss the publications of the Society and other matters. After supper, members again divided, this time into discussion groups on setting up an archive, work in progress, lay societies' records, setting up a data base, oral history, and updating annals.

On the final morning, Thursday, 27 May, there was, firstly, the customary open forum, during which reports from the previous evening's discussion groups were given, and other topics aired. This was followed by the annual general meeting, in which *Sr Mary Campion McCarren FCJ* (Chairperson) presented the reports of the officers and *Sr Patricia Moran CSJP* (Treasurer) gave her annual statement of the Society's accounts. The officers were duly thanked for their services, especially *Sr Marguerite Kuhn-Regnier* (Secretary) and *Fr Anthony Dolan* (Conference Organizer), and the officers and members of Council were elected for 1993-4 (see inside front cover). The proceedings of the conference are reported fully in the Society's *CAS Bulletin*, No. 15 Summer 1993, obtainable from the Secretary. The 1994 conference will be held at Ushaw College, Durham, on 30 May - 1 June.

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EDITORIAL NOTES

As foreshadowed in these Notes last year, the varied interests of an increasing membership have prompted the Society to look afresh at its publication policy. The retirement of the editor, which takes effect from this edition, has provided the opportunity for this review, and the new Editorial Board has considered how best to try to supply the needs of the Society's over two hundred members. Less than one third are able to attend the annual conference and the Board realizes that many of its archivist members work alone and that both older and especially newer members look to the Society's publications for practical advice. It is gratifying to learn that Catholic Archives has been of help in this way. One correspondent wrote last year: 'The "sharing" aspect of so many of the articles over the years is something that helps the novice archivist. It is comforting to learn that someone else has been confronted with, and has overcome, a problem similar to one's own, and one can always imitate, follow and adapt another's solution. . . And there is no better spot than the Journal for picking other people's brains!'. While such a comment indicates the practical value of the journal, it also challenges the Society to make its publications even more helpful.

The fresh look, however, does not imply radical changes to either Catholic Archives or CAS Bulletin (once again published twice yearly), which will continue as the main means of informing members, but occasional publications, such as leaflets giving practical advice, will be considered. The Directory will also be up-dated regularly. The Board is likewise aware that over one hundred institutions and individuals subscribe to Catholic Archives separately and that it therefore provides their sole means of information about the Society's activities, which for members are reported more fully in the CAS Bulletin. It is important that the interests of both members and subscribers are served as fully as possible, without unnecessary duplication.

The composition of the Editorial Board is shown on the inside front cover, but it may be helpful to note that correspondence about the Society's editorial policy should be sent to Sr Helen Butterworth and that offers of articles and material for Catholic Archives and CAS Bulletin should be sent to their respective editors, Fr Stewart Foster and Miss Stephanie Gilluly. Sr Mary Coke's role is that of co-ordinating the Society's publications and reporting on the work of the Board to the Council.

The joint editors would have wished to record individual thanks to the contributors to this edition, but space unfortunately precludes this customary courtesy. Instead, it is hoped that they will accept inclusion in an omnibus tribute of appreciation which the retiring editor expresses, on behalf of the Society, to the one hundred and fifty or so contributors of articles and reports to the first fifteen editions. The generosity and patience they have shown and the encouragement they have given to the editor have made his work light, while the friendships gained will be a lasting joy. He does not doubt that members will give equally generous support to Fr Stewart Foster, the new sole editor, particularly by offering articles for publication.

Robin Gard, Stewart Foster, Joint Editors

RECORDS OF THE CHILDREN'S HOMES OF THE DAUGHTERS OF CHARITY OF ST VINCENT DE PAUL

Sister Judith Greville, DC

THE DAUGHTERS OF CHARITY OF ST VINCENT DE PAUL

The Daughters of Charity began in France when a country woman, Marguerite Naseau, offered to be a servant of the poor under the direction of St Vincent's Ladies of Charity. Others joined her and by 1633 the groups of volunteers were organized by St Louise de Marillac, herself a Lady of Charity. She brought them into her own house in Paris. They kept the status of lay women and the focus of their lives was not within an enclosure but in the active service of the poor, wherever they were to be found and mindful of the changing needs of the times. The Daughters of Charity are a Society of Apostolic Life. They take Simple Vows which must be renewed each year.

Our history in England begins with Daniel Lee, who attempted to establish the Sisters in Manchester in 1847. He had seen and appreciated their works on the Continent and thought that if similar works could be established in England it would greatly help to restore the Faith to this country. With the approbation of the Vicars Apostolic - the hierarchy had not yet been restored - Mr and Mrs Lee appealed to Father Etienne, the Superior General, to send Sisters to St John's (later Salford Cathedral). Here they visited the sick and held classes for factory girls. However, due to various factors, including Irish immigration, Chartist riots, and the general unrest in the country, people became more and more anti-Catholic. The Sisters were physically attacked and their house burnt down. They returned to Paris in 1849.

In 1857, two houses were opened in Dublin, and once again the Sisters came to England, where two factors in particular, made it possible. The year 1850 marked the restoration of the hierarchy and the Crimean War of 1854-1856 had seen the Sisters on the battlefields nursing the injured of both sides. Florence Nightingale was impressed by their standard of nursing and many returning soldiers recognized them on the streets and championed them in the event of hostility.

As happened at the beginning of the Community, so here benefactors played a large part in the establishment of the Sisters. The Vincentian Fathers had gone to Solly Street, Sheffield, in 1855 and asked the Sisters to visit and teach in the parish. The Norfolk family had an estate in the vicinity and were interested in helping to relieve the conditions of the poor. They paid the rent of the Sisters' house (£25.00 per annum). Once again, many of the benefactors were Ladies of Charity, some of whom later entered the Community. They invited the Sisters to do parish visiting, set up creches for poor working women, opened schools and orphanages, visited prisoners and migrants, and organized hostels and night classes for young men and women. This was not only in London, but on the benefactors' estates - the Monteith's in Lanark, Mrs Mary Gillow in

Hereford, and the Blundell's in Little Crosby. Many of the benefactors from the great Catholic families were also benefactors to other communities, and the Church in the British Isles owes an enormous debt of gratitude to them for their generosity in providing relief and Catholic education to the poor in the nineteenth century. Later, the hierarchy became interested and supported the works or founded new ones, but in the early days they had neither the status nor the means to do so. I believe that the Catholic Archives Society would do well to promote research into the role of benefactors of the Church in this period.

GENESIS AND GROWTH OF THE WORKS

The works of the Daughters of Charity were very varied, and any account of them can sometimes be confusing because, true to their charism, the Community has tried to respond to the needs of the times, and as these changed so new works were commenced and older ones became obsolete. We can trace the works of individual houses through from parish visiting to the addition of a creche, parish school, orphanage, hostel for young people, night classes for young men and women, special education, sometimes residential, for the deaf, blind and mentally handicapped, or the request of Church or local authorities for approved schools. The works grew, changed, or were discontinued according to circumstances and, later on, according to legislation and Government policies.

How they came to be founded, by whom and with what degree of funding is material for another article. It is strange to us today to find that there was so little material security for the works and more emphasis on public and private charity, ingenuity in making ends meet, sheer hard work and, above all, trust in Divine Providence. Where there was a need, it was met, even if this entailed some very difficult conditions. Agreements were drawn up to ensure an adequate start to a project, and benefactors often left legacies or invested shares to aid it, but in many cases the continuation of projects depended on donations and bazaars to a degree that would not be tolerated now.

Among other things not appreciated today is the fact that the Sisters were asked to take charge of works yet did not have any legal or statutory rights over their charges and the decisions made in their regard. This was the function of the hierarchy and local authorities. Just one example of this was the Emigration Programme. Some of the Sisters really broke their hearts over this. They could neither prevent it nor go with the children. They could only try to keep in touch with some of the children by correspondence.

In the last four years, I have had many enquiries from genealogists, but still more from men and women who were placed in our homes and orphanages. They speak with affection of their old homes and many have kept in touch with the Sisters who cared for them. One Sister, now retired, sent me an address book of old boys from Torquay, and has sent a copy to each of them so that they can continue their reunions and keep in touch with one another. A number of these

past pupils have been to see their records here at Mill Hill and to look over Damascus House, once St Vincent's Orphanage. Last Summer, one of them remarked: "I feel sorry for the youngsters today, the Sisters taught us what was right and wrong, and we've never been in trouble". Another old boy writes several times a year and always manages to find press cuttings and other souvenirs of St Vincent's, Preston. He is inordinately proud of 'his' Sisters and 'his' Orphanage, and frequently tells me he boasted of it in the Army! It seems that the 'good' stories don't get to the media!

THE RECORDS OF CHILDREN'S HOMES

The following list of records of Children's Homes is obviously incomplete, and I would welcome any more information. Perhaps it is worth pointing out one or two factors. The nineteenth century records of Children's Homes are relatively few. In the absence of legislation there was not then a very consistent approach to the keeping of records, and in some cases the registers suffered in the interests of confidentiality. Unfortunately, this persisted well into this century. In some cases it went to extremes, so that one or two people who have contacted me in recent years are not even sure of their right name or date of birth. It applied particularly in one case where a benefactor placed a child with the Sisters but seems to have applied the strictest secrecy to the event. Only the letters survive to prove that she came, and they give little away. She may have been placed on behalf of the family or a friend in the days when illegitimacy was such a scar.

Some records were lost during the two World Wars, others were given to the Catholic Children's Societies when the Sisters moved out of the works or were sent to them. Some Authorities have been helpful and specific in supplying information on what they hold, others did not answer or had only a vague idea. It became more difficult than I thought it would be to assemble a full list, but, hopefully, this beginning will encourage others to contribute to a central 'List' of Children's Records, and where they can be found.

ACCESS TO CHILDREN'S RECORDS

Confidentiality in the matter of personal records is of the utmost importance. Records in the Archives of the Daughters of Charity are available to the individual to whom they relate and to relatives by means of a written application. Please give as much information as possible as this makes the person easier to trace. Other researchers should apply, also in writing, stating the nature of the research and enclosing letters from two referees. The Daughters of Charity reserve the right to decide what material is open for research and the conditions of use. In the case of personal records, numbers and case studies may be used for statistics in research, but names are never published. Enquiries should be sent to The Provincial Archivist, Provincial House, The Ridgeway, Mill Hill, London, NW7 1EH. For records held by other authorities, please apply direct to them.

DAUGHTERS OF CHARITY ARCHIVES:RECORDS OF CHILDREN'S
HOMES HELD AT MILL HILL

SOME REGISTERS HELD ELSEWHERE, SEE SECOND LIST

		HOME OPEN/CLOSED
<i>LONDON</i>		
<i>Beaumont Street</i>	Creche for children of milkwomen Trans. to	1868-1869
<i>Bulstrode Street</i>	Nursery and orphanage for girls Trans to	1869-1879
<i>Seymour Street</i>	Day Nursery and school/orphanage re-named	1879-1923
<i>Wigmore Street</i>	Records: Birth and Baptismal certificates Trans. to	1923-1938
<i>Blandford Street</i>	St Vincent's Day School	1938 -
<i>Carlisle Place</i>	St Vincent's Orphanage and Creche Previous history: York Steet Park Street	1863-1939 1859 1863
	Admission and Discharge Registers 1860-1897, 1898-1906, 1894-1925, 1926-1938, also Personnel Register 1867.	
<i>Hatton/Feltham</i>	St Anthony's Girls' Home *Records: one register	1923-1930
<i>Mill Hill</i>	St Vincent's Orphanage, History: Creche for baby boys, 300 infants under six years Older children admitted. Residential school Boys over eleven years trans. to Wiseman House, Walthamstow, and replaced by younger boys from North Hyde, Southall Nursery Training School opened in new building Numbers gradually reduced from 200 junior boys and 100 infants to four groups of 40 children, now became St Vincent's Residential School Numbers eventually reduced to 20 in each group First girls admitted with their brothers Reduced to three family groups of 9 children using part of building only, house re-named Langdale House Group Home phased out and became Damascus House Retreat & Conference Centre Records: Registers 1894-1900, 1906-1915, 1915-1938, 1938-1966, 1966-1979.	1887-1973 1887 1900 1932 1934-1971 1936 1953 1970 1984
<i>Ridgemount</i>	A new family group house built for teenagers from St Vincent's Orphanage Records, if any, as above.	1975
<i>Willesden</i>	Our Lady's Hostel for Business girls	1928-1940

	became a Probation Hostel for girls Records: 2 boxes A-Z individual files	1942-1969
<i>HEREFORDSHIRE</i>		
<i>Bullingham</i>	St. Elizabeth's Residential School Trans. to	1861-1939
<i>Croft Castle</i>	Trans. to	1939-1946
<i>Broxwood Court</i>	Trans. to	1946-1954
<i>Lugwardine</i>	continued under lay management. *Records: stub books of Baptismal certs. 1911-1937.	
<i>Berrington Street, Hereford</i>	St Vincent's Girls' Orphanage Records: Birth and Baptismal certs. Admission registers 1892-1967	1875-1969
<i>LIVERPOOL</i>		
<i>Leyfield</i>	Bishop O'Reilly Memorial School, West Derby *Records: Sacramental register, Birth and Baptismal register and notes. Trans. to	1894-1956 1956-1971
<i>Druid's Cross</i>	Records: Sacramental register, a few pages 1956-1970	
<i>SALISBURY, Wilts</i>	St Elizabeth's Industrial School Records: Birth and Baptismal certs., Class register Form C admission registers 1893-1912, 1901-1923, 1927-1948, School Registers 1871-1896, 1896-1913, 1913-1971	1868-1972
<i>SUSSEX</i>		
<i>St Leonards</i>	St. Vincent's Independent School/Home for Maladjusted Girls. Began in Dover in 1927 as an open-air school for delicate children. Evacuated to Hollycombe House, Liphook, Hants Returned to St Leonards Records: Extensive records of the girls	1934-1993 1940-1946 1946
<i>YORKSHIRE</i>		
<i>Howard Hill, Sheffield</i>	St Joseph's Industrial School, (2nd work on this site) Records: Baptismal certs, register 1893-1922 Trans to. <i>Blackbrook, St Helens</i>	1887-1932. 1932
<i>SCOTLAND</i>		
<i>Edinburgh, Minto Street Blacket Avenue</i>	St Vincent's Orphanage Trans. to Records: a limited two-page list c.1930	1903-1921 1921-1931
<i>Restalrig</i>	St Mary's Orphanage for Girls Records for 1925-1932	1913-1933
<i>Lanark Smyllum Park</i>	Orphanage Records: registers 1906-1976, log books	1864-1981

from 1879.
Some children trans. to Pollokshields.

Glasgow
Pollokshields Orphanage 1913-1926
work changed to Home for Mentally Handicapped 1972 -
Records and photographs 1972-1978 only

Note Records for all the other houses to do with the care of children and young people are with Diocesan or local Children's Societies, or at the various schools for the Handicapped listed on the following sheets.

* * * * *

DAUGHTERS OF CHARITY ARCHIVES: RECORDS OF CHILDREN'S HOMES NOT HELD AT MILL HILL

LONDON
Clapham Home for crippled children 1907-1912
trans. to

Northcote,
Pinner St Vincent's Open Air School and T.B. Hospital 1912 -
for children, now an Orthopaedic Hospital.
Records: none found

Enfield St Joseph's Home 1892-1981
(trans. from the Crusade of Rescue Home at Stepney run by the S.V.P. Society)
Records: at *Catholic Children's Society*,
St Charles Square. No registers but some files.

Hatton/Feltham St Anthony's Girls' Home and St Teresa's Nursery 1923-1962
trans. to St Charles Square.
Records: at *Catholic Children's Society*
(see above) Card indexes and files, no registers
except the one at Mill Hill 1923-1930

Leyton St Vincent's Boy's Home 1949-1958
trans. to St Charles Square.
Records: at *Catholic Children's Society*
(see above).

Brentwood St Agnes Orphanage, opened with a few children 1870-1902
from Carlisle Place and others.
Trans. to

Brentwood St Charles' Orphanage 1902-1938
Boys from St Vincent's, Mill Hill, were sometimes
transferred here from 11 years of age.
Records: *Catholic Children's Society*,

	<i>St Charles Square</i> , (see above) Registers.	
<i>Notre Dame de France (off Victoria St.)</i>	Creche, Orphanage and evening classes. Records: none found.	1868-1878
BIRMINGHAM		
	St Anthony's Home/Orphanage (various addresses, small houses acquired) Oliver Street; Bath Street 1917; Shadwell Street 1922 trans. to 22 Vicarage Road, Edgbaston (for Oratory School Boys)	1895-1908
	and St Philip's Boys' Hostel, Monument Road trans. to West-bourne Road	1922-1924 1918 1918-1968
<i>Deritend</i>	St Brigid's Hostel for Girls Records: nonefound.	1916-1929
<i>Gravelly Hill,</i>	St John's Approved School under the Home Office until 1970, thereafter called a Community Home/School and came under the Local Authority Social Services. The school continued after the Sisters left in 1974. Records: none found.	1906-1974
DEVON		
<i>Plymouth</i>	St Teresa's Orphanage (mixed sex at first, then girls only) Records: at <i>Plymouth Diocesan Catholic Children's Society, Glenn House, 96 Old Tiverton Road, Exeter, Devon, EX4 6LD</i> . Registers 1875-1931 and 1917-1931.	1875-1931
<i>Torquay</i>	St Vincent's Boys' Orphanage Trans. from Plymouth. Records: at <i>Exeter</i> (as above): Register 1889-1982	1889-1982
<i>Yelverton,</i>	St Vincent's Orphanage, Nursery and Training Centre for nurses and probationers. Trans. from Torquay. Records: at <i>Exeter</i> (as above): Register 1925-1941.	1925-1941
DURHAM		
<i>Darlington</i>	St Augustine's Parish. St Vincent's Certified Government Girls' Industrial School, later known as St Joseph's Girls' Orphanage Trans. to 64 Cleveland Avenue/Terrace, group home Records: some at <i>St Cuthbert's House, Catholic Care NE, Newcastle upon Tyne, NE15 7PY</i>	1892-1893 1893-1969 1967-1987
<i>Darlington Southend</i>	Immaculate Conception Independent Residential Grammar School for girls, with Prep. school and Kindergarten Records: none found.	1905-1975
<i>Gainford,</i>	St Peter's Orphanage for Boys Trans. to	1900-1939
<i>Tudhoe,</i>	St Mary's Home (for Girls originally)	1894-1966

<i>Heaton, Newcastle-upon-Tyne</i>	Trans. to Group Home Records: at <i>Catholic Care North East</i> , (see above) Lists of boys and registers from 1927, plus other records for Gainford, and registers and other records for Tudhoe, 1891-1973.	1966 -
<i>Brunel Terrace,</i>	St Vincent's Home Trans. to	1892-1950
<i>West Denton,</i>	Roman Way. Boys' Home Trans. to	1950-1984
<i>Summerhill Grove</i>	Records: at <i>Catholic Care North East</i> , (see above). Registers 1874-1980.	1984 -
HAMPSHIRE		
<i>Alton</i>	Refugee children and Sisters from Belgium. Records: none found	1940-1945
KENT		
<i>Dover</i>	Children's Home (from Carlisle Place) Records: none found.	1883-1947
<i>Mottingham</i>	Trans. to	1903-1926
<i>Gravesend</i>	St Mary's Home, mixed groups Records: <i>Southwark Catholic Children's Society</i> <i>49 Russell Hill Road, Purley, CR8 8XB</i> . Earliest entry 1916 for Mottingham. Registers, Log Books and individual files for children at Gravesend from 1980.	1926-1989
LIVERPOOL		
<i>Beacon Lane</i>	St Vincent's Boys' Orphanage Formerly The Orphanage of St Louis de Gonzaga under lay management. Records: Registers 1862-1939 with the <i>Nugent</i> <i>Care Society, 150 Brownlow Hill, Liverpool, L3 3RF</i> Trans. to	1863-1949
<i>Formby</i>	St Vincent's Orphanage/Junior Approved School (under the Home Office) and continued under new management when the Sisters left. Some children transferred to Blackrock, St Helens, Approved School for Girls. Records: none found.	1949-1965
<i>Brunswick Court</i>	The Blind Asylum, founded 1841, Sisters came Trans. to	1871-1901
<i>West Derby</i>	St Vincent's School for the Blind Records: at the <i>Catholic Blind Institute, Liverpool</i> .	1902 -
<i>Druid's Cross</i>	St Catherine's, Trans. from Leyfield Children's Home. Records: at <i>Liverpool Catholic Social Services</i> , (see above) Nugent Care Society	1956-1971
<i>Eldon Place</i>	Our Lady's Home, Records: none found.	1921-1928

<i>Fairfield</i>	Guardian Angels' Creche/Home, 11 Holly Road, Records: none found.	1925-1928
<i>Formby</i>	Stella Maris Hostel, holiday home for young working girls. Records: none found.	1919 one year only
<i>Freshfield</i>	St Anne's Industrial School for Girls Records: none found.	1867-1922
<i>Leyfield</i>	Bishop O'Reilly Memorial School, Yew Tree Lane, Children's Home . Records: at <i>Nugent Care Society</i> , (see above) Registers 1895-1942. Trans. to	1894-1956
<i>Druid's Cross</i>	see above	
<i>May Place</i>	Reformatory for Girls	1901-1922
<i>Old Swan</i>	(Work changed to Hospice for the Dying) Records: none found.	
MANCHESTER/ SALFORD		
<i>Rumford Street</i>	Mother and Baby Home/Refuge Records: none found.	1893-1961
<i>Ancoats Salford</i>	St Joseph's Parish Trans. to St Vincent's Parish Night Shelter and Nursery Records: none found.	1887-1938 1921-1938
<i>Broom Lane, Salford</i>	Mother and Baby Home, 61 Broom Lane Trans. to 62 Waterpark Road Trans. to 58 Broom Lane Records: at <i>Catholic Children's Society, 390 Parrs Wood Road, Manchester</i> . Registers 1940-1946 and other records.	1932-1976 1975-1979 1979-1988
MERSEYSIDE		
<i>Bebington The Wirral</i>	St Edmund's Children's Home for Boys and Girls. Records: at <i>Catholic Children's Society, 111 Shrewsbury Road, Birkenhead L43 8SS</i>	1920-1984
PRESTON		
<i>Fulwood</i>	St Vincent's Boys' Home Trans. to	1896-1956
<i>Ashton</i>		1956-1966
<i>Deepdale</i>	Hostel for St Vincent's Boys Records: at <i>Catholic Children's Society, 218 Tulketh Road, Preston PR2 1ES</i>	1948-1956

ST HELENS <i>Blackbrook</i>	Blackbrook House. Trans. from the Industrial School at Howard Hill, Sheffield and from Freshfield. An Approved School until 1970, thereafter called a Community Home/School under Social Services Local Authority remit. The School continues under lay management. Records: may be at the School.	1932-1991
YORKSHIRE <i>Woodhouse, Handsworth Nr. Sheffield Boston Spa</i>	Trans. to St John's Residential School for the Deaf Records: at the School, are the property of the Leeds Diocese.	1871-1875 1875 -
<i>Hull</i>	St Vincent's Orphan Boys' Home St Vincent's Orphanage, Queen's Road at Park Road. Records: at <i>Catholic Children's Society, 110a Lawrence Street, York, YO1 3EB.</i>	1890-1941 1908-1971 1971
SCOTLAND <i>Dundee</i>	Children's Refuge for Boys and Girls Records: none found.	1905-1974
<i>Glasgow</i>	Bellview Refuge, Whitevale Street Trans. to	1887-1912
<i>Rutherglen</i>	Records: Registers 1889-1914, 1902-1912, 1914-1949 at <i>St Columkill's Church, Rutherglen.</i>	1912-1961
<i>Carstairs Pollokshields</i>	Some children trans. to In 1990 the Glasgow Archdiocese took over the school from the Sisters.	1926-1936 1972 -
<i>Edinburgh Minto Street</i>	St Vincent's Boys' Home Trans. to	1903-1921
<i>Blacket Avenue</i>	*Records: not found except for a limited two page list c.1930 at Mill Hill.	1921-1931
<i>Midlothian, Rosewell</i>	St Joseph's Hospital for the Mentally Handicapped Records: at <i>Rosewell.</i>	1924 -

THE ROYAL COMMISSION ON HISTORICAL MANUSCRIPTS AND THE NATIONAL REGISTER OF ARCHIVES

Christopher Kitching

Some, indeed I hope many, readers of this journal will already know of the work of the Royal Commission on Historical Manuscripts *alias* the Historical Manuscripts Commission (HMC), established in 1869, and also of what was once referred to as its 'special branch', the National Register of Archives (NRA), established in 1945. But I am very glad of this opportunity, as we celebrate the important milestone of the Register's fiftieth anniversary, to contribute an article to *Catholic Archives*, not least because it gives me the opportunity to acknowledge how important this journal has itself been in gathering and disseminating information in its special field. The Index to Numbers 1-12 is an impressive roll-call of religious orders, dioceses, colleges, parishes and families whose archives have already been outlined in the journal's pages, and I need hardly add that the Commission's library is a keen subscriber.

Since 1959, when it received its most recent Royal Warrant, with much expanded terms of reference, the Commission has been the United Kingdom's central source of information and advice about archives and historical manuscripts apart from the Public Records which are separately governed by the Public Records Acts of 1958 and 1967. Its work is carried out by a team of unpaid Commissioners, currently 17 in number, and under them a salaried staff of 23. The Commission is wholly reliant on government funding, and is at present sponsored by the Department of National Heritage, through whose Secretary of State it is answerable to Parliament.

The Chairman and Commissioners are appointed by the Queen on the recommendation of the Prime Minister. If there is one of their terms of reference¹ which neatly summarises their overall role, it is that they are to 'consider and advise upon general questions relating to the location, preservation and use of manuscripts and records'. Incidentally, as is made clear elsewhere in the warrant, this includes 'records or archives of all kinds'. The welcome breadth of this definition is becoming more important with the rapid diversification of media in which archival information is now held. The Commissioners fulfil their responsibilities as the nation's watchdog on archival issues by gathering and publishing information about archives, by making representations to Ministers, funding bodies and others on aspects of public policy concerning archives, by overseeing the work of their staff who deal with day-to-day issues and case-work, and by publishing occasional Reports to the Crown. These Reports, of which the most recent is the *Twenty-Seventh Report 1982-1990* (HMSO, 1992), provide an opportunity for an authoritative longer-term look at trends and developments for good and ill in the world of archives.

The work of the Commission's staff falls into three main categories:

maintaining and developing the National Register of Archives by gathering in, from every available source, information about the nature and whereabouts of manuscripts and archives which are of importance for every aspect of the history of the United Kingdom;

disseminating this information as widely as possible to assist users and potential users, by maintaining a public search room, answering historical enquiries and publishing texts and calendars, guides and surveys, and information sheets about sources for particular topics; and advising central and local government, grant-awarding bodies, owners, custodians and users of archives, on every aspect of their care, preservation and use.

The Commission's *Annual Review*, published in November each year and obtainable from HMSO, contains the Secretary's progress report to the Commissioners, whilst leaflets about the Commission and its work, the National Register of Archives, Publications, and the Manorial Documents Register are obtainable free of charge from the address given at the end of this article. (A stamped-addressed envelope is appreciated).

Royal Commissions, you may be thinking, are usually set up to carry out an investigation, make a report, and then be wound up. With the remarkable exception of the Royal Commission for the Exhibition of 1851, HMC is the longest-standing Royal Commission. Would the Treasury, I wonder, have sanctioned the establishment of the Royal Commission on Historical Manuscripts in 1869 if it had realised that there would in all probability be no end to its work, and that a century and a quarter along the road its then Secretary would be asked to write an article such as this? But in fact it is not at all surprising, for even a moment's pause for reflection is enough to show that the task is never ending. Each successive generation creates its own archives. Just as we think we are beginning to know the whole field in outline, it gets bigger and bigger! Even if things remained static, there is such a backlog of cataloguing and recording to be done even on the collections that have passed into public repositories, let alone those still in private hands, to guarantee that the information will continue to flow in more or less indefinitely. And on top of that, existing collections migrate or are dispersed, for a variety of family and business reasons; we attempt to keep track of them by monitoring the main sale catalogues and generally by keeping our ears to the ground. As the quantity of archives being cared for increases, so in proportion do the problems of storage and conservation, cataloguing and (where appropriate) arrangements for public access. So there is no shortage either of information still to be unearthed or of advice to be given.

The foundation of the Commission's reputation in the world of scholarship – and regrettably still the only context in which certain historians are familiar with our work – was the great series of HMC Reports and Calendars, of

which publication began in 1870. This is now being brought to a close, with only one final volume remaining to go to press to complete a set of 240.² This series contains a great deal which is of potential interest to Catholic history, in part through its coverage of a number of specifically Catholic family and institutional archives, but also from the broader light shed by reports on other collections.³

When the idea of a Royal Commission to seek out the sources of British history that were in private hands was first being discussed in the 1850s, and indeed for a time after its actual foundation in 1869, there was vocal dissent from a few prominent individuals who feared it might be a thinly disguised government ploy to pry into private property or perhaps to discover religious or ideological affiliations. Cardinal Wiseman was among the few prominent public figures who, having been approached, declined to support a petition to the Prime Minister to establish a Commission,⁴ and when Dr William Russell, President of St Patrick's College Maynooth, was included in the eventual list of Commissioners Sir Thomas Phillipps, the great manuscript collector wrote to another Commissioner, the Deputy Keeper of Public Records, Thomas Duffus Hardy, 'What possible motive can he have for prying into the private papers of any Protestant?'⁵

In order to allay fears such as these, the Commission's early inspectors were debarred from examining title deeds less than a century old, and in general confined their reports to papers pre-1800, a specific limitation which by the twentieth century had become increasingly irrelevant, as well as frustrating to scholars. Moreover, it had to be ruled at the outset that Roman Catholic Commissioners should not be allowed to inspect Protestants' papers.⁶ The reverse side of the coin was that virtually all the important Catholic collections inspected in the Commission's early years were contracted to a recent and highly reputed convert to Catholicism, Joseph Stevenson, one of the few people to bear the epithet 'archivist' in the *DNB*, who, after a distinguished early career working for the Public Record Office and British Museum, had been ordained as an Anglican in 1839. He was received into the Roman Catholic Church in 1863 and entered Oscott College on the death of his wife in 1869,⁷ the year of the Commission's establishment. He was appointed as one of the Commission's inspectors at the specific request of a number of Catholic owners of manuscripts, with the important result that they freely allowed him access to their papers and permission to write summary reports on them for publication. He was able to report, for example, that the President of Oscott would 'gladly allow all due facilities for such further examination. . . as may be desired by the. . . Commission'.⁸ In the same vein Lord Herries had 'no objection to permit access. . . under such restrictions as he may consider advisable'.⁹ The Provincial of the Dominican Friars was 'happy to further the objects of the Commission in every way in his power'.¹⁰ There were just one or two hesitations. At Buckie on the Moray Firth where Stevenson went to inspect the papers

of Dr Kyle, Bishop of the Northern District of Scotland, 'the privilege for inspecting the collection in detail was not afforded me',¹¹ whilst at Blairs College the President was prepared to allow more general public access, but only to 'those who have the permission of the Catholic Bishops of Scotland'.¹²

Catholic institutional archives thus in fact came to be quite strongly represented in the Commission's early reports, although like most other collections inspected they were described in a most summary form. Nevertheless, it could be said that they were 'on the map', and considering the meanderings of some of the records, from English, Scots and Irish Colleges, seminaries and religious houses elsewhere in Europe to their eventual resting places in this country, that is not a bad metaphor.

After mapping as much of the ground in general as they thought productive, the Commissioners turned to publishing more extensive reports on individual collections, and this became the mainstay of the Commission's work, subject to financial vagaries particularly in wartime, right down to 1945. Among reports of specifically Catholic interest might be mentioned the calendar, in 7 volumes (1902-1923), of the Stuart Papers at Windsor Castle, which was unfortunately terminated at 1718, falling victim to post- (First World) war economies, and latterly being rendered less necessary by the microfilm edition of the papers. Its introduction is worth reading for the eventful story of the papers' recovery from Italy.¹³ It may be worth recalling, too, that Ireland was very firmly in the Commission's remit when it began its work, and the calendars include the holdings of the Irish Jesuits¹⁴ and Franciscans.¹⁵

The creation of the NRA in 1945 was an important landmark in the Commission's history and fortunes. It meant a radical change in the approach to the collection of information. A new and altogether more comprehensive country-wide survey was launched, initially with a great deal of voluntary help through county committees. Their work was only slowly assumed by the local authority and university record offices which began to spring up in greater numbers in the post-war decades. Gone was the old restriction as to the dates of manuscripts inspected and reported. Yawning gaps in the Commission's information for the nineteenth and twentieth centuries, caused by the earlier self-denying ordinance, could therefore be filled and whole new fields such as business records and even the archives of relatively modern institutions could be covered for the first time. Again this was seen by the Treasury at first as a short-term project, with initial funding for only two and a half years. But, again unsurprisingly, the scale of the task, and the enthusiasm with which it was embraced throughout the country not only by archivists and volunteer inspectors but also by many families and institutions eager to deposit their papers on loan for study and safe keeping in properly-appointed record offices, generated the momentum to build and improve the Register and thus to establish it as a permanent source of information on the sources of history for the benefit of the whole nation. It advanced rapidly from collecting summary reports of papers to

collecting full catalogues, lists and indexes, and eventually to opening a public search room - the only one of its kind in the country - where all these finding aids, together with many other works of reference such as guides to individual libraries and record offices and thematic or regional surveys of archival sources could be assembled for public inspection without charge. Today, readers may consult catalogues, both published and unpublished, from every record office in the United Kingdom and numerous overseas repositories, from libraries, museums and specialist research institutes, from private families and individuals, from institutions and businesses, churches and charities, and so on. There are over 38,000 numbered reports filed in the Register.

It should be explained that the catalogues filed in the search room are only one of the sources of information used in compiling the indexes to the Register. In addition, for example, the principal public repositories are invited each year by means of a questionnaire to inform us of their year's accessions, even where these remain unlisted, so that an early marker of the papers' existence may be put down on the indexes. Reports about individual archives, in journals such as *Catholic Archives*, will not themselves find a place in the Register but should, once processed, generate index entries with a reference to the article where appropriate. From time to time the Commission itself launches new, targeted surveys to fill gaps in the information contained in the Register. A number of these have been published in the successful series of Guides to Sources for British History. *Papers of British Churchmen 1780-1940* (HMSO, 1987), for example, includes summaries of the papers of a number of prominent Roman Catholics of the period, both men and women, and although the project did not extend to the archives of institutions it naturally involved visits to, or correspondence with, diocesan archives and religious communities, allowing the Commission considerably to expand its knowledge of archives in this sector. The survey currently in progress of principal collections of family and estate papers will include, for example, the Fitzalan-Howards.

After an eight-year programme of computerisation, the NRA's indexes have been refined beyond recognition for anyone familiar with its original card indexes and slips of paper. In 1994 the indexes contained an estimated 170,000 entries. The Personal Index selectively indexes references to the papers of men and women of importance in every field of British history, with details of the nature and location of each individual's papers and of correspondences in other collections. A 'Subject' Index, which is still being developed, in fact provides a classified arrangement of papers generated by particular types of institution or organisation. The reader can search for bodies such as religious orders, missions, schools, theological colleges and religious societies, but this index still requires a good deal of working up. To get the best out of the finding aids, lateral thinking sometimes has to be applied. The indexes, for example, do not for the most part pick up references from the Reports and Calendars series, which therefore have to be searched in tandem with the NRA. And there may be additional HMC

library references to collections which have been reported on in print but not necessarily yet entered in the NRA indexes, including some of the excellent articles published in *Catholic Archives*. In time most of these anomalies should be ironed out.

By the time this article is published we hope we shall be well on the way to linking our computer system to one or more national and international computer networks so that it will be possible to obtain access to the indexed information from many local work stations. Networking should enable many more researchers to identify the collections they need to study, and their location, without the need for a visit to the Commission's search room. We hope that every user will become our eyes and ears, drawing to our attention the existence of records and papers hitherto unrecorded in the Register and its indexes. Because of the scale of the effort involved in maintaining a nationwide index of this kind we have to maintain a selective approach to the individuals and institutions that can be covered as a matter of course, but we are always interested to learn of collections hitherto unnoted in the NRA which scholars have found to be of importance to their research: this, rather than the status of the individual or institution concerned, will often be the best indicator whether or not the papers should be included in the NRA indexes.

Any Catholic archivist or historian reading this article who may have information that the Commission ought to record is warmly invited to write to me at the address at the end of this article. I should emphasise that whilst the Commission is delighted to receive both summary lists and completed catalogues which may be communicated to the public, it is equally glad to note on its own files, in confidence and not for public communication, the existence and scope of archives which, for whatever reason, are not yet available for public inspection. At the same time it does encourage owners and custodians wherever possible to seek ways of making historically important papers available for study, which in the long run can only be of benefit to scholarship.

Alongside its now formidable bank of data about the archives themselves, the Commission attempts to keep up-to-date information about the repositories or institutions which hold them, and the terms and conditions (if any) on which access may be granted to the public. In the case of public repositories, summary details are published in the Commission's best-selling directory *Record repositories in Great Britain*.¹⁶ The Commission's combined knowledge of papers and their owners or custodians is the main justification for its central role in offering independent advice about archives and manuscripts.

The Commission's staff advise owners and custodians, without charge, by post or telephone or where appropriate by arranging a visit of inspection, on a large range of issues. They may on request carry out a general survey of an archive to assess its scholarly importance or to make recommendations to the owner, in confidence, as to its future care or custody. They also advise on a multiplicity of problems with old, or plans for new, storage accommodation; on

sources of grant aid for purchase, conservation and cataloguing of archives; on possible alternative homes for the records if for whatever reason the owner is no longer able (or no longer wishes) to retain them; and on methods of arrangement and listing. The Commission's advice is given in confidence, and from an entirely independent point of view: the Commission does not itself hold records, but only information about them.

It is pleasing to note that our clients have already included a number of Catholic communities, societies and families (and of course no religious Test is nowadays applied either to the Commission's staff or to the client!) But the Commission remains equally at the service of all archives in need of care and attention. A series of advisory memoranda is available, covering for example: planning a new record repository; applying for grant aid; the Commission's advisory services; records management for small organisations; and protecting archives and manuscripts from disaster. Each of these is available free of charge in return for a stamped-addressed A4-size envelope.

The address for all enquiries is The Secretary, Royal Commission on Historical Manuscripts, Quality House, Quality Court, Chancery Lane, London WC2A 1HP.

FOOTNOTES

1. A summary of the Royal Warrant is printed each year in the Commission's *Annual Review*.
2. The best summary of the contents of this series is to be found in ELC Mullins (ed), *Texts and Calendars. An analytical guide to serial publications* (Royal Historical Society, 1958 and supplement 1983). Most of these volumes, however, are now out of print and will need to be sought in a good reference library.
3. The Reports and Calendars series is accompanied by a Guide comprising two volumes of indexes of places mentioned in the reports published 1870-1911 and 1911-1957 respectively; and five volumes of indexes of persons, two covering reports published 1870-1911 and three 1911-1957. Individual reports have their own indexes, sometimes including subjects.
4. Paul Morgan, 'George Harris of Rugby and the prehistory of the Historical Manuscripts Commission', in *Trans. Birmingham Archaeol. Soc.*, 82 (1967), pp.31-32.
5. ANL Munby, *The formation of the Phillipps Library from 1841 to 1872* (Phillipps Studies IV, Cambridge, 1956), p. 157.
6. Munby, *loc. cit.*
7. *DNB*. He went on to be ordained in 1872 and continued his interest in archives as well as the ministry for many years, dying in 1895, aged 88.
8. *HMC First Report* (1870), Appendix p.90.
9. *Ibid* p.46.
10. *HMC Second Report* (1871), Appendix p. 149.
11. *First Report* Appendix p. 120.
12. *Second Report*, Appendix p. 203.
13. *Calendar of the Stuart Papers*, HMC [56] (1902), Introduction.
14. *HMC Tenth Report, Appendix V*, HMC [14], pp.340-379.
15. *Report on Franciscan Manuscripts*, FIMC [65] (1906).
16. Latest reprint, with corrections, of the ninth edition, HMSO 1994.

NOTE

Dr Christopher Kitching is Secretary of the Royal Commission on Historical Manuscripts

THE BRENTWOOD DIOCESAN ARCHIVES

Rev. Stewart Foster, OSM

The Diocese of Brentwood was erected in 1917 from the eastern portion of the Archdiocese of Westminster, and today consists of the County of Essex and the London Boroughs of Newham, Waltham Forest, Redbridge, Barking & Dagenham, and Havering. The diocese thus covers territory both varied and mixed: East London; the suburbs; rural Essex; seaside resorts such as Southend and Clacton; new towns such as Harlow and Basildon; and the older centres of Colchester, Chelmsford and Brentwood itself. The Catholic history of the diocese is much tied in with the generosity of the Petre family and other recusant households, and among the parishes of the present Diocese of Brentwood are numbered the old Catholic centres of Ingatestone, Stock and Witham.

The history of the diocese (recorded in a recently published book by the present writer) is thus much associated with the parent archdiocese, and the Westminster Archives contain a good deal of material on individual missions and clergy from the earlier period. A number of parishes also house important local collections of archival material such as registers and correspondence (much of it unsorted), while the Petre Archives in the Essex Record Office at Chelmsford include quite a lot of source material (see *Catholic Archives* 5, pp.39-43). As with most diocesan archives, the potential researcher should not expect to find everything he wants in the one place.

LOCATION

The Brentwood Diocesan Archives are housed in a first floor room in the diocesan offices at Cathedral House, Brentwood. When the present bishop, Bishop Thomas McMahon, was appointed to the diocese in 1980, he arranged for the renovation and extension of the former Convent of Mercy adjacent to the cathedral to serve as the administrative centre of the diocese. Hitherto the curial offices had (since the 1950s) been located at South Woodford, in East London, and before that the old Bishop's House in Brentwood served the diocese in somewhat restricted quarters.

The archive room itself is small (14 x 10 feet), but every inch of space is used by the installation of lockable, built-in wall cupboards. The room is well lit, and researchers are housed in a library room at the end of the building, thus leaving the archivist space to work. The present Diocesan Archivist, Miss Jane Neely, has recently taken over responsibility from Sister Mary Peter CRSS of New Hall, and much archival work was done in former times by the then Chancellor of the diocese, Monsignor Daniel Shanahan. Indeed, the diocese has been blessed with a galaxy of historically-minded clergy during its brief history: the first bishop, Bishop Bernard Ward, was the foremost English Catholic historian of his era; Canon Joseph Whitfield; Canon Charles Kuypers; and Canon (now Bishop) Brian Foley. The diocese has also benefited from the

labours of the Essex Recusant Society, founded in 1959.

DESCRIPTION

The first cabinet houses material relating to the foundation and government of the diocese: relations with the Holy See; the history of the diocese; individual bishops; financial documents etc. Each of the bishops has a section: Bernard Ward (1917-20); Arthur Doubleday (1920-51); George Andrew Beck (Coadjutor 1948, bishop 1951-55); Bernard Wall (1955-69); Patrick Casey (1969-80); and Thomas McMahon (1980-). Among the papers on the origins of the diocese are notes made by Canon Edwin Burton and Canon Joseph Whitfield. Burton made a register of priests known to have served in Essex in the nineteenth century (and some earlier), as well as brief histories of each mission/parish and lists of their incumbents. These notes were made in the early part of the present century, but are of obvious value with regard to those parishes in the diocese which pre-date 1917. Whitfield's notes are much more concerned with recusant and Penal era Catholicism in the county.

Also in this first cabinet one finds papers relating to episcopal administration: *Ad Clera*; Pastoral Letters; *Ad Limina* Visits; Clergy Conferences; as well as bishops' official engagement diaries. Again, local parish archives can often supplement what is lacking in the diocesan archives, e.g. the present writer recently discovered a more or less complete set of pastoral letters from the Vicars Apostolic of the London District and Cardinals Wiseman and Manning (from the 1840s, and some earlier) in a filing cabinet in a parish office, including Wiseman's *Out the Flaminian Gate* announcing the Restoration of the Hierarchy of England and Wales in 1850. Such discoveries should be an encouragement to archivists and a warning to Parish Priests about good care of historical records!

The first cabinet then holds papers and books relating to episcopal/pontifical liturgy, a collection of Missals, episcopal registers (dispensations, confirmations, ordinations and faculties), as well as material relating to the rebuilding of Brentwood Cathedral and also papers concerning the widespread damage suffered by churches in the diocese (chiefly in East London) during the Second World War.

A second large wall cabinet contains files on every parish in the diocese, arranged alphabetically. The contents are chiefly official papers such as Visitation Returns, as well as correspondence to and from Parish Priests on parochial matters, but in some boxes or files there have been added items of more historical interest such as summaries of the foundation of the mission (thus to be used in conjunction with Burton's notes), and notes on the architecture of individual churches and chapels. This section is followed by files containing the papers (often academic records from seminary days) of the deceased priests of the diocese, but some such files also give details of a particular priest's role in the foundation of a parish, and are thus important sources for local history, given the rule regarding a sufficient time lapse after a

person's death before papers should be released. Among this section is a very important collection of letters from the last century, to and from Father John Moore, who founded the mission at Westcliff-on-Sea (1862). Moore's correspondence includes letters from Daniel O'Connell and others involved in the Irish Nationalist movement, as well as letters from the leading ecclesiastical figures of the day and many fellow clergy. Finally, in this second cabinet one will find material from the Harwich mission (founded in 1864) which was damaged in the great flood of 1953, as well as microfiche records of various diocesan meetings.

The third cabinet houses material regarding the different diocesan commissions: Education, Social Welfare, Liturgy, Ecumenism, etc.; and likewise papers concerning the various groups and societies established in the diocese: Society of St Vincent de Paul; Pax Christi; Catholic Women's League; Knights of St Columba, Legion of Mary etc. There are sections dealing with the seminaries and vocations to the priesthood.

In a further cupboard there are collections of files on each of the religious orders and congregations (male and female) represented in the diocese. A number of orders, such as the Canonesses of the Holy Sepulchre at New Hall (1799), predate the diocese, and among the orders of men a number are responsible for parishes, e.g. the Franciscan Friars Minor (Forest Gate, Stratford and Woodford Green) and La Salette Missionaries (St Peter's, Dagenham, Rainham and Goodmayes), and thus reference should also be made to the parish section. The bulk of material in the files for the orders and congregations concerns relations with the bishops, details of the erection of religious houses, and the adoption of apostolic works within the diocese. Of particular interest are the files for houses that have closed, and details of which may often be difficult to obtain, especially, as in one case, where the religious society (of Oblates) has ceased to exist.

The Brentwood Diocesan Archives also house a good collection of photographs, including portraits of clergy who served in Essex in the nineteenth century. Of special interest, and perhaps a model for other diocesan archivists, is the collection of recent photographs of each church and chapel in the diocese - a valuable record in an age of closures, demolition and liturgical reordering. There are extensive records of the features, interior and external, of the new Brentwood Cathedral, and the diocesan archives also house maps and plans of the various properties, both diocesan and parochial.

ASSESSMENT

For a more recent foundation, and for one of a relatively small size in geographical terms, the Diocese of Brentwood can boast a well organised archive room, although there is still a great deal to be done by any archival standards, in that much listing and calendaring is required within individual files and groups of files. However, a great achievement is that within most boxes and files the papers have been well sorted and arranged, and the process

of removing metal paper clips, etc. is well under way. As all part-time diocesan archivists will recognise, time is a precious commodity, especially when other calls are made upon archival resources (researchers, reception of new material, visits to parishes, etc.).

The Brentwood Diocesan Archives benefit from their location at the administrative centre of the diocese, where there is quick access to other departments and officials, and where there is also access to the Essex Recusant Society Library. Moreover, the archivist can call upon an almost complete set of *The Laity's Directory* and *The Catholic Directory*.

The Brentwood Diocesan Archives are an essential port of call for anyone wishing to write a history of a particular parish. This point is made in that it is not always easy to find one's material with such ease of access as is found at Brentwood. Indeed, in recent years a number of the older parishes of the diocese have had produced books or pamphlets on their origins and history, including Brentwood, Grays, Colchester, Chelmsford, Witham, Stock, Ingatestone, Upminster and district, Stratford and Saffron Walden. Such publications vary in length and scope, but in each case the diocesan archives house material which has been used by the authors.

Finally, it is important to add a note about the relationship of the diocesan archives/archivist to the diocesan administration and, in particular, to the bishop himself. The Diocese of Brentwood is fortunate that its present bishop is very keen that the history of both the diocese and its parishes be recorded and written, and thus that the diocesan archives be given the appropriate help and support. In terms of an appreciation of the practical and applied management and use of a diocesan archive this is very important and encouraging. In the experience of the present writer this is very helpful to potential historians and researchers, since a diocesan archive can all too readily be regarded as little more than a records repository, rather than a resource and essential cog in the diocesan 'machine'. Much of the local historical work, and thus consultation of the diocesan archives, is associated with specific anniversaries and commemorations, and again the bishop is keen for such events to be marked in an appropriate fashion: liturgical, social, and historical.

In the opinion of the present writer, the Brentwood Diocesan Archives are too small-scale for any widespread holding of local parish material, at least at the moment. The divergent views on such an approach to diocesan archives notwithstanding, what *has* happened is that care has been taken to retrieve such records as exist from centres that have closed, and also to house papers of deceased priests who have harboured particular historical interests, or who have kept records or diaries of their activities. This is especially important in a diocese where more than half the parishes and Mass centres have been founded or developed since the creation of the diocese itself, and where there have been a number of new or pioneering projects, e.g. the Diocesan Travelling Mission (1951-69); the development of the post-war new towns and London over-spill

housing estates; the virtual 'revolution' inaugurated by Bishop Beck from 1951 to 1955, as the diocese sought to recover from the relative decline suffered during the last years of Bishop Doubleday's episcopate; and the growth of ecumenical projects encouraged by Bishop McMahon, including shared churches and schools. In such cases the preservation of historical records is especially significant.

The Diocesan Archivist, Miss Jane Neely, is usually in attendance for one day per week at the Cathedral offices, and all enquiries should be addressed to her at: Cathedral House, Ingrave Road, Brentwood, Essex. Enquiries regarding *The Diocese of Brentwood, 1917-1992* should be directed to the Bishop's secretary at the same address.

THE ARCHIVES OF THE GREAT BRITAIN PROVINCE
OF THE DE LA SALLE BROTHERS
NOTES

1. For a description of the De La Salle Generalate Archives, see *Catholic Archives* 5 (1985), pp.34-38.
2. These facsimiles constitute vols. 11-25 of the *Cahiers Lasalliens* series initiated in 1959. The series owed its origin to a long article in *Revue d'Ascétique et de Mystique* (Jan - Mar 1952) over the signature of the editor, Andre Rayczy, S.J. He surveyed the then existing material available to would-be students of De La Salle's life and work and concluded by lamenting the fact that first editions of his writings were not available for general use. When, he asked, would there be Monumenta Lasalliana comparable to the long-established Monumenta Ignatiana of the Society of Jesus? Our Institute's response to this appeal by the leading authority on 17th century French spirituality has gone beyond a complete facsimile series of the first editions of De La Salle's works. It comprises the fruits of research by many scholars for whom the discovery of the Founder of a humble Institute of teaching Brothers has been a revelation. The series has recently published a 670-page study of De La Salle's *Explication de la Méthode d'Oraison*.
3. The other letter is on permanent display at the Rheims residence where De La Salle was born and which is now a Lasallian museum.

THE ARCHIVES OF THE GREAT BRITAIN PROVINCE OF THE DE LA SALLE BROTHERS

Bro. Austin Chadwick, F S C

INTRODUCTION

In addition to the Generalate Archives in Rome¹, each of the seventy or so Provinces of the De La Salle Brothers has, or with increasing urgency aims to have, an organised archive of materials relating particularly to its own area of activity.

The Archives of the Great Britain Province are situated at the Provincialate in Oxford, and because the house is new and purpose-built, due provision was made in the plans for the archives. The top floor of the three storey building was designated for this purpose, comprising six rooms with floor spaces as follows: No.1, 432 sq.ft; No.2, 121 sq.ft; No.3, 100 sq.ft; No.4, 361 sq.ft; No.5, 224 sq.ft; and No.6, 294 sq.ft. All rooms were equipped from the start with appropriate shelving and other furniture. The holdings have been distributed in a departmentalised system, and a survey of the use to which each room has been put will form a convenient framework for describing the archive.

THE FOUNDER'S ROOM (ROOM 3)

Although the smallest in size, Room 3 has pride of place in the affections of the Brothers visiting the Provincialate. It is known as 'The Founder's Room', and it contains all holdings directly connected with the life and work of St Jean-Baptiste De La Salle (1651-1719). Six rows of shelving hold 118 box files (15"x11"x4"), the contents of which comprise: (a) published biographies; (b) editions of his writings; (c) published studies of his spirituality and pedagogy.

In the first category are copies of 66 of the published biographies of the Founder, arranged in chronological order of publication, beginning with three that were written shortly after his death by men who had known him personally. They are in various languages, the majority being in French, but with many of them translated into English, as well as works in languages other than French. In fact the most scholarly life of De La Salle to date, the nearest approach to what may be called a critical biography, is by a Spanish Brother, Saturnino Gallego, published in 1986 by the Biblioteca de Autores Cristianos, Madrid. However, English speaking biographers are well-represented in our series, notably by a complete collection of the Lasallian writings of the late Dr W.J. Battersby (Bro. Clair Stanislaus); and the latest biography to be added to the collection is by a member of the Great Britain Province, Bro. Alfred Calcutt: *De La Salle: A City Saint and the Liberation of the Poor through Education*, pp.650 (1993).

The second category comprises a respectable number of the many editions of the Founder's published writings, including facsimile copies of the first editions of each work² A complete collection of the 51 volumes of the

Cahiers LaSalliens series of first editions of De La Salle's works and studies by many scholars forms the most important part of the holdings of the third category housed in this room. Moreover, I think that we hold at least one copy of the many other such principal works to have appeared over the years, published that is independently of the *Cahiers* series. The most recent acquisition in this section is an assembly of computer diskettes constituting a complete concordance of the writings of the Founder. The computerisation was carried out by the 'Centre Informatique et Bible' of the Benedictine Abbey of Maredsous, Belgium. It will prove an invaluable tool for future students of De La Salle's works. At the touch of a button they will be able to bring up on screen every example of his use of any single word.

The centre-piece of the room's holdings is an original letter of the saint. It is one of only two known letters not held in the Generalate Archives³. How our Provincialate Archives came to possess such a precious item is a curious story. The letter was discovered in 1955 by the then librarian of Ushaw College, the late Fr Bernard Payne, as he was sorting through the manuscript section of the library. He noticed the signature 'De La Salle' and had the generous thought of communicating his discovery to the then De La Salle Provincial, requesting verification and offering to arrange for its donation to the Province. The Ushaw authorities made no difficulties about the transfer, adding but one condition, viz. that 'the relic continue to be conserved in Great Britain' - a clause which the Provincial was only too pleased to accept since it safeguarded the Province from a 'request' from the Superior General in Rome for the deposit of the MS in the Generalate Archives. What is more, the discovery was made, quite fortuitously, and the gift conferred, in the very year in which the Brothers were celebrating the centenary of their arrival in England! The letter now hangs, beautifully framed, and veiled to exclude light, on the principal wall of the Founder's Room, and alongside it is a framed print of the only ancient portrait of De La Salle, which belongs to the English Benedictine Abbey of Douai at Woolhampton.

THE OTHER ROOMS

Room 1, the largest room, houses all the material relating to the De La Salle Province of Great Britain and the Sub-Province of Malta. The material is contained in large archival boxes (16"x14"x10") and the chief items consist of documentation gathered from the Brothers' communities and schools in Great Britain. The boxes are labelled according to the towns concerned and are arranged alphabetically. So far there are 49 boxes in this section, of which 25 relate to establishments from which the Brothers have completely withdrawn. Of the remaining 24 boxes, 11 hold material relating to schools which are no longer under the direction of the Institute, but to which communities are still attached and where a few of their members still work in the school concerned. Only 5 boxes have, as yet, material from schools of which the Headmaster is still a Brother. The remaining boxes relate to communities which have never been

school-based. Needless to say, much, perhaps the majority, of the material relating to schools still under the trusteeship of the Institute is still kept by the schools or communities concerned, and to my knowledge some establishments have well-organised archives of their own, e.g. St Joseph's College, Beulah Hill, London, and De La Salle College, Salford. In addition to these 49 'community' boxes there are a further 32 boxes containing documentation of the overall administration of the Province from its beginnings in 1855.

The next largest room, No.4, contains material emanating from the general Institute. Here can be consulted bound volumes of the *Bulletin des Ecoles Chretiennes*, inaugurated in 1907 and published in French, with interruptions only during the two World Wars, until the late 1960s. From then onwards it was published in the three languages used for all publications from the Institute's central administration in Rome, viz. French, English and Spanish. There are also bound volumes of magazines published by individual communities or schools. This room also houses a complete set of the administrative and pastoral letters addressed by the Superior General to the Institute as a whole from 1870. Also conserved in boxes are a complete series of the 'Notices Nécrologiques' of every Brother who has died in the Institute. These notices are published in quarterly bound volumes from the inauguration of the new format series in 1904 (the year of the expulsion of the Institute from France under the Combe Laws). Until 1967 these notices were published only in French, but the General Chapter held in that year decided to discontinue the centrally-published series, which was now replaced by each Province taking responsibility to prepare and publish its own obituaries. Other boxes in this room contain biographies of individual Brothers, prominent among whom are three canonised saints and nineteen beati. There are also shelves holding box files containing not very abundant material from other Provinces of the Institute; but such material is unsolicited and is given house-room according as it happens to come our way.

Still in descending order of size, Room No.6 houses the beginnings of a Lasallian museum. A valuable holding here is very large collection of photographs, still to be sorted and captioned - wherever needed and wherever possible! - and in due course to be presented in periodical, changing displays. But there are already other interesting objects relating to the history of the Institute, e.g. a tricorne hat of the type worn by the French Brothers up until their expulsion in 1904, and a black skull-cap ('calotte') such as was worn by many Brothers of our own Province. There is also a display case exhibiting medals and decorations conferred on Brothers: Pro Ecclesia et Pontifice; O.B.E.; M.B.E.; Légion d'Honneur, Palmes Académiques etc. The collection is as yet small, and I am always on the look-out for additional accessions, making appeals not only to our own communities but also to foreign Brothers who usually call at the Provincialate during a visit to Great Britain.

PHOTOGRAPHIC LABORATORY

Room 5 is a photographic laboratory. The Assistant Provincial at the time the archive was being established, Brother Benet Conroy, includes among his many skills an expertise in photography, and hence he was able to suggest an appropriate equipping of the laboratory. The room includes developing tanks for films (35mm and 120 film) rectangular and square format, with processing available for colour print film, colour slides, and black and white (up to five 35mm films can be processed at any one time). There are also developing trays and tanks for photographic printing, with tray sizes ranging from 10"x10" to 16"x20", enabling processing for black and white prints. The tanks include a Cylinder type for Cibachrome processing (colour prints from slides) with a motor turntable to rotate the processing tank. There are also three photographic enlargers, of which two are specifically for black and white prints, with filter trays for variable contrast papers, capable of producing prints and enlargements up to 16"x20" with the need to project on to the wall.

The laboratory also houses a Jobo Colour enlarger with full filtering: 35mm and 120 film (square format) and slides. There is a timer for light control; two print copiers with stands and lights (for photographing old photographs for enlargement or preservation); a slide copier for attachment to a 35mm camera for slide copying and enlarging; one flat-bed heated print drier; and other miscellaneous equipment for measuring and storing chemicals, as well as thermometers, tongs, tweezers, squeegees, microenlargers, books on processing, stop clocks to time processing, a meter for reading times of exposure...

CONCLUSION

The remaining room, No.2, is used at present for general storage, including surplus-to-requirement copies of books: there are kept for archival conservation two copies of every publication of the Institute, and the rest are stored in Room No.2, where they are available on request to the communities of Brothers. In this connection I have had the satisfaction of donating substantial consignments of such works to three English-speaking missionary centres, two in Africa (Ethiopia and Nigeria) and one in India.

Although the general disposition of our holdings is thus in place, my work is far from complete. The next task will be the construction, by computer, of a complete inventory of what we have. In this connection I have much to learn, and I would welcome advice from any reader of this journal who has had experience in this field.

EDITORIAL NOTE

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NOTES: See page 24

RECONSTRUCTING AN ARCHIVE: THE STORY OF PAX

Valerie Flessati

1995 is going to be a year of anniversaries. We will no doubt witness many ceremonies reminding us that it is fifty years since the end of the Second World War, fifty years since the atomic bombing of Hiroshima and Nagasaki, but fifty years, too, since the creation of the United Nations, as the expression of new hope that the world might forever rid itself of the scourge of war.

Pax Christi, the international Catholic peace movement, was founded on that same hope rising from the ashes of the Second World War. Mme Dortel-Claudot, a teacher in the south of France, started in her local parish a crusade of prayer for peace and reconciliation. Today there are national branches in 22 countries. The highlight of Pax Christi's 50th anniversary year will be an international festival in Assisi (26-28 May) during which members will renew their commitment to work for peace.

British Pax Christi members will be among them. However we have an extra piece of history all of our own as the result of a merger, in 1971, between British Pax Christi and an older, English, peace society called simply PAX. It is PAX and its archives that I want to describe in this article.

BRIEF HISTORY OF PAX

PAX began in London in May 1936 after a correspondence in the *Catholic Herald* about the role of Catholics in any future war. Its founders aimed at 'resistance to modern warfare on grounds of traditional morality'. Believing that 'just war' criteria could no longer be met, they called themselves pacifists.

Although most members were Roman Catholic PAX did not claim to be a 'Catholic society' but a 'society of Catholics and others'. This wording helped PAX to evade too much hierarchical control which would have stifled it from the start. The Church at that time took an opposing view, particularly of conscientious objection. Church authorities attempted to censor PAX literature and on more than one occasion clergy were instructed to resign from the society.

PAX supported conscientious objectors during the Second World War. When membership declined afterwards it continued to publish the *PAX Bulletin* and to provide a forum where Catholics could debate theological and practical questions of war and peace. An annual conference at Spode House became a key element in this, especially when the peace movement began to swell once again in the late 1950s and early 1960s in response to public concern about nuclear weapons.

By then PAX had gained some distinguished sponsors and a branch in the United States - support which enabled it to influence debate at the Second Vatican Council. In 1965 the Council endorsed the right to conscientious objection and condemned weapons of mass destruction.

As early as 1952 PAX members had heard that a new international Pax Christi movement had been started in Europe with the kind of episcopal approval which PAX had never enjoyed. Pax Christi took root in Britain in 1958 and from then on the paths of the two Catholic peace groups began to converge. The two groups complemented each other well: PAX with its more experienced members and sponsors, valuable publications and conferences, and more literary style; Pax Christi with its youthful energy, activist approach, and established international network. By 1971 a merger became obvious for the sake of a stronger Catholic peace movement, and this was achieved smoothly and gracefully.

ARCHIVES OF LAY SOCIETIES

In 1972 I was appointed the first full-time General Secretary of the recently-merged Pax Christi. In my new office were deposited several cardboard boxes and buff files containing some PAX records, leftover copies of the *PAX Bulletin*, and the remnants of a lending library. These stayed in a cupboard for ten or more years - only the cupboard changed as we moved premises. No one had time to go through the papers, even though one suspected they might be fascinating. We were too busy getting on with the day to day business of running Pax Christi.

By 1985, ready to return to some studies, I decided to research and write the history of PAX. It was the process of doing this that led to the 'reconstruction' of the PAX archives. This turned out to be a most enjoyable treasure trail. It may also be the kind of trail that other members of the Catholic Archives Society will need to follow if they want to collect and preserve the archives of Catholic lay societies such as those listed in *Catholic Archives* 10 (1990), some of which are now defunct.

Unlike religious orders and dioceses the voluntary organisations do not always have a sense of their own history or much interest in passing on their tradition. They do not all value their records, nor do they have the time, money, space or staff to look after them. Some of the defunct societies will have petered out for lack of support rather than come to a deliberate end and so their papers - if they have not been thrown out - may be scattered among the possessions of the last chairman, secretary and treasurer.

RECONSTRUCTING THE PAX ARCHIVE

In this respect I was fortunate in that the early members of PAX were conscientious record-keepers. The records deposited with Pax Christi included an almost complete set of Minute books, and an almost complete set of the *PAX Bulletin*.

As I read through these systematically I made a list of all the important items which were referred to but which were now missing. They included the Minutes of meetings held between 1946 and 1953, nine of the earliest issues of the bulletin, the original statement of principles and 1936 constitution, leaflets which caused particular controversy, correspondence with the Archbishop of

Westminster, photographs, some journals in which articles about PAX appeared, and some books either published by PAX or written by its key members. There were 27 groups of documents on the list and today I am pleased to say only a few are still missing.

My first source for the missing material was the older PAX members themselves. I sent the list to about 15 people, asking them to look through their cupboards and bookshelves, but also to let me know of other documents which might not be on the list. My appeal met a generous response. Indeed, some members had been keeping papers, pamphlets and correspondence for years in the hope that one day they might be of use and they were only too glad to hand over their files and regain some extra space in their cupboards!

In the course of my research I visited quite a number of PAX members to record interviews with them. These visits also brought to light many valuable items. If the owners could not part with original photographs or letters, then I was happy to make copies. Other books and pamphlets were gradually accumulated by scanning the shelves of secondhand bookshops. Here is some more detail about the different sorts of records which now form the PAX archive.

MINUTE BOOKS

These books begin with the very first PAX meeting on 8 May 1936, meticulously recorded, and end with the annual general meeting, on 30 October 1971, when PAX was formally amalgamated with Pax Christi. Some of the minutes are signed by Eric Gill, who was Chairman of PAX in 1940, the last year of his life.

There seemed little hope of finding the missing books for the period 1946-1953, although I made enquiries and visited Audrey Henson, a doctor who had been the Secretary of PAX for part of that time. She did not think she had anything left at all. Not long afterwards she died. Several years later, quite unexpectedly, I received a package from Australia which contained an exercise book with the PAX Minutes from 1948-1951, along with membership lists from 1936-1953. Someone was belatedly carrying out her instructions by forwarding these treasures from her estate.

PAX BULLETIN

The *PAX Bulletin* is a unique resource for anyone interested in the development of Catholic theology on issues of war and peace. It was the one place in which were gathered news items from all over the world, any new Church pronouncement on the subject, with commentary and reports alongside relevant quotations and examples from history. The quality of the writing is excellent - much of it as fresh and inspiring today as it must have been when first printed. Many of PAX's well-known sponsors contributed articles: Thomas Merton, Archbishop Roberts SJ, Bede Griffiths OSB, among them, as well as continental theologians such as Pie Régamey OP, Pierre Lorson SJ, and Franziskus Stratmann OP.

From 1943 onwards the *PAX Bulletin* was printed - usually quarterly. Unfortunately the only copies still missing (numbers 1,2,4 and 10) were among the earliest issues which were duplicated on to varying sizes of loose paper. Although university and other libraries worldwide eventually subscribed to the *PAX Bulletin* to find any of these early numbers now seems increasingly unlikely.

PAX PAMPHLETS

I had seen one or two PAX publications apart from the *PAX Bulletin* and before long, through the generosity of former members, collected a full set for the archives. In 1938-1939 PAX produced six pamphlets putting forward its basic case. They were written by Eric Gill, Nicholas Berdyaev, Luigi Sturzo, E.I. Watkin, Donald Attwater and Gerald Vann OP. Apart from the content the elegance of the printing is striking: they were printed by Hague & Gill. Gill also printed the original PAX publicity leaflets, handbills and posters. These include a notice defining, according to Catholic teaching, the role of conscience in judgements about war. Another leaflet, on *The Catholic Church, War and You*, would seem unexceptional now but PAX was forbidden to distribute it outside churches.

PAX went on to produce other pamphlets including a compilation of quotations from Leo XIII, Benedict XV, Pius XI and Pius XII on *War, Conscience and the Rule of Christ* (1942). In the post-war period PAX maintained its pioneering role by publishing *Morals and Missiles - Catholic Essays on the Problem of War Today* (1959). This provoked a heated debate in the Catholic press about nuclear deterrence.

CORRESPONDENCE

The writing of any history is of course going to be influenced by the type of evidence one has to hand. The quantity of correspondence available - or not - to supply parts of the story can make a great difference. Back issues of the *Catholic Herald* enabled me to trace the letters which had brought the first PAX members together. E.I. Watkin, the philosopher, had written some of them and had then been invited to draft a statement of principles and to become the first President of PAX. He kept about 100 letters which he had received in response to the PAX initiative, and his daughter kindly let me have copies.

Thank goodness people wrote rather than, phoned in 1936! Their letters add colour and detail to the early tensions as PAX found its focus. There was a fundamental difference of approach. Those at the 'Distributist end' of PAX (including Eric Gill and his supporters) thought that peace could only come about by constructing a new social order: redistributing land, decentralising power, encouraging self-sufficiency, and dismantling industrial society along with the materialism and greed which bred war. This group was largely contemptuous of the state. Individual responsibility and conscience were paramount, especially in relation to participating in war.

At the other end of the spectrum were PAX supporters like Barbara Barclay Carter, who accepted the state as a fact of life and who saw a way forward

through states working together to make war less likely. They still hoped that the League of Nations might be able to regulate disputes between states. PAX, they thought, should mobilise Catholics behind such organisations and use political methods to persuade nations to observe contracts under international law. For this group international morality was of greater concern than the personal morality of the individual conscientious objector.

As it turned out the Distributist view prevailed in PAX until 1945. During the Second World War PAX encouraged its members, especially the COs, to form communities on the land. Afterwards, some of them became involved in a new Catholic land movement, Pax in Terra. But when PAX itself regrouped and refocussed after the war it adopted a much narrower agenda than before, more strictly confined to questions of Christianity and militarism. It could be argued that whatever successes were achieved at the Second Vatican Council would not have occurred without this shift towards more winnable goals.

TENSIONS WITH THE BISHOPS

Another aspect of PAX history which showed up chiefly through correspondence was the recurring conflict with successive Archbishops of Westminster. One supposes that for reasons of discretion not much of this appeared in the Minutes or in the newsletter. Some letters from the PAX side had been kept by Donald Attwater (first Chairman) and subsequent officers of PAX. I found the other half of the correspondence in the Westminster Diocesan Archives. The bishops' attitude to PAX cannot be disguised. When it was not portrayed as actually dangerous PAX was regarded as a collection of cranks. 'One realises that most of these people are a bit cracked,' wrote one archbishop to another!

PAX took an independent and unwelcome line by adopting an impartial approach to the Spanish Civil War, by upholding the right of Catholics to be conscientious objectors, by criticising hierarchies for echoing the national interests of their respective governments during the war, and later by questioning the morality of nuclear deterrence. Why did this tiny organisation meet such hostility? First of all, because PAX's assertion that the individual conscience had to be the judge in these matters was perceived as a threat to unity and authority in the Church. But more than that, PAX's attitude might jeopardise the efforts of the hierarchy to prove that Catholics were loyal and patriotic citizens, to shake off historic suspicions about papist treachery, and to win a respected position for Catholics in the life of the nation. Subversive questions about defence also challenged the Church's implacable opposition to Communism.

BUILDING A NETWORK

Through the 1950s and 1960s PAX struggled to overcome its dissident image by winning some respectable allies. This period is well represented in the PAX archives because Charles Thompson, editor of the *PAX Bulletin* and later Chairman, carefully kept and passed on all his papers.

These provide evidence of the solid and steady work of PAX to build up support. There were international contacts with the *Catholic Worker* in the United States² and with small, similar groups trying to frame legislation permitting conscientious objection in other European countries.

Of enormous importance was a long-standing connection with the Dominicans. This went back to Illtud Evans, who as a young man had been one of the founders of PAX, and Gerald Vann, who had started in 1936 a 'Union of Prayer for Peace'. These and other Dominicans provided personal guidance and theological clarity on many occasions. The most fruitful collaboration between Charles Thompson and Conrad Pepler OP brought about the annual Peace conferences at Spode House from which sprang so many initiatives.

It was at Spode in 1959 that PAX discussed a strategy for the Vatican Council which had recently been announced. Archbishop Roberts disclosed that he had written to Rome, proposing that the morality of war and the rights of conscience should be given priority on the Council agenda. He dreamed of a preparatory 'Council of Survival' at which soldiers, scientists, historians and economists, with theologians from all Christian traditions, would unite to study the practical requirements for peace. Such a preliminary study would enable the Council Fathers to have a much more informed debate and to arrive at a much more authoritative verdict.

PAX started to campaign on these proposals by circulating a petition and by writing to the superiors of religious orders. Letters in the PAX archives hint at the difficulties which Archbishop Roberts faced. In 1960 he was delated to Rome for speaking so openly about nuclear warfare and for associating with PAX. In the event Roberts was never called to address the Council, but instead made a strong written submission on conscientious objection.

BEDE GRIFFITHS AND THOMAS MERTON

Thanks to Charles Thompson's persistence in following up any signs of interest among the clergy we possess some illuminating letters from Bede Griffiths and Thomas Merton, both of whom became sponsors of PAX. Those from Griffiths (1956-1966) demonstrate his changing attitude to war. At the outset he regarded war as unfortunate but legitimate, and saw pacifism, like monasticism, as a vocation or 'counsel of perfection' for the minority. After reading the books which Thompson sent him he admitted to a more sympathetic understanding of nonviolence in the way that Gandhi used it, as a positive force for justice. Griffiths contributed articles to the *PAX Bulletin*, to *Morals and Missiles*, and he addressed a memorable PAX conference in 1963 at which Dorothy Day was also a speaker.

Thomas Merton sent a subscription to PAX in 1961 when he was becoming more involved with the peace movement in America. His letters contain interesting comments about his admiration for aspects of the English Catholic tradition, and for the stand which PAX had taken on war. Much of the

correspondence is about plans for various publications and he sent over a number of articles and talks which PAX could reproduce. The most substantial was a duplicated book called *Peace in the Post-Christian Era*. But this had to be circulated privately because in 1962 Merton's superiors ordered him not to publish anything new about war and peace. 'The book was not condemned' he wrote to Thompson, 'It was simply forbidden because the topic was not considered to be proper for a "contemplative monk" . . .' In 1964 he reported 'I am still not able to write on war' but he kept in close touch with PAX and with the American peace activists who were preparing for the Vatican Council debate.

THE AMERICAN PAX ASSOCIATION

By the 1960s the *Catholic Worker* had been the centre for three decades of what there was of an American Catholic peace movement. It had engendered an Association of Catholic Conscientious Objectors during the Second World War. In 1961 Dorothy Day, Eileen Egan and Gordon Zahn were among those who formed a branch of PAX. Their letters to British colleagues describe their initial problems. It was a difficult decade with the Vietnam war dividing American society. The provocative tactics of Catholic protesters like the Berrigan brothers were seen as either prophetic or subversive. Civil disobedience was the subject of fierce debate and personal turmoil throughout the rest of the peace movement too.

Nevertheless American PAX maintained a steady campaign directed towards the Vatican Council. They sent a special peace issue of the *Catholic Worker* to every bishop who would be attending. It contained detailed comments on the draft passages in *Schema 13* which became *Gaudium et Spes* (*The Church in the Modern World*).

PAX members from both sides of the Atlantic were in Rome for the 1964 and 1965 sessions to lobby individual bishops, to talk to the press, and to work with Archbishop Roberts and other sympathisers, in order to get the right wording into the final documents. The key points were the unacceptability of indiscriminate warfare, and the right of the individual conscience to refuse participation in war. PAX members were enormously gratified that some of the most influential speeches on peace were made by English Bishops Wheeler, Beck and Grant, and by Abbot Butler.

OTHER SOURCES

Although not strictly part of the PAX archives there were other sources which proved essential in piecing together the history of PAX. To find out what happened to Catholic conscientious objectors during the war I went through the tribunal records of the Central Board for Conscientious Objectors, picking out those applicants who said they were RC or whose names I recognised from PAX. They came, like all the other COs, from every walk of life. The marked difference was that they had less support from their clergy than any other denomination. One tribunal judge asked why he had not seen a single Catholic priest speaking up for any applicant.



PAX CONFERENCE AT SPODE HOUSE, 1963
LEFT TO RIGHT: STAN WINDASS (UNIVERSITY COLLEGE, DUBLIN) JOHN J. JUNIOR
(SECRETARY OF PAX), EILEEN EGAN (AMERICAN PAX) SIMON BLAKE OP, DOROTHY DAY,
BEDE GRIFFITHS OSB, CHARLES THOMPSON (CHAIRMAN OF PAX)

As I collected PAX material from various people I was pleased to accept additional papers relating to associated small groups. There were, for example, a few items from the pre-war Catholic Land Movement and from Pax in Terra which operated for a short time after it. Some newsletters called *The Catholic Peacemaker* were produced by the Society of the Peace of Christ (c.1944-1946), a short-lived project organised by a breakaway group who thought they might achieve more ecclesiastical support than PAX itself. Of more significance was the Catholic Nuclear Disarmament Group (c.1959-1964) which pre-dated Christian CND. The CNDG banner was the rallying point for Catholics on the Aldermaston marches.

Of course PAX members kept newspaper cuttings about their own activities and letters to the press. They also kept some scrapbooks with clippings from *The Times* and the religious press about the issues they followed - for example, during the H-bomb debate of the 1950s. These specific collections were very useful and certainly saved the historian a great deal of time. So too did the PAX library which I was also trying to reconstruct. Housed at the Pax Christi office in London, it includes some quite rare pacifist tracts from between the wars.

INTERVIEWS

Many readers will have discovered for themselves the value of interviews in providing the kind of background which you cannot always glean from paper records: thumbnail sketches about people's appearance and character; a sense of the atmosphere and a feeling for the times. The most pervasive quality which my PAX veterans displayed was modesty. Each one told me that they had really done nothing; I should be talking to someone else. Then it turned out, for instance, that they had 'only' produced the newsletter for twenty years, or kept PAX going through its darkest days when there were hardly any other supporters. The persistence and commitment of these pioneers was impressive.

The story of PAX should encourage everybody who is struggling in an unpopular cause. It is a story of hidden witness: slow, painstaking, and largely unspectacular work, often in the face of substantial opposition, and of people tenaciously keeping alive a tradition which might otherwise have been unrepresented in the Church.

NOTES

1. PAX never exceeded about 600, although up to 1,000 people were on the mailing list for the *PAX Bulletin*.
2. Founded in 1933 by Peter Maurin and Dorothy Day.

EDITORIAL NOTE

Dr Valerie Flessati is on the staff of the Department of Peace Studies, University of Bradford. She was General Secretary of Pax Christi, 1972-1985, and is currently a Vice-President of the British section. For further information on the subject of this article, readers are recommended to refer to Dr Flessati's doctoral thesis: Valerie Flessati, Ph.D., PAX. The history of a Catholic peace society in Britain, 1936-71. [University of Bradford, 1991].

THE LURE OF THE VATICAN ARCHIVES:
A LONG-CENTURY OF NORDIC RESEARCH

Rev. F.J. Bullivant, OMI

One sign of a 'thaw' in the ecumenical climate of Northern Europe during recent years has been a wider and growing interest among Nordic Lutheran church historians and others in the pre-Reformation history of their countries through the several centuries of Catholic Christian past. For much of that period, of course, an indispensable source is the holdings of the Vatican Archives: indeed, since soon after the 1939-45 War quite a number of individual Scandinavian researchers, mostly Swedes and Danes, have come down to Rome and become users of the Vatican Archives.

And yet, pan-Scandinavian research therein has a long pedigree going back over a century and a third to the pioneering achievements of the Norwegian polymath Peter Andreas Munch (1810-63), as well as the later teamwork of Danish, Swedish and Norwegian scholars during a dozen years around 1900 and, not least, the subsequent ten 'expeditions' spread over the post-1914-18 War period from 1920 to 1939.

In the British Isles and continental Europe, not to mention further afield, there was and remains - as far as I know - hardly any awareness of the persevering enterprize of these Scandinavian researchers whose 'Aladdin' was P.A.Munch during the years 1859-61. Hence, perhaps it may be of interest to readers if I explain briefly how I became aware thereof.

Having in 1972 and 1976 located in the Vatican Archives two documents relevant to Icelandic church history, previously unpublished, and subsequently contributed towards the publishing of them in Iceland, I was invited by the (Lutheran) Divinity Faculty Church History Department of the University of Iceland - seconded by the National Manuscript Institute - to give two public lectures on the Vatican Archives in Reykjavik in late 1984. It was through researching for these that I came to learn about the labours of P.A.Munch and his later successors; a further outcome of this research was a lecture entitled 'P.A.Munch, a pioneer angler, and pan-Scandinavian fishing in the Vatican Archives (1858. . . 1939-)', given under the auspices of the Institutum Romanum Norvegiae in May 1985; and then, more recently, a revised and adapted version thereof, 'Nordic ecumenical trawling "sub anulo Piscatoris"', was presented at the 1993 annual conference of this Society.

The former occasion (1985), I recall, seemed to me rather like, *mutatis mutandis*, a Norwegian trying to tell a British audience about Munch's contemporary, the historian Lord Macaulay (1800-59)! But, in fact, Munch did have certain links with these islands, i.a. in the late 1840s he travelled to the Orkneys, the Hebrides, Scotland and England pursuing his research-studies; later, he was made an honorary member of the Society of Antiquaries of

Scotland, as well as a corresponding member of the (English) Royal Geographical Society; besides, it was said within his family that their paternal ancestor had originally come over from England.

A POLYMATH PATRIOT IN THE MAKING

Munch was born in 1810, the eldest child - ten siblings followed - of a devout Lutheran family, his father being a minister (and uncle a future bishop), and christened Peter Andreas - thereby distantly evoking two fishermen! During his school and university years he acquired a wide range of literary, linguistic, philological and historical knowledge; he became a fervent Norwegian patriot and this spurred him on to profound study of his country's history. He earned his living mainly as a university teacher, though lecturing was not his forte. He had married, at 25, a minister's daughter and their union was blessed with a son and then four daughters, all of whom he loved dearly and was their much-beloved father. Doubtless, 'absence made the heart grow fonder' when his historical research took him abroad, as in the 1840s and in the early 1850s when we have found him working in archives and libraries in Denmark, and in Germany as well.

By the mid-1850s, now in his mid-forties, Munch was busy writing a magnum opus, his *History of the Norwegian People*; but as he progressed through the Middle Ages, reaching the latter 13th century, the native Nordic sources began to dry up and, as he well knew, he now had to search elsewhere, seeking untapped sources abroad, notably in Berlin, Vienna and, most of all, in the Vatican Archives in faraway Rome. As foreseen, he was a welcome visitor in those transalpine cities, but the Vatican Archives was a different 'kettle of fish'. All along the way, his fellow-historians warned him not to waste his time trying to gain access thereto, because those of them who had already made attempts had all been denied entry. But Munch was not convinced, nor easily put off. While in Copenhagen, he had made friends with Mgr Djunkowsky, Prefect Apostolic of the Arctic Missions, and in Vienna made the acquaintance of, and was entertained by, Cardinal-Archbishop Rauscher, both of whom assured him of their goodwill and support in Rome.

And so, he had his family (wife and four daughters) join him in Vienna, whence they set off on the long journey to Rome, which they reached in early December 1858.

THE 'ALADDIN' AND 'PATHFINDER'

Given the political circumstances within the Papal States at the end of 1858-and, by then, Pius IX (Pio Nono) had already been pope for a dozen years -, it seems astonishing, and surely calls for explanation, that within a few weeks of arrival in the papal capital, this most worthy son of a Norwegian manse was happily ensconced in the Prefect of the Vatican Archives' own work-room, where, if he so wished, he could pursue his research 'from 8 in the morning till dusk' - and all during a period when outsiders were refused access! How on

earth, one may ask, did Munch gain such a unique privilege?¹

The fact is, this patriotic polymath was *sui generis*: among his various artistic and intellectual gifts were sharp perspicacity and a flair for getting to the bottom of problems; extremely shrewd, he could also be most charming. His successful 'strategy' is revealed in his letters home to colleagues and state authorities mostly, in Norway and Sweden. Briefly, he perceived that others' lack of success was mainly due to their wrong approach and, primarily, failing to win the favour and enlist the goodwill of those persons in Rome in a position to help them. In contrast, Munch's policy was 'as far as possible, to proceed differently, i.e. to do my best to make myself persona grata' and, he adds, 'First and foremost, it has proved a real asset that I brought my family here with me. . . (thus) I do not inhabit some shabby artist's digs, nor need to frequent disreputable taverns, (but instead) can receive people who pay me a return-visit in decent surroundings - in short, maintain a more respectable standing in society here. . . '

First to pay the Munchs a 'contravisit' was a friend from Copenhagen, none other than the Prefect-Apostolic of the Arctic Missions, Mgr Djunkowsky, who, true to his word, proffered advice and began pulling strings in his friend's behalf. On 30 December 1858 Professor Munch of the Royal University of Christiania (Oslo) was received in private audience by the Pope! Gratefully, the Norwegian Lutheran presented Pius IX with a special copy of his hefty book on Trondheim Cathedral, just published, and soon after their meeting, recorded that the Pope 'displayed the greatest benevolence and graciousness towards me. He conversed with me at length and gave me the best of assurances' and later commented 'It's always good to have the Pope himself up one's sleeve.' Munch had thus succeeded in charming the holder of the Fisherman's Ring; meanwhile, again thanks to Djunkowsky, he had been getting acquainted with the keeper of the documents sealed therewith, namely Pater Augustin Theiner (1804-74), Prefect of the Vatican Archives .

THE MUNCH - THEINER RELATIONSHIP

Writing to his friend and contemporary, C. Lange (1810-61), the Norwegian State Archivist, Munch relates: 'the greatly-feared Theiner has, from our first meeting turned out to be a very friendly as well as reasonable man; indeed, on my taking leave of him, I was somewhat taken aback when he formally embraced and virtually kissed me, to betoken his joy at being able to welcome -in his words - a sound scholar who realizes the value, and knows how to make use, of the treasures to be found in the Archives.' Theiner's words were music to Munch's ears; he longed now for their tangible fulfilment - and soon words were matched by deeds. Already in February 1859, Munch was able to write back to Scandinavia: 'I have acquired an up till now unheard-of thing - my own comfortable place in Theiner's own workroom. . . , where '(he) has made available to me. . . up till now completely unknown historical treasures. . . of whose existence I had not even dreamt'; 'All of it had never until now been

brought forth, and this is the first time that it has seen the light of day since it was (c.1330) sent in to the Curia'; '(Theiner) told me. . . "You are the first outsider ever to set eyes thereon"', and went on to say that Munch's being allowed to transcribe directly from original texts was 'a privilege which had not, within living memory, been granted to any outsider. . . ' Some months later, towards the end of his first year in Rome, Munch pauses to reflect: ' . . . at present, I remain not only the sole Norwegian, but also perhaps the sole Protestant, even European, to have enjoyed the advantage of such access to the Vatican's ARCANA. . . '

Yet, by no means was it a case of all taking and no giving, for Munch was able to help Theiner with *his* historical research in various ways - for a start, Munch knew German and spoke it; but, to explore their mutual collaboration and developing personal relationship would require another article! In passing, it is noteworthy that, nearly forty years afterwards, one of Munch's pan-Scandinavian successors, the Swede Karlsson, detected evidence of that mutual collaboration. Here, it must suffice to mention one instance thereof, when two heads, even those of Theiner and Munch, proved better than one; their discovery concerning many volumes of 14th century papal registers (Avignon period) largely extant on paper as well as on parchment, that it was the paper ones, hitherto ipso facto disregarded, which were the originals, having sometimes fuller texts, whereas the parchment ones were later copies and sometimes shortened.

Before long, Munch came to realize, for example, from hints dropped by Theiner, that the German Prefect's tenure was not altogether secure: hence 'make hay while the sun shines' became, so-to-say, Munch's motto, spurring him on during his many hours 'daily toil for his country's sake, on top of which he did much work for Sweden and less for Denmark at home, mostly in the evenings.

MAN PROPOSES, GOD DISPOSES

After two and a quarter years of such sustained labour, by the spring of 1861, Munch judged that he had largely acquitted the task undertaken for Norway; moreover, the (paid) leave-of-absence from his professorship and his research-grant from the national Treasury were both running out; the time had come for the Munchs to return to their homeland. But 'man proposes, God disposes': his wife was in poor health, so Munch entrusted her to the care of their four daughters and set out from Rome on his own. An exhausting nine days' journey by land and sea ended, not in a happy homecoming but in a sorrowful disembarking - Munch was straightaway confronted with the shocking news of the sudden death of his frequent correspondent, Chr. Lange, the State Archivist, with whom he had hoped to discuss the results of his work in Rome. So now, instead of returning there that summer to fetch home his family, he had to face the prospect of filling his dead colleague's shoes - in October he was appointed pro tem. to that post, while still holding his history professor-



P. A. MUNCH (1810-1863)

ship. One consolation was that this new responsibility entailed visits to Stockholm; these enabled him to fulfil also his longing to see again his son Edward, an officer in the Royal Guard; and, in 1862, he there received - in recognition of his services to Swedish history - the Order of the North Star, conferred personally by the King.

During almost two years, while lodging with his married sister in Christiania (Oslo), he kept on working long hours editing the fruits of his Vatican Archives research, as well as writing and publishing further volumes of his magnum opus. But, alas!, his health was becoming undermined, and now, at last, in April 1863, he took upon himself the journey back to Rome, mostly overland this time, lasting two weeks. He arrived feeling unwell, having caught a cold en route and, sad-to-say, the writing was on the wall. Within less than a month he suffered a stroke; after rallying for a dozen days, he was stricken again and, surrounded by his distraught wife and four daughters, expired. He had departed from his native land at Easter, he died in Rome on Whitmonday (25 May) and, two days later, was laid to rest in that city's 'Protestant cemetery'.

MUNCH'S ENDURING INFLUENCE AND LATER SUCCESSORS

Munch's untimely death in 1863 at the rather early age of 52, caused evidently by driving himself too hard, also ended prematurely the unique relationship with Theiner and, thereby, Scandinavian research in the Vatican Archives for the (then) foreseeable future. But back in his homeland he would not be forgotten, for his posthumous influence was lasting, thanks both to his many published works and to the remaining quantity of his so far unpublished Vatican transcripts conserved in Christiania (Oslo), Stockholm and Copenhagen. In passing, it seems odd that his wife who had been too ill to travel back to Norway with him in 1861 should have outlived him by nearly forty years; had Munch himself survived even half that long, he could have witnessed the action of Pius IX's successor (Leo XIII) in the 'opening' of the Vatican Archives in 1880/1. Nevertheless, his posthumous influence did reach that far, and beyond, because, for those incoming scholars who could read German, there became available in 1880 a translation into that language of Munch's little book, the first-ever guide to the Vatican Archives, published in Christiania (Oslo) in 1876, which, though composed already in 1860, had been embargoed by its author not to appear until after Theiner's death (1874).

Apparently, Munch's output of transcripts, dutifully sent, or brought back, to Scandinavia during 1859-61/3 must have kept interested scholars in Norway, Sweden and Denmark busy over some thirty years, because a dozen years passed after the 'opening' of the Vatican Archives before a new Scandinavian face appeared on the scene, that of a librarian from the Royal Library in Stockholm, B. Lundstedt (1846-1914) in 1893. This Swede was the one who, an 1894 Norwegian Government document reveals, had been urged by a Vatican librarian/archivist to persuade Norway also to send a researcher down to Rome to work alongside the Dane (L. Moltesen, 1865-1950) and the Swede (K.H. Karlsson,

1857-1909) who had arrived already the previous year (1894); and so it was that the scholar who had published Munch's handbook (G. Storm, 1845-1903) was seconded, in Norway's behalf, to join the other two that same autumn (1895).

Thirty-five years earlier, their polymath predecessor had proved no 'dog in the manger', having furnished transcripts also for Sweden and even for Denmark. Munch's commendable spirit of sharing would seem to have descended upon his successors; it was ever a characteristic of their method of working, from 1894 onwards, that they aided one another, e.g. when one (two) of the countries was (were) unrepresented, then the two (one) present covered for the absent one(s) – an exemplary policy, surely, for all archivists everywhere! Nor did what they owed to Munch go unrecorded, for instance, Karlsson praised his 'epoch-making researches' (1905), while the Dane, A. Krarup (1872-1950) recalled 'the great pathfinder for all Nordic research in the Vatican Archives' (1942). These scholars' combined consequent output of transcripts, in turn, was followed by a decade's 'digestion' thereof in their homelands before, and during, the First World War.

En passant, this northernmost fellowship merited a rare continental European mention in the report (1903) by a contemporary Belgian Benedictine Vatican Archives researcher who gives us an eye-witness's glimpse of the zeal and good-will reigning, a score of years after the 'opening' of the Vatican Archives, among his eager-beaver colleagues:

'Dès 8.20 on aperçoit les travailleurs se diriger en hâte vers le local des archives par petits groupes ou isolement; on voit que pour eux *TIME IS MONEY*. Ils viennent de tous pays, ils sont de toutes confessions et cependant il règne entre eux une bonne confraternité. Le protestant allemand salue aussi gentiment le capuchin que ses collègues scandinaves ou autrichiens; le chartreux travailler à côté d'un ecclésiastique allemand, et le bénédictin aura pour aimables voisins un dominicain, un pénitencier de St-Pierre et un savant finlandais. . . a la condition toutefois de ne pas voler une minute de leur temps de travail'.

and he also notes:

'Les pays de Nord montrèrent un intérêt aussi vif que ceux du centre de l'Europe. . . à partir de 1894. . . et depuis lors elles (missions) n'ont cessé d' être renouvelées. . .'

and adds that, in the reference library (Sala Leonina),

'La France, l'Angleterre, la Russie, les pays du Nord ont leur compartiment respectif.'²

Comparably, a few years later, a new colleague 'du Nord' (the Norwegian, O. Kolsrud, 1885-1945) observed:

'On coming into the Vatican Archives early in the morning, one sees the diligent scholars at their research. . . laymen and clergy side by side:

sockless brown Franciscans with their dangling rosary-beads, black long-cloaked clerics, dandified young post-graduates, dust-covered absent-minded professors, patient Italian copyists. . . {all busy} from 8.30 till 11.45 when the invigilator rings his bell, whereat they shut their hefty codexes and these are borne away by the Vatican attendants. . . '

FRESH 'FISHING' IN 'THE POPES' POND'

Understandably, during the years of the 1914-18 War there was a hiatus in pan-Scandinavian research within the Vatican Archives, though doubtless various 'follow-up' work continued back home in the North. Not until 1920 was it resumed, but now from the re-start it was an organised 'expedition', led this time by a new Swede, L.M. Baath (1874-1960) who enlisted two experienced researchers from the earlier group (around 1900), the senior national archivist, Krarup (Denmark) and Kolsrud (Norway) to form a renewed 'troika'. For them, as for other post-War researchers, a most important time-saving factor was now the possibility of having photostats of documents made in the Archives, whereby transcriptions could be done at leisure back in their homelands. This enterprise was pursued nine times more, with a break of four years' follow-up (1929-32), until almost the outbreak of the 1939-45 World War. From 1923, Finland too had thrice sent its representative (Aarno Maliniemi, 1892-1972) to work alongside the three Scandinavians. Once again, one can only applaud the spirit of co-operation which animated all the researchers of these ten 'expeditions' - and commend it to archivists everywhere!.

Early in this article, I opined that in 'continental Europe' there remains 'hardly any awareness of the persevering enterprise of these Scandinavian researchers'; one indication of this is that a centenary book, published in 1983, on the use of the Vatican Archives (cf. Note 1) includes a sole, incidental and passing, reference - by an aged Italian scholar - to the 'EXPEDITIO SCANDINAVA', while its twelve-page Index does not include a single one of their names! (i.e. from 1893 onwards).

A 'FISH' THAT NEARLY GOT AWAY

Not long before the advent in 1895 of the earliest 'troika' of Scandinavians, a German Lutheran scholar, in 1892, had sought guidance within the Vatican Archives from the chief cataloguer among the archivists, but received the smiling reply: 'Bisogna pescare!' (You have to fish about!).³ After all the Nordic 'trawling' described above, one might well imagine that any subsequent endeavours would amount to 'overfishing' in 'the Pope's pond'; so, let me try to elucidate an actual case of a 'fish' that nearly 'got away'.

It is a document of some importance for both Norwegian and, more so, Icelandic church history during the pontificate of Boniface VIII, from the year 1303. Munch was evidently unaware of its existence for, otherwise, he would surely have made use of it in his *History of the Norwegian People*; nor, apparently, did any of the earlier Scandinavian group come across it, because

anyway they were concentrating on the post-1316 period, having decided to rely, for the time being, on the École Française (Rome) researchers who were methodically covering the prior period from 1198 (Innocent III) onwards.

The first post-War Scandinavian 'expedition' of 1920 commenced by going back over that earlier (1198-1316) period, making use also of the fruits of the École Française enterprise published so far. But, unfortunately for the new 'troika', publishing in Paris had been held up because of the War, so that the École Française volume including 1303 did not appear until 1921 just one year too late for them. (This volume, in fact, does contain an extract - approximately one third - from the Boniface VIII letter).

The second - tenth Scandinavian 'expeditions' returned again to the later (1316-1527) period. Not until 1983 was this document made known in Scandinavia (Norway), but - being based on the École Française publication - still only one third of it. At long last, in 1984, its full text was made known in Reykjavík and, the following year, published there, thanks to a Lutheran church historian (Jónas Gíslason) of the University of Iceland's Divinity Faculty!. (I hazard the guess that there was a 'queue' to consult documents of Boniface VIII, from Theiner (as historian) to the later École Française scholars - based on the deduction that Munch did not, apparently, get to see them, and nor are they included in a listing of papal registers by Karlsson in 1900).

POSTSCRIPT

Indirectly related to all the above, this year I was invited to attend the annual remembrance of P.A.Munch in Rome on Norway's national day (17 May); this event takes place around his tomb within the 'non-Catholic' cemetery at the foot of the Pyramid near St Paul's Gate. There, fittingly, is also the grave of B. Lundstedt, the Swede who, a century ago, was instrumental in promoting fresh pan-Scandinavian 'fishing' in 'the Pope's pond'.

NOTES

1. cf. Hjalmar Torp, 'Lo storico norvegese Peter Andreas Munch nell' Archivio Segreto Vaticano, 1858-1861', in A.A.V.V. *L'Archivio Segreto Vaticano e le Ricerche Storiche*, Roma, 1983.
2. See Dom Ursmer Berlière, 'Aux archives vaticanes' in *Revue Benedictine* XX, pp.132-73.
3. cf. Owen Chadwick, *Catholicism and History: The opening of the Vatican Archives*, C.U.P., 1978, p.109

A full list of references to 'Nordic' works mentioned, or quoted from (in translation), in this article is available from the author, Rev. F.J. Bullivant, OMI, C.P. 9061, 00100 Roma-Aurelio, Italy.

THE BRITISH CATHOLIC AUTHORS COLLECTION IN THE BURNS LIBRARY AT BOSTON COLLEGE

Ronald D. Patkus

INTRODUCTION

The John J. Burns Library of Rare Books and Special Collections is part of the Boston College library system. As its title implies, the Burns Library serves as the home for many of the University's unique and valuable research sources. Today the library houses more than one hundred thousand books and over four million manuscripts.

The Burns Library was dedicated in 1986. Named in honor of Judge John J. Burns (1901-1957), a distinguished alumnus of Boston College, the new library continues a long tradition of interest in special collections at the University. At present areas of strength include Bostoniana, Irish culture and history, the history of Boston College, the book arts, Jesuitana, Nursing, Catholic Liturgy and Life, Detective Fiction, ethnic studies of Africa and the Caribbean, Massachusetts and American politics, and British Catholic authors.

Boston College has developed its British Catholic Authors Collection over the course of more than fifty years. Today the Collection documents the Catholic experience in Britain from 1829 (the date of the Catholic Emancipation Act) to the present. The various components of this Collection are both interesting and valuable from a research perspective.

THE THOMPSON-MEYNELL CIRCLE

The foundation for the British Catholic Authors Collection was laid by Terence L. Connolly, SJ, who served as University Librarian from 1946 to 1959. Father Connolly was very involved in efforts to collect in two special areas: the life and works of the British poet **Francis Thompson** (1859-1907), and Irish culture and history. The beginnings of the British Catholic Authors Collection, therefore, can be traced back to the very beginnings of Special Collections at Boston College.

Father Connolly became interested in Francis Thompson while teaching English Literature. He wanted to collect primary source material which would assist in the study of the poet's works. In 1937 Seymour Adelman's collection of Thompsoniana, then considered the second largest such collection in existence, was purchased by Boston College. In 1948 the largest collection, that kept by Wilfred Meynell, Thompson's longtime friend and literary executor, also became part of the University's holdings. Other items of interest have been added in the years since.

During the summer of 1994, for instance, a William Butler Yeats letter to Wilfred Meynell, expressing condolences on the death of Thompson, was added to the collection.

The Thompson collection includes letters, literary manuscripts, articles and publications, and first editions of books. It includes such items as the Ushaw College Notebook (which features some of the poet's earliest creative efforts), the original holograph manuscript of 'The Hound of Heaven,' and the essay on Shelley. There are also a number of signed reviews by Thompson, and copies of unique printed volumes of Thompson's poetry. Today the collection ranks as the largest one of its kind in the world.

The Thompson collection is complemented by holdings on other British Catholic writers. Of special note are books and manuscripts which together make up the Meynell Collection. **Alice Meynell** (1847-1922) and **Wilfrid Meynell** (1852-1948) were central figures in the world of English Catholic letters. Mrs Meynell is known primarily as a poet, though she produced a variety of literary works. She was highly regarded by her contemporaries, and some even felt that she should succeed Tennyson as poet laureate upon the latter's death. The holdings on Alice Meynell are extensive, and include reviews, essays, and a number of autograph letters to friends and fellow writers. There is also a large collection of the poet's published works, including first editions of her books of poetry, such as *Preludes*, *The Rhythm of Life*, and *The Colour of Life*.

Wilfred Meynell was a journalist and editor. At the request of Cardinal Manning he edited the *Weekly Register* from 1881-1899, and later, with the assistance of his wife Alice, he founded *Merry England*, a monthly journal devoted largely to the promotion of arts and letters. In addition to a complete run of *Merry England*, the library is fortunate to possess a collection of letters written by and to Wilfred Meynell. The letters date between 1881 and 1947, and reveal much about Meynell's various interests and activities. There are also a number of letters to Meynell in the Thompson collection.

The Meynells raised a large family, and a number of children pursued literary interests. Francis Meynell founded Nonesuch Press, and Everard wrote one of the earliest biographies of Francis Thompson. **Viola Meynell** (1886-1956) became especially known for her books *Alice Meynell: A Memoir* and *Francis Thompson and Wilfred Meynell: A Memoir*. The Burns Library holds a sampling of her letters, primarily notes written to a publisher toward the end of her life. The Sasnett-Meynell Collection, also housed in the library, contains additional letters from Viola and Wilfred Meynell to J. Randolph Sasnett, mostly dating from the 1930s.

Moving among the Thompson-Meynell circle was **Coventry Patmore** (1823-1896). A friend of Tennyson and Ruskin, and an early contributor to pre-Raphaelite publications, Patmore converted to Catholicism in 1864 and was known for the mystical quality of his poetry. Patmore knew Thompson and for many years was a friend of Alice Meynell. ♪

The Burns Library holds a large collection of material relating to

Patmore. The collection is comprised mainly of letters, printed works (in both book and periodical format), and manuscripts. There are more than eighty autograph letters of Patmore, written to such figures as the Meynells, William Allingham, and others. Letters to Patmore can also be found; correspondents include Tennyson, Thompson, and Dante Gabriel Rossetti. Among the printed works are first editions, and a substantial number of works about or related to the poet. There are many periodical articles as well, including critical appraisals of Patmore's work, and appraisals by Patmore of the work of others. One may find, for instance, the obituary for Patmore written by Wilfred Meynell for *The Academy*, and articles on the poems of Alice Meynell and Francis Thompson by Patmore, which appeared in the *Fortnightly Review*. Finally, there are original manuscripts of Patmore poems, such as 'Dieu et ma Dame', and 'Aglaia'. One manuscript of special note is an autograph draft of 'The Angel in the House', presented to Alice Meynell by Patmore. The Patmore collection is completed with copies of Patmore letters (especially to Edmund Gosse), and original letters of Harriet Patmore and other members of the Patmore family.

Other members of the Thompson-Meynell circle include **Wilfred Scawen Blunt** (1840-1922), **Christopher Dawson** (1889-1970), and **Henry Austin Dobson** (1840-1921). The library possesses average research collections on these writers, composed primarily of published works.

The Thompson and Meynell collections offer a wealth of resources to those interested in British Catholic literature during the late nineteenth and early twentieth century. The Patmore collection does so too, but also provides much material dating from the mid-1800s. Other collections in the Burns Library document important aspects of the nineteenth century.

OTHER NINETEENTH CENTURY COLLECTIONS

The Hopkins Family Papers contain material relating to the Jesuit poet **Gerard Manley Hopkins** (1844-1889), his parents **Manley Hopkins** (1818-1897) and **Catherine Smith Hopkins** (1821-1920), his siblings, and other related families. Manuscript material of Hopkins is considered especially rare, since the poet destroyed much of his early work. The Burns Library is fortunate to possess an autograph letter to fellow pupil Charles Luxmoore, dated 7 May 1862, and believed to be the second letter extant of Hopkins. There are also a number of letters written by Hopkins near the time of his conversion to Catholicism to his friend William Urquhart. In part the letters discuss revisions of poems and other literary subjects. Other miscellaneous items include Hopkins' personal annotated Bible, photographs, and various newspaper clippings.

A substantial section of the Hopkins Family Papers concern Manley and Catherine Hopkins. Manley was a churchwarden, diplomat and poet. There are many letters, official documents, and photographs concerning Manley Hopkins' role in developing diplomatic ties between Hawaii and Great Britain. These items are especially interesting for the information they provide on the

culture of Hawaii. The elder Hopkins' more creative side is evidenced in his poetry, sheet music, artwork, and prose. The Papers also include poems, music, and artwork of other members of the Hopkins family. There are photographs of the parents, children, and relatives as well. Together the items reveal a keen interest in the arts and literature among the Hopkins family.

In connection with Gerard Manley Hopkins it is worth noting that the Burns Library also holds the Papers of Rev. William Van Etten Casey (1914-1990), a Jesuit theologian and Hopkins scholar. Casey wrote *Immortal Diamond: A Jesuit in Poet's Corner*, a play about Hopkins, and various articles on the poet. His papers provide additional insight into the meaning of Hopkins' work.

Other prominent Catholic churchmen of the period are represented in the holdings at the Burns Library. In recent years there have been notable additions to the John Henry Cardinal Newman (1801-1890) Collection. The library currently houses approximately fifty letters of Newman, dating from 1853 to 1890, the period following his conversion to Rome and the establishment of The Oratory at Birmingham. In the correspondence Newman discusses such topics as the work of students, the hiring of professors, and philosophical essays. The letters are complemented by a small collection of published materials relating to Newman and the Oxford Movement.

There is also a small collection of letters to and from Henry Edward Cardinal Manning (1808-1892). These items are similar to the letters in the Newman collection in that they too cover a broad period of time, dating from 1847-1891. The bulk of the letters were written while Manning served as Archbishop of Westminster. They primarily concern Manning's daily duties.

Life in England during the nineteenth century is also documented in the Woodruff-Acton Family Papers. This collection includes a number of interesting items created by members of the two families. Of special interest are diaries and notebooks of the 1st Baron Acton, John Emerich Edward (1834-1902), the 2nd Baron Acton, Richard Maximilian (1870-1924), and his wife Dorothy Lyon Acton (d. 1923).

EARLY TWENTIETH CENTURY COLLECTIONS

Within the Woodruff-Acton Family Papers one can also find manuscripts from the early twentieth century. Much of this material was produced by (John) Douglas Woodruff (1897-1978), the well-known author and editor of *The Tablet* from 1936-1967. It was he who married Marie Immaculee, daughter of the 2nd Baron Acton, thus bringing the two families together. The papers of Douglas Woodruff include diaries, notebooks, correspondence, and financial records. These materials are especially valuable because of Woodruff's place in British Catholic society during much of the twentieth century.

When considering Catholic letters in England during the first part of the twentieth century, three figures which come to mind most quickly are Maurice

Baring (1874-1945), **G.K. Chesterton** (1874-1936), and **Hilaire Belloc** (1870-1953). The library holds papers of each of these men. The Baring collection consists primarily of letters to Enid Bagnold, the author of *National Velvet*. Among other things the letters discuss Bagnold's literary work and visits of literary friends to Baring.

G.K. Chesterton was known for both his artistic and literary talents, and both of these aspects are documented in the Chesterton Collection. Included in the holdings are manuscripts, sketches and drawings, and correspondence. Manuscripts make up the bulk of the collection; they include drafts of poems, essays, plays, and stories. Examples of artwork include studies of figures and scenes, and other illustrations. The correspondence dates between 1899 and 1935, and there are a number of letters to and from Hilaire Belloc.

One of the largest and most significant collections in the Burns Library is the Belloc Collection. Since early in his adult life, Belloc was careful to preserve his library, correspondence, manuscripts, and financial records. The Burns Library acquired Belloc's Kingsland Library and personal papers in 1980.

The most outstanding feature of the collection is the great bulk of correspondence. The letters date from 1890 to 1953, the year of the writer's death. Belloc maintained a vast correspondence with family, friends, colleagues, business partners, admirers, and others. Representative correspondents include such people as George Bernard Shaw, H.G. Wells, Wilfred Blunt, Ronald Knox, Vincent McNabb, Frank Sheed and Maisie Ward, Desmond MacCarthy, Lady Astor, John Galsworthy, Sigrid Undset, and William Butler Yeats.

In addition to the correspondence there is a wealth of literary manuscripts. These include drafts of nearly all of the author's writings, a fair number of which include editorial comments and corrections. The manuscripts are complemented by a complete collection of English first editions of Belloc's major writings.

Since acquiring the Belloc collection, the library has added other Belloc-related collections to its holdings. These include the Cahill-Belloc Collection, created by Patrick Cahill, Belloc's bibliographer; the Nickerson-Belloc Collection, maintained by Belloc's secretary and long-time friend Jane Soames Nickerson and her husband Hoffman Nickerson; the Herbert Family-Belloc Collection, composed largely of correspondence with Auberon Herbert; and the Kelsey-Belloc Collection, comprised mainly of correspondence between Belloc and members of the Kelsey family. Each of these collections is significant, and together they provide a rich resource for those interested in the man and his era.

Other writers from this time period are represented in the library. **Alfred Noyes** (1880-1958), the poet, wrote ballads and epics in the Victorian style. He also became known for Catholic apologetic works, such as *The*

Unknown God. In addition to published works, a small collection of Noyes letters is located in the Burns Library. Other letters of Noyes can be found in the Belloc Papers and the Woodruff-Acton Family Papers.

Though born to parents of Serbian and Irish descent, **Annie Christitch** (1885-1977) is often grouped with other British Catholic writers of the early twentieth century. After receiving her bachelor's degree from the University of London, Christitch took a position on the staff of a London daily, and was active in the women's franchise movement and efforts to improve social conditions in Serbia. The collection in the Burns Library documents the journalist's various activities. In particular there are many letters and postcards of Christitch, as well as copies of articles she had written for periodicals, and photographs.

Sheila Kaye-Smith (1887-1956) was a prolific writer who produced more than thirty novels, many of which were set in her native Sussex. In the library rests a collection of novels, as well as manuscript notes compiled by the author. A contemporary of Kaye-Smith was Dame **Edith Sitwell** (1887-1964). Much of her poetry is noted for its rhythmic and musical quality, and in later years elements of religious faith appeared (she converted to Catholicism in 1955). The library holds a small collection of notes and manuscript drafts of poems by Sitwell. Yet another writer of note during this period was **Pamela Frankau** (1908-1967). The daughter of Gilbert Frankau, the popular novelist, Frankau wrote a number of novels and short stories. The manuscripts of nine works are housed in the library.

Two of the greatest twentieth century Catholic writers from Britain were **Evelyn Waugh** (1903-1966) and **Graham Greene** (1904-1991). Holdings on Waugh include published works and a corrected typescript of the novel *Put Out More Flags*, a work published in 1942.

Until recently the Greene collection was interesting but modest, composed of books, articles, typescripts, galleys, manuscript notes, and some correspondence. Not long ago, however, the Burns Library expanded this collection considerably with the purchase of the Graham Greene library and archives. Indeed, with this acquisition Boston College has now emerged as perhaps the leading repository of Greene material. Greene's personal library consists of approximately 3,000 volumes relating to a variety of subjects, including literature, film, politics, travel, history, religion, and philosophy. Among the books are copies of works of Edwardian writers read by Greene in his youth, first editions of many modern novelists, and of course a collection of Greene's own work, including a copy of the very rare first book of poems *Babbling April*. What is more, a substantial number of volumes contain numerous annotations of the author—mainly notes and comments which provide insight to Greene's perspective and thought.

In addition to the personal library is the Graham Greene archives, which consist of some 60,000 documents. Among these items one will find correspondence, business records, reviews, notes, radio and television scripts,

and other materials. The correspondence includes original incoming letters and copies of Greene's outgoing correspondence. There are many exchanges with notable Catholic lay and religious intellectuals. Though a portion of Greene's correspondence already rests in various repositories, the archives accompanying the personal library add greatly to our knowledge of the man and his work.

TWENTIETH CENTURY CHURCHMEN

The Burns Library has developed collections on British Catholic churchmen active in this century. The holdings on Sitwell, Waugh, and Greene are complemented by additional material relating to these authors in the **Philip Caraman, SJ** collection. The collection features letters and other correspondence to Father Caraman. There are also a few miscellaneous items, such as photographs, newsletters, and reviews.

There is a small collection of manuscript writings and published works of **Monsignor Ronald Knox** (1888-1957). During his career Knox produced a new translation of the Bible based on the Vulgate text, and a variety of other writings. Among the manuscripts at Boston College are drafts of *A Spiritual Aeneid*, an autobiographical work, and 'Why Stand You Here?' The holdings on **Martin D'Arcy, SJ** (1888-1976), the famous philosopher, lecturer, and author, are also representative. The collection includes manuscript drafts of essays such as 'Belief or Unbelief', and 'On Authority'. Correspondence between D'Arcy and Father Caraman is also located in the Caraman collection.

Another prominent philosopher of our time was **Frederick Charles Copleston, SJ** (1904-1994). Father Copleston was a professor at Heythrop College and the Gregorian in Rome. He published numerous books in his field, including works on Nietzsche, Schopenhauer, and Aquinas. The Burns Library is the major repository for the Copleston papers. The papers contain correspondence with hundreds of individuals (including major writers, theologians, and philosophers), lectures, and transcripts of the famous BBC radio debates with Bertrand Russell and A.J. Ayer. There are a number of manuscript drafts, including the original script of Copleston's autobiographical memoirs. It is worth noting that these memoirs recently appeared in published form under the title *Memoirs of a Philosopher* (Kansas City, MO: Sheed & Ward, 1993).

THE BOOK ARTS, PRIVATE PRESSES, AND PUBLISHERS

Other English Catholics of the early twentieth century distinguished themselves for their creativity in a number of fields embracing both literature and art. One of the greatest figures of note in this regard is **Eric Gill** (1882-1940), the famous stone carver, engraver, sculptor, and writer. The collection in the Burns Library is made up primarily of Gill's artwork. There is some variety to the collection; one will find wood cuts, pencil sketches, annotated drawings, sculpture rubbings, and a splendid Latin inscription on stone of Psalm 103, Verse 30.

At Ditchling, Sussex, Gill and a circle of other artists and thinkers gathered to live and work in pursuit of common ideals. One of the most famous members of this circle was David Jones (1895-1974). Jones originally pursued an artistic career, but by 1927 he had also taken up writing. Jones' artistic and literary output is reflected in the Burns Library collection. Original art works include signed prints, sketches, proofs of engravings, and a large watercolour portrait of Joanna and Petra Gill. There is also a series of literary works, which is made up of both prose and poetry manuscripts. The collection also includes personal and business correspondence of Jones, dating from 1924 to 1973. Many of the letters were written to the poet Vernon Watkins, who helped to bring Jones and his work to the attention of the American literary community. Finally, it is worth noting that the Burns Library possesses an extensive collection of Jones' published works. The Jones Collection is one of the largest of its kind outside Wales.

Ditchling is also known as the location of **St Dominic's Press**, founded by Hilary Pepler (1878-1951) in 1916. During the next twenty years the press emerged as one of the most important English Catholic presses of the period. The Burns Library's holdings on St. Dominic's Press are representative of the various kinds of books Pepler published. They include such items as *Sculpture: An Essay on Stone-cutting* by Eric Gill; *God's Book* by Father Vincent McNabb (1930), with wood engravings by Thomas Derrick; and *Pertinent and Impertinent: An Assortment of Verse* (1926), with engravings by Desmond Chute, David Jones, and Harold Purney.

As a young man Brocard Sewell (1912-) learned how to set type from Hilary Pepler. Sewell worked for the Press of Edward Walters before the Second World War, and then later, after ordination as a priest of the Carmelite Order in 1954, he directed the operation of **St Albert's Press** at Aylesford and Llandeilo. Early on the press printed and published *The Aylesford Review*, which appeared from 1955-1968. The library holds a nearly complete set of the periodical. In addition, there are a number of books which have been published by the Aylesford Press in more recent years.

Located in Worcester, **Stanbrook Abbey** serves as home to a community of English Benedictine nuns. In 1876, at the initiative of Rev. Laurence Shepherd, the Stanbrook Abbey Press was founded. The press has been noted for its work, especially in the post-war era. The library has brought together a fairly extensive collection of materials produced by the press. These include books, bookplates, broadsides, catalogues, Christmas and Easter cards, correspondence, holy cards, invitations, pamphlets, poems, postcards, and other miscellaneous material.

Apart from these holdings on private presses, the library also houses collections of other British Catholic publishers. One of the most prominent Catholic publishing firms in contemporary times is **Burns and Oates** (for a time Burns, Oates, and Washbourne). The firm was begun by James Burns (1808-

1871), a convert who became a publisher in 1832. In the 1970s the Burns Library purchased the firm's file library. Individual titles date from as early as 1840, and continue up to 1970. For many years Burns and Oates was known for the special series it issued, such as *The Dublin Review*, *The New Library of Catholic Knowledge*, and the *Faith and Fact* series.

Lastly in the area of publishers and presses there is a small collection of business records of *The Tablet*, the premier English Catholic periodical. Mention has already been made of the Woodruff-Acton Papers, which include a substantial series of papers of Douglas Woodruff, who edited *The Tablet* for many years. In addition the library houses correspondence to the editorial offices from the 1970s. Much of this material concerns submissions to the publication and related administrative matters.

CURRENT AUTHORS

The work of collecting books and manuscripts and developing areas of strength is very much an on-going process. The Burns Library continues to seek out and respond to offers to acquire important collections to the holdings. In recent years the papers of several British Catholic writers have been added to the library. Boston College has become the principal repository for the papers of **Peter Levi** (1931-). Levi has enjoyed careers as theologian, poet, classical scholar, archaeologist, and social activist. A very large collection has been gathered at the library. It includes manuscripts of literary works; academic materials; sermons, interviews, and reviews; and a vast series of correspondence.

Another contemporary writer whose papers have been collected by the library is **Elizabeth Jennings** (1926-). Jennings has published several volumes of verse. Much of her poetry deals with religious themes. The collection in the Burns Library consists largely of poetry notebooks of Jennings, which include drafts of poems. There is also a small collection of correspondence. Most of the material dates from 1970 to the present.

Arrangements have also been made for the transfer of the papers of the late **Peter Hebblethwaite**. Hebblethwaite was best known as a biographer of Pope John XXIII and Pope Paul VI. He also wrote a number of other books on the Catholic Church, and for many years served as Vatican Correspondent to the *National Catholic Reporter*. The addition of the Hebblethwaite Papers to the Burns Library will strengthen holdings on the role of the Church in the modern era.

LESSER COLLECTIONS

In addition to these many holdings, the library has developed other collections of British Catholic writers which, though not extensive, are suitable for projects on special aspects of an author's work. These collections relate to authors like **Robert Hugh Benson** (1871-1914); **Arnold Lunn** (1888-1974); **J.R.R. Tolkien** (1892-1973); **John Bingham Morton** (1893-); **Elizabeth Longford** (1906-);

and Derek Patmore (1908-). Most of these collections consist of books, though some letters and manuscripts can also be found. There are also scattered samplings of the published works of other British Catholic authors.

CONCLUSION

While many of the individual collections mentioned above are significant in themselves, together they help to create a wide-ranging resource dealing with the British Catholic experience from the nineteenth century to the present.

Over the years the British Catholic Authors Collection has been of great use to scholars, students, and other researchers. The importance of the collections to the research community is made clear in the appearance of a number of publications. In recent years books have been published which discuss particular aspects of the British Catholic experience from the nineteenth century to the contemporary period. Examples of works based at least in part on holdings in the Burns Library include Jay P. Corrin, *G.K. Chesterton and Hilaire Belloc: The Battle against Modernity* (Athens: Ohio University Press, 1981); Brigid Boardman, *Between Heaven and Charing Cross: The Life of Francis Thompson* (New Haven: Yale University Press, 1988); Thomas Dilworth, *The Shape of Meaning in the Poetry of David Jones* (Toronto: University of Toronto Press, 1988); Ian Anstruther, *Coventry Patmore's Angel: A Study of Coventry Patmore, his Wife Emily and the Angel in the House* (London: Haggerston Press, 1992); and Kathleen H. Staudt, *At the Turn of a Civilization: David Jones and Modern Poetics* (Ann Arbor: University of Michigan Press, 1993).

The richness of the collections and the ongoing development of this area of interest suggests that work will continue to be done in the Burns Library on British Catholic authors and their times. The Library welcomes questions regarding the holdings, and looks forward to serving researchers interested in specific topics. Inquiries should be forwarded to: The Burns Librarian, John J. Burns Library, Boston College, Chestnut Hill, MA, 02167.

CATHOLIC ARCHIVES IN FIJI

Margaret Knox

A tropical climate, destructive hurricanes, and an abundance of insect life are hardly ideal conditions for the preservation of records and it is something of a miracle that the Fiji Catholic Church has such a good collection of archival material comprising around 50,000 items. These include manuscript letters, diaries, reports, notes and hand-written dictionaries as well as legal documents, printed books, pamphlets and circulars (many of them imprints of the Fiji Catholic Mission Press), building plans and photographs. Also included are the records of the Catholic Church in Rotuma, which was part of the Vicariate of Central Oceania until 1888, when it was joined to Fiji. Rotuma is a small Polynesian island about 300 miles north of Fiji and it has its own distinctive language and culture. The Catholic archives are housed in an air-conditioned room at the Archdiocesan Office, Nicolas House, Pratt Street, Suva (P.O.Box 109; Telephone 679 301955 FAX 679 301565).

The sorting of the records for the period up to 1941 was carried out in 1972 by Mr Robert Langdon, Executive Officer of the Pacific Manuscripts Bureau, Canberra, Australia, and a selection was microfilmed and a short catalogue of those items prepared. Copies of the microfilms have been lodged at the National Archives of Fiji in Suva and in the libraries of Universities around the world that specialise in Pacific Studies. Later material is also housed in the Archives, filed as it was in the Diocesan and later Archdiocesan Office. This material has so far not been available to the public.

INDEX TO THE ARCHIVES

Those wishing to consult the Fiji Catholic archives in the past faced two problems - there was no index and most of the documents of the first 100 years of the mission are in French, whereas the *lingua franca* of Fiji is English. In 1976 while living in Fiji I was asked by the Archbishop's secretary to prepare an Index to the Archives covering the period 1837 (the date of first Catholic contact with Fiji) to 1941 (which marks the end of the 'French' period of the Catholic Church in Fiji). I did this work on a voluntary basis. I am not an archivist but I had become interested in the history of the Catholic Mission in Fiji while teaching at the Catholic Teachers' College. I took advice on preparing an Index from members of the Library Staff of the University of the South Pacific, where my husband was working. I spent about three years reading the documents and noting their contents. Each item was listed under relevant headings - topics, names of missions and missionaries and other persons - altogether approximately 500 headings. For each document there are usually three or more headings. Each entry gives where possible the date; author; a short summary or description in English; the language (omitted if the original is in French). The collection of photographs is not included in the index. Material already filmed has been given its Pacific Manuscripts Bureau (PMB) call number

in the index and the rest have been given the Roman Catholic Archives of Fiji (RCAF) call number.

I left Fiji in 1979 having completed the Index and shortly afterwards Fiji was visited by the late Fr Theo Kok, SM, the Marist Archivist from Rome. He supervised the printing of the Index which is now available from the Archdiocesan Office in Suva. The archives are not open to the general public but they are available to *bona fide* researchers. Requests for information or permission to research in the archives or for photocopies should be addressed to the Archdiocesan Office. No full time archivist or librarian is employed and requests may take some time to be processed.

I visited the Archives again in 1990 and found many documents were crumbling in spite of being stored in an air-conditioned room. Unfortunately, the air-conditioning was frequently switched off and the altering hot humid atmosphere followed by the drying and cooling effects of air conditioning was causing damage. The Procure material from the 1910s to the 1930s seems particularly vulnerable, partly because of the thick pens and heavy ink used then. The use of the Archives was not always supervised and some materials were missing. With so many demands on the time of the staff and on resources it is not surprising that the care of the Archives is not a high priority. On my next visit, in 1993, storage conditions and supervision had much improved.

OUTLINE OF THE HISTORY OF THE FIJI MISSION

Two French Marist priests and a Brother were brought to Fiji by Bishop Bataillon in 1844, three years after the martyrdom of St Peter Chanel on the tiny island of Futuna which lies to the north east of the Fiji Group. Wesleyan missionaries were already established in Fiji at Lakeba in the Lau Islands on the extreme eastern edge of the Fiji Group and within relatively easy reach of Tonga. The rest of Fiji was considered too dangerous, both on account of the fierce reputation of the Fijians and the hazards to ships among the uncharted reefs. As a result it was at Lakeba that the Catholics also set up their mission, to the consternation of the Wesleyans Ministers. The Catholic missionaries remained there for eleven years under conditions of extreme hardship, barely tolerated by the Fijians and their Tongan overlords, and making little progress. Three more Marist priests and three Brothers arrived in Fiji in 1851 and attempts were made to establish missions on the main islands but in vain. In the second period of the Mission, the Bishop transferred three priests to Levuka in the centre of the Group, where English speaking Europeans had settled as traders and planters. Levuka proved a safer haven and the first permanent mission was established there. The cession of Fiji to the British Crown brought law and order and enabled a handful of Catholic missions to be established, often in remote rural areas among the traditional enemies of the Wesleyan chiefs, now in the ascendancy.

More French missionaries, including Sisters, arrived and in 1888 the first Catholic Bishop was appointed, Bishop Julian Vidal S.M. This energetic and charismatic Marist transformed the Mission. He bought land and embarked on

an ambitious building programme in 'stone' - a form of cement being made by burning coral. Education and health became important concerns under Bishop Vidal, to the approval of the Colonial government. Conversions followed although the dominance of the Wesleyans was never really challenged. Neither the Catholics nor the Wesleyans made any real progress in evangelising the rapidly growing Indian population, first introduced as indentured labourers in 1879.

Bishop Nicolas, another French Marist, succeeded Vidal in 1922 and consolidated his work, especially in the field of education. The death of Bishop Nicolas in 1941 marks the end of the 'French' period. From that time English became the official language of the church, an English Bishop was appointed and gradually English speaking missionaries replaced the French.

FIJI'S HISTORICAL RECORDS

During the Lakeba period of the Fiji Catholic mission it was led by Fr P. Roulleaux SM but after he became ill and returned to France, he was succeeded by Fr-J-B. Bréhéret SM who was created Prefect Apostolic in 1863. Fr Bréhéret was in no sense 'clerical', ('The tiller is my pen', he wrote) and the few records from this period in Fiji are mainly in the Marist Archives in Rome. Bréhéret's *Lakeba Journal*, 191 of his letters to his Marist superiors and reports to the Propagation of the Faith are all held in Rome; nor are there any letters or notes in the Fiji Archives by the founding priests of the important catechists' school and nothing concerning the builder of the timber church at Levuka, Fr Louyot SM. The Fiji Catholic Archives do, however, contain correspondence between the mission stations and the colonial Government, a French-Fijian Dictionary, the Treaty of Religious Freedom and good early material on Rotuma.

With the arrival of Bishop Vidal and a group of more scholarly priests more extensive records and correspondence find their way into the Fiji Catholic Archives including notes on the native religion, customs and legends, as well as liturgical and catechetical material, some of it in Fijian.

Under Bishop Vidal the organisation of the Vicariate was more efficient as his copious correspondence and printed pastoral and circular letters reveal. There are also mission station correspondence and reports, Procure accounts and correspondence, and the Marist Visitors' reports. Nevertheless, the material is patchy and there are many gaps, particularly in the financial records. Vidal's correspondence is much more complete in the Marist Archives in Rome. With the coming of Nicolas the records are more 'Official' and bureaucratic - he was not a great correspondent. Bishop Nicolas is reported to have destroyed much of his correspondence at the end of his term as Marist Provincial before becoming Bishop and he may well have destroyed material when head of the Fiji Vicariate.

In the 1920s Bishop J. Blanc (Vicar Apostolic of Central Oceania 1912-1953) was preparing to write his *Histoire Religieuse de L'Archipel Fidjien*

(Toulon, 1926). He encouraged priests in Fiji to write short monographs on the history of the mission stations and much of this is in the Fiji Catholic Archives, some on PMB microfilms. Unfortunately, not all the materials cited by Bishop Blanc are still in existence. Later, under Bishops Foley and Archbishop Pearce, retired priests were encouraged to record their memoirs; those of Fr J. Castanié (1875-1959) and Fr J.L. Guinard (1899-1961) are held in the archives and are of particular interest. These are on Pacific Manuscripts Bureau microfilms.

In 1948 Fr P. O'Reilly, the French archivist, visited Fiji in order to search out and catalogue the *Imprints of the Fiji Catholic Mission including The Loreto Press*. A catalogue under that title was published in 1958. As he says in the foreword 'I tried to discover some specimens, rummaging through drawers in sacristies and in the attics of rectories, disputing their food with termites and cockroaches.' As a result an almost complete collection of those imprints is deposited in the Fiji Catholic Archives. The catalogue also contains a history of the Catholic Mission presses. Fr O'Reilly was assisted in this work by Fr J. Castanié, SM, whose local knowledge of Fiji and the Fijian language were invaluable.

OCEANIA MARIST PROVINCE ARCHIVES, SUVA

In addition to the Archdiocesan Archives, records of the Marist Fathers (Society of Mary, or S.M.) are held in the Oceania Marist Province Archives at 7 Lavena Road, P.O.Box 1198, Suva, Fiji. These Archives were established in 1971 when the Province's administrative headquarters were transferred from Villa Maria in Sydney, Australia, to Suva. All the pre-1898 holdings were shipped to the Archivio Padri Maristi in Rome and the post-1898 archival material was transferred to Suva, 1898 being the date when the Province was established.

150TH ANNIVERSARY OF THE FIJI CATHOLIC CHURCH

The Fiji Catholic Archives are not accessible to the majority of the Catholics of Fiji, partly because the early material is in French. Yet the Fijians are the very people to whom the archives are of the greatest interest. With the aim of increasing awareness of the early history of their Church among Fiji Catholics and to celebrate the 150th Anniversary of that Church in 1994, I decided to prepare a short history of the first 100 years of the Catholic Church in Fiji and Rotuma, based on the records in Fiji and Rome and illustrated by 80 photographs of the early mission from the collection held by the Marist Archives in Rome. The publication of the book, entitled *Voyage of Faith*, is being made possible by generous financial assistance from the French Government. A prospectus for *Voyage of Faith* is being prepared at the Archdiocesan Office, P.O. Box 109, Suva, Fiji, giving details of the format, content, and price; and will be available to enquirers early in 1995. Publication will follow later in the year.



MAP SHOWING THE LOCATION OF CATHOLIC MISSION STATIONS AND CENTRES
IN FIJI 1844 - 1841

THE CURRENT STATE OF CATHOLIC ARCHIVES IN IRELAND: AN OVERVIEW

David C. Sheehy

Ireland has been described as 'a country with a unique manuscript heritage but with a poor archival tradition'. In spite of its geographic peripherality, Ireland has contributed significantly to European civilization. The Irish have produced a rich culture and a literature that was the earliest vernacular in western Europe. Their role in the preservation of western values from the sixth to the twelfth century was significant, and Irish missionaries contributed greatly towards the Christianising of Scotland, England and much of western and central Europe.

A key aspect of this achievement was the influence of Irish monastic foundations on the production and decoration of medieval manuscripts. The *Book of Kells* and the *Book of Durrow*, preserved in the library of Trinity College, Dublin and the *Stowe Missal* and the *Book of Lecan*, housed in the library of the Royal Irish Academy, are some of the finest extant examples of the artistic output of the 'island of saints and scholars'.

Compared to its illustrious manuscript tradition, Ireland's archival tradition is still in its infancy. Happily, however, this writer is able to report that the all-important first tentative steps have been taken and over the past quarter of a century, in particular, a firm foundation has been laid in terms of the development of an indigenous archival profession, legislative enactment, and measures taken to preserve Ireland's archival heritage.

The Roman Catholic Church has been a major beneficiary of this rising tide of archival progress in Ireland. Indeed, it would be fair to state that the Church has in fact been in the vanguard of institutions which have recently begun to take seriously their responsibilities towards the records in their keeping. This is all the more remarkable given its turbulent and troubled administrative history.

In the wake of the Reformation in Ireland, and with the later violent upheavals of the Cromwellian and Williamite eras, Catholic episcopal organisation suffered severe disruption. During periods of active persecution, bishops, far from hoarding records, needed to distance themselves from their own potentially incriminating papers. In 1713, for example, Edmund Byrne, the then Archbishop of Dublin, was ordered by the Lords Justice and Council 'to be apprehended and committed in jail and his papers to be sealed up and sent to the Council offices'. The subsequent search of Byrne's family home failed to turn up any sign of the archbishop or his papers—nothing except 'some old accounts of hoops and barrelis', evidence of cooerage, the Byrne family trade. In reality, toleration rather than persecution governed official policy towards the Catholic Church during the eighteenth century. From about the middle of the century,

bishops began, tentatively at first, to keep records, an indication that Catholic episcopal organisation had by this time been firmly re-established, and that the Penal Era was perceived, at least by some, as coming to a close.

Even as the Catholic Church emerged from the shadows, however, caution for some remained an enduring instinct. Thus Archbishop Carpenter of Dublin kept transcripts instead of originals, refused to trust the postal system with confidential documents intended for the Holy See, and in 1776, the year of the Declaration of American Independence, advised the Papal Nuncio, then based in Brussels, to address him 'as a private person - as Dr Carpenter, living in Usher's Island, Dublin'.

By the early decades of the nineteenth century the Catholic Church in Ireland was asserting itself with increasing confidence. From about 1820 the bishops met annually as a body and kept a record of their proceedings. Parishes began to systematically record baptisms and marriages, though some urban areas had already been doing so from about the middle of the eighteenth century.

As bishops strove to reform their dioceses, develop a sense of corporate identity, negotiate with government, and keep in touch with their episcopal colleagues and their priests, so their correspondence multiplied and broadened. The advent of the 'penny post' in the 1840s fattened their postbags as lay members of their flock put pen to paper to voice opinions or seek assistance of some kind. However, administrative discontinuity, the lack of fixed episcopal residences, and the often vexatious nature of episcopal succession in Ireland all mitigated against the building up of an archival tradition.

'The absence of proper episcopal archives in Ireland is much to be regretted, and the disappearance of such papers as many of the leading Prelates thought fit to preserve is not a little singular.'

Thus lamented the historian, William John Fitzpatrick, in his famed *Life and Times of Bishop Doyle*, published in 1861. The writer went on to relate a number of archival horror stories involving the loss of papers of eighteenth and nineteenth century bishops of Armagh, Dublin, Ferns and Ossory. Readers were regaled with such anecdotes as that concerning Dean Meyler of Dublin finding soft goods he had ordered from a Dublin shop wrapped in a portion of Dr Troy's manuscripts. Readers were further informed that 'the voluminous papers of the late distinguished Primate, Dr Curtis, were found, in the year 1841, scattered around the hayloft of premises belonging to a grocer in Drogheda'. Some prelates, such as Archbishop Croke of Cashel, destroyed their papers as a matter of course. 'I keep very few letters', Croke admitted in a letter to Michael Davitt in 1892. Others such as Archbishop McHale of Tuam seemingly took steps to ensure that their immediate successors were denied sight of their papers. In May 1850, Dr Paul Cullen arrived at Drogheda as successor to Dr George Crolly as Archbishop of Armagh. 'Not a scrap of paper in the archives', Cullen complained in a letter to a friend in Rome, 'not even to tell me the name of the

priests'. Cullen himself proved to be archivally enlightened. When contemplating the construction of a permanent archiepiscopal residence at Drumcondra, in Dublin, in the 1860s, archival priorities were to the fore in his thinking. 'The new house', he wrote, 'would have a good library, archives and rooms for a strange bishop and four or five priests. A fixed home for the Archbishop and for the archives would be most important'. In the event, Cullen's plan was implemented by his successor but two, Archbishop William Walsh.

As each diocese settled on a fixed episcopal residence over the period 1850 to 1950 so one of the essential prerequisites for successful archival accumulation and survival was finally obtained. In the largest dioceses, such as Armagh and Dublin, the sheer complexity of modern diocesan administration required that fully kept records be available to each new office-holder. Admonitions from the National Synod at Thurles in 1850 and from later diocesan synods concerning the orderly keeping of diocesan archives as an important element in diocesan administration were given added force by the provisions laid down in the first edition of the Code of Canon Law in 1917. Against all this, however, the human factor vitiated against any degree of uniformity of archival progress.

Besides diocesan archives, the archives of religious congregations and societies form a major part of the ecclesiastical archival inheritance of Ireland. Indeed, the treasures of such renowned archival repositories as the Franciscan Library at Killiney, County Dublin, the Jesuit Archives in Dublin and the Benedictine Archives at Glenstal Abbey, County Limerick, testify to the fact that religious archives are of significance, in a wider, national, context. This is particularly true of religious archives in the nineteenth and twentieth centuries, which document, firstly, a period of unprecedented expansion and, latterly, a period of contraction for religious orders and which record their unique contribution to the development of modern Ireland.

The nineteenth century witnessed a phenomenal growth in organised religious life in Ireland. For example, at the beginning of the century there were a mere 11 convents in Ireland. This rose to 89 by 1851, 368 by 1900, reaching a peak of 882 by 1985. The Irish urban landscape was transformed by the building of monasteries, convents, seminaries, schools, hospitals, orphanages and asylums. The religious orders played a vital role in areas such as education and public health to the extent that the Catholic Church effectively established an alternative social service structure to that provided by the State. All this activity was reflected in the steady accumulation of records. By the 1970s religious orders and congregations found themselves in the same position as diocesan archives. A mass of often disorganised archives documenting their institutional history had accumulated - a veritable embarrassment of riches. Administrators seeking to lay their hands on important documents became increasingly frustrated by the disordered jumble of archival strong-rooms and by their inability to satisfy the clamour of secular historians seeking access to

this new source material. Fortunately one of those historians was to provide part of the answer to these problems.

From 1937 to 1978 Robin Dudley Edwards was Professor of Modern Irish History at University College, Dublin. Dudley Edwards, together with Professor Theodore Moody of Trinity College, Dublin, launched a new approach to the study of Irish history which challenged the prevailing romantic and simplistic assumptions about Ireland's past through rigorous argument based on the close scrutiny of primary source materials. However, Dudley Edwards did not merely view archives from a utilitarian perspective but saw them as having intrinsic value and thus worthy of independent administration and professional preservation. As a doctoral student at University College, London in the 1930s, he had attended lectures on archives given by Sir Hilary Jenkinson - the 'Father' of the modern archival profession in Britain. Towards the end of his own career Dudley Edwards founded the Archives Department at University College, Dublin, which not only served as a working repository but also as a teaching agency. For the first time in Ireland student archivists could gain a professional training and qualification.

Since 1972 the availability of professionally qualified young graduates from the Archives Department at University College, Dublin, has had a dramatic effect on the archival situation in Ireland. A wide number of institutions in the public and private sectors have employed professionally qualified archivists either full-time or on a contract basis and thus for the first time made proper arrangements for the preservation and management of their archives. Dublin Diocesan Archives now has a full-time professional archivist whilst the dioceses of Galway, Clonfert, Limerick and Kilmore have in recent years taken on UCD graduates on contracts of varying length. St Patrick's College, Maynooth, Ireland's national seminary, has also employed a young archivist to put its archival house in order and a number of religious orders have taken a similar path. Religious have themselves directly benefitted from the training available at University College, Dublin. A few have taken the one year full-time course leading to a Diploma in Archival Studies while a greater number have participated in the short summer courses given by the staff of the Archives Department at U.C.D. These latter undertakings have been specifically organised for the benefit of members of the Association of Church Archivists of Ireland (formerly the Association of Religious Archivists of Ireland). The A.C.A.I. shares common origins with the Catholic Archives Society and its successful blossoming from a modest narrow-focused beginning into a multi-denominational organisation with a broad perspective owes much to the dedicated work and indefatigable enthusiasm of Father Leo Layden of the Holy Spirit Fathers. Professional training opportunities and the support service network provided by the Association of Church Archivists of Ireland are key factors underpinning the current revolution in ecclesiastical archives in Ireland. A measurement of the success achieved to-date is the fact that a quarter of the entries in the second

edition of the *Directory of Irish Archives*, published in 1993 were church archives.

Major problems still remain, such as the uneven nature of archival progress both at diocesan and congregational level, lack of funding for archives, and the lack of continuity of office-holding. However, a start has been made in the vital work of protecting and making available the records which have survived the ravages of time and which constitute an important part of Ireland's archival heritage. With the positive encouragement and occasional prodding of bodies such as the Association of Church Archivists of Ireland and the Catholic Archives Society this forward momentum will surely be maintained.

EDITORIAL NOTE

Mr David Sheehy is Archivist to the Archdiocese of Dublin and an article by Mr Sheehy on the archives of the Archdiocese appears in *Catholic Archives*, No. 9, 1989, pp.3-9

SCOTTISH CATHOLIC ARCHIVES 1993 - 94

Christine Johnson

When I last wrote for this Journal (1993 issue), I was able to report that five out of the eight Scottish dioceses had deposited their records in the Scottish Catholic Archives (SCA) in Edinburgh. Gratifying though this response was, it did make me aware of the danger of concentrating so much in one place. If the archives of only one diocese were destroyed something at least of its history could be reconstructed from the archives of the other dioceses, should each diocese retain its own records. But, with five entrusting their archives to SCA, the responsibility for their safety becomes a heavy one. Surveys conducted by the Royal Insurance Ltd and the Scottish Record Office established ways of improving the security of the premises and increasing the protection of the documents, thus reducing any risks. The fire alarm system was extended; the intruder system was upgraded, and British Telecom's RedCare installed. Security bolts and mesh were fitted to windows and doors. The electrical installation was tested and brought up to recommended safety standards; the lighting circuits were rewired. Search Room security was tightened up and stricter rules for readers introduced. Documents were removed from inadequate folders and placed in folders large and strong enough to afford complete protection, Substandard archive boxes were replaced. Finally, a second range of mobile shelving was installed.

It was fortunate that the decision to install this shelving had not been delayed as, in October 1993, the Archdiocese of St Andrews & Edinburgh deposited a very large quantity of records. For some time I had been pressing for the deposit of the remainder of Archbishop Andrew Joseph McDonald's papers (1929 - 50), which were at risk in poor storage conditions. What I finally received was not just this small rump of papers but also the entire archives of the late Cardinal Gray, from 1951 to his retiral in 1985. It took eight months to sort and subdivide these files into manageable bundles. In the end they filled 725 archive storage boxes.

Although the Archdiocesan deposit was by far the largest received over the past two years, it was by no means the only one. The Dioceses of Motherwell and Argyll & the Isles added to their previous deposits, the former with a few Seminary files, the latter with two major deposits. Cardinal Gray, shortly before his death, gifted a number of personal papers. Archbishop O'Brien deposited the Minute Books of the first meetings of the restored Hierarchy. Gillis College, when it closed, handed in some of its files, files which turned out to relate mainly to the previous College at Drygrange. Unfortunately, the earliest Drygrange files were missing while the most recent files of Gillis College have been retained in the Archdiocesan Offices. Hopefully, at some time in the future the complete records of the two Colleges will be reunited in the SCA.

This bringing together of separate deposits to complete a picture is one of the most satisfying elements of my work in the SCA. Sometimes it is a national picture that is built up, at others a more local one. But, before describing particular examples, it might be helpful if I were to fill in something of the historical background. Scotland was originally a single Vicariate. In 1732 it was divided into two: Lowland and Highland. In 1829 these two were replaced by three: the Eastern, Northern and Western Vicariates. (In each case it took several years for the original decree promulgated in Rome to be enacted in Scotland; the year given above relates in each case to the enactment). The core collection of archives in SCA was put together by Bishop Kyle, first Vicar Apostolic of the Northern Vicariate, and comprises mainly Lowland Vicariate documents, supplemented by Northern up to Kyle's death in 1869. Its two main series of correspondence are now known as the Blairs Letters and the Preshome Letters.

When it lost much of its funding because of the French Revolution and the Napoleonic Wars, the Scottish Mission was forced to look to other means of supporting the clergy in the poorest mission stations. The Lowland Vicariate decided to take advantage of the 1793 Act of Parliament 'for the Encouragement and Relief of Friendly Societies in Great Britain' and to set up a Clerical Friendly Society of its own. Like all Friendly Societies, it relied for its funds on the subscriptions of its members. The capital was invested, and the interest used to supplement the incomes of the poorest members.

The records of Clerical Friendly Societies give much useful information and the SCA has been lucky enough to acquire a reasonably comprehensive collection. A number of years ago the records of the Friendly Societies of the Eastern and Western Districts were acquired in two separate deposits. Then, in 1987, the Friendly Society of Aberdeen Diocese deposited its Treasurer's papers, followed, in 1993, by its Secretary's. These last two deposits were found to include the records both of the previous Northern Vicariate, and of its forerunner, the Lowland Vicariate, back as far as the foundation of the original Society in 1808. Since the Highland Vicariate never had a Friendly Society, this means

that records of all the pre-1878 Friendly Societies are now collected together under one roof.

Another achievement is the gradual accumulation of Highland archives. The earliest records form part of the Blairs Letters. They consist of letters written by bishops and priests of the Highland Vicariate to their Lowland counterparts. No letters written to bishops of the Highland Vicariate have yet come to light. With the division of Scotland into three Vicariates, Northern, Eastern and Western, the old Highland Vicariate was divided between Northern and Western. Letters written to Bishop Kyle of the Northern Vicariate can be found in the Blairs and Preshome Letters. Those written to Bishops Scott and Murdoch of the Western Vicariate were deposited in 1974 by Colin MacPherson, Bishop of Argyll & the Isles (1969 - 90), and now form the Oban Letters. In 1992, Bishop MacPherson's successor, Bishop Wright, deposited some post-1878 records to form the basis of the Argyll Diocese deposit. A survey of these last records revealed that the papers of the first Bishop of Argyll & the Isles, Angus MacDonald 1878 - 92), were missing. They were traced to Glencoe and subsequently added to the Argyll Diocese deposit. Finally in 1994, Bishop Wright deposited a further series of files, thus completing the run of Argyll Diocese papers in the SCA from 1878 to the translation of Bishop McGill to Paisley Diocese in 1967.

Other deposits have complemented the main deposits of Highland episcopal correspondence. The Oban Letters contain Borrodale family papers (1771 - 1858), and pastoral letters (1842 - 68). A deposit from Oban in about 1985 included pastoral letters (1870 - 77) and *ad clera* (1885 - 1920), while a deposit from Taynuilt at about the same time contained *ad clera* (1850 - 62). The Taynuilt deposit also contained Arisaig Mission papers which had become separated from the Bishop Martin correspondence in the Argyll Diocese deposit. The records of the Friendly Societies of the Western and Northern Vicariates contain information on the financial position of the various Highland Mission Stations. In 1975 Rev Anthony Ross of the Edinburgh Dominican Community gifted correspondence about the building of the primary school at Fort William (1926 - 32). He himself had received these papers from Mgr William MacMaster, parish priest at Fort William (1922 - 58).

In this way a picture of the history of the Church in the Highlands is building up as records accumulate in the SCA. One notable gap remains. To date no records of any of the old Highland seminaries have been discovered. It is my hope that somewhere, some time, some at least of these records will be discovered. And therein, I think, lies the appeal of being the Keeper of the Scottish Catholic Archives: the challenge of tracking down records known to have at one time existed, and the excitement when completely unknown records arrive on the doorstep.

See also *Catholic Archives* nos 1 pp 10-19, 4 pp 68-69, 6, p 61, 9 pp 55-60, 13, pp 62-67.

THE SYDNEY ARCHDIOCESAN ARCHIVES AND AUSTRALIAN BICENTENNIAL FUNDS: A RETROSPECTIVE BIBLIOGRAPHY

Frank Carleton

In the course of a 1990 article in the *Australian Catholic Record*, Dr John Atchison referred in passing to 'the historical records of St Mary's Cathedral, Sydney.'¹ With reference to the vast holding of Cardinal Moran's papers there, he gave an opinion which was referenced as 'indebted to discussion on 17 January 1989 at St. Mary's Cathedral, Sydney, with Chantal Celjan and the late Gavan Cashman. . .'² The writer stated: 'The task of indexing Cardinal P.F. Moran's correspondence, alone, may employ an archivist for many years.'³ As a basic local text in archives administration, published by the Australian Society of Archivists, points out, preparing indexes to archives can be very time consuming but 'can supplement the *essential finding aids* (my emphasis).'⁴ To put it bluntly, without the prior work of arranging and describing archives in accordance with the fundamental principles of provenance and respect for original order,⁵ indexing them, other than in some incomplete and *ad hoc* way, of limited, if any, use to researchers, will probably be impossible.

Such description of the holdings of archives at St. Mary's Cathedral as may be useful will be entered in the following work which is approaching completion: *Sydney Archdiocesan Archives, St. Mary's Cathedral: a critically annotated bibliography of published and unpublished items on the organisation and holdings since the inception of the New South Wales Bicentennial Archives Program in the Cathedral crypt in December 1986*.

The New South Wales Bicentennial Archives Program consisted of three unrelated archival projects, of which two were for private archives, namely 'Archives of St Mary's Cathedral (sic)' and 'Archives of the Labour Movement (sic)' (actually the archives of the New South Wales Branch of the Australian Labor Party, chiefly from 1956).⁶ The third project, 'Archives of Local Government',⁷ was devoted to the preparation of a published general records disposal schedule for local councils in New South Wales.⁸ Each project received a grant of 100,000 dollars from the New South Wales Bicentennial Council, and the management of the whole program, which attracted a percentage management fee, was committed to the Archives Authority of New South Wales, a public body, whose statutory authority is for public, not private, archives.⁹ The Program's tenure was for two years.

The title of the Cathedral project was both inaccurate and misleading. While the archives in the Cathedral crypt include records of the building and administration of St. Mary's Cathedral, they are, as they have been designated in numerous works of Australian Catholic history by professional historians, the *Sydney Archdiocesan Archives*¹⁰ and have holdings reaching back before the inception of the Archdiocese in 1842.¹¹ Included, for example, are Archdiocesan records for parishes, clergy and religious orders, and private and

official papers (insofar as they survive) of past Archbishops of Sydney, including J.B. Polding OSB (1842-1877), R.B. Vaughan OSB (1877-1883),¹² Patrick Francis Cardinal Moran (1884-1911) and Michael Kelly (1911-1940).

Diocesan archives are, of course, subject to particular provisions of the 1983 *Code of Canon Law*, of which Canon 491, specifying episcopal responsibility, is fundamental. Its first two sections state:

1. The diocesan bishop is to see to it that the acts and documents of the archives of cathedral, collegiate, parochial and other churches in his territory are diligently preserved; also, inventories or catalogues are to be made in duplicate, one of which is to be kept in the church's own archive and the other in the diocesan archive.

2. The diocesan bishop is also to see to it that there is an historical archive in the diocese in which documents having historical value are diligently preserved and systematically arranged.¹³

It will be noted that while the first section refers to such basic forms of archival description as inventories and the second prescribes systematic arrangement, neither makes any reference to 'indexing'. While the utility of proper indexing of 'essential finding aids', like those mentioned, is obvious, 'indexing', in my direct personal experience, can often mean random rifling through valuable and sometimes fragile archives in order to create *ad hoc* lists of names or notional subjects, crude proceedings which are quite foreign to the techniques of controlled indexing employed by professional archivists, librarians and indexers.

Within a month of the commencement of the Cathedral project, J. Burke, Program Coordinator, in a Progress Report for October 1986 - January 1987 on the Bicentennial Archives Program, noted that it had started later than the other two projects, and observed:

'Although St Mary's Cathedral is a comparatively small archive, which has been in existence for some seventy years, it has many problems. These include: a diverse un-catalogued collection; acute shortage of space; preponderance of genealogical enquiries; uncoordinated activities initiated by 'volunteers', etc. . .'¹⁴

According to the preface of a publication issued at the end of 1988 by the Archives Authority, with the names of the Principal Archivist, B.J. Cross, and the Chairperson, K.W. Knight, of that body at its foot:

'This is the first time that the Archives Authority has been directly involved in the publication of material not exclusively part of the State Archives collection.'¹⁵

Apart from an explanatory preface and separate indexes of personal and corporate names and of the provenance of archives referenced in items entered in it, the projected bibliography will consist of over thirty detailed entries, each

with critical annotation. Entries will vary in length according to the nature and extent of the items described. Among others, these will describe three publications with ISBNs and the imprint of the Archives Authority,¹⁶ periodical articles, newspaper articles, and typescripts consigned to the statutory deposit libraries. Overall coverage is of published and unpublished items which deal wholly, or in part, with the organisation and holdings of the Sydney Archdiocesan Archives since December 1986.

The forthcoming bibliography should serve to introduce some Australian archivists in public employment to the more elementary practices of physical and reference bibliography, provide insights into basic historical method and some aspects of Australian Catholic history, and indicate examples of modes of description for church archives. However, on present indications, the entries in it will reference only a portion of the holdings of the Sydney Archdiocesan Archives.

An appendix to the bibliography will list eleven entries for archives contributed to the National Library's *Guide to collections of manuscripts relating to Australia* (Series E), of which five are represented in Part I of the microfiche issue of the series.¹⁷

NOTES

1. John Atchison, 'Development and conservation of diocesan and parish archives', *Australian Catholic Record* October 1990, p.450.
2. *Ibid*, note 25, pp.456-7.
3. *Ibid*, p.450.
4. A. Pederson and others, *Keeping Archives*, Sydney: Australian Society of Archives Inc., 1987, p. 168.
5. *Ibid*. p.6. 'The principle of provenance requires that the archives of an organisation or person be not mixed with the archives of another.'; 'The principle of original order requires that the order in which an organisation or person created, maintained and used records be respected and reserved.' To what extent the loss of the original order of Cardinal Moran's papers has been effected would require detailed archive appraisal to determine even approximately. The writer recalls seeing in 1987 immense piles of transcriptions of historical documents gathered by Moran in Rome in the middle of the nineteenth century and stacked, not stored, in another room, well from the filing cabinets holding his papers.
6. Cf. John Burke, 'The New South Wales Bicentennial Archives Program', *Archeion: the Newsletter of the State Archives*, 6, November 1989, pp. 15-17. the paragraphs entitled 'Archives of St Mary's Cathedral', on p.15 include the statement: 'The State Archives was given Bicentennial funds to assist the Archives of St Mary's Cathedral [sic].' The nature of the assistance is not specified.
As anyone with an elementary knowledge of Australian history will know, as can be confirmed by standard works on the subject, the Australian Labor Party and the Labor Movement (however defined) are not precisely and historically coextensive. Therefore, the archives of the Australian Labor Party, or any branch of it, could not comprehend the Labor Movement, whose nineteenth century origins antedate the formation of the Party, but only part of it.
7. Project titles as in *loc. cit*.
8. *Ibid*. p. 16.
9. See New South Wales *Archives Act*, 1960, no.46.
10. For example, T.L. Suttor, *Hierarchy and democracy in Australia 1788-1870*, Melbourne UP, 1965,

- 'Some notes concerning sources', p.318; James Waldersee, *Catholic Society in New South Wales 1788-1860*, Sydney UP, 1974, 'Bibliography', p.294; Delia Birchley, *John McEncroe: colonial democrat*, Blackbum, Vic.: Collins Dove, 1986 [Studies in the Christian Movement; 10] 'Bibliography', p.270.
11. There are, for example, three items of correspondence associated with the Irish convict priest, James Harold (1744-1830) dated from 1799 to 1803 (C/HAROLD - location at June 1987) and five quarterly returns of baptisms, marriages and deaths, 30 Dec. 1820 - 10 Nov. 1822, by Fr. Therry's companion, Rev. Philip Conolly (1786-1839) (C/CONOLLY - location at June 1987).
 12. The writer does not know whether the surviving private and official papers of Archbishop Polding have been arranged and described. For a description of the Vaughan papers, see F. Carleton, 'Some archives of Benedictine provenance at St Mary's, Sydney', *Tjurunga*, 37, September 1989, pp. 62-77.
 13. *Codex iuris canonici*, Vatican Library edition, 1983, p.90. For an exposition of the provisions of the canons relating to archives, see P. Ingman, 'The new Code of Canon Law and Archives', *Catholic Archives*, 5, 1985, pp. 50-55.
 14. John Burke, N.S.W. *Bicentennial Archives Program: Progress report: October 1986 - January 1987*. 2. Archives of St Mary's Cathedral (sic), p. (I). This is the only such progress report seen by the writer. My written request in December 1988 to the Archives Authority for access to subsequent reports was refused by the Chairman (file ref. AO 87/109A).
 15. J.H. Donohoe, *The Catholics of New South Wales 1788-1820 and their families*. Sydney: Archives Authority of New South Wales, 1988, p.iii.
 16. *Ibid.* and Anonymous, *Guide to the records of Rev. John Joseph Therry and related papers held in the Archives of St Mary's Cathedral*, Sydney (sic), including Rev. Philip Conolly, Rev. Daniel Power, John O'Sullivan, Sydney: Archives Authority of N.S.W., 1988 (4), iv, 36p. ISBN 0-7240-7990-4; Anon, *Guide to records of baptisms, deaths (sic) and marriages in the Archives of St Mary's Cathedral*, Sydney (sic), Sydney: Archives Authority of N.S.W., 1988, (4), iv, 34p. ISBN 0-7240-7998-X. Errata and addenda sheets numbering four typescript leaves for the first guide and three for the second, plus a six-leaf index of names and locations in the latter (as it has no index) were lodged in the statutory deposit libraries in 1989. The availability of these sheets was advertised in the *Public Libraries Division Newsletter*, July 1989, p.23, by courtesy of the editor. The State Library of New South Wales received permission to photocopy these deposit copies in 1989.
 17. See F. Carleton, 'Some nineteenth century papers in the Sydney Archdiocesan Archives: entries in the *Guide to collections of manuscripts relating to Australia*', *Catholic Archives*, 12, 1992, pp.56-57.

RELIGIOUS ARCHIVES GROUP CONFERENCE, 1994

The 1994 Conference of the Religious Archives Group of the Society of Archivists was held on 26 September at College Hall, Malet Street, London.

The theme of the Conference was that of Roman Catholic Archives and the morning session was devoted to three talks on this subject. Introducing the session and speakers, Fr David Lannon reminded the audience of the historical background of persecution, the introduction of Vicars Apostolic which led eventually to the Restoration of the Hierarchy in 1850, and the type of archive that this background would have generated. He then described the typical content of a diocesan archive and, by way of comparison, that of a religious archive. Finally, he outlined the story of the St Mary's Reformatory Colony at Mount St Bernard's Monastery, which the Salford Diocese had run for a number of years, and gave a list of the different ecclesiastical and civil archives in which material relating to its twenty-five years of history might be found.

Fr Michael Williams then took up the story of the English Catholic Colleges on the Continent, the archives of which he had used in research, and gave descriptions of the other archives in Rome and elsewhere, on which he had worked, giving useful advice about access, transport, and refreshments. The third and final talk in the morning was given by Mr Michael Gandy, who spoke about other archives in England which held material on Roman Catholics, stressing the often pragmatic and episodic nature of the sources.

After a buffet lunch and a short plenary session, the Conference divided into two work groups. Mrs Anna Hardman, of the Lancashire Record Office, led the first group into an exploration of Finding Aids. Beginning with a selection of terms such as list, catalogue and about twenty other similar words, the group sought to link them together, clarifying their purposes and identifying the needs they were designed to answer, in relation to differing types and sizes of archives. Meanwhile, the second group, led by Joy Fox and David Cambridge, looked at oral history and discussed the central control, costings, practices, value and drawbacks that the recording of oral history entailed. Their experience was based on the recent Oral History Pilot Project run by the Overseas Division of the Methodist Church, in which former missionaries had been interviewed.

It is intended to publish the proceedings of this and the 1993 Conference within the next few months, and to distribute them to participants.

Rev. David Lannon

THE ASSOCIATION OF DIOCESAN ARCHIVISTS OF ENGLAND AND WALES

Almost all the dioceses in England and Wales now have diocesan archivists, and while these are mostly part-time and include serving parish priests, diocesan officers, and some lay people with archive or related experience, the Association can justifiably claim to represent their interests and, more importantly, the interests of the archives for which they care. The Association, like the Catholic Archives Society itself, seeks to achieve the highest professional standards of and for its members but its initial objectives have been to establish its own credentials and corporate identity and to distinguish the classes of records which constitute a diocesan archive. Thus, at its two meetings in 1993, the Association prepared reports on twelve classes of diocesan archives or related topics, which were listed in last year's journal (page 73) and in 1994, members at their first meetings following the Society's annual conference in May, were invited to prepare further reports for a meeting in November. This meeting, held at the English Martyrs' Church, Cambridge, on 8 November was attended by nine diocesan archivists. The papers submitted for this meeting comprised reports on Diocesan Synods, Diocesan Magazines, *Ad Limina* Reports, The Channel Islands as Part of a Mainland Diocese, School Log Books, The Historical Potential of Wills, and the Mark Cross Junior Seminary. While these reports describe the character of the relevant records found in a single diocese, they nevertheless enable other diocesan archivists and interested persons to assess the potential of diocesan archives generally and, in any event, build up an extremely useful corpus of information about diocesan archives.

Topics for reports to the 1995 meeting were suggested and among longer term aims of the Association is a guide to diocesan holdings, which it is hoped may be ready for publication by the year 2000, and represent one way by which the Association could commemorate the 150th anniversary of the restoration of the Hierarchy in 1850. The next meeting of the Association will take place at the May Conference of the Society.

Correspondence and enquiries should be addressed to the Rev. Francis P. Isherwood, the Association of Diocesan Archivists of England and Wales, St Joseph's Presbytery, 1 Milton Road, Portsmouth, Hants, PO3 6AN.

R.M. Gard

BOOK REVIEW
Keeping Archives

Edited by Judith Ellis. Second Edition, 1993. Pp 491. ISBN 1 875589 155. Published by D.W. Thorpe in association with the Australian Society of Archivists. Price £25.00. Obtainable from Bowker-Saur, Maypole House, Maypole Road, East Grinstead, Sussex (Tel: 0732 88456).

The late review of *Keeping Archives* in this journal can be likened to the pleasure given by a belated greeting-card, it is increased because it is unexpected. The acclaim which greeted the first edition in 1987 assured its place as a standard text for archivists. The demand for this book and the developments in information technology have inspired the appearance of this Second Edition.

The new Editor *Judith Ellis* and her eminent contributors have ensured that it will continue to be of lasting value for the potential archivist and the professional who wishes to develop expertise. The text has been expanded from 374 pages to 491, most of the original chapters have been retained but revised. This is evident in the chapter on Preservation which replaces that on Conservation. Here the onus for preservation is placed on the archivist at every stage in the archival process. The skill of the Conservator being reserved for major work, bearing in mind the access to other means of reproducing the original, the relative cost, etc.

Two new chapters have been added. Legal Responsibilities highlights the legal obligations of archivists and issues relating to them in an age when accountability, is demanded at every level. Inevitably, here and elsewhere the references are drawn from an Australian context. Managing Records in Special Formats discusses the multi-disciplinary approach needed when arranging, describing and preserving photographs, cine-films videos, optical discs, sound recordings etc.

The clarity and depth with which each author deals with the subject matter is matched by the enthusiasm and practical suggestions they offer. As a result, archivists are enabled to make informed decisions concerning new and established archival thinking as well as information technology. The text is supplemented by tables, checklists and photographs. The provision of an enlarged glossary of archival terminology and a good index complete this excellent book. At conferences and elsewhere one has often been at a loss to recommend a textbook which would combine initiation for the beginner and proficiency for the professional archivist.

Once again, in this second edition, the Australian Society of Archivists have produced a book which is a monument to co-operation as well as the quality of Australian archives. Echoing the praise accorded the first edition, I would suggest that *Keeping Archives* is the answer to every archivist's prayer.

Sister M. P. Lonergan, LSA.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1994

The fifteenth annual conference, held at Ushaw College Conference Centre on 30 May - 1 June, was attended by some sixty-two members, including several from Ireland and one from Rome.

The conference was opened on Monday afternoon, 30 May, by *Sr Mary Campion McCarren FCJ* (Chairman) and the first talk was given by *Mr George MacKenzie* (Head of Preservation Services, Scottish Record Office) on 'Preserving and Using Records'. After supper, *Mr David Sheehy* (Archivist, Archdiocese of Dublin) gave 'An Overview of the Archives Situation in Ireland' (published in this edition).

Before the first talk on Tuesday, 31 May, *Sr Mary Campion* greeted *Bishop Ambrose Griffiths OSB* (Bishop of Hexham and Newcastle), who as well as welcoming the Society to the Diocese also attended the talk given by *Miss Hazelle Page* (Antiquities Conservator for the North of England Museums Service) who spoke on 'The Conservation of Artefacts and Non-Manuscript Materials'. This was followed by two shorter talks by *Miss Jennifer Gill* (County Archivist of Durham) on 'The Survey and Transfer of Ecclesiastical Records', describing the procedure for Church of England parish records under The Parochial Registers and Records Measure 1978, and by *Mr David Butler* (Deputy County Archivist of Durham) on 'The Theory of Records Management', very relevant to those archivists concerned about the need for procedures for the selection and transfer of current and non-current records into the archives.

Tuesday afternoon was given over to a tour of Ushaw College, under the guidance of *Fr Michael Sharratt*, and a visit to the Library and an exhibition on the 200th anniversary of the establishment of the Douai students at Crook Hall in 1794, prior to the move to Ushaw in 1808, arranged and described by *Dr Jan Rhodes* (Librarian). Refreshed by supper, the members then divided into interest groups on putting on an exhibition, work in progress, family history, sorting archives, listing archives, and archive storage.

The final morning, 1 June, was devoted firstly to the usual Open Forum, at which reports from the special interest groups of the previous evening were made and other topics raised, and then by the annual general meeting. In this *Sr Mary Campion* reviewed the Society's work during the last year. The officers gave their respective reports and were duly thanked for their hard work, a special tribute being paid to *Sr Marguerite André Kuhn-Regnier*, Secretary of the Society since 1981. The officers and Council members were then elected for 1994/5 (see inside front cover) and the conference ended. A meeting of the Association of Diocesan Archivists was held in the afternoon.

A full report of the conference is given in *CAS Bulletin*, Autumn 1994, Number 16, distributed to full members but also obtainable from the *Bulletin* editor, *Miss Stephanie Gilluly*. The 1995 conference will also be held at Ushaw College on 30 May - 1 June 1995.

Catholic Archives

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EDITORIAL NOTES

As I write this editorial foreword I have just finished reading Father Robert O'Neill's excellent new study, Cardinal Herbert Vaughan (Burns & Oates, 1995), a massive 500-page biography of a man who was Bishop of Salford, Archbishop of Westminster and Founder of the Mill Hill Missionaries. In that book there is abundant evidence of the author's use of archival material in the custody of members of the Catholic Archives Society. The appearance of this book, and indeed of other studies as well, acts as a great encouragement to archivists and librarians alike. Moreover, by a happy coincidence, and following upon a year in which the centenary of Westminster Cathedral has been kept with all due solemnity, there is a certain 'Vaughan theme' in this edition of Catholic Archives, with articles on the Salford Diocesan Archives, a report on recent work in the Mill Hill Archives, and a welcome contribution on the archival holdings of the Franciscan Missionary Sisters of St Joseph, a congregation closely associated with Cardinal Vaughan, Mill Hill and the Diocese of Salford.

That Salford connection is maintained in the first of two articles drawn from papers given at the 1995 Catholic Archives Conference: Sister Dominic Savio's account of the use of archival material in writing her much admired biography of Mother Prout, Foundress of the Cross and Passion Sisters and very much a leading figure in Catholic life in nineteenth-century Manchester. The second contribution to emerge from the 1995 conference is Maria McClelland's account of the Hull Mercy Nuns. This edition of the journal also includes material on Catholic records in Liverpool Record Office, a report on the archives of the Servite Secular Institute, and Robin Gard's survey of the records of lay societies kept in the Westminster Diocesan Archives.

I should like to thank all the contributors to this the first edition of the journal which it has fallen to me to edit, and I encourage readers and subscribers to be generous in offering material for future publication. I must also thank the other members of the Society's Editorial Board for their help and co-operation, and likewise acknowledge the good offices of our printers, the Carmelites at Darlington. The opening article reproduces the text of a recent address given by Pope John Paul II to the Pontifical Commission for the Cultural Heritage of the Church, and represents a very positive encouragement to all concerned with the care of archives on behalf of the Catholic Church.

Father Stewart Foster

CATHOLIC ARCHIVES: THE FIRST FIFTEEN YEARS

'The Society hopes that *Catholic Archives* will commend itself to archivists, record repositories, libraries and institutions, and to all who are concerned for the care and use of the archives of the Catholic Church': such was the conclusion to the 'Editorial Notes' in the very first issue of this journal in 1981. Since that date a total of fifteen issues of *Catholic Archives* have appeared, each one edited in a most professional way by Robin Gard with his characteristic eye for detail and concern for scholarship. Indeed, for a comparatively small organisation, and for one which has been in existence for less than twenty years, the Catholic Archives Society may be justly proud of such a highly regarded publication.

Over the years both contributors and subscribers alike have met with Robin's thoughtful and courteous promotion of the aims of the Catholic Archives Society through his editorship of its journal. Contributors will be familiar with his persuasive charm in eliciting from them the required article, report or book review to meet the famous deadline; subscribers will know the pains taken to ensure that the journal reached them; and officers of the Catholic Archives Society will be aware of the care with which Robin has seen each volume through the press, enjoying in the process a very good working relationship with the Darlington Carmel which has printed the journal from its first issue.

It remains for the incoming Editor, on behalf of the Catholic Archives Society and its Editorial Board, to thank Robin for his dedicated work in launching and keeping afloat a journal which has rightly earned a place on the shelves of libraries, record offices and academic institutions, Catholic and non-Catholic alike, in many countries throughout the world. Indeed, a special feature of Robin's editorship has been his concern to publish both internationally and ecumenically while retaining a primary focus on archival holdings in, or of particular interest to, Roman Catholic institutions in the United Kingdom and Eire. This is all the more remarkable given the fact that when Robin was appointed Editor he was still engaged in full-time work as a professional archivist, while since his retirement he has continued to care for the archives of the Diocese of Hexham and Newcastle, as well as editing *Northern Catholic History*, the journal of the North East Catholic History Society. The hope expressed in that first editorial has been fully realised.

Finally, lest it be thought that his retirement as Editor of this journal represents the prelude to inactivity, Robin Gard was elected Chairman of the Catholic Archives Society in June 1995. From that important office this journal can be assured of his continuing help and counsel, for which the new Editor has already had much reason to be grateful.

The Editor

ADDRESS OF POPE JOHN PAUL II TO MEMBERS OF THE PONTIFICAL
COMMISSION FOR THE CULTURAL HERITAGE OF THE CHURCH, 12
OCTOBER 1995

Venerable Brothers in the Episcopate and in the Priesthood,
Distinguished Ladies and Gentlemen,

1. 'Whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, and if there is anything worthy of praise, think about these things' (Phil. 4:8). With these words of the Apostle Paul, I cordially greet you all, dear members of the Pontifical Commission for the Cultural Heritage of the Church, gathered for the first time in plenary session six years after the Apostolic Constitution *Pastor Bonus*, which created your young dicastery, and three years since it was given a new status by the Motu proprio *Inde a Pontificatus Nostri initio*.

I extend a special thought to your President, Archbishop Francesco Marchisano, whom I thank for the words with which a few moments ago he gave a concise but effective outline of the many activities carried out during these years.

2. This meeting gives me the welcome opportunity to stress the importance of cultural affairs in the expression and inculturation of the faith and in the Church's dialogue with mankind. In my ministry as Bishop of Rome I have always maintained an open and trusting relationship with the world of culture and art, trying to approach it even in my Pastoral Visits to Churches throughout the world. Culture and art refer to and reveal each other. No culturally rich historical moment exists that does not flourish in artistic production, just as no artistically flourishing period exists that does not include overall cultural wealth. But between religion and art and religion and culture there is a very close relationship. Numerous are the intellectual works and artistic masterpieces that draw their inspiration from religious values. And everyone is aware of the contribution made to the religious sense by the artistic and cultural achievements that the faith of Christian generations has accumulated over the centuries.

GIVE PRECISE MEANING TO CULTURAL HERITAGE

In this regard, the words of *Gaudium et spes*, which I borrowed in the Motu proprio *Inde a Pontificatus Nostri initio*, are significant: 'In their own way literature and art are very important in the life of the Church. . . Every effort should be made, therefore, to make artists feel

that they are understood by the Church in their artistic work and to encourage them, while enjoying a reasonable standard of freedom, to enter into happier relations with the Christian community'.

3. In these first years of life of your Pontifical Commission I have often had occasion to follow its main projects and to direct its development. Indeed, there has been development. Very soon the word 'preservation', present in the initial description of your Commission, appeared clearly unsuitable because it was limiting and static: if we want to involve cultural heritage in the dynamism of evangelization, we cannot confine ourselves to maintaining and protecting its integrity; we must systematically and wisely promote it, in order to make it part of the lifeblood of the Church's cultural and pastoral activity. The present phrase - 'for the cultural heritage of the Church' - better expresses the purpose of your office.

In reading the various documents published during these years, we discover a real glossary, created for indicating corresponding actions or dimensions of the Church's concern for her cultural and artistic wealth. These are terms that are rich in meaning and heralds of commitment for all those who have at heart the values of human and religious culture.

In this context it was desired that the very concept of 'cultural heritage' should be given a precise meaning and an immediately understandable content: thus it includes, first of all, the artistic wealth of painting, sculpture, architecture, mosaic and music, placed at the service of the Church's mission. To these we should then add the wealth of books contained in ecclesiastical libraries and the historical documents preserved in the archives of ecclesial communities. Finally, this concept covers the literary, theatrical and cinematographic works produced by the mass media.

4. The Pontifical Commission has also tried to clarify the main activities regarding this heritage, identifying it so as to restore, preserve, catalogue and protect it. At the same time, the importance of making use of it was stressed, thus promoting a greater knowledge and suitable use of it both in catechesis and in the liturgy. Nor did the Commission fail to think of the promotion of new cultural wealth, supplying artists with stimulating theological, liturgical and iconographic subjects, motivating them with new and worthy commissions, deepening a renewed bond between artists and the Church, as the Council had

hoped and the unforgettable Pope Paul VI had passionately advocated and put into effect.

ENCOURAGING A REBIRTH OF ARTISTIC CULTURE IN THE CHURCH

The Pontifical Commission also tried to define *the principal agents* of the Church's service in this field, starting with those who are institutionally involved, such as Episcopal Conferences, diocesan Bishops, the Roman Congregations of Catholic Education and Divine Worship, and the Pontifical Council for Culture.

In harmony with these principal agents, a valuable work of creating awareness and providing leadership is carried out by national Episcopal Commissions, the various people in charge of the Commissions of Sacred Art and the Ecclesiastical Cultural Heritage, librarians and archivists, the associations of Catholic artists, the directors of ecclesiastical museums, the teachers of the ecclesiastical and Catholic universities, employees in the schools that specialize in the Church's cultural heritage, which are being created following the example of that already in operation in the Pontifical Gregorian University, the men and women religious who are specifically involved in those delicate sectors or, in any case, are the curators of the artistic and historical heritage of their respective communities, and the craftsmen who restore artistic documents and works.

The harmonious dedication of such an 'army' of workers cannot fail to encourage a rebirth of artistic culture, spreading within the Church and in the world a renewed fervour of thought and work to shed light on the values of beauty and truth.

5. The Pontifical Commission for the Cultural Heritage of the Church has also tried to perfect its working procedures, as defined by the Apostolic Constitution *Pastor Bonus* with the words 'agere una cum' (cf. art. 102). In this regard I am pleased to note the good relations established with the Papal Representatives, the Episcopal Conferences and individual Bishops, as also with local commissions for cultural heritage and individual agents. In this way the Pontifical Commission is increasingly becoming a driving force and a welcome point of reference, because it is discreet, open and purposeful.

I cannot fail, then, to congratulate you on the intense and respectful dialogue established with the international organizations in this area, which, at the time, greeted the birth of the Pontifical Commission as a very positive factor and reacted favourably to the

possibility offered them to discuss these sensitive matters with one central office of the Catholic Church.

In expressing my personal satisfaction with the loyal and dynamic realization of the directives of the Apostolic Constitution *Pastor Bonus*, I thank each one of you, dear friends, for what you have already done during these years and for the projects you have already prepared for the future.

6. I urge you to persevere with enthusiasm in your valuable work. See to it that art continues to celebrate the dogmas of the faith, to enrich the liturgical mystery, to give form and shape to the Christian message, thus making the invisible world palpable (*cf. Message of the Second Vatican Ecumenical Council to Artists*).

BEAUTY COINCIDES WITH GOD'S OWN REALITY

What a noble mission! Spare no energy in promoting sacred art. It is well known how the specific nature of sacred art is not to be found in being merely a decorative veneer applied to realities that would otherwise remain insignificant. In that case art would be reduced to an aesthetic embellishment of a formless subject.

We are well aware that in God beauty is not a derivative attribute, but rather coincides with his own reality, which is 'glory', as the Scriptures state: 'Yours, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty' (1 Chr 29:11). When the Church calls on art to assist her mission, it is not only for aesthetic reasons, but to obey the very 'logic' of Revelation and the Incarnation. It is not a question of sweetening man's bitter path with invigorating images, but of offering him even now the possibility of having an experience of God, who contains within himself all that is good, beautiful and true.

7. Dear brothers and sisters, in creating your Pontifical Commission I meant to respond to the need for a more conscious and watchful attention on the Church's part to both ecclesiastical and civil cultural heritage: thank you for having made this aspiration your own and for the generosity with which you try to express the directives received in concrete decisions.

I offer to you and to all who support your professional work my best wishes for ever renewed enthusiasm in your dedication to such a noble cause. As I assure you of a special thought before the Lord for you and your activities, I sincerely bless you, together with those who work with you and all your loved ones.

SALFORD DIOCESAN ARCHIVES

Rev. David Lannon

The Salford Diocesan Archive consists of a miscellaneous collection of papers, manuscripts, correspondence, printed material, books and ledgers, photographs and memorabilia preserved by design and by chance from the working documents of the diocese. Few items predate 1850, and little remains from the nineteenth century. Bishop Turner, the first bishop, had little in the way of diocesan administration, and even Bishop (later Cardinal) Vaughan left few papers in Salford.



WILLIAM TURNER, 1ST BISHOP OF SALFORD

The main archives are kept in storage at the Administration Offices in Gerald Road, Pendleton, with some material being located at Wardley Hall (the residence of the bishop), and some at Salford Cathedral. Certain items are kept at Derker, where the archivist is based, to enable ready access to be had to them.

It is at Derker that researchers are usually given access to archive material. A room can be set aside for work, and photocopying facilities are available. It must be stressed that the archives are private, and no right to access exists, though whenever possible the archivist will facilitate bona fide researchers. In general, no research can be undertaken for individuals, and certainly not for genealogical reasons. Prior arrangement is always needed, and the archivist can be contacted on 0161 624 8760 or by fax on 0161 628 4967.

Much work still needs to be completed before the full richness of the archive can be opened to researchers. Clergy biographical notices are being compiled. The indexing of the main contents of the storage boxes is being undertaken by Mr Edwin King, and Miss M Kay is preparing a card index to the *Harvest* magazine which was published for nearly a century by the Diocesan Rescue Society. The archivist is

engaged in cataloguing parish files from the Deed Room, and is preparing a list of nineteenth century parish registers, with brief historical notes and details of location.

One major content is the working papers of the bishops. Bound volumes of their letters to the clergy, pastoral letters and similar documents are held. Some memorabilia are also held. An annotated list of some of Bishop Turner's *acta* has been prepared. Reports for or by Bishop Vaughan on San Lucar and Sir John Sutton's seminary in Bruges are held. The diaries and copy letters of Bishop Casartelli form an invaluable resource.

Some records of early diocesan administration have been preserved, including financial ledgers, minute books, and property deed indexes. Boundaries Board material, Building Office papers, and School Emergency Fund documents are complemented with a host of unsorted correspondence to the Vicar General in the early 1900s, and a complete set of parish visitation reports for 1900.

There is an extensive collection of individual parish histories, booklets, and brochures, together with material connected with property and site transactions. Parish registers however are not held centrally. They are kept in the individual parishes, although certain parishes have placed their earlier registers into the care of the Lancashire County Record Office at Preston.

Information on many Catholic societies is held, usually in connection with their correspondence with the bishop. Some material, notably from the Catholic Women's League, and the Diocesan Scout Guild, has been deposited with the archives directly.

Material on religious congregations, past and present, constitute a substantial holding. The Society of the Divine Pastor and the Franciscan Sisters of the Holy Spirit were two diocesan foundations which did not survive, while the Cross and Passion Sisters and the Franciscan Missionaries of St Joseph were two which thrived.

An extensive holding concerns education. It reflects the history of the various Education Acts since 1870, and local and national activity before and after the different Acts. As the diocesan commitment to Catholic schools and education at every level has been heroic and substantial, these holdings offer rich rewards to diligent researchers. Material is also kept on individual schools and institutions. In passing, reference must be made to the ED files at the Public Record Office, Kew.

There is also an extensive amount of miscellaneous material, mainly covering congresses and meetings held in the diocese on different occasions. Finally there is a substantially complete set of the national *Catholic Directory* from 1840 to the 1920s, and of the diocesan *Almanac* and the *Harvest* magazine. A selection of maps and town plans is also held. Access can be arranged to the archivist's own library with some seven hundred books, mainly devoted to nineteenth century and local Catholic history.

Some four hundred photographs have been indexed, and a substantial amount of unindexed ones awaits attention. These include a series of photographs of the diocesan Lourdes Pilgrimages of recent years, a set of historically important photographs of Salford Cathedral before recent reordering, and a collection of photographs of some of the diocesan clergy.

EDITORIAL NOTE

Father Lannon is Archivist of the Diocese of Salford. This article is reprinted with permission from *North West Catholic History*. Since this article was first written the author has moved to: St Mary's Presbytery, 3 Todmorden Road, Burnley, Lancashire BB10 4AU. Tel. 01282 422007.



HERBERT VAUGHAN, 2ND BISHOP OF SALFORD, 3RD ARCHBISHOP OF WESTMINSTER,
FOUNDER OF MILL HILL MISSIONARY SOCIETY

THE ARCHIVES OF THE MILL HILL MISSIONARIES SINCE 1982

Rev. William Mol MHM

INTRODUCTION

In *Catholic Archives 2* (1982) I wrote an article on the archives of the Mill Hill Missionaries. In that article I narrated how in August 1976 I was asked to build up a proper archives for all the material which for over a century had accumulated here but was never properly sorted out. I started by dividing all this material into five groups: 1) Founder; 2) Generalate; 3) Members; 4) Missions; 5) Colleges and Houses. I then divided each group into sections, using for each section a code consisting of three capital letters. Every ecclesiastical territory on the missions (diocese, vicariate, prefecture) received its own code. The same happened to each college and house in Europe and the United States. In the end there were so many codes that it became difficult rather than easy to find one's way. Since 1982 the codifying system has been greatly simplified. Three reasons led to this simplification: a) The difficulty visitors to the archives encountered in finding the material they are looking for; b) My visit in 1984 to the archives of the Missions Etrangères de Paris and to the archives of the White Fathers in Rome; c) The start of two more groups: Periodicals and Photographs.

A SIMPLER CODIFICATION

When I started codifying all the material I found, I placed it under the ecclesiastical territory or under the college from where the letters and other documents and publications originated, e.g. the material sent by our missionaries in the Diocese of Soroti (Uganda) I placed under the code for Soroti, SOR. At first this looked a very sensible thing to do, and it worked out all right for myself and other Mill Hill Missionaries acquainted with the names of all the different mission territories. After all, whenever a missionary receives an appointment, he is always sent either to an ecclesiastical territory or to a particular college. However, people who call here to consult the archives will know where Kenya is, or Uganda or Borneo. But the names of ecclesiastical territories, like Soroti, Eldoret, or Miri, often cause difficulties for them in locating these names. Moreover, not only are there too many names, but ecclesiastical territories also have a tendency to divide and subdivide, and to change both their names and their status. A good example is our mission in Borneo. The Prefecture of Labuan and North Borneo (erected in 1855) was entrusted to the Mill Hill Missionaries in

1882. In 1927 the territory was divided into the Prefecture of Kuching and the Prefecture of North Borneo. The Prefecture of North Borneo became in 1952 the Vicariate of Jesselton and in 1976 the Diocese of Kota Kinabalu. This would have meant four different codes for one ecclesiastical territory, viz. one for Labuan and North Borneo (LBN), one for North Borneo (NBN), one for Jesselton (JES), and one for Kota Kinabalu (KKB). Our original mission in East Africa was the Vicariate of the Upper Nile. Today the territory comprises twelve dioceses divided over two countries. In order to avoid confusion I decided to place the material from the missions under the country of origin rather than under its ecclesiastical territory. Thus all the material from six dioceses in Kenya is now under one code (KEN). This method has reduced the number of codes considerably. A subdivision of the different dioceses is maintained in each box.

A VISIT TO THE ARCHIVES OF TWO MISSIONARY SOCIETIES

In October 1984 I was asked to visit the archives of the White Fathers in Rome so as to learn more about the building up and organisation of archives. I decided to travel by train because I had never been in France and Italy, and from a train one gets at least some idea of what the country looks like. I interrupted my journey in Paris, and stayed for two days at the headquarters of the Missions Etrangères in the Rue du Bac. To my great relief I found out that their archivist spoke English very well, because my knowledge of French never went much further than 'la plume de ma tante'. I was shown the archives and I was given an explanation of the work done since the beginning of their society in 1660. At first letters from their missionaries were all pasted in large-sized books. Gradually this method did not prove very satisfactory, especially with letters written on both sides of a sheet. The present system is modern and the collection of letters and documents of the last three centuries is very impressive. Father Archivist told me that at the outbreak of the French Revolution many important documents were placed in a large trunk and buried to wait for better times. When eventually better times arrived nobody could remember where the trunk had been buried, and even today the documents remain hidden somewhere beneath French soil. I was also shown the library, which contains a large collection of very old and very rare books. The weight of all these books was such that the seminary authorities had started reinforcing the foundations beneath that section of the building. The seminary also has a very large and impressive museum.

From Paris I travelled by rail to Rome. The archivist of the White Fathers, Father Lamey, knew I was coming, and after having welcomed me at their headquarters he started showing me around his archives, explaining his method in French. I managed to make it clear to him that I did not know French, and for a moment I feared that my journey to Rome had been in vain. 'What about German?', he asked. Since I speak and understand German fairly well, the build up and organisation of the archives of the White Fathers in Rome was explained by a Frenchman to a Dutchman in German. Father Lamey was a very pleasant man who went out of his way to explain everything to me very clearly. For three mornings I travelled from our house in Trastevere to the Generalate of the White Fathers in the Via Aurelia.

The archives of the White Fathers are placed in a modern building and well spaced. The division into sections is arranged according to the periods of office of the Superiors General. Then there follows a subdivision into provinces. Each member has his own file, and these files are placed in alphabetical order regardless of nationality or date of ordination. Along one of the walls in his office Father Lamey had a large board on which all the names of the members appear, each under the place where they are. This board is kept up to date, and once a month he takes a photograph of the board and thus builds up a month-by-month account of the work and whereabouts of all the members. Another system to keep the number of members up to date is a card for each one on which only the name of the member has been typed out. The cards are divided between two boxes, one for the living members, the others for those who have died or left. Father Lamey was also building up an historical survey in the form of annual reports. These have the layout of a magazine, and all the happenings of each year are placed in the appropriate survey, e.g. ordinations, obituaries, opening of missions etc. These annual surveys contain maps drawn by Father Lamey himself. The White Fathers also have a very extensive library in which publications by their own members are placed with a reference in the archives as to their place in the library.

HERBERT CARDINAL VAUGHAN, THE FOUNDER

Back in Mill Hill I started simplifying the code system as explained above. I kept the division into five main groups and in later years added two more groups. The first group is that of our Founder, Cardinal Vaughan. All the letters, notes and articles written by or about

him are contained in fifty uniform boxes and a few 'oversized' ones. These boxes contain the following:

- 1: 1832-52
- 2: 1852-63
- 3: 1863-65
- 4: 1860-65 Accounts
- 5: 1865-71 The acquisition of *The Tablet*
- 6: 1871-75
- 7: 1876-80
- 8: 1881-85
- 9: 1886-90
- 10: 1891-95
- 11: 1896-1900
- 12: 1901-03
- 13-18: Sermon Notes
- 19: Notebooks
- 20: Pastoral Letters
- 21: Books written by Cardinal Vaughan
- 22: Books mentioning Cardinal Vaughan
- 23: Books written by members of the Vaughan Family
- 24: Books written on members of the Vaughan Family
- 25-26: Studies on the life of Cardinal Vaughan
- 27: Background information on the times and lives of Catholics in eighteenth and nineteenth-century England
- 28: Biographical articles
- 29-30: Biographies
- 31-40: Books containing paper-cuttings collected by Miss Caroline Hanmer (1818-1908), covering the years 1868-1903 and taken from national newspapers and from local papers and periodicals.
- 41: Liturgical books left by Cardinal Vaughan
- 42-43: Personal effects left by Cardinal Vaughan

- 44-45: Miscellaneous
- 46: The Vaughan Family
- 47: Transcribed letters
- 48: Preparations for the centenary year (1966) of the founding of St Joseph's Missionary Society
- 49-50: Material collected since 1980.

The 'oversize' boxes contain items left by Cardinal Vaughan which are too big to be placed in the uniform boxes, e.g. his cardinal's hat. When Vaughan died in 1903 he left a set of bound volumes of mission magazines, viz.: *Annals of the Propagation of the Faith* (1838-1902); *Missions Catholiques* (a French illustrated weekly, 1868-1903); a very incomplete set of the *Illustrated Catholic Missions*, a monthly Cardinal Vaughan helped to start in 1885. These magazines have been placed in the Cardinal Vaughan group. An acquisition of a much more recent date is a set of *The Edmundian*, the magazine of St Edmund's College (1896-1962), where Vaughan served as Vice-Rector from 1855 to 1860.

THE GENERALATE

This second group is divided thus: a) The Generalate: containing the correspondence, meetings, notes, logbooks, lists of appointments and anything else connected with the daily government of the Society. They are divided between more than two hundred boxes and are arranged in chronological order. b) The General Chapters: this section holds not only the acts of the General Chapters, but also papers relating to their preparation and results, e.g. the Constitutions of the Society. c) Rome: since 1924 the Society has had a Procurator in Rome. All the correspondence between Rome (including the Vatican) and Mill Hill, as well as the correspondence between missionary bishops and Rome, is kept under this section. This section also contains a complete set of *Fides*, the magazine of the Vatican News Agency. d) Finance: All correspondence dealing with financial matters, legacies and old ledgers is kept in this section.

THE MEMBERS

In this group the files of all the priest-members are placed according to the year of their ordination, and of the brothers according to the date of their perpetual oath. Only the files of our deceased members are kept here. The files of our living members with their correspondence are kept in the office of the daily government of the Society.

THE MISSIONS

All the correspondence, surveys and publications from our missions are placed under this group. As mentioned above, the divisions in this group are no longer into ecclesiastical territories but into countries. This group contains:

- a) United States of America (1871-93). Mission amongst the coloured population in the Southern States of the U.S.A. together with its continuation by the Josephites (from 1893): 30 boxes.
- b) India (1875-1975): 40 boxes.
- c) Pakistan and Kashmir (from 1878): 30 boxes.
- d) Borneo (from 1881): 80 boxes.
- e) New Zealand (from 1887): mission amongst the Maoris: 16 boxes.
- f) Uganda (from 1894): 72 boxes.
- g) Zaire (from 1904): 28 boxes.
- h) Philippines (from 1905): 24 boxes.
- i) Caribbean Islands (1912-25): 2 boxes.
- j) Cameroon (from 1921): 40 boxes.
- k) Kenya (from 1924): 40 boxes.
- l) Sudan (from 1938): 12 boxes.
- m) Falkland Islands (from 1952): 6 boxes.
- n) Brazil (from 1974): 4 boxes.
- o) Australia (from 1984): mission amongst the Aborigines: 1 box.

COLLEGES AND HOUSES

This group has been divided into five sections according to the five areas where our houses and colleges are situated:

- a) Britain (7 houses).
- b) The Netherlands and Belgium (6).
- c) Ireland (2).
- d) Austria, Germany, Italy (4).
- e) North America (3).

PUBLICATIONS

Since 1982 this group, together with Photographs, has been added; and since in my earlier article they were not mentioned, I will give a more detailed survey of them here.

When in 1976 I started building up our archives I found large bundles of back-copies of our Society's publications. The completion of the different sets was not very difficult since most of our own houses were able to provide me with the missing copies. These publications (magazines) have now been bound into books, each containing a set of magazines of one year, viz: *St Joseph's Advocate* (quarterly), 1882-1936; *St Joseph's Advocate* (quarterly U.S.A. edition), 1883-89; *St Joseph's Advocate* (quarterly Irish edition), from 1935; *St Joseph's Advocate* (quarterly Scottish edition) from 1936, although some issues from the 1950s and 1960s are missing. The English edition of *St Joseph's Advocate* was continued in 1937 in *Missions and Missionaries* (changed to *Mission Today* in 1992). Our archives have a complete set of this magazine.

The Society also has two magazines for private circulation: *Millhilliana* (quarterly), 1948-94; *Central Newsletter* (six times a year), from 1970. Outside England the Society published: in the Netherlands, *Annalen van Mill Hill* (monthly), 1890-1967; *Kontaktblad* (quarterly), from 1968. In Belgium: *Contact met Mill Hill* (quarterly), 1956-70. In Austria and Northern Italy: *St Josefs-Missionbote* (monthly), from 1896. In the U.S.A.: *Mill Hill World* (quarterly), from 1959.

In the late 1960s most missionary congregations on the continent decided to issue one magazine for each country. These publications are of first-class quality, and because of their excellent articles and superb photographs I have collected the following magazines: *Bijeen* (Netherlands, monthly from 1968); *Wereldwijd* (Belgium, 10 times a year from 1969); *Peuples du Monde* (France, 10 times a year from 1967); *Kontinente* (6 times a year from 1966); *Alle Welt* (6 times a year from 1977).

Besides these national mission magazines I have also collected periodicals from the following missionary societies:

White Fathers: *White Fathers and White Sisters*, England from 1968; *Vivant Univers*, Belgium from 1969.

S.M.A.Fathers: *African Missionary*, Ireland from 1914.

Kiltegan Fathers: *Africa*, Ireland from 1982.

Holy Ghost Fathers: *Missionwide*, England from 1981.

Consolata Fathers: *Consolata Missions*, England from 1971.

Bethlehem Fathers: *Bethlehem*, England 1970-82; *Wendekreis*,

Switzerland from 1972.

Maryknoll Fathers: *Maryknoll*, U.S.A from 1970.

Columban Fathers: *Far East*, Ireland from 1918.

Comboni Fathers: *Comboni Missions*, England from 1985; *Comboni Missions*, U.S.A. from 1970.

Scarboro Fathers: *Scarboro Missions*, Canada from 1980.

A few years ago our own archives received a donation of a full set of the German mission magazine *Die Katholische Missionen* from 1875 onwards. There are also some bound pre-war mission magazines from the U.S.A., Belgium and The Netherlands. Moreover, under 'Publications' I have added a section of about sixty boxes containing books and articles written by our members only. A spare copy of these books and articles will be placed in the personal file of the author.

PHOTOGRAPHS

Our archives treasure thousands upon thousands of photographs. At the moment they are in the process of being sorted out and catalogued. Photographs from the missions and colleges are being mounted on sheets of cartridge paper measuring 10 x 13 inches. Albums containing photographs, either from the missions or colleges, are placed under the same codes as used for all the other material in our archives. Family albums and photographs left by our members will be placed under the code and number of their personal files. Boxes containing slides are also placed under this group and catalogued in the same way as the photographs. There are also a number of black and white films, some as old as sixty or seventy years, most of them shot on the missions. At present I have not seen these films and I am unacquainted with their contents. In the last few years we have been sent videos from our missions and from some of our colleges. These show mainly special occasions, e.g. the consecration of a bishop, an ordination ceremony or some jubilee.

FUTURE PLANS

Earlier in 1995 I wrote to Mr Robin Gard, Chairman of the Catholic Archives Society, for advice about placing the index to our archives on computer. Mr Gard not only gave me advice, he also asked other archivists to do the same. I received several letters from different archivists, and following their advice I bought a database computer in April 1995. It took a while to get to know its workings and possibilities,

but now I am that far and I am busily entering all the data of our members. Later on I hope to add a complete index to the contents of our archives in detail. I also plan to add a little museum which will contain objects sent to us from the missions. As soon as I have more storage room I will, with the permission of our Librarian, place his collection of *The Tablet* (from 1895), and of the English edition of the *Osservatore Romano* (from 1968) in the archives.

EDITORIAL NOTE

The author is Archivist of the Mill Hill Missionaries (St Joseph's Missionary Society) and may be contacted at: St Joseph's College, Lawrence Street, Mill Hill, London NW7 4JX.

THE ARCHIVES OF THE FRANCISCAN MISSIONARY SISTERS OF ST JOSEPH Sister Germaine Henry FMSJ

BRIEF HISTORY OF THE CONGREGATION

On 2 May 1871, Alice Ingham, a forty-one-year-old Lancashire woman, her stepmother and two friends began community life together. In Franciscan simplicity and apostolic zeal in the mill town of Rochdale, they worked for the poor, ignorant, sick and dying. They earned their living, and the resources with which to help the poor, by means of a millinery and confectionery shop on the ground floor of their house.

Alice had been attracted to the Franciscan monastery established at Gorton, Manchester, in 1861. She had been directed and encouraged by Father Gomair, a Belgian friar. The then Bishop of Salford was informed of the group but died before the period of probation he imposed was completed. Herbert Vaughan, founder of St Joseph's Society for Foreign Missions was chosen as his successor. After a period of testing the community's intentions, he invited them in 1878 to go to London to take over the management of his missionary college: 'To be to the priests of the St Joseph's Society what the holy women in the Gospels were to the Apostles'

Alice, now Mother Francis, and eleven of her companions, all professed members of the Third Order Secular, made religious vows of poverty, chastity and obedience on 8 September 1883. They became 'Sisters of St Joseph's Society of the Sacred Heart of the Third Order Regular of St Francis'. Associates of Mill Hill, the Franciscan spirit of the community was fostered by the Friars Minor at Stratford, East London.

Besides the management of St Joseph's College, and before religious profession, the Sisters had a separate novitiate, ran an orphanage in Hampstead and did parish work in Malmesbury, Wiltshire. In 1885 five Sisters went to South East Asia to the new mission territory of Borneo. In 1886 Bishop Vaughan requested the Sisters for his newly-established 'Rescue' Society in Salford to take care of abandoned children at risk of losing their faith in the establishments of the proselytising societies of the times.

The main branches of the Congregation were established within three years of the official foundation and continue today, excepting that

the college management has been superceded by care of the elderly. Missionary endeavour spread to West Africa in 1925, East Africa in 1929, and South America in 1972.

A 'defection', which eventually led to the foundation of two further Franciscan Missionary Congregations, resulted in a return to the north of England. The Mill Hill community continued until 1990. Mother Francis went to Blackburn and 'rescue' work expanded. The first community was sent to Holland.

The foundress died in August 1890 at the age of sixty years. Her remains were taken to Mill Hill for burial at the express wish of Bishop (later Cardinal) Vaughan. Her successor, an original companion in Rochdale, was Mother Catherine Prescott, but she served only seven months in office before she too died. Mother Elizabeth Smith then became 'Good Mother' both to the young congregation and to the children of the Rescue Society for the next twenty-six years. During her period of office the first community was appointed to Ireland (1906).

Through the Mill Hill connections the international character of the Congregation was established. Dutch and German/Tyrolese candidates joined the English, Scottish and Irish members. Later others came from the United States and the Phillippines, and recently the first Kenyan Sister has made perpetual profession. In 1925 the Congregation obtained aggregation to the First and Second Orders of the Franciscans and the title was changed to 'Franciscan Missionaries of St Joseph'. The decree of praise and approval from the Congregation for Religious in 1929 meant separation from Mill Hill. This was a legal act, however, and did not affect the close co-operation in the apostolate.

RECORDING THE ARCHIVES

In 1975, as noted in a recent article in *Catholic Archives*,¹ I was a 'novice religious archivist, an amateur appointed by my superiors, struggling to cope etc.' I did cope, and after 1979 found a source of interest in the meetings, at Spode House, of the Catholic Archives Society. In 1975, after moving the archives office from the Mother House in the Staffordshire countryside – the Generalate being moved to Manchester - I attempted to reorganise and rationalise the Congregation's papers. Surrounded by a proliferation of archival material, some 114 items listed without categorization or grouping, recorded on three typed sheets of A4 paper, my task did not appear unsurmountable.

Yet it was 1977 before I had managed to examine what actually had been preserved. Having once acted as school librarian, I was familiar with the Dewey Decimal System and so devised a classification system for: i) easier reference; ii) logical storage; iii) facility for incorporation of further material, without at the time considering what use would be made of the archives.

The Generalate is in Manchester, England. There are no Provinces, but there were Regions in Sabah & Sarawak (now defunct) and Kenya. Ireland and the United States were later given regional status, while Camerouns, Holland/Tyrol and Peru/Ecuador had Representative status.

The First Summary: CLASSES

- 100 Government-Administration
- 200 Government-Legislation
- 300 Historical & Biographical
- 400 Personnel
- 500 Foundations
- 600 General Information
- 700 Apostolates and Associations

The Second Summary: DIVISIONS

- | | |
|----------------------------------|------------------------------------|
| 100 Administration | 300 Biography & History |
| 100 General Council Minutes | 300 Diaries-Mothers General |
| 120 Reports of Administration | 310 Diaries-Mother House |
| 130 Visitation Reports | 320 Diaries-others |
| 140 Rome Reports | 330 Memoirs, esp. Missions |
| | 340 Miscellaneous |
|
 | |
| 200 Legislation | 400 Personnel |
| 200 General Chapter Minutes | 400 Profession Registers |
| 210 General Chapter Preparations | 410 Admission Registers |
| 220 General Chapter Dossiers | 420 Analytical Registers |
| 230 Constitutions | 430 Records of Vows |
| 240 Customs | 440 Canonical Examinations |

- | | | | |
|-----|-----------------------------------|-----|------------------------------------|
| 250 | Prayers | 450 | Mother Foundress & Generals |
| 260 | Native Congregations ² | 460 | Deceased Sisters |
| 270 | Rome Decrees | 470 | Sisters Left, Dismissed, Dispensed |
| 280 | Plenary Councils | | |

500 Foundations & Superiors

- 510 United Kingdom
- 520 Eire
- 530 Holland & Tyrol
- 540 Borneo
- 550 East Africa
- 560 West Africa
- 570 United States of America & Phillipines
- 580 South America

600 General & Miscellaneous

- 600 Record of Archives
- 610 Items removed/borrowed
- 620 Other Congregational Interests

700 Apostolates & Associations

- 700 Congregational Projects
- 710 Rescue Society
- 720 Mill Hill
- 730 Bishops, Dioceses, Parishes
- 740 Overseas Missions
- 750 Franciscan Associations
- 760 Others

All were stored in cupboards, filing cabinets and (after Spode meeting) non-acidic boxes in the office of the Secretary General. It was gratifying to find on my return from Kenya, when asked to provide copy for *Catholic Archives*, that the system had been equal to its task, to date.

The Third Summary: TABLES

This lists items under further divisions, e.g. 460.1 Obituaries pre-1952.

VALUE TO THE CONGREGATION³

Division 400 contains original letters from 1871, the time of our foundress's initiation of the 'work' which was to become a Pontifical Religious Congregation, up to her death in 1890. These, together with photocopies of letters to, from and about her and her Sisters and their connections with Cardinal Vaughan and others of the St Joseph's Society for Foreign Missions (in the Mill Hill archives), enabled the 'return to the sources and original charism' of the Congregation. The reorganisation of the archives permitted the centenary of the official commencement of the Congregation to be fittingly commemorated in print.⁴

Photographs and cuttings from the Salford *Harvest Magazine* (1886-1967) and the St Joseph's Annual Reports (1870s-1890s) give a record of the early years of the sisterhood. Our own *Franciscan Missionary Herald* magazine (1936 to date), with ninety per cent of the contents being articles, with photographs, by Sisters about their apostolates and experiences, covers the last sixty years. It is my ambition to index the 120 editions. Congregational newsletters since the 1969 Renewal Chapter pinpoint people, places and events.

There are gaps: e.g. the Borneo Mission (1885-1978). The Sisters were under the care of the Mill Hill Missionaries, and the first visitation by a Mother General took place only in 1930. It was 1951 before an air-mail postal service was available (and that only once a month for personal correspondence). Lack of communication, humidity and insects all militated against the preservation of papers. The absence of the Sisters from 1942 - 1945, when they were imprisoned in Japanese Internment Camps, leaves us with little original archives. However, there is a strong oral tradition kept up by the ex-Bornean missionaries who heard the stories of their predecessors who never came home. The long association with the Salford Rescue Society means that records of our apostolate are in their archives.

Division 200 (Legislation) has expanded enormously with the renewal and adaptation process of the 1970s and 1980s. The arrival of technology (videos, personal computers, laser printers) has provided more reams of paper. Microfilms and diskettes no doubt have a part to play, and will take up less storage space, in the archives of the future. One would hope that the masses of documents now printed will have as much to offer us as the poor, cramped, faded letters of our forebears.

EDITORIAL NOTE

The author was Archivist of the Franciscan Missionary Sisters of St Joseph (1975-84) and is currently Editor of *The Franciscan Missionary Herald*.

NOTES

- 1 cf. B. Bailey OP, 'Fr Conrad Pepler, OP (1908-1993)' in *Catholic Archives* 14 (1994), p.77.
- 2 Sisterhoods in Borneo, Cameroons, Kenya and Phillippines in whose foundations we had participated.
- 3 Also researched by Dr Susan O'Brien for Historical studies - The Nun in Nineteenth-Century England.
- 4 *Light After Darkness* (1962); *A Short History of the Congregation* (1983); *The Preparation Period* (1982); *Letters of the Foundress Mother Francis Ingham* (1983), written and produced by FMSJ members.

THE WHOLE STORY ? USING ARCHIVES TO WRITE BIOGRAPHY:
ELIZABETH PROUT, FOUNDRRESS OF THE CROSS AND PASSION
SISTERS

Sister Dominic Savio Hamer CP

ELIZABETH PROUT

When beginning my exploration into archives for my investigation into the life of Elizabeth Prout (Mother Mary Joseph of Jesus), I decided to cast a wide net and to search under every stone. That was necessary because comparatively little was known about the Foundress of the Cross and Passion Sisters.

I began with the information that she was born in Shrewsbury on 2 September 1820; that she was baptised into the Church of England in St Julian's, Shrewsbury, on 17 September 1820; and that she was the daughter of Edward Prout, a cooper, and his wife Ann (née Yates) of Coleham, Shrewsbury. We also knew that in the summer of 1848 Elizabeth Prout entered the convent of the Sisters of the Infant Jesus in Northampton but had to leave after a short time because of ill-health; that she founded the Congregation of the Cross and Passion in Manchester about 1851 in order to provide consecrated religious life for women of the middle and working classes who could not afford the dowry required by the established orders; that the first group of Sisters, apart from Elizabeth Prout herself, all caught fever; and that she taught in the schools in St Chad's, St Mary's and St Joseph's in central Manchester, and in Levenshulme and Ashton-under-Lyne, as well as in Sutton, St Helens, where she died on 11 January 1864. In addition to these facts, there were oral traditions that she received the grace of the Catholic Faith at a service of Benediction; that she was received into the Church by the Passionist, Blessed Dominic Barberi; and that her parents, despite their initial opposition to her conversion, eventually became Catholics themselves. With that information I began my investigation from where I stood, which happened to be on Victoria Station, Manchester, as I waited for a train back to Scotland after being appointed to this research.

BEGINNING THE TRAIL

Inspirations come at odd moments and in strange places: I found myself gazing at a notice adverting to the bicentenary of Boddington's brewery. Two hundred years, I thought, and coopers might work in



ELIZABETH PROUT
MOTHER MARY OF JESUS

breweries. After meditating on that for the five hours of my journey northwards, I wrote to Boddington's and that led me, or rather others on my behalf at that stage, through the brewery's archives to those of Greenall Whitley and Allied Breweries, and finally drew me to the present owners of a brewery in Coleham, Shrewsbury.

Shrewsbury is an historian's paradise on account of its archives, libraries, museums and its many ancient buildings. By making use of the Shropshire County Record Office and by searching newspapers and old journals in the Local Studies Library, I was able to see Elizabeth Prout's baptismal entry; to browse through papers belonging to the Coleham brewery; and to make a tentative reconstruction of the type of education she might have had. I was also able to locate the brewery, the cottages beside it - in one of which she might have been born - the church where she was baptised and the Abbey where possibly she attended Sunday school. I also discovered that she could well have left Shrewsbury when she was about eight years old, because the brewery was put up for sale, sold, and closed down within a few years. My next task was thus to discover where Edward Prout found another job.

Because Blessed Dominic Barberi founded the first Passionist monastery in England at Aston Hall, near Stone, I enquired about a brewery in that town. I was overjoyed when an assistant in the Staffordshire Record Office not only told me about Joule's brewery in Stone, but also that the Prout family were living in New Brewery Yard at the time of the 1841 census. This was a major breakthrough because it meant that Elizabeth Prout was living near Aston Hall when she reached her twenty-first birthday in September 1841, only a few months before Blessed Dominic's arrival in 1842. She found herself in the one place in England where she had ample opportunity to see him, to hear him preach, to be converted by him and from him to receive conditional baptism. The oral tradition that she had been received into the Catholic Church by Dominic Barberi was likely to be true.

MORE ARCHIVES

There were seven sets of archives in the Stone area which interested me: those in the Staffordshire County Record Office; the newspapers in the Salt Library, Stafford; the registers at St Dominic's, Stone, St Michael's, Stone, and Aston Hall; the archives of the Dominican Sisters, Stone, and those of Colwich Abbey. At Colwich there were some letters from Blessed Dominic Barberi, Father Ignatius Spencer,

and Father Gaudentius Rossi, who was Elizabeth Prout's co-founder. The newspapers and census returns in Stafford gave me a wealth of background material, as well as further details about the family's presence at Stone in 1841, 1851 and 1861. Although the various registers at Aston Hall and Stone failed to prove that Elizabeth Prout was received into the Catholic Church by Blessed Dominic Barberi, they *did* verify that other oral tradition that her parents died as Catholics, while the Dominican archives revealed that Edward Prout had in fact been a Catholic all along but had lapsed before his marriage.

I then visited the diocesan archives in Birmingham and Northampton. The first yielded what all researchers have to be prepared for: hours of mainly fruitless labour. At Northampton, however, I was taken down the cellar steps of Cathedral House, ushered through a creaky door into a room resplendent with cobwebs, dusty cardboard boxes and rusty iron cases, and invited to help myself. Several hours later I emerged in triumph, holding one single document. The next day I discovered a copy of the same document in our own General Archives.

The Cross and Passion Archives were the main source for my research but they needed the other sources to elucidate them. It was this need that led me to the Westminster Diocesan Archives, to those of the Catholic Education Council, and to the educational papers in the Public Record Office, Kew. There, in the section relating to the Manchester schools, I found a goldmine, viz. the evidence that Elizabeth Prout taught in St Chad's in December 1849; that her school was inspected in 1850; and that, as a result of her dedicated service in the most adverse circumstances, the government gave St Chad's a building grant of £620 as well as money for books and apparatus. There, too, were descriptions of the social conditions in which she lived and worked and I was able to supplement these accounts from archives in Manchester itself.

From October 1989 I was based in Manchester and so had access to the excellent John Rylands University Library and Central Reference Library, the latter housing collections of parliamentary papers, journals, magazines, newspapers, and the archives of the City of Manchester. Here I spent many long and fruitful hours, and discovered Elizabeth Prout listed in Stocks Street in the 1851 census returns and her convent at Levenshulme recorded in the Ratebooks of 1858 and the census returns of 1861. In the Salford Diocesan Archives I found the school deeds that supplemented the government papers in the Public Record

Office. Gradually, as I filled out the minutiae of the primary sources with the information in secondary sources, there began to emerge a picture of Elizabeth Prout in the Manchester of her day.

Outside Manchester there were still more archives to visit. The census returns microfilmed in the Local Studies Library in St Helens showed Elizabeth Prout in her convent and school at Sutton in 1861. In the provincial archives of the Passionists at Sutton I was able to identify a document as the Mission and Retreat Book kept by Father Gaudentius Rossi, and this helped to date a number of his letters in our own archives. In the Passionist provincial archives in Dublin there was, as at Sutton, another goldmine. Here in Dublin were the writings of Elizabeth Prout's friend, Father Salvian Nardocci, while in the National Library of Ireland I found the newspaper accounts and street directories that established that she was in the city at the time of the Great Winds of November 1857. From Dublin I moved to Rome, to Propaganda Fide and the Vatican Archives, but above all to work in the Passionist General Archives, where I found yet another treasure trove in the letters of Father Ignatius Spencer. From Rome I went to the United States, to the Passionist provincial archives in Pittsburgh, Pennsylvania, where Father Gaudentius Rossi lived for some years and where I found invaluable material on his missionary journeys which formed the background to his letters to Elizabeth Prout from North America. In other Passionist archives in Union City, New Jersey, where Father Gaudentius died, I found more material and made the discovery that a barber was paid three dollars for shaving him after he had died

On my return to England I went to the Lancashire Record Office in Preston, where I found the Reports of the Religious Inspections in the parishes and schools in which Elizabeth Prout or her Sisters taught. In the libraries of Downside Abbey, Oscott College, Upholland, Wardley Hall and the [Salford] Catholic Rescue Society, and in the Catholic Central Library in London I found wonderful material on nineteenth-century English Catholicism. In the Liverpool Record Office I ploughed through several years of baptismal entries, with as many as 1,100 to 1,400 baptisms per annum in each parish I searched. It also paid to visit the places where Father Gaudentius Rossi gave missions and from where he wrote his letters - especially St Anthony's, Liverpool - and it was likewise important to follow literally in Elizabeth Prout's footsteps. It was only when I walked through the streets of Manchester myself that I began to have any conception of the distances she tramped

and the pain she must have endured in her tubercular knee; and it was only when I too stayed, as she had done, with the Presentation Sisters in Fermoy and went out each day to the neighbouring towns in my quest for information that I began to appreciate her humility and endurance as she sought alms in the winter of 1857-58.

THE USE OF ARCHIVES

This point leads to the question of the purpose for which archives are used. Historians use archives because they seek to produce a final picture. In my case I wanted to find Elizabeth Prout. What kind of person emerged as I put together the precious pieces of mosaic collected in so many archives ? The education papers in the Public Record Office proved that, as the archives of the Cross and Passion Sisters said, she did indeed teach in St Chad's, George Leigh Street, in 1849; that her school was no more than a ramshackle old warehouse; that her desks and furniture were only moderate and that her books and equipment were rather scanty. They also recorded that her discipline was good and that she was personally well disposed, although she was apparently lacking in energy – which is not surprising given that these papers also suggest that she had at least 100 girls in a long, low-ceilinged room. If we add to her own tubercular condition the smoke, fog, rain and smells that characterised central Manchester in the mid-nineteenth century, we begin to appreciate that she endured a great deal.

To reach George Leigh Street from her residence in Stocks Street, Elizabeth Prout probably walked across Angel Meadow. It is also likely that she would have taught in Dyche Street, Angel Meadow, from November 1851 to about September 1852. As described by Father Sheehan in his application for a school building grant, this district was 'the most densely populated part of the town. . . where the poorest, the less educated and the most criminal members of the community' resided. One-and-a-half miles in length and a mile wide, Angel Meadow had a population of 15,000 Catholics, 'chiefly employed as handloom weavers, hawkers and factory operatives. . . the poorest members of the community'. In 1852 Elizabeth Prout went to teach in St Mary's, Royton Street, off Deansgate, an area Father Henry Browne described on his building grant application form in 1854 as one of 'back streets and cellars' and 'noted for wickedness and crime'. He described the school as 'a few miserable rented rooms' Elizabeth's unsuccessful attempts to find a house in the area meant that she had to limp all the way from Stocks Street to Deansgate throughout the winter of 1852-53. In early

1853 she was seriously ill, but before she had recovered she was asked to take care of a school at St Joseph's, Goulden Street. As described by Father Gaudentius, it had not a single desk, no books, maps, ink or slates, and no stove to heat the room in winter. It was 'at the very centre' of a 'densely populated' part of Manchester, where the majority were 'poor Irish Catholics'. He understood there were about 4,000 parishioners but said that no more than two or three families could be considered 'respectable' and none 'independent'. Nevertheless, he wanted Elizabeth to move her convent into St Joseph's parish: 'The sooner you go there the better. . . Take my advice and find a home in St Joseph's district, and if you cannot find a very fine palace learn to be satisfied like the Holy Family to dwell in a stable or at least to live in a poor house in Nazareth.' But she could not find a house. The empty ones she inspected were either too small for her religious community of ten or were 'full of bugs', and so she continued to limp across Angel Meadow from Stocks Street until in 1853 all her Sisters caught fever.

The parliamentary papers in Manchester's Central Reference Library add another dimension to the picture. Elizabeth Prout knew that she was needed in the city especially because of the crucial debate then being waged about education on the rates and the threat of the exclusion of Catholics and Jews from rate support in order to reduce the number of children needing free education. It was proposed to enforce the use of the Authorised Version of the Bible as the criterion for granting rate support and to provide this free schooling in those working class areas where there were insufficient schools. As a result, especially in view of Irish immigration from the Great Potato Famine, the Catholic Church in Manchester was desperately in need of teachers and schools. In teaching in first one working class area and then another, Elizabeth Prout was helping to meet that need. When S.N.Stokes, the H.M.I., came to inspect her school at St Joseph's in 1853, he found a mixed class of 179 girls and boys. He regretted the school was too poor to receive a grant. 'This very interesting school', he reported, 'situated in one of the poorest and most populous parts of Manchester, and crowded with children, is not in a condition to claim aid from my Lords. It is imperfectly furnished, and ill supplied with indispensable requisites'. 'Nevertheless', he added, 'the children seem to attend with willingness, and to be much attached to their two amiable teachers, who cannot fail to exercise a moral influence of high value.' Thus my search in the education papers in the Public Record Office revealed

Elizabeth Prout to have been a person 'well disposed', 'amiable' and much loved by her children.

WRITING A BIOGRAPHY

One of the demands of writing a biography is to follow the lead of one's subject. From an academic point of view Elizabeth Prout, as a foundress of a religious order, might seem to present a fairly well contained unit. However, for a delicate, diminutive woman who had lived mainly hidden and unknown, and was to remain so in history even within her own Congregation for over one hundred years, Elizabeth Prout presented a very complex subject for research. It must be remembered that archival documents present only the raw material of history. Each one is like a piece of a jigsaw puzzle. In some cases they can be put together to create a section of the final picture, but they will not tell the whole story especially if the subject of research is a person. Human beings live in time, are influenced by the ideas of their age, and are conditioned by their environment. Their lives can also be deeply affected by the prejudices of their contemporaries. It is thus necessary to read around the archival evidence and to supplement it with secondary sources. For example, to understand the information that Elizabeth's father was a cooper, I had to read what historians had to say about a cooper's work and lifestyle at that time. When I had done that I was able to understand what one of the annalists meant when she wrote that the Foundress was a 'gently-nurtured lady' from a 'comfortable home'. Similarly, it was only by reading about the religious controversies of the time that I could even begin to understand the charges levelled against Elizabeth Prout in 1858 and why the parliamentary papers, of all archives, should be concerned with the 'Forcible Detention of Females in Religious Houses'. Literature from the period is also important, because it reveals how people of that time thought, as well as incidentals of their domestic living, such as the blue and white check cotton curtains that the Manchester working classes used in their homes and which were still being used in our convents when I entered in 1954!

In writing a biography it is of course the thought of one's subject that is most important, but this is also likely to be most elusive. In the case of Elizabeth Prout this is a particular problem because so few of her letters have survived. The archives do, however, provide some pointers. Father Gaudentius Rossi's letter to Father Robert Croskell on 25 June 1852, for instance, indicates his deliberate intention to found an order that was both contemplative and active, like his own Passionist

Congregation. The writer of *Annals A/E* assures us that Elizabeth Prout would never allow the 'active work of Martha' to interfere with the 'contemplation of Mary'. Father Croskell's letter to Elizabeth on 2 July 1858 clarifies the point that the spirituality of her Congregation had always been Passionist and was constantly reinforced by close contacts with such outstanding Passionist priests as Fathers Ignatius Spencer, Bernardine O'Loughlin and Salvian Nardocci, as well as Father Gaudentius Rossi.

CONCLUSION: THE WIDER CONTEXT

Finally, something must be said about the wider spiritual and ecclesial context of Elizabeth Prout's life. St Paul of the Cross (1694-1775) founded the Passionists in 1720 and received papal approbation of his Rule in 1741. Elizabeth Prout made her profession of vows in 1854, and the Sisters of the Cross and Passion were granted aggregation to the Congregation of the Passion in 1874-75. Thus any study of the life of the Foundress required the integration of biographical detail with an appreciation of the theology and spirituality of the Passionist tradition. In particular it required an understanding of the importance of the conversion of England as an element in the mystical experience and spiritual teaching of St Paul of the Cross, as well as the fulfilment of that commitment in the Passionist mission to England in the nineteenth century.

The Passionist spirituality was the message that Blessed Dominic Barberi first began to preach in Aston Hall by Stone in the spring of 1842, the message that reached the heart of Elizabeth Prout. Moreover, strong circumstantial evidence points to her reception into the Catholic Church by Blessed Dominic in March 1844. Thus again it was necessary to seek to understand Elizabeth Prout against the background of Blessed Dominic's own life and mission, especially his role in the establishment of the Passionist presence in England and Ireland, his commitment to Christian Unity, and his contact with Wiseman, Newman, Lord Shrewsbury and other leading ecclesiastical figures. Through Blessed Dominic Barberi, the Founder of the Passionist Congregation in England and the direct heir to the promises made to St Paul of the Cross, Elizabeth Prout, the future Foundress of the Sisters of the Cross and Passion, entered into her own Passionist inheritance. It was that Passionist spirituality that formed the essence of her life as a Catholic and which is thus an essential part of her biography. Without it the documents in the various archives I visited must remain little more than dry bones.

EDITORIAL NOTE

This is an edited version of a paper given at the Conference of the Catholic Archives Society held at Ushaw College, 1995. *Elizabeth Prout 1820-1864: A Religious Life for Industrial England* by Edna Hamer (Sister Dominic Savio) is published by Downside Abbey, Stratton on the Fosse, Bath BA3 4RH at £27.

IN SEARCH OF THE HULL MERCY NUNS: AN ARCHIVAL TRAVELOGUE

Maria McClelland

THE HULL MERCY NUNS

Some years ago I registered for a Master's degree at Hull University with the intention of tracing the history of Endsleigh Teacher Training College from 1905 to 1976. My first encounter with the Mercy Archivist at Hull, however, resulted in a change of focus when it was revealed that the early papers relating to the founding of Endsleigh had probably been destroyed by bombing. The story of the Hull Mercy community itself had hitherto been neglected, and I determined to try to fill that gap instead. The result was a study of the work of the Hull Mercy nuns from 1855 to 1930, with particular reference to their educational endeavours. I concentrated on their struggle to find their feet and their vocation as new nuns in a new country, and have shown elsewhere how that struggle was an intensive one culminating in what has come to be called The Great Convent Case, when in 1869 all the Hull Mercy nuns were effectively 'on trial' for a month before the Court of the Queen's Bench at Westminster Hall.¹ The case against them was that they conspired between them, under the direction of Mothers Starr and Kennedy, to cause another nun, Susan Saurin, to have to leave the convent against her will. It was an extraordinary case that rattled the composure of the Catholic Church in England for the duration of the trial and reverberated throughout the Irish dioceses of Meath and Dublin.

I also examined the ways in which these nuns worked with Fr Edward Clifford, the first incumbent of St Edward's Church in Clifford near Boston Spa in the West Riding of Yorkshire, to establish schools for a growing Catholic community in that village. They were assisted by the Grimstons, descendants of a recusant martyr and the chief landowning and mill-owning family in the village. However, the priest and the nuns did not share the same understanding of the role of the nun in a parish, and this inevitably led to difficulties. As lay observers of the build-up to the Great Convent Case, the Grimstons became disenchanted with Starr and Kennedy and eventually withdrew their financial support in sympathy with Sr Saurin.

When the nuns moved to Hull (partly in 1857 and completely in 1867), they worked with Fr Michael Trappes and his curates to establish a strong Catholic community in the city. Their considerable educa-

tional success has been shamefully neglected hitherto by historians, probably deliberately so, to ensure that the Great Convent Case skeleton was well and truly buried before the city was spotlighted again. This is a pity, particularly since that success was won in the teeth of opposition from local officials on the Hull School Board and (after 1902) on the Local Education Committee. In 1905 the Hull Mercy nuns opened their training college at Endsleigh for Catholic women teachers, at a time when such provision was very much in a developmental state throughout the country.² The birth of the college and its growth and survival was a tribute to the true grit personality of Mother Dawson who had, in turn, been trained and formed by Mother Kennedy.

Whilst this story is a localised one, it could not be properly told or understood without reference to its wider context. As well as being the story of a new convent in Clifford and then in Hull, it was also a significant part of the larger story of the spread of the Mercy congregation founded by Catherine McAuley. It was equally the story of an intrepid band of women who set sail for England from Dublin in 1855 and another chapter in the story of the Irish diaspora in the nineteenth century; of a community of women religious and the growth of a city's Catholic lay community; of the foundation of Catholic schools in Hull and of the wider struggle for education for



ACCOUNT OF THE HULL MERCY TRIAL

Catholic children and their teachers. There was also a social dimension to this study. The nuns came to England at a time when the country was becoming openly and increasingly hostile to nuns. From the 1850s there was a growing public campaign to secure state inspection of convents on the grounds that 'factories, prisons, mines, workhouses, madhouses had to be open to public scrutiny, why not convents too?'¹³ With or without state inspection, the lives of these first Hull Mercy nuns were under a public microscope as they necessarily interacted with people in their uncloistered apostolate to the young, the old, the poor and the needy.

It will be appreciated, therefore, that this wider context of a Hull-based story required a spread of archival resources. Little did I realise that my travels through these archives were to become as educative for me as the secrets they were about to unfold.

PRESBYTERY RECORDS : 'WATCH YOUR LANGUAGE'

Presbyteries can be difficult places to penetrate. One might never have had the courage to broach the wonderful (yet terrifying) housekeeper of one Hull parish were it not for an organised visit to the church with a group of Catholic history teachers. We were given a guided tour of the church and were then taken to the cellar to look at some wall burials. The floor was littered with bric-a-brac and there were papers and old ledgers strewn around as well as a collection of framed pictures standing against one wall. Enquiries as to what they might be led to an invitation to 'have a look'.

Imagine the delight when the very dusty collection yielded photographs of Dean Trappes and some of his curates, including Arthur Riddell and John Motler. Trappes had been responsible for bringing the Mercy nuns to Hull in 1857. Naturally, the find fuelled a belief that there was a goldmine of information in this presbytery and permission was instantly sought to quarry in it. Back came the reply, 'We have no records or archives here'. Undaunted, I offered to clear out the cellar, convinced that by doing so I would find my goldmine under the dust.

Arriving a week later, suitably dressed for the job, the housekeeper greeted me at the door with a 'What do you want?', to which I replied, 'Father has asked me to come to help him clear the cellar'. 'I don't know where he is', she said as she disappeared into the house, leaving me standing, with the front door slightly ajar. Presumably, she hoped I would be gone before the priest could be found. As it happened,

the contents of the cellar were brought to me in a large cardboard box, and I worked through them *alone* on the floor of the parlour.

They did not yield a goldmine but they provided some very useful stepping stones. Membership books and ledgers of the Catholic Men's Club provided clues to surnames, as also did advertisements for church events, e.g. St Charles Grand Bazaar, which could raise over £2,000 in three days for the purpose of 'reducing the debt. . . and for the completion of the sanctuary'. Some notable Catholics emerged from the list. It was as if the floorboards of the world into which the nuns came were being laid for me. An early handwritten attempt at the history of St Charles contained a more vivid oral history of the Hull Catholic scene than some of the pamphlet-type histories printed at a later date.

A reliable sequence of parish priests and curates was gleaned, together with odd snippets of personal details, including reference to the public recognition of the service given to the Hull School Board by Fr Randerson, one of Trappes' curates. There were also many photographs in the collection, including those of children processing through crowded streets in white dresses and veils and accompanied by nuns. The message for the researcher was that Catholics and non-Catholics did respect each other sometimes, did work together on public bodies and did make an impact on one another. This was a factor that needed to be kept in mind in the interests of presenting a balanced account. One of the chief rewards of this search was the chance to become acquainted with the handwriting of some of the priests.

Shortly after this visit to the presbytery two typed sheets came into my possession. Printed on headed notepaper from the County Archives Office in Beverley, they were clearly a recently inspected set of Catholic records from 1840 to the present day, and were stated to be housed at St Charles' Presbytery. I came to realise that I probably had asked incorrectly in the first place: had I enquired about *registers* etc. rather than *letters* or *archival material*, perhaps I would have been led directly to the contents of these two pages. A valuable lesson was learned: it pays to rehearse one's words when seeking information. I now went for the *direct approach*, with a letter to the Parish Priest asking for permission to see the 'Status Animorum' book of 1853, the Parishioners Book of 1854, and the printed Summary of Decrees from the Synod of the Diocese of Beverley (1862-69). There was no problem about access: yes, they had these items but did not know that I was interested in them.

Two public repositories warranted attention: the national P.R.O. at Kew, which was important because the nuns had been prolific in establishing schools in Hull; and the Beverley Records Office, because of its proximity to Hull. On my way to Beverley library one day I chanced to call in at the Beverley Office to enquire about any Catholic records. The assistant told me there were none, but I was free to consult the catalogue. This had references to the Constable Maxwells, the local landed Catholic family, and I determined to make a note of the file for future reference. Having no paper, I picked two discarded A4 photocopied sheets from the bin - these were the aforementioned typed inventory of the St Charles' records. I returned to the assistant to ask how one might have access to these files and was met with a protest that nothing was known about Catholic files and that I had no business reading things from the bin. It was a curious encounter, but I mention it because rumour has it that much of what is on these two sheets has now been deposited at Beverley. One hopes it will be kept intact as a Catholic section rather than be dispersed into a myriad of unrelated files.

The P.R.O. at Kew conjures up more helpful memories once one has cracked the intricate system of tracking, ordering and using the facilities. I confined myself to the section of the catalogue relating to elementary and secondary schools for the period in question and was particularly grateful for the introduction to that section in the catalogue itself, which summarised educational provision for the period, thus giving an informed context in which to study individual files and thereby enhancing considerably the value of their contents.

True to the traditions of Catherine McAuley, the Hull nuns were ever keen to submit their schools to government inspection for the sake of receiving a grant and for self-evaluation. Catherine McAuley had always maintained that critics of religious institutions would have to re-think their position if such institutions were supervised by the National Board.

H.M.I. reports on individual schools in the second half of the nineteenth century were every bit as tedious as such reports today. Their value to researchers, however, lies in the variety of information that they can supply about school populations, accommodation and resources, as well as information about the quality of teaching and learning. This is the kind of information which in turn can be translated into an understanding of the impact of these nuns on the emergent

Catholic population. It was in these reports that one was alerted to the chapel-up/school-down pattern of development in all Catholic elementary school buildings in Hull until the turn of the century. The only exception was St Joseph's, which was purpose built as a school in the grounds of the Mercy Convent in Anlaby Road. This pattern was provided for by the Provincial Synod of Westminster in 1851 which declared, 'wherever there may seem to be an opening for a new mission, we should prefer the erection of a school so arranged to serve temporarily for a chapel, to that of a church without [a school]. . . for it is the good school that secures the virtuous and edifying congregation'.⁴

The real pearls of interest in the P.R.O. nestled among the letters of members of the Hull School Board and of Hull priests about Catholic schools, and were a real test of one's impartiality. The Hull nuns presented a collective image of being formidable women well able to fight their corner. A study of the machinations of the School Board and its successors, however, reveals that the nuns needed to be made of true grit to contend with them.

The School Boards were established as a result of the 1870 Education Act that sought to provide elementary education for all. Their function was to equip, maintain and staff schools for those not provided for by voluntary denominational schools. Board schools were to exist alongside the latter, but were empowered to raise rates to finance their activities. As a result of this access to the rates they soon outstripped, or at least rivalled, the voluntary schools. The Hull School Board felt threatened by any spare accommodation in church schools, especially the ever-increasing numbers of schools under the direction of the Mercy nuns. It feared that should its own schools be filled, Protestant children could be required to attend a Catholic school with vacancies. Thus it kept a close watch on applications for extensions to Catholic schools and opposed applications for new ones.

The correspondence in the P.R.O. witnesses to much haggling over numbers at Catholic schools and the accuracy of returns of average yearly attendance. The reaction of Whitehall officials is particularly interesting: many evinced very narrow feelings about not permitting Catholics to spread out so freely. Thus the Minute Papers to and from government officials cannot be overlooked. Written on poor quality foolscap paper, often in pencil, spontaneously annotated by each recipient and containing many frank asides in the margins, they can help to

build an appreciation of the true nature of the struggle to establish Catholic schools in England and particularly in Hull.

The Hull Board opposed extensions to Catholic schools on the grounds that the overflow from one school could easily fill the vacancies in others - which always existed, it was contended, where average attendances did not match numbers on roll. But this made no allowance for the fact that very young children would be obliged to walk over a mile-and-a-quarter through dangerous busy streets with tram lines in the heart of the town. Nor did the analysis of average attendances take into account absences because of illness or epidemics, or because of the need to withdraw children from school for seasonal work. This latter point was also drawn to the attention of officials by non-Catholic groups in Hull.

The Hull Board's protests seem unreasonable when one considers that the overcrowded city centre schools of St Charles and St Patrick were repeatedly refused permission to extend until in 1893 the situation was so desperate that St Gregory's School had to be built nearby to relieve the strain. Within a year of its opening this school required extension into the chapel above, with space for 226 pupils, leaving the ground floor for the infants. One year later, across the city at the Boulevard, plans were submitted for a church and school dedicated to St Wilfrid. As Whitehall dragged its feet over the school, the church went ahead and - in the process - occupied 100 square feet of playground space. Government officials were furious at this 'very cool proceeding' and the Minute Papers indicate the debates between three of their number as to what could be done to make the Catholics pay for their crime. Restoration of the space was demanded by 1898, and from then until 1910 all applications for extensions to that school were refused on the grounds of inadequate playground space.

To opponents of state aid for Catholic schools, the Church must have evinced one very irritating characteristic, viz. the principle that once a school had been erected, then God would provide children to fill it. Its school building policy was thus proactive rather than reactive, and this scuppered the plans of officialdom. This is seen in the construction of St Vincent's School. On 30 January 1901 Fr Francis Hall, Parish Priest of St Charles, wrote to Whitehall with a proposal for a new elementary school in Queen's Road. Six months later the Secretary of the Board of Education replied that the Hull School Board disputed the need for such accommodation. The Minute Papers suggested it was time to stop

Catholics 'building on as big a scale as they liked' and to limit their accommodation to their 'probable RC requirements'.⁵ 'We have several times allowed grants to RC schools which were technically unnecessary', wrote Mr Cowrie, but an annual grant for this new school would be clearly unjustifiable.⁶ Marginal notes indicate that many representations were made on behalf of St Vincent's School, including personal visits to Whitehall by the Duke of Norfolk. When H.M.I. L T Munro investigated, Fr Hall convinced him that he had a ready-made population of at least 176 children and that there was every possibility of this number increasing as a result of the rapid housing development around Newland Avenue and Queen's Road. His school population was to be drawn from St Vincent's Orphanage in Wright Street and orphans imported from Middlesbrough. The orphanage was eventually built in the school grounds and provided a steady flow of pupils.

The plans were approved in January 1902 and building was completed in November 1903. Meanwhile LEAs took over from School Boards, and a fresh dispute arose. The LEA's brief was to 'maintain and keep efficient all public elementary schools including voluntary schools in the area'. The empty St Vincent's building could not be deemed to be a school, declared the new Hull LEA, because it did not have 'school desks, furniture or any apparatus of elementary education'. Furthermore, as it was not already an elementary school, its establishment as one would mean the provision of a new public elementary school under Section 8 of the 1902 Act, and all the proper procedures would have to be gone through! Once again it was intimated that there was no need for such a school. It was a clever move to settle old scores against Catholics for the proliferation of schools hitherto, but it heralded even greater arguments. Fr Hall furnished the school on a shoestring, and it was opened in May 1904. Six years later, after an inspection by HMI Leaf, the LEA was ordered to replace the furniture on the grounds that the desks were totally unsuitable for the children.

LOCAL HISTORY ARCHIVES : 'SYMPATHISING WITH THE GRAFFITI ARTIST';
AND NEWSPAPER LIBRARY : 'ACCESSING THE OPINION POLLS'

Having consulted the Minutes of the Proceedings of the Hull Elementary Education Committee and those of the Higher Education Committee, I had an instant rapport with the feelings of graffiti artists. Why? We have in central Hull an Alfred Gelder Street, a Hall Road, a Francis Askew School, and a well-known firm of estate agents called Larards. However, these and others were the names of those on the Hull

Education Committee who would have cut off the educational oxygen to the nuns and their schools were it not for the incredible galvanisation of all local Catholic forces behind the priests and nuns. As a result of the machinations of these antagonists, Catholics set out to forge 'a real live effective organisation which can penetrate every municipal ward of the city and which can speak authoritatively for and direct the entire Catholic vote when election time comes around'.⁷ To this present day, I cannot walk down Alfred Gelder Street without entertaining an extreme urge to daub the walls with 'Three cheers for the Mercy Nuns'. One could select from a whole range of examples of simple or more prolonged tales of opposition from these men, each one minuted in the Committee Proceedings records and then more fully covered in the newspapers.

In 1903 new regulations sought to improve the training of pupil-teachers by stipulating that intending pupil-teachers remain in full time education until the age of sixteen; and that a period of apprenticeship (16-18 years) was to be accompanied by 'at least 300 hours of instruction in approved centres or classes for pupil-teachers'. The Mercy nuns applied for recognition of St Mary's High School and their Pupil Teachers Centre in Anlaby Road under the new regulations. At the same time the LEA applied for recognition of its High Schools and Pupil Teachers Centre. The buildings were inspected and both parties were alerted to certain defects which had to be remedied before recognition could be granted.

On receipt of the nuns' plans, the Board of Education granted temporary recognition (6 February 1904), as long as the Hull Education Committee agreed to allow pupil-teachers to attend the Catholic centre for five half-days per week. The Committee refused permission until the nuns completed their improvements, although it sanctioned attendance at its own centre. It also refused to appoint probationary teachers to supply for those pupil-teachers already in the Catholic system of training. This effectively prevented them from attending *any* Pupil Teachers Centre, and was a severe blow to the nuns because they had nearly 70 pupil-teachers in training. Moreover, it was unfair because the Committee had clearly sought to give its own Pupil Teachers Centre a headstart before the nuns could compete for custom. The pages of the *Eastern Morning News* and the [Hull] *Daily Mail* were peppered with debates on the issue and letters supporting both sides of the argument. The Hull Education Committee was accused of trying to

supplant voluntary schools and of taking undue advantage of misplaced confidence in its powers. It was reminded that through its many years of ratepaying, the Catholic community had contributed 'more than £50,000 to build Board Schools for the general public, from which schools they have not received a fraction of benefit because their conscientious convictions compelled them to send their children to their own schools'.⁸ The Committee was unimpressed with warnings about the growth of intense indignation among Catholics who feared that the supply of Catholic teachers would dry up and that within a very short time school managers would be forced to employ non-Catholics for Catholic elementary schools.

When repairs to the Catholic Pupil Teachers Centre were completed in August 1904 full recognition was granted by the Board of Education, and the Hull Education Committee could no longer refuse to recognise its status. However, improvements to St Mary's High School were still under way and the Committee explored that weak link through the Bursaries dispute.

In June 1904, under the auspices of the Hull Education Committee, an entrance examination was held for all sixteen year olds desiring to become pupil-teachers. A scholarship worth £10 for each of two years was on offer to 125 of the best examinees. Sixteen Catholics sat the examination and twelve qualified. When they applied for the bursary to be tenable at St Mary's High School they were refused on the grounds that St Mary's was still deemed 'inefficient' in relation to its science, English and history provision : it was not formally removed from that list until March 1906, by which time the two years had elapsed. None of the candidates received the bursaries. Eight of them persisted through the nuns' scheme, but without financial help, while the others were forced to abandon their teaching ambitions. From June 1904 to June 1906 this dispute was the most contentious issue in Hull and it became a key feature in attracting or losing votes at the local elections.

The Education Committee's opposition to the holding of bursaries at inefficient schools appeared legitimate, but some of their own schools were also on that list. Furthermore, it was active in preventing science teachers from taking part-time Saturday jobs at the nuns' school lest this should assist St Mary's to remedy its problems in this area. Twenty-nine of the sixty members of the Committee favoured the Catholics' claim to the bursaries, some of them arguing that the nuns had contributed magnificently to the good of the city, having spent

nearly £65,000 on buildings since their arrival and having paid considerable sums to local tradesmen. Their annual rate contribution of £177-10-0d was also mentioned, as well as nearly thirty years of rate aid for education paid by Hull Catholics to no benefit for themselves.⁹ The thirty-one members who were opposed to payment of the bursaries to Catholics made no secret of their prejudices and would do nothing to help Catholicism or further its exclusive educational practice which, like the Irish education scheme, made it 'a matter of sin for a Catholic and a Protestant child to learn their multiplication tables together'.¹⁰ The award of bursaries to St Mary's would simply fill the coffers of the 73 nuns working in Hull who were deemed to be occupying jobs that lay people could not thus hold.

When changes to the school were completed in September 1905 the grand opening was attended by Bishop Lacy of Middlesbrough, who took full advantage of the occasion to give his distinguished audience, which included Lord Mayor Larard, a few home truths: the bishop called for fairness in the treatment of Catholics, adding that the city would have to accept that 'she could not mould all the citizens in one shape and that she would have to give a certain amount of latitude to each individual taste and sentiment so far as it was legitimate'.¹¹

DIOCESAN ARCHIVES: 'LOOKING FOR MICHAEL EMUS'

At the time of the nuns' arrival in England, Clifford and Hull were under the jurisdiction of Bishop Briggs of Beverley. His successor in 1861 was Bishop Cornthwaite. In 1878 the diocese was divided into the new territories of Leeds and Middlesbrough, and Lacy became the first Bishop of Middlesbrough while Cornthwaite was translated to Leeds. Hull was in the Diocese of Middlesbrough, but Clifford fell within Leeds.

Compared with the public record offices, the welcome at the two diocesan archives was altogether different. In each case the archivists and their assistants seemed to want the story to be discovered and told. Catalogues were detailed and very effective in helping to locate material under the headings of bishops, parishes or religious orders. Nor was there any 'drip-feeding' of files. This was an important luxury because it removed the frustration of having to work on a curtailed view of resources at any one time. Some parish files proved useful for odd pieces of information because many of the 'home-grown' nuns had brothers and uncles who were priests and this generated some corre-

spondence, e.g. Mother Dawson had six brothers, of whom four were priests.¹² Examination of a wealthy parish priest's will can sometimes extend the horizons of research when possessions are left to a lay legatee.

There is, however, another but more complicated way to do this. As a child I sometimes had difficulty pronouncing long words - one which always attracted my attention in local newspapers, mainly because it screened some very interesting information, was 'miscellaneous', which I chose to call it 'Michael Emus'. To this day I have the greatest interest in the Michael Emus section of any collection.

After hours spent over the papers of Bishop Cornthwaite and the Mercy nuns working in the Diocese of Leeds, and of parishes associated with them, I could not understand how there was never mention of the Great Convent Case, which had aroused such interest at the time. I was certain that records were filed in someone's Michael Emus section, and so I took the direct approach: 'May I see the file on Bishop Cornthwaite's legal affairs?' There was none. 'Tomorrow I would like to concentrate on the Great Convent Case. Will it take long to find that file?' There was none. 'But there must be some record. What could it be called? Where would one normally file something as important as this?' Note the questioning technique. By hinting at the possibility that an obviously very competent archivist has misfiled something important, one hopes to charge him with the determination to find it. The information turned up in a simple pink folder whose importance had become dimmed over the years, thus causing it to be located in the Michael Emus collection somewhere in the cellar.

THE CONVENT ARCHIVES : 'BEING A GUEST IN THE PARLOUR'

Elizabeth Smyth has this to say about working in convent archives:

Several challenges are inherent in the study of women religious. The archives of religious communities are private archives. The researcher is using the sources as a guest of the community and must abide by the community policies. Further, while the archival holdings may be rich, they are often informally catalogued. The researcher is directly dependent upon the archivist for the identification of and access to relevant materials. Materials are

brought to the researcher and browsing through the collection is frequently prohibited. To undertake research on women religious, one must accept these challenges and work within the regulations established by the community.¹³

I cannot decide whether this was written in plaintive or informative tone. Her experience of convent archives was for the most part similar to my own. The desire to be given open access to all that an archive contains is strong and very human, but there is part of me that feels it is better not to be given such freedom until some process of initiation into the *esprit de corps* of the community has taken place.

Having abandoned the initial focus of my study, and having decided to trace the roots of the first Hull Mercy nuns, I was given permission to work in the Baggot Street Archives in Dublin, the Mother House of the Mercy Congregation. I was there on 10 April 1990, the day on which Catherine McAuley was declared Venerable. It was an extraordinary experience for me as an outsider: there was an almost tangible sense of joy and celebration, of collective pride and thanksgiving, of renewed vocation and determination. It was as if God had telephoned to say 'Catherine has made it to Paradise. Keep doing what you are doing and you will all get there too.' This guest in the parlour was quickly made to feel one of the family. Every nun could adduce some information about Catherine to acquaint me with this celebrity. Every nun 'knew' her personally and felt related to her, every nun was proud to have a relative who was a saint-in-the-making. If these Mercy nuns could identify so closely with their foundress in 1990, I reflected, then these same close ties could not be overlooked in those first Hull nuns who had lived at Baggot Street just eleven years after McAuley's death. It was a timely lesson for me and the rest of that week was spent studying the two-volume *Positio Super Virtutibus* of Catherine McAuley – the documentary study presented to Rome in support of her claim to eventual canonisation.

On my return to Endsleigh I could much more easily accept the visitor-in-the-parlour relationship where information would be released to me piecemeal and haphazardly. More importantly, I knew that every visit would provide an opportunity to become acquainted with the Hull nuns' current self-image and with their image of their own past. The slow release of material gave time for reflection. Explanations



SISTER SUSAN SAURIN

had to be sought when the first five names on the Hull Register failed to tally with those acquired in Baggot Street. The Hull *Register* – at least the first page – had been compiled by Mother Kennedy and she had changed it to put her own name first and Mother Starr's second. She had eliminated Susan Saurin's name altogether despite Saurin's sixteen years as a nun. This simple indicator alerted me to the fact that even convent sources might sometimes be *managed/manipulated*, and that all information needed to be carefully scrutinised wherever possible. Short commemorative pamphlet-style histories of the Hull nuns were abundant and very repetitive. They became signposts to other avenues of exploration, e.g. names of streets, schools, benefactors, priests, visitors etc., as well as triggering enquiry in themselves. More than eleven of these pamphlets glossed over the twelve years' work of the nuns in Clifford. This studied erasure of their first abode in England begged an explanation and accounts for my foray into the Clifford parish records.

I visited the Hull convent many times over the three-year period of research for my thesis, and I built up an enormous respect for and a much-valued friendship with Sr Imelda, the Mercy archivist. She was patient and interested, and very knowledgeable about her community's history. Moreover, she was very generous with her time. On one occasion when I called to see her she said she had been tidying up and had found two large cardboard boxes. She had not had time to go through the contents but they seemed to be the type of thing I might enjoy browsing through: two more chapters were added to the thesis, for in the boxes was the whole story of the Founding of Endsleigh Training College.

This was a study that began as a purely academic exercise and developed into an enjoyable and long-term 'disease' because of the talents and skills of archivists. I envy them their roles as custodians of Michael Emus collections and as discoverers of exciting stories. I pray God that they may always thrive and prosper.

EDITORIAL NOTE

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NOTES

1. M. McClelland, 'The First Hull Mercy Nuns: A Nineteenth Century Case Study' in *Recusant History*, October 1994, pp. 199-221
2. Catholic Teacher Training Colleges in England at that time were: St Mary's, Hammer-smith; Mount Pleasant, Liverpool; Digby Stuart, Wandsworth; and Cavendish Square College, London. The Holy Child College, St Leonards-on-Sea had closed.
3. G.F.A. Best, 'Popular Protestantism in Victorian Britain' in R. Robson (edit.), *Ideas and Institutions of Victorian Britain* (London, 1967), p.128.
4. See J.P. Marmion, 'Cornelia Connelly's Work in Education 1848-1879', unpublished PhD thesis, University of Manchester 1984, p.88.
5. P.R.O. Ed 21, 19271: Minute from J. White, Board of Education, London, to Sir Leo Kendrick, 30 March 1901.
6. Ibidem. Mr Cowrie to J. White, 30 March 1901.
7. Endsleigh Archives, Hull: undated [late January/early February 1905] report in *The Catholic Herald*.
8. F.W. Morrissey in [Hull] *Daily Mail*, 18 May 1904.
9. See Bishop Lacy's Lenten Pastoral, Middlesbrough 1905.
10. S.P. Wood in *Eastern Morning News*, 4 January 1905.
11. 'Bishop Lacy on the School Question' and 'Bishop of Middlesbrough and the City Council' in *Eastern Morning News* 15 September 1905.
12. Edward and Charles were Canons of Middlesbrough, the latter being Provost at the time of his death in February 1920. Frederick became a Cistercian at Mount St Bernard's, Leicestershire, in 1859; Percy was also a priest; Richard, the eldest, became a lawyer and settled in Beverley, while Philip, the youngest, died of consumption in 1865.
13. E. Smyth, 'Teacher Education Within the Congregation of The Sisters of St Joseph of Toronto, Canada, 1851-1920' in *Historical Studies in Education (Canada)*, 6,3, (1994), p.111.

CATHOLIC RECORDS IN LIVERPOOL CITY RECORD OFFICE

John Davies

Concern has been expressed in a number of places about the condition of Catholic records in Liverpool. Archdiocesan records seem to be deposited in a number of places while parish records, when they have been deposited, seem to have been done so somewhat unsystematically. Liverpool City Record Office (LRO), while containing no Archdiocesan records as such, does have an extensive, if incomplete, collection of parish records for the City of Liverpool. These records fall into two main groups: parish registers and school records.

PARISH REGISTERS

In most cases these are Baptism and Marriage Registers, although for some parishes there are Confirmation and Burial Registers. Although the majority of parishes within the city itself have deposited their registers in the LRO, there are some exceptions. It would seem that the decision to deposit or not was left to the initiative of individual parish priests.

The registers variously cover periods from the early nineteenth to mid-twentieth centuries. In one case, viz. St Brendan's, Old Swan, they cover the 1980s. For some parishes these formal registers are supplemented by additional material, a brief history of the parish for St Anne's, Overbury Street and St Oswald's, Old Swan, for St Patrick's papers relating to the Society of St Patrick, and for St Mary's, Highfield Street the Minute Book of the Society of St Vincent De Paul (1868-77).

Although this parish material is much valued, particularly by family historians, the gaps in the deposits are obviously very large, as is clearly illustrated by the material from St Peter's, Seel Street. St Peter's, which ceased to function as a parish in the 1970s, indicates the diversity of parish records which are missing in the case of other parishes. One can only assume that similar records from other parishes have been lost, destroyed, or still lie in presbyteries throughout the city.

In 1930 Father Louis Joseph D'Andrea OSB came from Ampleforth Abbey, which serviced the parish, to St Peter's, Seel Street. From then until his death in November 1945 he was very active in collecting historical and contemporary materials relating to the parish. On his death his papers were bequeathed to Liverpool City Library and now form the D'Andrea Collection in the LRO. However, the photographs

and small prints have been separated from the written material and can be consulted via the Photographs and Small Prints Index. Father D'Andrea was especially keen to collect lists of residents from the local directories and to match them with members of the parish. In the 1970s, when St Peter's ceased to function as a parish – although the church is still used for worship – an extensive deposit of parish records was made. These records cover many aspects of parish life, including as they do the Minute Books of the Society of St Vincent De Paul, the registers of various confraternities and guilds, pew rent registers and extensive school records. Taken with the D'Andrea Collection, there is here an extensive archive for this one parish, which unfortunately is not available for any other Liverpool parish.

SCHOOL RECORDS

In the LRO there is an extensive collection of school records - mainly log book and registers (admissions, withdrawal, attendance), and in some cases architects' and builders' plans. These records date variously from the late nineteenth century. However, because the depositing has been haphazard and dependent on the enthusiasm and foresight of individuals, the archive is by no means complete.

As an example of the haphazard depositing procedures, it is perhaps instructive to look at the records of the former Catholic secondary modern schools (LRO 352 EDU 1/123/-). The secondary modern schools were created in response to the 1936 and 1944 Education Acts, and in some cases were based on existing parish senior schools, while in others they were entirely new foundations covering several parishes. In the major reorganisation of Catholic secondary education which took effect in September 1983, these schools ceased to exist, as did also the Catholic grammar schools. They were replaced by comprehensive high schools. In some cases the sites of the secondary modern schools continued to be used, at least for a time, as part of the new high schools. The records of many of the secondary modern schools have been deposited in the LRO, seemingly on the initiative of the Director of Education. But there are some omissions. In some cases the records may not have been made available because the former secondary modern school formed the basis of the new high school. However, this does not provide a full explanation. The site of St Bonaventure's School was used by the new Archbishop Beck High School. The records of St Bonaventure's have been deposited. But this is not the case with,

for example, St John Almond School (now St John Almond High School), or for All Hallows, Speke (now Pope John Paul High School). In other cases, such as St John's, Kirkdale, St Martin's, and St Anne's, the records of the girls' schools have been deposited but not those of the corresponding boys' schools. Interestingly enough, the records of none of the Catholic grammar schools, which also ceased to exist at this time, have been deposited in the LRO. One must assume that they have been retained by their successor schools. A complete deposit of school records for the post-1944 Education Act period up until the comprehensive reorganisation of the 1980s would have provided a fascinating archive for the educational history of that era. This is perhaps just one example of the somewhat sorry state of Catholic records in Liverpool.

Apart from the parish and school records there are a small number of other Catholic deposits in the LRO, notably the records of the Liverpool Catholic Benevolent Society, the Liverpool Catholic Reformatory Association (later the Liverpool Catholic Training Schools Association), and the Liverpool Children's Protection Society (records of Catholic children emigrating to Canada). Whilst again these records are useful, they are by no means the complete archive. Notably missing in this area are any of the papers of the pioneer and founder of Catholic social provision in Liverpool, Monsignor James Nugent. Monsignor J Bennett clearly drew on Nugent's papers for his *Father Nugent of Liverpool* (1940), but these papers are no longer in the archives of the Nugent Care Society, the successor to Catholic Social Services.¹

LIST OF RECORDS (with accession codes)

PARISH REGISTERS²

All Saints, Oakfield, Anfield 282 ALL

Bap 1889-1930, Mat 1890-1941, Def 1889-1960, 1968-1979, Conf 1891-1965.

All Souls, Collingwood Street 282 ALS

Bap 1872-1922, Mat 1873-1921, Conf 1880-1940.

Blessed Sacrament, Walton Vale 282 BLE

Bap 1872-1914, Mat 1878-1934.

Ford Cemetery 282 FOR

Registers - Interments 1859-1963, Superintendents' Registers 1893-1963, Deed Owners' Registers 1916-1980, Grave Owners' Registers

1884-1988, Superintendents' Grave Owners' Registers 1858-1929.

Holy Cross, Great Crosshall Street 282 FOR

Bap 1849-1907, Mat 1856-97, Conf 1861-98.

Our Lady of Good Help, Chestnut Grove, Wavertree 282 GOO

Bap 1871-1944, Mat 1872-1904, Def 1871-1986, Conf 1875-1912, Copy Registers: Mat 1904-40, Def 1886-1907.

Our Lady of the Immaculate Conception, St Domingo Road 282 IMM

Bap 1857-1966, Mat 1860-1940, Def 1960-87, Conf 1874-1986.

Our Lady of Lourdes and St Bernard, Kingsley Road 282 LOU

Bap 1884-1944, Mat 1886-1944.

Our Lady of Mount Carmel, High Park Street 282 CAR

Bap 1865-1902, Mat 1867-1910, Def 1865-1903, Conf 1868-1912, Other 1887-1947.

Our Lady of Reconciliation of La Salette, Eldon Street 282 REC

Bap 1854-1926, Mat 1856-1966.

Sacred Heart, Hall Lane 282 SAC

Bap 1859-1933, Mat 1869-1937, Conf 1856-98, 1900-33.

St Alban, Athol Street 282 ALB

Bap 1849-1918, Mat 1856-1908.

St Alphonsus, Great Mersey Street 282 ALP

Bap 1878-1933, Mat 1878-1940

St Anne, Overbury Street 282 ANN

Bap 1843-1923, Mat 1848-1925, Def 1860-1914, Conf (1840s)-1906.

St Anthony, Scotland Road 282 ANT

Bap 1804-1913, Mat 1837-1906, Def 1859-94, Conf 1861-1915, Other 1833-75.

St Augustine, Great Howard Street 282 AUG

Bap 1849-1922, Mat 1854-1916, Def 1859-70, 1875-92.

St Austin, Grassendale Street 282 AUS

Bap 1856-82, Mat 1858-95, Def 1856-95.

St Brendan, Old Swan Unlisted Accessions (Acc.4952)

Mat 1981-91.

St Brigid, Bevington Hill 282 BRI

Bap 1870-1918, Mat 1872-1967.

St Francis de Sales, Hale Road, Walton 282 SAL

Bap 1884-1902.

St Francis Xavier, Salisbury Street 282 SFX

Bap 1848-1923, Mat 1850-1921, Def 1891-1907, 1941-69, Conf 1849-52, Indexes 1866-1913.

St Joseph, Grosvenor Street 282 JOS

Bap 1845-1929, Mat 1856-1920, Conf 1857-1925, Other 1877-1919.

St Mary, Woolton 282 MAR

Bap 1875-1969, Mat (1802)-1907, Def (1802)-1901, Other 1725-1957.

St Mary, Highfield Street 282 HIG

Bap 1741-1895, Mat 1837-1919, Def 1856-83, 1889-1900, 1918.

St Mary of the Angels, Fox Street 282 ANG

Bap 1910-24, Mat 1910-25.

St Michael, West Derby Road 282 MIC

Bap 1862-1903, Mat 1867-97, Def 1888-90, Conf 1871-1910.

St Nicholas, Copperas Hill (includes Liverpool Workhouse) 282 NIC

Bap 1815-84, Workhouse Bap 1848-1905 (5 vols), 1880-1938, Mat 1827-1972, Def 1813-1912, Indexes 1826-1938.

St Oswald, King and Martyr, Old Swan 282 OSW

Bap 1840-1924, Mat 1846-1927, Def 1842-1959, 1930, 1961-1968, Conf 1852-1919, Other - no date.

St Patrick, Park Place, Toxteth 282 PAT

Bap 1827-1906, Mat 1827-1913, Def 1827-41, Conf 1849-54, Other 1820-1906, Indexes 1850-1906.

St Paul with St Vincent's School for the Blind, West Derby 282 PAU

Bap 1881-1936, Def 1881-1901, 1961-65, Conf 1882-1950.

St Peter, Seel Street 282 PET

Bap 1872-90, Mat 1812-90, Other: 19th & 20th Century. Also stored with 282 PET: Unlisted Accession (Acc.3225) Bap 183990, Mat 1837-90.

St Philip Neri, Catherine Street 282 NER

Bap 1864-94, Mat 1864-81.

St Swithin, Gillmoss 282 SWI

Bap 1757-1877, Mat (1764)-1860, Def 1831-56, Other 1757-1878.

St Sylvester, Sylvester Street 282 SYL

Bap 1875-1916, Mat 1876-1913.

St Vincent de Paul, St James Street 282 SVP

Bap 1852-1908, Mat 1858-1889.

Yew Tree Cemetery. 282 YEW

Interments 1893-1965, Other 1893-1975.

PARISH MATERIAL ADDITIONAL TO THE REGISTERS

St Anne, Overbury Street

Anon., *St Anne's, Edgehill, Liverpool, 1846-1921: A Brief History* H 282.2 ANN.

St Anthony, Scotland Road 282 ANT

4. Burial Books, 3 vols, 1833-58; 5. Draft Burial Books, 2 vols 1841-43, 1851-57; 6. Registers of Vaults and Graves, 2 vols 1833-75.

St Mary, Highfield Street 282 HIG

Chorley Street and Sir Thomas Buildings Chapels: independent ministry of Father John Price, a Jesuit until the Papal suppression of 1773. In 1777 he moved to Chorley Street and in 1778 to larger premises on the site of the former Sir Thomas Buildings. He died in 1814.

Bap 1783-1814, Transcript of Registers of St Mary's 1741-73 edit. J.S.Hanson (cf CRS vol 9 pp.179-333), 361 VIN Society of St Vincent de Paul Conference of St Mary's, Highfield Street, Minute Book (1 vol) 1868-77.

St Mary of the Angels, Fox Street Unlisted Accessions (Acc.3424)

Notice Books, Cash Books c.1900.

St Mary, Woolton 282 MAR

4. Miscellaneous volumes and papers (2 vols, 18 documents) 1874-1919; 5. Printed and literary items (4 items) 1910-57; 6. Deeds relating to the Priory, Orchard and Ivy Cottage, Watergate Lane (20 documents) 1725-1861; 7. Deeds relating to Higher Bushell Hey (4 documents) 1816-67; 8. Papers relating to Allotment 10, Woolton Enclosure Award (7 documents) 1791-1849; 9. Miscellaneous Deeds (3 documents) 1795-1853.

St Oswald, Old Swan 282 OSW

5. Miscellaneous documents (1 document, no date), Typescript, *The Early History of St Oswald's Church and Schools*.

St Patrick, Park Place 282 PAT

5. Papers relating to the Society of St Patrick (5 documents) 1820-27; 6. Wills (3 documents) 1847: wills of the 'fever priests' who died in 1847; 7. Photographs (1 item), 1900: photograph of 5th Irish Volunteer Bat. of King's Regiment with the Lord Mayor (L.S.Cohen) prior to departure for South Africa; 8. Indexes to Baptisms, 4 vols, 1850-1906.

St Peter, Seel Street 942 DAN

The D'Andrea Collection of materials for a history of St Peter's, Seel Street, Liverpool (96 documents); St Peter's, Seel Street, Additional Deposit (30 August 1978): Unlisted Accessions (Acc.3176), 41 items.

St Swithin, Gillmoss 282 SWI

5. Miscellaneous Papers (8 documents) 1819-57.

INDEX OF SCHOOL RECORDS DEPOSITED

Bishop Goss R.C.Primary School: 282 JOS.4/1; 352 EDU 1/108/1-10.

Campion Bilateral Secondary School : 352 EDU 1/120/6, 1/120/25.

Cardinal Newman Secondary School: 352 EDU 1/123/3.

Druids Cross Catholic Orphanage: 252 EDU 1/69/1.

English Martyrs Secondary Modern School: 352 EDU 1/123/4.

Friary Road R.C.School: 352 EDU 1/18/1.

Holy Cross R.C.School: 370 SCH 5/1-4.

Leyfield R.C.School: 352 EDU 1/125/1-29.

Our Lady of Mount Carmel Schools: 282 CAR 5/1-5/2,6/1.

St Agnes Secondary School for Girls: 352 EDU 1/123/22.

St Alban's R.C.School: 352 EDU 1/143/1-4.

St Alphonsus R.C.School: 352 EDU 1/|.09/1.

St Ambrose Barlow Secondary Modern School: 352 EDU 1/123/23-24.

St Anne's R.C.Secondary Girls School: 352 EDU 1/125/13-15; 370 SCH 10/1-14.

St Augustine's R.C.School: 352 EDU 1/143/5-9.

St Bonaventure's Secondary Modern School: B52 EDU 1/125/16.

St Bridget's R.C.Schools: 370 SCH 14/1-6.

St Catherine's Secondary Girls and St Catherine's Secondary School: 352 EDU 1/123/25-30; 1/125/17.

St Francis Xavier R.C. Boys and St Francis Xavier Senior Boys School: 252 EDU 1/98/1-50; 1/120/1-34; 1/133/4; 370 SCH 18/1-7.

St John's Secondary Girls: 352 EDU 1/125/18-24.

St Joseph's R.C.School (cf. Bishop Goss): 370 SCH 22/1-6.

St Malachy's R.C.School: 352 EDU 1/48/1-3.

St Martin's Secondary Girls Schools: 352 EDU 1/128/1-5.

St Mary's R.C.School, Lower Milk Street: 352 EDU 1/53/1.

St Mary's R.C.School, Ray Street: 370 SCH 25/1-3.

St Matthew's Secondary School: 352 EDU 1/123/31-37.

St Michael's R.C.Secondary School and St Michael's Secondary Modern School: 352 EDU 1/123/38-50; 1/133/5-8.

St Oswald's R.C.School and St Oswald's R.C.Primary School: 352 EDU 1/56/1; 1/96/1-19.

St Patrick's R.C.School, Robertson Street; St Patrick's R.C.Primary School, South Chester Street; St Patrick's R.C.Girls School, Hyslop Street: 352 EDU 1/57/1; 1/147/1-13; 370 SCH 28/1-5; Benevolent Society of St Patrick (foundation of school by, 1807) 352 EDU 1/3; Visitors' Book 1826-1942; Unlisted Accession [Acc.2323].

St Peter's, Seel Street: 282 PET: Unlisted.

St Thomas R.C.Schools, Waterloo: 370 SCH 35/1-3.

Sylvester Street R.C.Schools: 370 SCH 37/1-11.

Convent of the Sisters of Notre Dame (Training College for Mistresses): 370 SCH 38/1-9.

FURTHER CATHOLIC RECORDS

Liverpool Catholic Benevolent Society: 361 CAT: 1/1 Minute Book, December 1850-November 1858; 2/1 Annual Reports, Notices and Memoranda, 1810-1914.

Liverpool Catholic Reformatory Association [from 1940 Liverpool Catholic Training Schools Association]: 364 CAT: 39 vols, 28 documents, 9 items, 1854-1946.

Clarence Reformatory Ship: 344 CAT (cf. Liverpool Catholic Reformatory Association): Committee Minutes, 1896-1902.

Liverpool Children's Protection Society: Unlisted Accession (Acc.4121): shelved at 362 CAT; records of Catholic children emigrating to Canada, 1870-1931 (restricted access: permission to consult must be obtained in writing from the Nugent Care Society, 150 Brownlow Hill, Liverpool L3 5RF).

St Vincent de Paul, St James Street: Unlisted Accession (Acc.2753): plan of club premises 1951.

EDITORIAL NOTE

John Davies is a member of the History Department of Liverpool Institute of Higher Education.

NOTES

1. Some of Monsignor Bennett's papers are kept by the Nugent Care Society.
2. Abbreviations: Bap: Baptism Registers; Mat: Marriage Registers; Def: Register of Deaths; Conf: Confirmation Registers.

THE ARCHIVES OF THE SERVITE SECULAR INSTITUTE: AN INTERIM REPORT

Mary Burchfield SSI

HISTORY OF THE INSTITUTE

In 1947 the Servite Secular Institute was founded by Joan Bartlett OBE, DSG with the opening of 17 The Boltons, in Kensington as a residential home for the elderly made homeless as a result of the war. The idea of starting an Institute had been in Joan's mind for sometime, as can be seen from her writings.

During the Second World War Joan Bartlett had been received into the Catholic Church by Father Gerard Corr OSM. To become a Servite Tertiary was the next step. Joan writes:

I subsequently made private vows, but still the knowledge that God was calling me, claiming me for Himself was ever present! To what? I was in a reserved occupation. Twice I tried to enter the Convent. Twice this was blocked. Father Corr had other plans!

At that time Joan was told it was not God's will she should enter the convent, but that she would found something which would bring religious life into the world. She was very bewildered and writes:

In a mysterious way God's will and mine became one, although I had no idea at the time how I was to set about what seemed an impossible task. *Provida Mater* did not yet exist. Like my mother I was independent and hard-working, but now I was travelling into a world of obedience and loneliness; the unknown was frightening, but I do remember cycling through Eaton Place from work to hospital, filled with joy and singing to the Lord in my heart that I was now all His; I had become a free person.

On Passion Sunday in 1945 Joan attended a meeting in Caxton Hall, London, to hear the late Violet Markham speak about the plight of the homeless, especially the elderly who had lost all their possessions and homes.

As I left Caxton Hall that afternoon the interior darkness received light. I knew I had to give up a secure job in

European Broadcasting where I had known nothing but happiness, and become a wanderer without security.

In 1945, after studying *Provida Mater* it became clear that, to form a Secular Institute there must be a stable work, so a Housing Association was formed and duly registered. The opening of 17 The Boltons, a bombed property in a beautiful part of London, hitherto housing the wealthy, took place in January 1947, and in a few days bombed-out elderly and homeless people were taken in.

Since her reception into the Church, Joan Bartlett had been closely involved with the Servite Friars in Fulham Road. The Servite Order, which had lent her £8,000 to help purchase the freehold property, was repaid. Today there are over 5,000 tenancies including full care homes, accomodation for (still) homeless families, confused men and women, and Alzheimer patients.

As Servite Houses has spread, so also has the Secular Institute, and it is now present in Europe, North and South America, and Africa. Pontifical recognition and the Decree of Approval of Constitutions have both happily occurred during Joan's lifetime.

THE ARCHIVES

I came to the Archives about ten years ago, at which point they had not been touched. With no knowledge of how to set about the task of creating an archive, I came to the Catholic Archives Society where help was at hand. From the conferences and material available in the journals, light began to dawn. Then the course at University College Dublin was brought to my attention. This I attended one summer and it really put me on the right track. I left Ireland with a confidence that had previously been lacking.

Being members of a Secular Institute we live in secular circumstances, mainly alone. Unlike religious, for us a central house is not a necessary requirement. In view of this we are grateful to the Servite Sisters in Dorking for allowing us to house our Archives on their premises.

So far several closed collections have been sorted and listed. The current work is on the founding country and Constitutions work up to the time of Pontifical Approval. Progress is slow as the Archives have to take second place to other Institute work. Nevertheless, things are taking shape. Maybe it will be possible to give details of completed collections and some of our early history in the not too distant future.

THE SURVEY OF RECORDS OF LAY SOCIETIES: RECORDS IN THE
WESTMINSTER DIOCESAN ARCHIVES

Robin Gard

Following the publication in *Catholic Archives* no.10 (1990) of a provisional list of lay societies active in England and Wales between 1870 and 1970, the Catholic Archives Society promoted a survey of the records of the listed societies. This was undertaken by a few volunteers by questionnaire and correspondence and obtained a reasonable, if incomplete, response. An assurance was given to the societies circulated that none of the information given would be published without permission, but the contributor of this note, who holds the returns to the questionnaire, is able to advise researchers as to the existence and whereabouts of the records of those societies which sent in returns.

A brief report on the results of the survey was published in *Catholic Archives* no.14 (1994). This ended with an appeal 'for enlightened suggestions upon which further enquiries may be made.' The Society continues to be concerned for the safe preservation of the records of all lay societies, but is particularly anxious about the fate of records of defunct societies. Through its volunteer surveyors, the Society is willing to follow up any information which may lead to the discovery of and then, hopefully, arrangements for the preservation of such records. The 1990 list evidently omitted several former societies and it is therefore hoped to publish an additional list in due course. Again, the writer will be pleased to receive any information.

In the meanwhile, Father Ian Dickie, Archivist of the Archdiocese of Westminster, has kindly allowed the records of lay societies deposited in the Westminster Diocesan Archives to be examined and listed, and lists, albeit of an interim nature, have been made. Space does not permit these to be published in extenso, but it is hoped that the following summaries may be helpful to potential researchers, as well as encouraging more interest in the preservation of this very important class of records of the Catholic Church in England and Wales during the last century and half.

Permission to examine the records should be solicited from the depositors through the good offices of Father Dickie and, when permission has been obtained, the records may be seen during normal office hours. Enquiries, accompanied by a stamped addressed envelope, should be sent to Rev Ian Dickie, Westminster Diocesan Archives, 16A

Abingdon Road, London W8 6AF. Enquiries and information concerning the survey should be addressed to Mr R M Gard, 21 Larchwood Avenue, Wideopen, Newcastle-upon-Tyne, NE13 6PY.

CATHOLIC UNION OF GREAT BRITAIN

A representative body of the laity, founded c.1850, to watch over Catholic interests, especially concerning government policy and legislation, and the activities of local authorities and other public bodies.

Minutes, 1877-1925; correspondence, 1870s-1958; accounts (few), 1881-1930; *Catholic Union Gazette*, 1882-1912 (incomplete) and printed papers.

CATHOLIC ASSOCIATION

Founded in 1891 to promote unity and fellowship among Catholics and to support Catholic organisations and to promote pilgrimages to Catholic shrines at home and abroad.

Minutes, 1891-1988; newspaper cuttings of Association notes and pilgrimages, 1891-1922; *Catholic Association Circular*, 1898-1906, 1920-1924; *The Scrip*, 1933; diary of Father George OFM, of a pilgrimage to the Holy Land, 1904.

CATHOLIC EVIDENCE GUILD

Founded in 1918 to train public speakers on the Catholic Faith.

Minutes, 1918-1986; newspaper cuttings, 1918-1926; *The Guildman*, 1973-1987; Westminster Catholic Evidence Guild newsletter, 1988-1994.

NATIONAL COUNCIL FOR THE LAY APOSTOLATE

Founded in 1951 as a consultative and advisory body to the Hierarchy on matters concerning lay involvement in apostolic works.

Minutes, 1951-1968; correspondence, 1950-1973; papers re-Rome Congress, 1967, and European Forum of National Committees of the Laity, 1970-1974; *Acts of the First Council of the Lay Apostolate* [French], 1951.

THE NEWMAN ASSOCIATION

An association of University Catholic men and women, founded in 1942, as the graduate branch of the University Catholic Federation, founded in 1920.

Minutes and reports, 1940-1970; correspondence, 1947-1955; *Unitas*, 1947.

Information correct as at August 1995.

BOOK REVIEWS

The Catholic Historian's Handbook 1829-1965 by Brian Plumb (North West Catholic History Society, Wigan, 1995, pp 33): available from the Society's Treasurer, 10 Ellesmere Road, Pemberton, Wigan WN5 9LA.

This booklet is a useful source of reference for any archivist or researcher concerned with English Catholic records from the past 150 years. Covering the period from Catholic Emancipation to the end of the Second Vatican Council, the booklet contains lists of popes, bishops, seminaries and religious orders, as well as a useful glossary of terms which would prove especially helpful to newcomers to the world of Catholic archives in England and Wales. Even for more experienced hands the lists are a practical resource when seeking a quick reference to the identity of a particular prelate mentioned in correspondence, or when checking technical terms used in ecclesiastical life. There is also a welcome list of County Record Offices and principal Catholic historical societies. This publication stands as a companion to *The Recusant Historian's Handbook* and is to be recommended to readers of this journal.

S.F.

Dom Mauro Inguanez 1887-1955, Benedictine of Montecassino by Carol Jaccarini (Malta, 1987, pp 190).

Few archivists or librarians have had a full-length biography dedicated to them. An exception is Dom Mauro Inguanez (1887-1955), the Maltese Archivist of Montecassino, whose life, written by Carol Jaccarini, appeared in 1987 and coincided with a documentary exhibition of his life and work held at the Cathedral Museum, Mdina, Malta. I was given a copy of this book on a recent visit to the island.

Malta, at the crossroads of so many worlds, has had a stirring history, not least in the last century. Montecassino, too, the cradle of Benedictine monasticism, was centrally involved in the military history of the Second World War as it had been in so much else. Malta, in recent times, has looked both to England and to Italy for its contacts. Inguanez, who had spent a year in London studying pharmacy, entered Montecassino as a Benedictine postulant in 1906 and was ordained priest in 1911. He was appointed Archivist-Librarian of Montecassino in 1915, a post he was to retain until the bombing of the abbey in 1943.

He did not return to the monastery after the war and was appointed, in 1947, Librarian of the Royal Malta Library. He was awarded the O.B.E. in 1954.

His academic work was centred on the Middle Ages, an area in which the Montecassino collection was (and is) particularly strong. He was a prolific author and editor. In his most productive period between 1928 and 1942 he published 104 studies. Jaccarini's footnotes, which are very full, provide a commentary on the bibliography which forms part of the book, and on some interesting connections with England in Dom Mauro's academic and personal life. The correspondence between W.E.Gladstone and the great rebuilder of nineteenth-century Montecassino, Abbot Tosti, is highlighted. The monk's unlikely friendship with the writer D.H.Lawrence, who visited the abbey, is also chronicled.

The excitements of the archivist and librarian, at least at a professional level, are generally limited to the cerebral, but Dom Mauro had some difficult and delicate moments during 1939-45 not least in his journey to Rome taking back the Keats-Shelley manuscripts from safe-keeping at Montecassino.

This book, well-illustrated and providing an accessible introduction to recent Maltese Catholic history, was translated from the Maltese by Victor Buhagier and published for the Mdina Museum by the Mid-Med Bank.

Dom Aidan Bellenger

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1995

The sixteenth annual conference of the Society was held at Ushaw College, Durham, from 30 May to 1 June.

The first paper on the Monday evening was given by Ian Foster on 'The Clergy of the Embassy Chapels' and focused on Catholicism in eighteenth-century London. Maria McClelland's talk, reproduced in this edition of the journal, offered a fascinating and amusing account of her quest to piece together the story of the Hull Mercy Nuns. On the Tuesday morning Father Christopher Smith, Diocesan Archivist of Plymouth, gave a tour de force on the use of registers of faculties and dispensations in seeking information about the historical development of the Church. He was followed by Sister Dominic Savio CP on 'Using Archives to Write Biography', an account of her study of Mother Prout, Foundress of the Cross and Passion Sisters (reproduced in this number of the journal).

Delegates were able to visit the Lisbon Room at Ushaw College to view the collection which houses artefacts and documents from the former English College in that city, while another trip went further afield to view the Bede's World exhibition at Jarrow.

This year's conference witnessed a new departure in 'Archivists' Question Time', which allowed delegates to pick the brains of a specially selected panel of experts. In the Open Forum on Thursday morning delegates were given the opportunity to respond to a number of issues, and a number of short talks and appeals were also given. The usual reports and elections took place (for new Officers etc. see inside front cover). A full report of the conference is given in *CAS Bulletin*, Autumn 1995, No.17, distributed to full members but also obtainable from the Editor of the *Bulletin*, Miss Stephanie Gilluly. The 1996 Conference will be held at All Saints Pastoral Centre, London Colney, Hertfordshire, from 28 to 30 June.

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CATHOLIC ARCHIVES

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EDITORIAL NOTES

The visit of the Catholic Archives Society to Rome in October 1995 will certainly be remembered by those who took part as an 'archival experience' never to be forgotten. The interest with which the party was received and the warmth of welcome from fellow archivists is still commented on by the participants. The first article in the present edition of the journal is Dr Judith Champ's paper delivered to the Roman visitors - a masterly survey of the revival of interest in Roman ecclesiastical archaeology with regard to the restoration of Catholic fortunes in nineteenth-century England.

One of the omissions from last year's journal was the presence of an article of Irish archival interest. This year, however, owing to the generosity of our contributors (and even a little 'persuasion' on the part of the Editor), Ireland is very well represented via Edward Walsh's interesting piece on Bishop O'Brien's speech from the scaffold, a survey of the Archives of the Religious Sisters of Charity, and Mary Ellen Doona's tribute to the Sisters of Mercy and their archival heritage. Indeed, this last contribution follows on well from Maria McClelland's article in Catholic Archives 16.

Sister Agnes Hypher, a past contributor to the journal, offers a highly practical account of how an archival exhibition assisted the Servite Sisters in their 150th anniversary celebrations, while Ronald Patkus, reminding us of another milestone - that of the 150th anniversary of the birth of Alice Meynell in 1847 - presents a detailed survey of the collection at Boston College devoted to this important English Catholic writer.

Finally, should it be thought that the work and interests of archivists lie in the remote past only, Bernard Barrett offers a glimpse of the archival holdings of a more recently-established body, namely CAFOD, the aid agency of the Catholic Bishops' Conference of England and Wales.

Once again it is the sincere hope of the Editor, on behalf of the Editorial Board, that Catholic Archives 17 will continue to stimulate interest in the work of the Catholic Archives Society, and will recommend to a wider audience both within and beyond the Catholic Church the importance of a careful preservation of her archival treasures.

Father Stewart Foster

THE 'REDISCOVERY' OF THE CATACOMBS

JUDITH F. CHAMP

The Roman Catacombs - a name consecrated by long usage, but having no etymological meaning, and not a very determinate geographical one - are a vast labyrinth of galleries excavated in the bowels of the earth in the hills around the eternal city; not in the hills on which the city itself was built, but those beyond the walls. Their extent is enormous; not as to the amount of superficial soil which they underlie, for they rarely, if ever, pass beyond the third milestone from the city, but in the actual length of their galleries; for these are often excavated on various levels, three, four or even five - one above the other; and they cross and recross one another, sometimes at short intervals; so that, on the whole, there are certainly not less than 350 miles of them; that is to say, if stretched out in one continuous line, they would extend the whole length of Italy itself.

Northcote and Brownlow, *Roma Sotteranea*. This work, published in 1869 remains the authoritative English work on the catacombs and reflects a passionate interest in the mid-nineteenth century Church in rediscovering the history of the catacombs. This was pursued with rigour, for emotional and spiritual reasons as much as scholarly ones and reflected a particularly nineteenth-century understanding of the Church. It was an understanding which emphasised continuity and historicity and the centrality of the Roman claim to authority.

It was linked to a tradition of pilgrimage to Rome which had grown up from as early as the fourth century. From the time of Constantine, the three great shrines of the burial place of St Peter and of St Paul and the Constantinian basilica of St John Lateran had become established as pilgrim shrines, but the other main attractions were the catacombs, the burial places of early martyrs. A list dating from 354 gave the names of 32 martyrs revered by the Christians in Rome and a revised list of the early seventh century had added a further 70 names.¹ There were 25 or 26 'parish' catacombs, corresponding to the areas of Rome and at least as many private ones in addition. Many of the names which survive were those of the owners - Priscilla, Domitilla etc. Others, like S Callistus, are named after those who had them constructed. Pope Damasus (366-84), one of the most powerful advocates of Roman primacy among the early Popes, restored the catacombs to

demonstrate clearly that Rome's glory was Christian not pagan. He was also the founder of the church of S Lorenzo in Damaso, where he is buried.²

Successive sieges wrecked and pillaged the catacombs and liturgical life in Rome gradually transferred to the great basilicas, as it became desirable to translate the martyrs' remains to the city. By the fourth century churches were springing up all over Rome and the catacombs were falling into disrepair. According to Northcote, the catacombs ceased to be used for burial after the capture of Rome by Alaric in 410. At the beginning of the seventh century, 28 wagon loads of relics were translated to the Pantheon, newly renamed S Maria ad Martyres.³ This process was accelerated after the Lombard destruction of 756 and by the ninth century there were scarcely any significant saints left in the catacombs.⁴ In some cases even the location of the catacombs were forgotten.

Pilgrimage was associated primarily with honouring the martyrs of primitive Christianity, so it too shifted into the city, to become entangled with an exercise of power and Roman authority, which was not necessarily always spiritual. Thus the counter-attractions of the city and its basilicas drew the attention of those seeking spiritual aid and ecclesiastical sanction. Pilgrimage became formalised in the circuit of shrines to be visited and in the ritual of departure. The parish gathered at the local church for the celebration of the Eucharist and for the blessing of the departing pilgrims with the recitation of psalms and sprinkling of holy water. Guilds would often accompany their pilgrim members out of town and provide alms for the journey.⁵ The familiar pattern of devotions which developed during the mediaeval period was built around the seven principal churches and their relics - S Pietro (the tomb of Peter and the Veronica), S Maria Maggiore (the crib), S Giovanni Laterani (the Scala Santa), S Paolo fuori le Muri (the tomb and chair of S Paul), S Lorenzo (the gridiron), S Sebastiano (the catacombs), and Santa Croce (the Passion relics). These seven seem to have been a well-established circuit from earliest times, based on the huge importance of relics, but interestingly, only S Sebastiano is a catacomb church. Mediaeval piety was dominated by relics and, 'the richness of Rome as reliquary made it a constant festa.'⁶ A book on the Seven Churches published in 1694 describes it as 'a pilgrimage peradventure the most celebrated after Calvary and the Sepulchre of Christ.'⁷

By the early thirteenth century the system of indulgences had become established, by which the Church administered the 'store' of merit gained by Christ and the saints for the benefit of the penitent. Indulgences became available to those who went on pilgrimage and visited shrines and could become a source of competition and rivalry between Popes, religious orders and sodalities. The system had begun under Gregory the Great and by the mid-twelfth century indulgences could be obtained at all forty of the Roman Lent 'Station Churches'. Gerald of Wales gained all the station indulgences on his visit in 1195.⁸ He maintained that, of all pilgrimages, the Welsh preferred to go to Rome and that having reached St Peter's they prayed most devoutly.⁹ Plenary indulgences (remission of full temporal punishment obtained by a sinner) could be gained by pilgrims visiting the Roman basilicas in a Holy Year. It was the indulgence system which first gave rise to the publication of guide books to Christian Rome. There already existed, for the benefit of travellers, accounts of the remains of ancient Rome under various forms known as the *Mirabilia Urbis Romae* (The Wonders of Rome). This ran into numerous editions and one of its more sophisticated readers was an Englishman, Master Gregory, who visited Rome at the beginning of the thirteenth century and wrote his own account, *De Mirabilibus Romae*. He was impressed by the classical buildings and the remains of the Roman water system, but did not swallow all that the guidebooks contained and was contemptuous of the unlettered pilgrims who did.¹⁰

As a result of the shrinking population and extent of Rome and removal of the relics to city churches, the catacombs became neglected and abandoned. The catacombs of S Sebastian were one of the few remaining open and accessible to visitors during the late mediaeval period and they were mentioned by the fifteenth-century English Augustinian writer on Rome, John Capgrave. However, only from the late sixteenth century were the catacombs 'rediscovered' and a famous story is told of the workmen in a vineyard off Via Salaria, in 1578, suddenly losing their spades into a cavity beneath their feet, which opened up into a network of galleries.¹¹ This was enshrined (somewhat misleadingly) as the 'rediscovery of the catacombs'. It was taken up with enthusiasm as a valuable piece of Counter Reformation propaganda and a number of scholars began work on the excavations and clumsy reproductions of the frescoes were made. The first real systematic scholar of the catacombs was Antonio Bosio, who worked on them from

1593 (aged 18) until his death in 1629. He bequeathed his papers to the Knights of Malta who secured their publication in 1634 under the patronage of Cardinal Barberini. Bosio was really the founder of modern Christian archeology - i.e. archeology with the purpose of revealing Christian continuity and ultimately, truth. The growing interest which resulted, led to the catacombs being pillaged all over again - this time by tourists as well as scholars. The mining of the catacombs for relics and artifacts led to a decline in interest in the sites themselves. Much of the archeology was done in museums and libraries. Neglect and apathy characterised the eighteenth century and when Benedict XIV opened a museum of Christian Antiquity, while it stimulated interest, it also made it possible to satisfy that interest in more leisurely and pleasant surroundings. The underground galleries still lay largely unexplored and only partially understood.

From the early nineteenth century Rome figured more vividly in the European and English Catholic spiritual landscape. The French Revolutionary imprisonment and exile of Pius VI and then of Pius VII at the hands of Napoleon wrought considerable sympathy in Catholic hearts for the person of the Pope. The persecution of the papacy and the final reinstatement of the Papal States in 1815 also contributed to a growing enthusiasm for papal authority and for the vision of Rome at the centre of European peace, maintaining the balance of power and true order. England in the eighteenth century had developed a passion for Rome, which was frustrated by the wartime embargo on continental travel. The image of Rome was kept alive for the English in the published travel accounts and after the end of the war a stream of English visitors from an increasingly wide spectrum of society headed for Rome along the Napoleonic military roads which enabled quicker and more comfortable travel. The neo-classical sculptor Antonio Canova spent the winter of 1815 in London restoring his contacts in the world of fashionable artistic patronage and on his return was able to obtain commissions for young artists in Rome and did much to rebuild the artistic colony in the city. One of his patrons was the Catholic Henry Blundell of Ince Blundell, Lancashire. He was an indefatigable art collector who spent considerable time abroad forming a collection of paintings and sculpture.

Cardinal Consalvi, protégé of the Cardinal Duke of York, convinced anglophile and Papal Secretary of State became (in 1814) the first Roman Cardinal to set foot in England since the Reformation. He was

also Cardinal Protector of the English College from 1818 until his death in 1824. He became great friends with the Prince Regent and his portrait by Sir Thomas Lawrence hangs in Windsor Castle. Part of the achievement of his diplomatic mission to England was that the British government paid the costs of Canova's operation to reclaim the art treasures of Rome removed to Paris during the occupation. The Pope's letter of thanks and the Prince Regent's cordial reply were the first exchange of royal and papal letters in centuries. Meanwhile, English Catholics were joining the increased numbers of post-war visitors. Consalvi was also to play an important part in the recovery of Rome's archeology and history and to begin to rebuild the ideological continuity so predominant in the nineteenth century.

Before the mid-and late-nineteenth century achievement of English Ultramontaniam brought papal and Roman devotion into the heart of English Catholic life, there were many English Catholic families who visited Rome, often for extended spells. These visits were stimulated by a combination of poverty, devotion and artistic interest, and they joined large numbers of their countrymen and women. The *Gentleman's Magazine* of 1817 reported 1,700 English families living in Italy. Two years later the Travellers' Club was founded in London, the criterion for membership being that the applicant had stood on the heights of the Capitol in Rome.¹² In the winter of 1818 it was estimated that over 2,000 English were in residence - one seventeenth of the total population of the city.¹³ The imagination was stirred by the completion in 1818 of Byron's enormously successful romance, *Childe Harold's Pilgrimage*, which may well have played an important part in the popular reclamation of the word 'pilgrimage'. Childe Harold ends his pilgrimage in Rome and much of the fourth canto celebrates the city. Rome for Byron was the climax of all civilisations, embracing Classical and Christian and he mourns the loss of her glory.

O Rome! my country! city of the soul!
The orphans of the heart must turn to thee,
Lone mother of dead empires¹⁴

Although Byron was partly responsible for their enthusiasm, the post-war travellers drove him to distraction, as he wrote in 1817,

I have not the least idea where I am going, nor what I am to do.
I wished to have gone to Rome; but at present it is pestilent with
English - a parcel of staring boobies, who go about gaping and

wishing to be at once cheap and magnificent. A man is a fool who travels now in France or Italy, till this tribe of wretches is swept home again. In two or three years the first rush will be over and the Continent will be roomy and agreeable.¹⁵

He was wrong. By 1820 the tide of British tourists to Rome had reached a peak and over the next ten years the literary market was awash with books on Italian travel.¹⁶ Rome, like most other Italian cities had pensione and alberghi named 'di Londra' or 'd'Inghilterra' and the Caffè Inglese near the Spanish Steps was more popular than the famous Caffè Greco, despite the fact that the latter reserved a room for the English and served tea.¹⁷ The area around the Piazza di Spagna had already begun to be colonised by the English in large numbers.

Among the most powerful attractions in Rome for this generation was the appearance of its ancient treasury, pagan and Christian, as never seen before. Classical Rome was revealed in greater glory due to excavations carried out by the French and continued with great determination by Pius VII and Cardinal Consalvi. The Colosseum was cleaned and strengthened and it was freed from the mounds of earth and rubbish that had built up over centuries. The temples of the Forum were dug out to their bases and later buildings surrounding them were demolished. The views of Rome familiar from the Piranesi prints was beginning to disappear.¹⁸ Canova, on behalf of Consalvi, was dispatched to Paris with British support to reclaim the art treasures and the antique sculpture removed from Rome by the French. The British Navy dealt with the transportation and paid the removal bill. A new Vatican Gallery was created to house the returned antique sculpture. Between February 1810 and February 1811, 3,239 chests of Vatican Archives had also crossed the Alps, containing an estimated 102,435 registers, volumes or bundles. These too had to be returned and late in 1817 the first wagon train of 174 chests arrived by sea from Marseilles. Other consignments followed but an estimated one third never made it, and it was possible to buy Vatican documents in the flea markets of Paris until late in the nineteenth century.¹⁹

However, the Christian past was being rediscovered in the form of the catacombs, which after centuries of neglect and misunderstanding, began to be excavated and interpreted for the first time by serious archeologists. They were to play a vital part in the recovery of Christian pilgrimage in the nineteenth century, in the creation of a powerful sense of *Roman Catholic* identity and in the emergence of Rome in the

Protestant Christian imagination.²⁰ In 1802 the relics 'identified' as those of a Roman maiden Filumena were excavated from the catacomb of S Priscilla. The relics wrought a miraculous cure of a fever in a parish priest from Mugnano who had sought them for his church. After his recovery, he told his travelling companion, the local bishop, of the circumstances and the bishop vowed that the relics should be translated back to Mugnano on the front of the carriage. When the relic box was inadvertently placed under the bishop's seat, he received a severe kicking on the back of the legs, which only ceased when the box was placed at the front of the carriage. Filumena was taken up with great enthusiasm and the parish priest managed to construct a pious biography of her based on the symbols in the tomb inscription. She was taken up by, among others, the Curé D'Ars, Gladstone's sister, Wiseman and Gregory XIV and symbolises the direction which catacomb archeology was to take in the nineteenth century and the use to which it could be put. The personal link with an individual martyr gave a powerful emotional fillip to faith.

For the generation of English Catholics who were beginning to emerge from the constraints of penal times and to assert their identity, the trend in the European Church of restored confidence and renewal centred on Papal authority was encouraging. Symbolic of the desire to restore Roman links with England after the defeat of Napoleon was the determination to reopen the English College, despite the logic that seminaries were now flourishing on English soil by the end of the Napoleonic wars. Significantly, the English bishops were determined to have the college controlled by English superiors.²¹ It took until 1818 to bring about the restoration under Gradwell's rectorship. One of the first students was Nicholas Wiseman, author of a devoted and very personal volume of *Recollections of the Last Four Popes* (1858) recalling the period of his early familiarity with Rome.

He was at the centre of the circle of English Catholics who entered Rome as pilgrims or visitors of longer duration and had considerable influence on them and the ideal of the Church which was formative in England. In the early 1830s he was described by one English observer as '... a young man, rapidly gaining a great reputation at the church Degli Incurabili on the Corso. He was a tall slim man of ascetic appearance, and not promising to be the very corpulent man he was in after years.'²² The reputation he was gaining was as a preacher of English language sermons for the Catholics (and anyone else interested) in Rome.

Wiseman was sensitive to the new mood in Rome and in England and was anxious to see Catholic travel guides to Rome which would counterbalance those already flooding the market and 'resonate with proper spiritual and devotional tone'.²³ He wrote powerfully of this need in the *Dublin Review*.

If we enter the precincts of the Eternal City, the power of religion, associated as she ever should be with the beautiful and the amiable, lays hold of our mind and heart and encompasses us with an inspiring influence which denotes the presence of the spirit of the place. A marvellous combination of splendid natural scenery, with grey and broken masses of ruins - the emblems of the enduring and of the perishable, of the works of God and of man - encircles and adorns those sacred temples, which seem to partake of the properties of both - erected of the frail materials composing the latter, yet apparently endowed with the immortal and unfading newness which is the prerogative of the former.²⁴

Wiseman's desires to inspire people with the spirit of the place were fulfilled by W.J. A. Sheehy in 1838 (*Reminiscences of Rome: a religious, moral and literary view of the Eternal City*) and in 1842 by Jeremiah Donovan, (*Rome, Ancient and Modern and its Environs*). Works like these reflected and stimulated the growing confidence among English Catholics that the devotional and historical fabric of Rome clearly expressed its apostolic heritage, which was also theirs to reclaim.

During the middle and later years of the nineteenth century, attitudes to Catholicism in England changed. The tolerant indifference of the eighteenth century and the often open co-operation of the early nineteenth century disappeared in a more hostile atmosphere. Catholicism for its part became more self-assured, more assertive, more distinctive - more Roman. This encouraged a desire among English Catholics, especially perhaps among the new converts of the nineteenth century, who sought the assurance of papal authority, to forge even more concrete links between England and Rome. The Oxford Movement in the Church of England, dedicated to restoring the Established Church to its pre-Reformation Catholic roots, was a source of division within English Protestantism. To its advocates it led naturally to a positive reappraisal of the relationship between the Church of England and Rome and in many cases led individuals to seek membership of the Catholic Church. However, to the vast majority of Church of England

members, supported by the Protestant Nonconformists, the Oxford Movement was a source of danger, undermining Protestantism from within and threatening the overthrow of English Christianity by papal authority. It did not take long for the latent anti-Popery in the English mentality to resurface. The reassertion of the 'Romanness' of Catholicism and the increased focus on the person and office of the Pope did not help and the furore over Wiseman's *Letter from the Flaminian Gate* was a prime case of how easily such fury was stirred.²⁵

On his appointment as Cardinal Archbishop of Westminster in 1850, Wiseman was given the titular church of S Pudentiana, reputed (though along with other claimants) to be the oldest Christian foundation in Rome. It was said to have been built in 154 on or near the site of the house of a Roman senator whose daughters Praxede and Pudentiana had a particular devotion to the Christian martyrs and tradition had it that Caractacus, a British chieftain, was imprisoned there, became a Christian and carried out missionary journeys to his native land. As H.V. Morton evocatively, if a little romantically, wrote, 'In this church Christian tradition goes back to the time of Pius I and the year 154 when old people were still living who had received first hand accounts of the apostles from those who had known them 78 years previously. St Paul is said to have lived here too and it is claimed the St Mark may have written his gospel here'.²⁶ To the left of the apse is a chapel containing a portion of a table believed to have been used by St Peter (the rest being in S John Lateran). The growing interest in relics caught Wiseman's imagination and when he was titular Cardinal he became interested in this tradition and had it compared scientifically with the wood in St John Lateran. It was concluded that both sections came from the same table, which was almost certainly of first century date. Following the examination, Wiseman had the wood enclosed behind glass, where it is now preserved. S Pudentiana was also the titular church of one of Wiseman's successors at Westminster, Cardinal Francis Bourne.

Later, as Cardinal Archbishop of Westminster he presided over the 'Romanising' of English Catholicism and the flowering of passionate Papal devotion. Better known to most English Catholics of a certain age than his *Recollections*, is Wiseman's hymn 'Full in the Panting Heart of Rome'. He was a key figure in forging the connection between the rebirth of English Catholicism and the assertion of Roman spiritual authority. 'Not since Gregory Martin wrote of Rome in 1581 had an English Catholic been so sensitive to the historical and devotional value

of the Christian monuments of Rome. Like Martin, Wiseman saw Rome as the heavenly Jerusalem, 'the capital of spiritual Christianity'²⁷

The rediscovery of the catacombs and the attention which this brought upon the history of early Christianity played an important propaganda role. The history of the early Christian community in Rome, the 'Church of the Catacombs' was increasingly explained in polemical terms, by Catholics asserting the historic continuity, and by Protestants arguing that theirs was the true heritage of the Early Church.²⁸ In the face of Protestant writers trying to proclaim the essentially Protestant simplicity of the Church of the Catacombs, cleansed of all the accretions of later centuries, Catholic scholarship (supported by the Tractarians) fought back fiercely and successfully. Wiseman was an important figure in this campaign to reclaim the catacombs. He had been fascinated by them since his early years in Rome and used the evidence of them in his well publicised lectures given in England in 1836. He wanted to capture and communicate the blend of history and devotion available in the archeology of the catacombs and so turned to the most popular literary form in Victorian England - the novel. He published *Fabiola* in 1858 to immediate success. The first run of 4,000 sold rapidly. The novel contains a great deal of Church History and drew upon a wealth of archeological evidence as well as imagination. A number of real historical figures are woven into the story and Wiseman used a number of individual and composite portraits to demonstrate forcefully the continuity between the Church of the Catacombs and the English Catholic Church of nineteenth century.²⁹ Its success spread beyond England and it was translated into seven Italian editions as well as French, Spanish, Portuguese, Hungarian, German, Danish, Polish, Slavonic and Dutch. In England it ran through numerous editions and had widespread and lasting popularity.³⁰

Wiseman saw the roots of nineteenth-century Catholicism in the catacombs, but the catacombs in the contemporary history of English Catholicism. What else had the Recusant communities done within living memory, but emerge anew from the catacombs? *Fabiola* marked the peak of Catholic presentation of the catacombs, provided Catholic apologists with a powerful tool and ensured enduring interest in the catacombs among pilgrims. However, even before the publication of *Fabiola*, the catacombs wrought a fierce emotional effect on at least one English pilgrim, Pauline de la Ferronays, the 20-year-old daughter

of a French émigré Count who became British Ambassador in Rome in 1829:

We left the catacombs by the stair that had been used by the Christians. When I was on its steps, the different impressions I had received in succession broke upon me in their fullness. The steps were the same as the martyrs trod on their way to death. I longed to cast myself on the ground and kiss their footprints. I longed to stay and weep without stint. I felt there I could have given utterance to the feelings with which my heart was full. Then I thought that the young girls who went up those slopes to die heroically saw me from their height in heaven and prayed for me who was so little like them. . . I could not resist the satisfaction of kissing those sacred stones before I returned to the church. When again in it, I knelt down and longed to remain there. I had felt emotions never before experienced by me. I owed to them the religion in which, happily, I was born. I felt the need of thanksgiving and of prayer to God that all my life should be an expression of my gratitude and of my love towards Him.³¹

This overheated emotionalism was to become a feature in Catholic piety in the nineteenth century and to play a part in the reclaiming of a direct, immediate and personal relationship between the present day Catholic and the saints and martyrs of the past.

The archeological work on the catacombs was in part done by Englishmen, influenced by both Wiseman and the Tractarian search for Christian history and continuity. James Spencer Northcote was educated at Corpus Christi, Oxford, where he formed a lifelong friendship with Newman and eventually became a highly successful Rector of Oscott. After graduation in 1841 he married and was ordained in the Church of England. He worked as a curate in Ilfracombe, Devon, where he became close friends with the other leading Tractarian, Edward Pusey. In 1845 his wife and three sisters converted to Catholicism and he was not long in following. After a brief period as a teacher, he moved to Rome in 1847 and spent three years there, during which time he wrote a series of articles for *The Rambler*. In the first article he wrote of the attractions of Rome and criticised English visitors who never set foot in the catacombs:

The history of the Church may record its triumphs; antiquaries and tourist may enumerate its treasures; all its churches and

palaces, museums and galleries, may be traversed by the hurrying foot, and scanned by the curious eye; but not all these taken together will suffice to give an adequate idea of the indescribable charm of a residence within its walls, nor even a faithful representation of what it really is. Rome is pre-eminently a place to be lived in, not learnt from books; and in which the longer you live the more you learn, and the more you learn, the longer you will desire to live in it; I might add too, if you would not think me too enthusiastic and too tiresome, that the more you learn, the more you will find is yet to be learnt; for when you have exhausted your studies of that Rome which is before your eyes, you have yet an equal task remaining in that Rome which is beneath your feet. Roma Sotteranea is hardly less extensive, and certainly not a whit less interesting, than the Rome in which we live; and if it be true that time and labour are necessary for the understanding of the latter, still more are they required for the understanding of the former. . . Yet many of our countrymen - some too who spend a considerable time in Rome, and devote themselves most assiduously to the task of lionising - have been known to go away without having paid even a single visit to these most interesting Christian antiquities; and many more, after a rapid walk through some of the subterranean galleries and an impatient peep into two or three of the principal chapels, having too (it may be) a very imperfect comprehension of the *lingo* spoken by their guide, come away with a satisfactory conviction that they have *done* the catacombs, and that after all there is not so very much in them.

Northcote's ambition was to write a straightforward but thorough account of the catacombs and to this end he accompanied the leading archeologist John Baptist de Rossi day after day into the catacombs. De Rossi (1822-94) had trained in both Philosophy and Jurisprudence, but in 1841, working as a scriptor in the Vatican Library, he met the archeologist and Custode of the Sacred Cemeteries, Joseph Marchi SJ. He fired De Rossi's lifelong interest in the catacombs. The younger scholar, trained to handle documentary evidence, was the first to recognise the importance of using literary sources to augment the archeological evidence. He widened the scope of the investigations by searching later material as well as the galleries themselves and making use of topographical evidence of Patristic and Mediaeval Rome.³²

Throughout the 1860s and 1870s he published a vast corpus of works.³³ Rossi and Marchi were both, from 1851, members of Pius IX's newly formed Commissione di Archeologia Sacra. The Commission both funded and supervised all future work on the catacomb sites. Its existence is indicative of the growing interest in the origins of the Church in Rome by the Pope who was fighting a rear guard action to hold on to Rome for the Church.

Northcote's extensive first hand knowledge enabled him to write creatively an appealing image of the life and worship of the early Christians. His were among the most popular and successful items in the early editions of the *Rambler* and kept the catacombs in the forefront of English attention for two years. His was the first treatment to take full account of the scientific and scholarly breakthroughs. He created a popular image of the catacombs which would enkindle a devotional response, demonstrating the Catholic character of the evidence and portraying the Early Church as the progenitor of modern Catholic faith. In 1854, in response to demand from the English for tours of the catacombs, Northcote published his *Roman Catacombs*, revised in 1859. This was reworked in collaboration with Brownlow a decade later, and remains the most detailed and scholarly account of the catacombs to have appeared in English.

The Catacombs of S Callisto underwent considerable excavation by Marchi and De Rossi. As late as 1844, Marchi discovered the entrance to S Callisto and determined once and for all that it was a separate complex, not part of the catacomb of S Sebastiano. Among other important finds in S Callisto were the tomb of St Cornelius, identified by Rossi in 1849 and uncovered in 1852, and the Crypt of the Popes, excavated and identified by De Rossi in 1854 and to which he brought Pius IX. This visit reflected the Ultramontane desire to emphasise continuity and historicity in Roman and papal authority. De Rossi was also able, using his variety of skills and techniques, (i.e. using seventh-century copies) to reassemble the moving inscription to the early popes, written by Pope Damasus himself:

Learn that here lies here a whole group of saints. The revered tombs enclose their bodies while the Kingdom of Heaven has carried off their chosen souls: here Sixtus' companions triumphing over their persecutors. Here the band of prelates who guard the altars of Christ. Here the bishop whose long life was a time of peace. Here the holy confessors sent by Greece. Here young



POPE PIUS IX ('PIO NONO')

men and boys; here aged fathers and their offspring who chose to preserve their virginity. Here too, I Damasus, I admit it, would like to have been laid, were it not for fear of disturbing the ashes of these saints.

Not only the martyrs of the catacombs, but inevitably, the relics of martyrs underwent a resurgence in interest in the nineteenth century. The Ultramontane Church emphasised the direct relationship which the Catholic Christian could have with the divine, particularly through devotion to saints. Rediscovered patristic saints like Filumena were immensely popular, but contemporary holy men and women such as Bernadette Soubirous and John Vianney were quickly canonised and visionaries and mystics were popular devotional figures. As part of the Ultramontane development of the Church, the authority of Rome in the discernment and authentication of saints and their relics became increasingly important. Roman approbation of holy people, sites and objects was a vital part of the centralisation which characterised the Ultramontane vision of the Church. One particular controversy over relics reflected the English determination to become part of this vision. The controversy emerged in the early 1860s over the supposed phials of blood which were found at the tombs in the catacombs and were taken as an authentic sign of the martyrdom of the dead person. Thus they were venerated as important relics. When questions were raised over whether this was in fact the case, Wiseman was horrified and Northcote (while sharing some of the scholarly reservations) was concerned about the effect of the controversy on devotional life. The phials represented the cult of martyrs and the validity and necessity of the use of relics in English devotional life. What would be the effect if the faithful thought that they had been venerating relics improperly identified? More worryingly, what would be the effect on Roman authority in relation to the relics which it authenticated and distributed worldwide and on its control of devotional practice? The phial controversy illustrates the growing intransigence and assertion of Roman rule in the face of intellectual advance, and the hostile use to which intellectual advance could be put by opponents of Roman authority, in an effort to undermine it.³⁴ The anxiety for the faithful may have been unfounded, as one pilgrim expressed a healthily pragmatic but nonetheless religious attitude to relics, in the light of the controversy:

We are also eager to venerate relics, as were the early Christians, even though we may mistake the identity of the relic which we

think we possess. After all, what does it matter in God's sight what we venerate, if we sincerely believe the authenticity of what is under our eyes? Be there error in that or not, still our homage is offered to the true object, whatever it may be?³⁵

Nevertheless, the defensive attitude taken up by proponents of the Ultramontane Catholic view had become the norm. English pilgrims were encouraged to see present day Rome, not only as the heir of the early Christians, but as embattled by hostile forces of liberal politics, Protestant polemic and scientific rationalism. Hence the tone of one typical Catholic guide book published in 1858:

The circumstances of the present times render it more necessary than ever, that the journey to Rome should now bear the character of a pious pilgrimage, when the anti-Christian spirit of the writers and so-called foreign correspondents of too many journals, seek to fill their letters with all that is calculated to throw ridicule on the manners, customs and social regulations of the Eternal City. More than ever should she be surrounded with love and respect, for she has more than ever become the stronghold of faith and liberty and the centre of civilisation. The railroads and steamers, and the desire to travel, which seems to be the grand characteristic of the times, have made the pilgrimage to Rome easier and more frequent than in days gone by. A work which will embrace both a religious and a scientific view of the Eternal City, must be calculated to assist the pious pilgrim in his accomplishing his longed for object, and will aid him in his walks through this sacred city.³⁶

Such defensiveness was fuelled by the often hostile attitudes of English Protestantism. English travellers to Rome throughout the century shared something of Newman's ambivalence on his first visit as a member of the Church of England, but without his theological sophistication. As one author has expressed it, 'Nothing in the Mediterranean was so enticing, nor yet so repulsive as the religion of Papal Rome'.³⁷ Fascination with the exotic 'foreignness' of Catholic ceremonial drew visitors to St Peter's and the other great churches as to some curious ritual of an alien race. Their behaviour at times embarrassed even their own countrymen who commented on the crassness of English reaction to Catholic services. Protestant authors, however, delighted in telling their correspondents and readers of the horrors of Popery encountered in Roman churches, which in their eyes took on

something of the mesmerising horror of Madame Tussaud's. The theatrical style of liturgical devotions and the overtly pious behaviour of the local population both produced distaste. Worst of all was the appearance of English Catholicism in all its enthusiastic Ultramontanist in Rome. One Presbyterian visitor refused to visit the English College, fearing that the Rector would bestow on him 'the same help the wolf gives to the lamb.'³⁸

The desire to enshrine the Church of the catacombs afresh and to build a consciousness of it in the popular mind can be seen in the story of the chapel of the English Convent of Mater Dei. The Poor Servants of the Mother of God, founded in 1870 by Frances Taylor to work among the poor of London, founded their Roman house in 1887. The desire to have a house in Rome was apparent in many orders and congregations and emphasised the enhanced consciousness of Rome, especially among the English. Frances Taylor published an account of her experiences in the Crimea and also *Tyburn and Those Who Went Thither* - the first attempt at a systematic account of the Elizabethan Catholic martyrs. This brought Frances to the attention of Lady Georgiana Fullerton, herself an accomplished writer and published novelist. She was a member of the Cavendish family and married a Guards officer with lands in Ireland. To the astonishment of Georgiana and her family, he became a Catholic in 1843. She followed suit in 1846. Alongside charitable work and her other writings, she collected material on the English Catholic martyrs to aid their recognition and if possible advance the cause of their beatification - hence her interest in Fanny Taylor's book.

The two women met and became firm friends and allies. By 1868 they had begun to evolve plans for a religious institute of women, taking the model of a Polish congregation of Little Servants of the Mother of God. The little community began in London in 1870 in a cottage near Farm Street, where the women took in sewing and laundry to maintain themselves and their work. By 1872 the order had a distinct identity from the Polish root, as the Poor Servants of the Mother of God. The idea of a house in Rome did not emerge till the 1880s, when a chance conversation of Fanny Taylor (now M Magdalen) while in Rome in 1885 sowed the seed. Things moved quickly. A flat in a house in Via San Sebastianello was rented, but Mr Fullerton quickly took steps to purchase the entire property for the sisters. His wife had died in January 1885 but he continued to support the sisters and the Rome convent was in part a memorial to his wife.

M Magdalen and two companions moved into the house in January 1886, beginning with laundry and charitable activity among the poor. Soon after, the sisters began an English speaking school, which at its peak had 600 pupils and lasted for over a century till 1992. The chapel of St George and the English Saints was built as a memorial to his wife by Mr Fullerton and was opened on the anniversary of her death in January 1887. It contains a replica of the earliest known fresco of Our Lady and the Holy Child in the Catacombs of S Priscilla. This picture, given the title of Our Lady, Queen of Prophets, was solemnly enshrined in the chapel on 14 December 1895, since when it has been the focus of particular prayer for unity between Anglicans and Catholics.

Writing in 1863, the distinguished archeologist of the catacombs, John Baptist de Rossi assessed it thus:

Everyone can see that the scene depicted in the catacomb of Priscilla is quite in the classical style and is a work of the best period of art. The form of the clothing points to remote antiquity; the cloak thrown over the nude, the figure of the prophet with the right shoulder bare, and still more the tunic with short sleeves worn by the Virgin. The beauty of the composition, the dignity and grace of the features, the freedom and power of the drawing, give to this fresco the impress of an age so cultivated and flourishing as to the fine arts, that when I first beheld it I seemed to see before me one of the oldest specimens of Christian painting which are to be found in our cemeteries.

While the nineteenth-century copy cannot imitate the fragile delicacy of the ancient fresco, it is still possible to see from the painting the source of the archeologist's passionate excitement. For many years, a Jesuit archeologist from the Gregorian University, Fr Bonavena, had wished to see this oldest known fresco of the Mother of God reproduced and honoured publicly. He first voiced this desire in 1893 and action to find the right church for this was triggered by Leo XIII's letter 'Ad Anglos' of April 1895. The Guild of Our Lady of Ransom had been canonically erected in the chapel of St George at Mater Dei in 1890, to pray for the conversion of England. Thus it seemed an appropriate location for a shrine to Our Lady which was both Biblical and Prophetic. Papal approval of the copy made on canvas was obtained and the picture was solemnly enshrined in December 1895. In 1896 Leo XIII instituted the feast of Our Lady Queen of Prophets on 27 January and the 'English Convent' became widely known as a centre of prayer for the reunion of

Rome and Canterbury. These sort of connections with the church of the catacombs naturally have increased the popular awareness of them and reverence for what they represent.

After 1870, the unsettled state of Rome made the work of the archeologists more difficult. The new secular government controlled the excavations and the previous authority and resources of the Sacred Congregation of the Vatican were greatly curtailed. The unsettled mood made the raising of funds for archeology more difficult and even the leading excavator John Baptist de Rossi was forced to rely on donations, Northcote helped by publishing a popular work in 1877 *A Visit to the Roman Catacombs*, but interest in England in the catacombs was fading from its earlier peak. Many of the English abhorred the determined restoration by the government of works of art, buildings and classical ruins. Archeologists were blamed for the ruin of the familiar decay and vegetation around buildings which had appealed to the Victorian taste.³⁹ A new Rome began to emerge - the secular modern city, in which the pilgrim was perhaps less at home?

English Catholic interest and piety shifted towards the cause of the martyrs of the Reformation and penal times, whose stories became part of the popular reassertion of English Catholicism. The cause for beatification by the Church of the first group of martyrs was opened by Cardinal Manning in June 1874, although as early as 1860 Wiseman had petitioned the Pope (unsuccessfully) to institute a feast in England in honour of the martyrs.

The passionate interest in the life of the early Christians in Rome had contributed to a recovery of the close link between martyrdom and pilgrimage. The stories of Roman martyrs again became familiar to Catholic pilgrims visiting Rome (and the armchair pilgrims, through the written word). Martyrdom and pilgrimage were again interconnected and in the English mind took on a new level of interest. Wiseman was not the only one to idealise English Catholic history as a rewriting of the Early Church and the stories of Catholic martyrdom associated with the life of the 'Recusant Catacombs' began to be told for the first time. In the second half of the nineteenth century, English writers including Georgiana Fullerton, Frances Taylor and Bede Camm began to collect together the evidence of the English Catholic martyrdoms of the sixteenth and seventeenth centuries and to tell their stories for historical and devotional purposes. The result was in 1886 and 1894 that interest had reached sufficient level to persuade Rome to beatify the

first groups of English martyrs and set them on the road to canonisation. By then, the Pope himself was perceived as the victim of oppression. Martyrdom in defence of faith and in defence of Rome had re-entered the Catholic mind and heart by the late nineteenth century. The persecuted leaders of the Early Church, the heroic seminary priests of the sixteenth century and seventeenth century and the prisoner of the Vatican were all believed to be standing in a great tradition which was the mark of Catholic identity.

EDITORIAL NOTE:

This paper was delivered to the Catholic Archives Society in Rome, October 1995.

Footnotes

1. J. Sumption, *Pilgrimage: an Image of Mediaeval Religion* (1975), 218.
2. J.D. Kelly, *The Oxford Dictionary of Popes* (1986), 32-3.
3. Meyer, 2.
4. Sumption, 218.
5. Finucane, 41-2.
6. Brentano, 85.
7. R. Delaney, 'The Seven Churches' *Venerabile* 1932, 379.
8. Sumption, 230.
9. G Williams, 'Poets and Pilgrims in 15th - 16th century Wales' *Transactions of the Honourable Society of Cymrodorion* (1992-3), 80.
10. Sumption 225.
11. Pastor, *History of Popes* vol XIX, 262 note 2 and 267 note 3.
12. Meyer, 107.
13. J.C. Hale (ed), *The Italian Journal of Samuel Rogers* (1955), 60.
14. Canto IV, verse LXXVIII.
15. Hale, 60.
16. Meyer, 119.
17. Hale 87.
18. Hale, 65.
19. Chadwick, Vatican Archives, 14-18.
20. Much of the material on the catacombs comes from the unpublished thesis of Dr W.W. Meyer, 'The Church of the Catacombs: British Responses to the Evidence of the Roman Catacombs 1578-1900' (Cambridge Ph D 1985) I am grateful to his supervisor, Dr E. Duffy, for drawing it to my attention.

21. Williams, 75,
22. ed S.J. Reid, *Memoirs of Sir Edward Blount* (1902), 35.
23. Meyer 151.
24. N. Wiseman, 'Religion in Italy', *Dublin Review* (1836), 468.
25. Schiefen.
26. Morton, 173.
27. Meyer, 143.
28. W. W. Meyer, 'The Phial of Blood Controversy and the Decline of the Liberal Catholic Movement' *Journal of Ecclesiastical History* 46 (1995) 75-94.
29. Meyer, 269-71.
30. Meyer, 279.
31. Mary Catherine Bishop, *A Memorial of Mrs Augustus Craven* (Pauline de la Ferronays) (1895), 16-17.
32. Meyer, 95.
33. *Dictionary of Christian Church*.
34. Meyer, *Journal of Ecclesiastical History* op.cit.
35. Mary Catherine Bishop, 199.
36. Rev W.H. Nelligan, 9.
37. John Pemble, *The Mediterranean Passion* (1987), 212.
38. J. Lethbridge, 'Sheep among the Wolves' *Venerabile* (1960), 343.
39. Pemble, 178.

TERENCE ALBERT O'BRIEN'S SPEECH FROM THE SCAFFOLD

Edward Walsh

When the Irish Dominican historian and prolific writer,¹ Hugh Fenning asked me to check a reference at the British Library I could scarcely have imagined where it would lead.

So while noting the entry details of Tady O'Brien's 1745 *Truth Triumphant*² in one of the well known quarto sized catalogue tomes under the great central dome of the famous Bloomsbury circular reading room, my eye spied another but unrelated O'Brien entry under shelf mark E.647.(2). 'O'Brien (Terence) *Speech and Confession of the Bishop of Clonwel at the place of execution at Limerick*' 1651. Terence Albert O'Brien O.P. born 1601, was the martyred Bishop of Emly 1647-1651 and not Clonwel [sic] which is of course Clonmel, County Tipperary. That was the detail that caught my attention.

Further investigation revealed that there was another and complete title listing for the same pamphlet under the same shelf mark but with a different author; this time one James Hind. *The Humble Petition of James Hind (Close Prisoner in New-gate) To the Right Honourable the Councill of State; And their proceedings there upon together with the Speech and Confession of the Bishop of Clonwel at the place of Execution at Limerick in Ireland on the 9 of this instant November 1651, As also his prayer immediately before he was turned off the Ladder; And his declaration to the people, concerning the King of Scots; and the grounds of his Engagement against the Parliament. Likewise the manner of the Deportment of General Oneal, and 29 Colonels and other officers, who were all hanged at the same time. London, Printed for G. Horton, 1651.* This writer had no recollection of ever seeing any mention or reference to this document and was both intrigued and amazed to discover that it had not been used by Augustine Valkenburg O.P.³ in the position papers for Terence Albert's beatification in 1992.⁴ Obviously Valkenburg was unaware of the existence of this document, but then he was not alone in this respect.⁵

This is a six page pamphlet of which one page is given over to James Hind (a famous and colourful highwayman) and the bishop gets the other five. In 1615 there would have been no difference between the calendars used at Limerick and London, so how did Horton the printer get the date of Terence's death wrong by ten days? If in fact he got it right, then Bl Terence has been given the wrong feastday (29th October).

Little is known about pamphleteer Horton other than that between 1647-1660 he was 'publisher of political pamphlets and news-sheets' in London at (1) Royal Exchange in Cornhill, (2) near the Three Crowns in Barbican, (3) Figg-Tree Court in Barbican, and (4) the lower end of Red Cross Street over against St Giles Church near Cripplegate.⁶

By any standard Terence's was an impressive speech to have made from a scaffold, but the date of death is out by almost two weeks and one can only wonder how it could all have been so fully reported. The archivist at the Royal Historical Manuscripts Commission at the quaintly titled Quality House, Quality Court, Chancery Lane, confirmed that shorthand was in use at that time. Leading recusant historian, the Jesuit, Francis Edwards observed that this sort of document was 'not that rare'. The document is to be found in the *Thomason Tract Collection*, that unique compilation of books, pamphlets and newspapers collected contemporaneously by George Thomason (d.1666).⁷ The collection is comprised of 23,926 tracts in 2,142 volumes and was bought by George III in 1761 for £300 and presented to the British Museum a year later.

There are differences in the BL catalogue listings for this opus; under O'Brien⁸ the entry states Clonwel, while under Hind⁹ it is Clonmel and similarly in the catalogue of the Thomason Tracts.¹⁰ What the document does confirm however is the long held tradition as to where the execution actually took place, the main square in Limerick. All the principal dramatis personae appear in the DNB.¹¹

The document has been examined, scrutinised and subjected to critical analysis by Hugh Fenning for publication in *Collectanea Hibernica*. But I have to admit to a thrill and frisson of excitement on making this discovery, especially as when it happened in May 1994, Canadian academic Dr Jeanne Shami had just discovered an unknown manuscript of a politically sensitive sermon by the 17th century poet John Donne in the Public Record Office, Chancery Lane. The sermon dated 1622 delivered by Donne (who was then Dean of St Paul's) at the cathedral on the anniversary of the Gunpowder Plot has rightly been regarded as a major discovery and caused not a little excitement in literary and historical circles.¹²



TERENCE ALBERT O'BRIEN OP
BISHOP OF EMLY (1647-51)

Footnotes

1. H. Fenning OP, *The Undoing Of The Friars Of Ireland; A Study Of The Novitiate Question In The Eighteenth Century* (Louvain, 1972).
The Irish Dominican Province 1698-1797, (Dublin, 1990).
Hugh Fenning has been a regular contributor to *Archivium Ordinis Praedicatorum, Archivium Hibernicum, Collectanea Hibernica, Riocht na Midhe* and *The Journal of the Cork Historical and Archaeological Society*.
2. H. Fenning OP, 'Cork Imprints of Catholic Interest 1723-1804: a Provisional Check-List', *Journal of the Cork Historical and Archaeological Society*, Vol.100, 1995, pp. 129-148 and *1805-1830 (Part 2)*, Vol. 101, 1996, pp. 115-142.
3. A. Valkenburg OP (1918-1990). Valkie, as he was affectionately know to generations of schoolboys was a much loved, widely admired and highly respected priest. He joined the Dominican Order in 1937 and was ordained in 1944. A shy, gentle individual, with a very droll sense of humour, this polymath friar was a brilliant linguist and educationalist—twenty four years teaching including four as Headmaster at Newbridge College, Newbridge, County Kildare. Poet, historian, philatelist, broadcaster, writer and preacher. Missionary in Iran from 1974 until expelled after the revolution and his passport stamped "to leave Iran before before 23rd August 1980." On returning to Ireland appointed as an auxiliary member of Archbishop Dermot Ryan's commission on the causes of the Irish martyrs. He fostered a great love of the Irish language in many of his charges and features as one of the protagonists in *The Agent From Buenos Aires* by this writer in *The Cork Hollybough*, 1992, pp. 27 and 30.
4. A. Valkenburg OP, with H. Fenning OP, *Two Dominican Martyrs of Ireland*, (Dublin, 1992).
5. R. Walsh OP, series of articles on Irish Dominican martyrs and the penal times in the IER, 1893, 1894, 1906, 1907, 1909, 1910, 1911.
6. *Dictionaries Of The Printers And Booksellers Who Were At Work In England, Scotland And Ireland 1557-1775* by H.R.Plomer and others reprinted in compact form in one volume: The Biographical Society, Grove Press, Ilkley, Yorkshire, 1977, p.101.
7. Thomason, George : DNB, Vol.XIX, pp.681-682.
8. O'Brien, BLC entry Vol. 3, OBRIE/OCHN, p.215.
9. Hind, BLC entry Vol. 57, HILN/HINTRN, p.76.
10. *British Museum Catalogue of Thomason Tracts 1640-52: Catalogue of the pamphlets, books, newspapers and manuscripts relating to the Civil War, the Commonwealth, and Restoration, collected by George Thomason 1640-1661*, (London, 1908) Vol. 1, p.852.
11. Hind, James : DNB, Vol.IX, p.893; *
Ireton, Henry: DNB, Vol. XIV, pp.773-774;
O'Brien, Terence Albert: DNB, Vol. XIV, pp.773-774
* There are other entries for Hind in the BL 'Wing' catalogue pp.302-303.
12. O. Bowcott, 'First Draft Of Donne Sermon Kow-Tows To Divine Monarch', *The Guardian*, May 26, 1994.

THE ARCHIVES OF THE RELIGIOUS SISTERS OF CHARITY

Sister Marie Bernadette O'Leary RSC

HISTORICAL BACKGROUND

Before attempting to write about the archives of the Religious Sisters of Charity, it seems reasonable to provide a little background history.

Born in Cork on 19 January 1787, Mary Aikenhead was the eldest child of an Irish Catholic mother, Mary Stackpole, and a Protestant father of Scottish descent, David Aikenhead. Baptised a Protestant, she was received into the Catholic Church on 6 June 1802, her father having been converted to Catholicism before his death in the previous year.

Although Mary belonged to the socially and economically privileged class of her day, she was not unaware of the appalling conditions in which the poor were living, and from her earliest years she was filled with compassion and a desire to do what she could to alleviate their misery. As a young girl she paid daily visits to the poorest quarters of Cork city, accompanied by a friend of like disposition, bringing food and medicine to the sick and under-nourished inhabitants.

When, at the age of seventeen, Mary experienced a call to the religious life, she looked for a congregation where she might serve God in the poor, and especially those who were sick. She had heard of the work being done in France and elsewhere by the Daughters of Charity of St Vincent de Paul, but no such congregation had as yet been introduced into Ireland. Eventually Providence led her to Father Daniel Murray, later Archbishop of Dublin. He was most desirous to establish a congregation of Sisters of Charity in Ireland, and upon hearing of Mary Aikenhead's aspirations he enquired how she would feel about committing herself to the new venture he had in mind. She replied that if an efficient superior and two or three others could be found to begin the work, she would be happy to join them. Little did she think that she would be the efficient superior! However, this was God's plan for her, and on 6 June 1812 she and another young woman, Alicia Walsh, arrived at the Bar Convent, York, to begin a novitiate which was to last three years and which was to be a preparation for their life's work as Sisters of Charity.

Having returned to Ireland in August 1815, the two sisters went to live at North William Street, Dublin, where they were given charge of a group of orphans. Before long they were joined by other young women, and so began the congregation of the Religious Sisters of Charity. The sisters visited the sick poor in their homes and did all they could to alleviate their sufferings.

EXPANSION

Other foundations followed, notably the establishment in 1834 of St Vincent's Hospital, which marked the realisation of Mother Mary Aikenhead's dream to provide professional medical and nursing care for the poor. In 1838, at the request of Bishop Polding, Mother Aikenhead sent five sisters to Australia to work with women prisoners in Parramatta penal settlement. They were the first religious sisters to set foot on Australian soil. The first foundation in England was made at Preston, Lancashire, in 1840. Unfortunately, circumstances necessitated the withdrawal of these sisters in 1848, although a total of sixteen foundations were made in England in later years and three houses were opened in Scotland. The congregation is now international, comprising sisters of at least seven nationalities and supporting communities in Ireland, England, Scotland, Zambia, Nigeria, California and Venezuela. The sisters in Australia form a separate congregation, but there is a strong bond between them and the Religious Sisters of Charity, and members from both groups are working together in Zambia, Nigeria and Ireland.

THE ARCHIVES

Until September 1995 the archives of the congregation were housed at Mount St Anne's, Milltown, Dublin, which had been the mother house of the Religious Sisters of Charity since 1879. In recent years, in view of the declining number of sisters, it was deemed impractical to continue to maintain such a large building, and thus in 1995 Mount St Anne's was sold and the generalate transferred to a smaller house built in the grounds of Lakelands Convent, Sandymount, Dublin. The new generalate was named 'Caritas' and consists of a residential block housing a community of six, an administration centre and an archival unit. The latter comprises an office, reference room, storeroom and a strongroom. The strongroom is fitted with air conditioning and moisture control apparatus, as well as strip lighting and a burglar alarm. It is equipped with steel shelving and cupboards and a cabinet for outsize material.

The first section of the archival collection contains material relating to Mother Mary Aikenhead, beginning with her correspondence. Mother Aikenhead was an invalid for the last twenty-seven years of her life and she directed her young congregation chiefly by means of the pen. There are 1,277 of her letters extant, the greater number of which were written to superiors of local communities. There are also letters to Mary Aikenhead from Archbishop Murray and other ecclesiastical figures, as well as business correspondence. Material concerning the early years of the congregation includes the Annals, Mary Aikenhead's accounts, and a diary (1815-25) kept by her first companion, Mother Catherine (Alicia) Walsh. Various printed books used in the early years are included in this section, together with manuscript notebooks of meditations, spiritual exhortations etc. One very precious treasure is the manuscript copy of the Constitutions in Mary Aikenhead's hand, with an appendix signed and sealed by Archbishop Murray. This document was sent to Rome for approval in 1823.

Legal records among Mother Mary Aikenhead's papers cover a wide range of material concerning the management of finances in the early years of the congregation and the acquisition of property for new charitable projects. They include leases from 1760, rentals, wills, title deeds, legal opinions and related correspondence.

The cause of beatification of Mary Aikenhead furnishes a considerable volume of material, including records of the Informative Process (1911) and the Apostolic Process (1922), as well as correspondence with those appointed by the Holy See to deal with the cause. There have been many books, articles and plays written about Mary Aikenhead and copies of these are also kept. Since 1910 there has been a stream of letters coming to the sisters working on the cause, either seeking the intercession of Mary Aikenhead or returning thanks for favours received. These too are stored in the archives.

In addition to material relating to the foundress there are other documents concerning the Constitutions, General Chapters, and Superiors General, as well as records of personnel and copies of books and papers written by members of the congregation. There are also holdings connected with the different Provinces and Regions of the congregation (arranged in order of foundation). There is quite a large collection of spiritual books which have contributed to the sisters' religious formation through the years, as well as manuscript copies of retreats and triduum - the perfection of the copperplate writing fills the present writer with envious admiration!

Among the most valuable records in the archives are the Annals. The first six volumes were written between 1858 and 1878 by two contemporaries and close associates of Mother Mary Aikenhead. Subsequent volumes comprise reports from individual houses of the congregation submitted to the General Chapter every six years.

Press cuttings dating back to 1858 (following the death of the foundress) form yet another section of the archives, and there is also a large collection of photographs. There are relics of saints with certificates of authenticity and some second-class relics of the foundress herself. Artefacts include a few polished wooden writing desks and also weighing scales and seals. From more recent years there are tapes, audio and audio-visual material, and a film entitled 'Waters of Providence', being a documentary on the Providence Woollen Mills, Foxford, initiated by Mother M. Arsenius Morrogh-Bernard in 1891 to provide employment for the poor of the district.

CONCLUSION

The foregoing description of the contents of the archival holdings is by no means exhaustive, but it gives some idea of what is to be found in the archives of the Religious Sisters of Charity. There is indeed a wealth of material with which the present writer is as yet unfamiliar, having worked in the archives only since 1994, and I am still discovering hidden treasures. The bulk of the work of identifying and arranging documents was undertaken by a highly-skilled professional archivist, Miss Marianne Cosgrave, and I shall always be deeply indebted to her for having got me off to a good start.

One aspect of the work of an archivist that has fascinated me throughout my brief experience as custodian of our congregational records is the variety of topics of interest to researchers. These include lace-making, nineteenth-century education, the cholera epidemics of the 1830s, sodalities, and the Hospice movement, to mention but a few. It gives me great satisfaction to be able to furnish a piece or two of the jigsaw being assembled by the researcher, and for the most part I have found them very pleasant to deal with and appreciative of whatever help I have been able to offer.

EDITORIAL NOTE

Visitors are most welcome to the Archives of the Religious Sisters of Charity but should write or telephone the Archivist at: Caritas, 15 Gilford Road, Sandymount, Dublin 4, Republic of Ireland. Telephone 269 7833 or Fax 260 3085.

MERCY MEMORY

Mary Ellen Doona

Any consideration of Mercy Archives must begin with the condition of the Irish people in 1996. Today Irish women and men own their own country, conduct their own affairs and educate their own people. That Irish politicians, business people and educators are able to do these things in 1996 is due in some measure to the decision Catherine McAuley made in 1827 and the work done, from then till now, by her associates and followers.

This work is not commemorated in statues and stone, though in the lives of its recipients, it is much more significant than the wars and heroes so celebrated. Only recently feminists in search of a usable past have begun to uncover the nineteenth century's female-led humanitarian movement. 'The first specifically religious mission to the sick poor in Britain was a Catholic initiative,' writes military historian Anne Summers. 'Between 1827 and 1831 Catherine McAuley founded an institution dedicated to the "service of the poor, sick and ignorant" in Dublin.'¹ Given the growing interest in women's history in particular, and social history in general, it is safe to predict the numbers of scholars researching women's history in the nineteenth century will increase. Because Sisters of Mercy made much of that history, scholars will want to search documents preserved in Mercy archives.

ARCHIVES AS RESERVOIRS OF MERCY MEMORY

Mercy Archives throughout the world preserve the memory of Catherine McAuley's choice and all the choices that have proceeded from it. In those archives - some in sophisticated state-of-the-art settings, such as at Mercy International in Dublin and Bermondsey Convent in London; others, the labours of love of retired Sisters of Mercy - Mercy Memory is stored. Scattered in convents throughout the world, these archives preserve the primary sources in which Mercy Memory resides. But these archives are not mere reliquaries of the past. They are places, to be sure, but they are also states of mind where the future is chosen. Sisters of Mercy may reminisce about the future. But unless each Sister of Mercy dips into the past preserved in archival documents, her choice for the future will be more superficial than profound.

Choice depends on memory. Consider for a moment persons with amnesia. They can function rather well, but without memory, they are doomed to learn the same lesson anew each day. Consider, as well, persons suffering from Alzheimer's disease. The physical destruction of the brain severely impairs cognitive function, and eventually erases memory. Persons with amnesia or Alzheimer's disease are locked in a permanent now with their ability to make appropriate judgments severely impaired. As a healthy mind and brain are essential to the functioning of the individual, so, too, is an intact institutional memory necessary to an organization. Mercy Memory links each Sister of Mercy with the other and with the choices her predecessors made throughout the history of her congregation even as she is making the choices that will decide the future directions. Mercy Memory is not merely a shrine of past accomplishments, though these accomplishments should be honored. Nor can Mercy Memory be only the province of the archivist or annalist. Mercy Memory is a necessary part of the daily functioning of each Sister of Mercy. The Sisters of Mercy have been fortunate in their predecessors who preserved many historical documents. Among these in each convent are the Annals of the house. These Annals are often the duty of a retired sister, suggesting that age and wisdom are partners. Care must be taken to insure that recording the history of the house is also a partner to the urgent and present activities of the house. Writing Annals and reverencing the past are coequals with action and making choices for the future. Thus Mercy Memory represents a temporal synthesis of past, present and future.

MERCY ARCHIVES FROM A RESEARCHER'S PERSPECTIVE

What follows are some reflections from the vantage point of research being done on the Sisters of Mercy and their nursing during the Crimean War (1854-56). Though these few years are only a minute in the long years of the Mercy crusade for the poor, sick and ignorant, they do provide a glimpse of how important the past is as the Sisters of Mercy *choose the future*. This research has been going on for almost a decade. During this time, the archives of the Sisters of Mercy have become increasingly more open to scholars. Initially requests for access to Crimean War papers were denied. A very helpful nun who was unaware of the requirements of historical research advised consulting a secondary source then thirty years old. That history was richly grounded in primary sources unavailable to others, but answered very different research questions.² It was a rich history indeed, but only one of many

that reside in these primary sources. A few examples will suggest the rest: racial and religious prejudice in the nineteenth century, women's status in a patriarchal society, the growth of the sisterhoods, the evolution of workhouse and hospital care, emigration from Ireland, the economic conditions of the nineteenth century, child care, the emergence of women as a political force, and more.

More recently this researcher has been granted unrestricted access to the primary documents related to nursing during the Crimean War. That access has been facilitated or impeded by the status of individual archives. For example, the primary sources in the Charleville Convent were painstakingly organized by the late Sister M. Albeus Russell as part of her convent's celebration of its sesquicentennial in 1986. Precious documents, original correspondence and copies of Catherine McAuley's letters to the Charleville foundress Angela Dunne were placed with a sheet of paper separating them in plastic sleeves in a ringed binder. The same was done with later correspondence. Each binder began with an inventory of what it contained.

This had been a labour of love of the retired Sister Albeus Russell and because of her careful mind, it was carefully done. Perhaps only Albeus and the researchers using the collection appreciated just how labour intensive this task had been. She and her associates, Sisters Dymphna, Perpetua, Brigid and Ena, also established the Catherine McAuley Museum/Archive. They created posters and a video incorporating the history of the Charleville Convent thus making their history vividly available to the townspeople. During this time artifacts of the convent from its founding in 1836 to the present were organized and carefully displayed in a glassed door cabinet. Among this collection were found Mother Joseph Croke's diary³ and poem⁴ about her Crimean War nursing experience under the leadership of Mother M. Francis Bridgeman of Kinsale, County Cork. The Annals and Register of the convent were shelved nearby. Secondary sources and other relevant data were nearby on book shelves.

ARCHIVES IN MERCY CONVENTS

If this and the services provided by Sister Albeus and her colleagues were a treasure to the researcher, there was still a worrisome concern for the primary documents. Were the plastic sleeves that held the letters of archival quality? Was the paper that separated the letters acid free? Should not the diary and poem be stored flat in acid free boxes?

Was the moist climate of Ireland and the convent harmful to the papers? Should there not be an inventory of the entire collection: letters, papers, Annals, Register, albums, books and ephemera? Perhaps these questions could also be asked of all the other small archives in convents.

At the Convent of Mercy in Bermondsey, London, these questions were largely unnecessary. There the archives is state of the art. Precious documents are in archival quality plastic sleeves and acid free boxes stored in climate-and-temperature-controlled conditions. All are secured in a vault. Here, as in Dublin and Charleville, the supporting collection of books is first rate. The guardians of the collection, Sisters Imelda and Teresa, from an inventory kept in their heads, make available the documents of the Sisters of Mercy and the Crimean War. What is more, they are well versed in the traditional lore and the nineteenth-century context of the mission in Bermondsey.

In addition, the archives at Bermondsey has a collection policy. Sister Imelda had visited convents in England and educated Sisters of Mercy about their primary sources. As some of these Convents closed, they were invited to place their precious papers at Bermondsey. This researcher wonders if these convents have been as thoughtful about their collections of books as they have been of their documents. More than likely every convent has copies of the *Leaves from the Annals*⁵ and they may be ignored as commonplace. But these volumes will become increasingly rare as the years pass by. Great care should be taken to preserve these volumes and others of their ilk in convent libraries.

Because the Bermondsey Convent Archives had been successful in this undertaking the manuscript of the Croke poem originally in the collection at the Derby Convent is now preserved in Bermondsey. More than likely Croke gave Mother Francis Bridgeman this copy on their return to London from the Crimean War in 1856 as Croke left for Ireland and Bridgeman for Derby, the convent she founded from Kinsale. This fragile manuscript should be compared with the (later?) copy of the poem preserved at Charleville. Still another thing to be done is to search for a copy of Croke's Crimean diary among the papers at Bermondsey, for if the manuscript of the poem is there, perhaps a copy of the diary is there as well. The hope behind such a wish is that the Bermondsey copy would be free of the censorship found in the Charleville copy.

If the archives at Bermondsey is state of the art, so too is that at Mercy International. There is no worry about the preservation of

documents. They are carefully preserved in climate-and-temperature - controlled conditions even as they await processing. Although they are safe from the further ravages of time, much work needs to be done to organize them and make them more accessible to scholars.

The vital statistics of Sisters of Mercy from 1827 to the present at Mercy International are in a more complete state. Bound in volumes according to the convent and country where each sister entered, these data are readily available to the researcher. What is more, these data currently are being entered into an interactive computer. The individual 'Catherine' is emerging from the anonymity of her community identity, testifying that the individual and her judgment were important to the congregation of Catherine's. This collection is already necessary for the scholar and will become increasingly more precious as time goes by. Hopefully, Mercy International will create an inventory of all the documents throughout the world pulling together in a tight network all the pieces of Mercy Memory. Mercy Memory will be more useful for making choices when it is coherent and complete.

THE WORK OF THE ARCHIVIST

Sister Mercedes McCarthy the archivist at Mercy International (with part time help she is training) is steadfastly organizing the Archive according to a more rational format. At the same time she is providing services to researchers. Each of these three tasks: organizing the collection, training technicians and servicing scholars is a full time task. Yet the archivist has other tasks as urgent and as time-consuming. To list the most outstanding, the archivist must develop a collection policy, process the papers already collected, create an inventory for each collection in the archive, and develop a system of collecting oral histories. Can one person do all this? Not likely.

In addition there is much beginning and catch-up work to be done in collecting oral histories (via audio and/or video taping) of individual sisters and the life of the convents. Senior members should be recorded as quickly as possible before they take, as Sister Albeus did, the archive they hold in their minds with them to the grave. Much of Mercy Memory has already been lost in this way. At the same time, the present is passing into history, and this too must be collected. Sisters other than the archivist might take on this task. For instance, younger sisters might record the memories of their elders, at the one time collecting these precious data and learning about the history the

particular sister made. Two individuals for oral histories come immediately to mind: Sister Thomas More, the oldest sister at Bermondsey, and an old priest under Mercy care who survived the World War II bombing of the Bermondsey convent in 1945. A Charleville sister pointed out among the nursing home residents a man who was a participant in Ireland's revolution - still another rich source of the past.

A collection policy would guide the development of the archives and the search for the documents needed to complete a collection. One wonders who is collecting the research papers of Sister M. Muldrey the biographer of Sister Austin Carroll, the author of *Leaves from the Annals*?⁶ If Mercy International wins the competition for these papers, then it has the additional task of arranging a reception to recognize the significance of the papers and their author. Publicity resulting from the reception of these papers would garner attention for the archives at Mercy International, and thereby alert scholars to these rich resources.

In line with this increased visibility the archivist will naturally become the consultant for associates wondering what to collect and what to discard. At the same time that the archivist monitors the archives and consults with colleagues, she must know what is in each of the collections as well as its historical significance. Such consultation and scholarship requires freedom of mind as well as focus, neither of which is possible if the archivist is expected to do all the tasks related to the archives. In addition, the archivist must authenticate the artifacts in the collection. For example, is the lamp displayed in the Crimean War exhibit at Mercy International one that was *really* used by a Sister during the Crimean War or is it a nineteenth-century lamp in use at that time in Dublin? Finding the answers to such questions eats up considerable time and takes a great deal of effort.

The archivist must also know collections associated with those at Mercy International. Using the Crimean War as an example, the archivist not only has to know in great detail the significance of her own archival holdings. She must also know where related documents are held. According to hearsay, the correspondence between the English Sisters of Mercy and Florence Nightingale, for example, is scattered among English convents. This needs to be found out for certain. Furthermore, there should be a search among the collections of Nightingalia for letters from Sisters of Mercy. Regimental histories are an untapped source for data about the Mercy mission during the Crimean War.

Once the Archivist has organized the collections and created inventories for each collection, these inventories have to be arranged in publishable form. If catalogues of the collections are important for making the archives known, more important is the archivist's own research. That research should be published and her knowledge of the collections shared in professional journals. Such scholarship makes the collections more visible, as well as makes others more aware of the Mercy mission. In essence it is not enough to organize the collection. The archivist must be articulate about what is in the collections and their historical significance, especially within the context of the Mercy crusade for social justice.

The archivist could also join as a partner with other scholars. For example, Sr Teresa Green of the Bermondsey Convent Archives and Sr Mary Sullivan of New York are preparing for publication the Florence Nightingale letters preserved in the Bermondsey convent. This book will make these letters available to many more scholars than can visit the Bermondsey Convent Archives. Other documents relative to Crimean War nursing should also be published. The sesquicentennial of the Crimean War will begin in 2004. Unless these documents are available, used and published, the hoary myths of Florence Nightingale single-handedly caring for thousands of soldiers will be trotted out. And once again the contributions of the Sisters of Mercy to the emergence of modern nursing will be relegated to oblivion.

Crimean War nursing is only one of many stories. To repeat what has already been said, there are many other stories waiting to be set free from the archives. When the archives is an essential part of the present, there is a great deal of work, but none is more pressing if the Sisters of Mercy are to step with confidence over the threshold into the twenty-first century. Accordingly, the archivist must be free to attend professional meetings with other archivists, first for professional nourishment, and then to make her archives known. At these meetings she will be a spokeswoman for her sisters and their Mission. At the same time she must alert her own sisters to what is important to collect. Just as the Mercy apostolate of education freed her gender from ignorance and helped to raise the Irish people, this commitment to Mercy Memory will yield insights for choosing paths into the future.

The archivist's position is lonely and one that is not often understood by others. The extensiveness of the work and the drudgery associated with it are often invisible to others. It would be unfortunate

if the women of Mercy do to their archivists what the world has done too long to women's work - not seen it, or if seen, not valued its worth. It would be terrible indeed if Sisters of Mercy do not see the full significance of archival work, or worse, once seeing it, devalue it. The work of safeguarding Mercy Memory is tedious, time-consuming and exhausting. The work is made more difficult when others do not realize *how* tedious, *how* time-consuming and *how* exhausting it is. One way to help the archivist until more professional help is forthcoming is to create Archives Associates made up of senior and junior members of the Sisters of Mercy. These women might provide the archivist with their wisdom, advice, and most of all, their support. At the same time, the Archives Associates could become good-will ambassadors about the nature of archives and their importance to the future.

KNOWING THE PAST AN ESSENTIAL PART OF CHOOSING THE FUTURE

Sisters of Mercy are so busy that often the urgent can overwhelm the important. Because papers are inert, some believe, erroneously, that papers can wait. But those papers are the rich source for making judgments about the future. As soon as these judgments are made, others must be made. Such is the dynamic nature of human reasoning. Remembering the past and making judgments for the future are of the present tense. Both require accuracy and precision if decisions are to be rich in insights, as well as calls to action. Neither the papers nor the judgments on which these decisions depend can wait.

Consider Catriona Clear's⁷ research of nuns and their convent careers in the nineteenth century. These nuns, more than anyone else in the nineteenth century, had the raw data of Ireland's social state. What might have happened if these nuns had carefully collected and analyzed the data as they cared for the poor, sick and ignorant? Might the twentieth century in Ireland have been different because of judgments made in the light of such analysis? Might poverty, ignorance and sickness have been eradicated, or at least lessened, if these nuns had cared for others on the basis of analyzed data? Compassion is no less significant when sharpened by the mind, as well as provided from the heart.

Consider, too, the verbal snapshot of Catherine McAuley in 1829 given by Sr Clare Augustine Moore. What if those words had not been preserved by the Sisters of Mercy? Sr Mary Sullivan would not have been able to use them on page seven of her recent book on Catherine

McAuley.⁸ More important, Mother Clare Augustine Moore's verbal and detailed portrait of Catherine McAuley provides data nowhere else available and corrects the portraits drawn from imagination after her death. What if Mr Clark had not asked Elizabeth Moore about the origins of the Sisters of Mercy? And what if Catherine McAuley had not replied though her fingers were 'stiff' and her penmanship a 'scribble'? And what if Neumann had not published Catherine McAuley's letter?⁹ But Elizabeth Moore *did* ask Catherine. Catherine *did* reply. Neumann *did* publish the letter.

Still another consideration is Mother Clare Moore's directive to the Sisters from Bermondsey to collect souvenirs from the battlefields of the Crimea. Dried flowers have survived one hundred and fifty years in the Bermondsey convent archives though the pages they are glued to are turning to dust. The vicwer can almost see these women gathering the flowers and imagine how they were fertilized by the blood men shed unnecessarily in this most unnecessary of wars. What lessons emerge from reflecting on these relics of the past? How can these lessons help Sisters of Mercy now shaping the future with the judgments they make to-day?

And finally, consider the four black heavy lines drawn through a section of the Croke Diary in Charleville. Perhaps the censor was trying to prevent a scandal. It is hard to see from the vantage point of 1996 what could have been more scandalous than sending men to an almost certain death when they signed on for service during the Crimean War. Scandalous, too, is the unknown hand that censored Croke's report and the truth that lay within. Hopefully, today's superiors and archivists know that closing a collection for a certain period of time serves to protect living people, while at the same time, safeguards the integrity of original sources.

Fortunate to be living in a more open time, and taking advantage of this privilege, the Sisters of Mercy in Limerick have put their Annals in typescript form making available the story of Crimean War nursing to researchers at Mercy International in Dublin. In making their Annals available the good sisters in Limerick have provided a model for other convents to imitate. This copy will help scholars during the relocation of the Sisters of Mercy and until they will be able to read the original source.

The mission of the Sisters of Mercy continues to focus on those in need. The world is in need of the Mercy story if the need for mercy in this world is ever to become extinct. Making visible women's work in this world and making what women do each day valuable is dependent on knowing the story thus far and sharing that story with others. That story depends on the integrity of Mercy Memory and the archivists who protect it and then make it available to others.

Footnotes

1. Anne Summers, *Angels and Citizens: British Military Nurses, 1854-1914*, (London, 1988).
2. Angela Bolster, *The Sisters of Mercy in the Crimean War*, (Cork: The Mercier Press, 1964).
3. Sister M. Joseph Croke. *Diary of Sister M. Joseph Croke*, Catherine McAuley Archives-Museum, Sisters of Mercy Convent, Charleville, County Cork.
4. Sister M. Joseph Croke. *Lines on the Eastern Mission of the Sisters of Mercy from October 1854 to 1856*, Catherine McAuley Archives-Museum, Sisters of Mercy Convent, Charleville, County Cork.
5. Sr Teresa Austin Carroll, *Leaves from the Annals of the Sisters of Mercy*, (New York, 1881).
6. Sr. M. Hermenia Muldrey, *Abounding in Mercy - Mother Austin Carroll*, (Habsersham, New Orleans: Sisters of Mercy Province of St Louis, 1988).
7. Caitriona Clear, *Nuns in Nineteenth Century Ireland*, (Dublin: Gill and Macmillan, 1978).
8. Sr Mary Sullivan, *Catherine McAuley and the Tradition of Mercy*, (IN: University of Notre Dame Press, 1995).
9. Sr M. Ignatia Neumann, *Letters of Catherine McAuley*, (1969).

ON MOUNTING AN ARCHIVAL EXHIBITION: THE SERVITE SISTERS OF LONDON CELEBRATE 150 YEARS

Sister Agnes Hypher OSM

The pilgrimage 'Celebrating Our Servite Journey' took place during the hot July and August of 1995. The booklet recording this event is suitably subtitled 'Returning to the Sources'. Not only did the international group visit the village of Cuves in France, through Chaumont, Langres and Le Raincy, before crossing the Channel for England, but also spent four days studying the archives of the Congregation in the Generalate at Solihull. This activity was offered in response to the request of the Sisters themselves. It seemed an ideal opportunity to mount an exhibition of historic photographs and artefacts alongside the work with books, letters and papers.

SCHOOL INVOLVEMENT

Involving the primary school attached to the convent in Solihull brought its own benefits, not least the use of the school hall. Seeing the area to be utilised it came as a relief to have the children's work, bringing as it did originality, life and colour to what might have been a very factual exhibition. The headmaster, having requested school participation, suggested a meeting with the staff in order to introduce the historical topics and the occasion marked by the international pilgrimage.

The theme of the French Sisters arriving in England to learn English and work among the poor of London did not fit too well into the National Curriculum, which by this stage in the academic year was well advanced. Nevertheless, topics were selected which were suited to the various classes throughout the school. To name but a few, to mark the Servite Sisters' link with the Dukes of Norfolk via their nineteenth-century foundation at Arundel there was the Carpet of Flowers in Arundel Cathedral worked in collage, together with the cathedral windows, as well as maps and essays related to the Sisters' journey from France to London, and a frieze of the Pilgrims' Way, the latter being one of the claims to fame of the town of Dorking where there is to this day a community of Servite Sisters. Many people assisted in the construction of a centre-piece stage scene of the Sisters in Victorian London. British Home Stores in Birmingham kindly loaned life-size models, which were duly dressed by the parents of the schoolchildren. The background to the scene of Victorian London was taken from the

previous year's school pantomime and was re-erected by some men from the local parish. It had been planned to make a tape recording of some of the younger children singing nursery rhymes of London, but since this did not materialise the 'Bells of London' were played instead.

DISPLAYS AND EQUIPMENT

The scope of the topics to be exhibited required not only a year to prepare, but also at least ten display boards. To find anyone who could loan this number of boards, and so far in advance of the exhibition, proved to be impossible. There was also the problem of ensuring that the display equipment was returned. The Heath Robinson approach thus proved to be the remedy, using large pieces of display board and free-standing wooden screens of the type once used in hospitals and clinics. The screens, without their curtains and now supporting sheets of coloured card, fulfilled the purpose adequately, apart from being a more interesting shape. A staplegun proved invaluable since one can then rely on the display remaining in position without the whole effect sagging and looking weary before the end of the week.

The shape of the hall and the arrangement of the stands makes or mars the overall interest of the exhibition. As in my own case, one may still finish the day with a large empty space in the middle of the display, yet this proved to be the answer to the problem of where to seat researchers as they pursued their studies - all thirty-five of them. Once they had departed and as other Sisters and friends arrived to view the exhibition, the tables were removed and the chairs were left for exhausted visitors to use while reminiscing with their friends.

One cannot exaggerate the importance of labels in an exhibition, especially with regard to their size and legibility from a reasonable distance. The height should be as near as possible to eye level. People wearing bifocal glasses, or those who are short-sighted, can find the exercise of reading labels both back-breaking and headache-inducing. One can see this phenomenon in museums and art galleries where groups of visitors strain to read the same small brass plates or typed labels. Handwritten calligraphy notices can be most attractive. The titles of the various stands also require to be written in large bold print so that the visitor with a special interest in a particular topic, but with limited time to spend at the exhibition, can begin at the point of greatest interest.

The advantage of having to place display boards on tables means that each has an area where relevant artefacts can be exhibited in plastic boxes or protected in large wooden bread trays covered with acetate sheets. These should not be attached over the top, but should be tucked in over the objects at the edges. This will minimise the risk of the covering being leant upon or perforated. Covering the display tables and making use of plants and flowers add a variety of texture and colour to the exhibition.

ADVERTISING AND VISITORS

It soon became apparent that the exhibition would be of interest to more people than those for whom it was originally intended. Potential visitors would include Servites of the English Province, children, parents and staff of the school, parishioners and neighbours. Each of these groups were to be invited once the serious study had been completed. By this stage the schoolchildren and their parents were on holiday, and consequently they were disappointed not to have seen the work completed. The hall had to be left in readiness for the new term and everything cleared away so that there was no prospect of leaving any displays for them to see, despite the fact that this was a golden opportunity to devote plenty of space to the history and archival material of the school itself. Past pupils returned time and again to pour over the school magazine, *The Oltonian* (1912-72). Because we hold two sets of the magazine there was no hesitation in leaving copies to be handled. Since there was constant supervision it was possible to display vestments, embroidery and trophies. Illuminated manuscripts and other more fragile objects were housed in a large cabinet loaned by the school.

The fact that there is so much archival history associated with Our Lady of Compassion Primary School dating back to the turn of the present century is because the school was once a convent boarding school. The Sisters of Our Lady of Compassion of St Denis took refuge in England at the time of the anti-religious laws enacted in France in 1903. They came to Olton, near Solihull, at the invitation of Bishop Illsley and established a flourishing boarding school. However, by 1967 falling numbers of vocations meant that both the convent and the school were threatened with closure. The Sisters of Our Lady of Compassion shared a spirituality and devotional life similar to that of the Servite Sisters of London, and thus, an amalgamation between the two groups was effected, and the two communities worked side by side,

although by this time the boarding school at Olton no longer existed. The school was in due course supported by the local parish, but the archives remain in the convent. On the arrival of the present writer at Olton in 1988 the priority was to search every corner of the convent and to gather together all archival material. In this way I soon learnt the history of the Sisters of Our Lady of Compassion.

Enthusiastic friends were keen that I should give the exhibition as much publicity as possible, especially through the local newspapers. My preference was to distribute leaflets to the different churches in the area and to our neighbours and friends. In this way security would not be so great a problem, and those who visited the exhibition would not be casual callers looking for something to do on a hot weekend in mid-August.

PLANNING AND REPORTING PROJECTS

Presenting project work for the international group proved to be difficult. Some of the Sisters were known to me, but not all of them - particularly a new community from Jolimont in Belgium recently aggregated to the London Congregation. Having requested this study of archival material it was of the utmost importance that the exercise should not end in disappointment. During the pilgrimage itself the early history of the Congregation had been well covered through first-hand experience, talks and the liturgy. The element of surprise and something new was required, and this task fell into three categories, viz. the pioneer convents of Belgium, Gratzen (Austria), Jamaica and America; houses in wartime (1914-18 and 1939-45) England, Belgium and France; and the letters (in French and English) of Mother Philomena Morel, the first General of the Congregation. These letters proved a particularly good introduction for the Jolimont Sisters. Should my own choice of subject not have been suitable, a project could have been assembled from any aspect of the exhibition. Thankfully, however, no one chose this option. Working in pairs proved to be a good idea, and thus folders were prepared with the study material placed inside. Because time was limited this saved the necessity of choosing a partner to work with and then having to decide which topic to select.

Among the projects undertaken were those concerned with wartime diaries, photograph albums, chronicles, letters and house diaries. According to the timetable one afternoon and one morning were set aside for project work, and each report was to take a maximum of

eight minutes to deliver. This part of the timetable had to be extended since many reports lasted twenty minutes or more. The presentations took various forms from songs to poems, verbal presentations to 'Mastermind', and others made use of large charts and sketches. When it was all over I hoped to have a few projects for the archives, only to find that most of them had been packed into suitcases ready for home.

An introductory half-hour had been allotted for my archival observations which were deliberately kept to a minimum, while just pointing out that the historical talks given during the pilgrimage were authenticated by the archives, the official memory of the Congregation. My plea and great concern was the preservation of the present, making the observation that if this had not been done in the past there would have been no exhibition or projects. Before beginning the work a timely word was given with regard to the use of white cotton gloves, beanbag cushions, pencils, curtain weights for holding down pages, and replacing material in folders when not in use.

OUTREACH

There was no fear of an anti-climax when the pilgrims returned home. Various people working in adult education with embroidery and design, calligraphy and art, as well as floral arranging and festivals, kept in touch. Past pupils and those working on their family tree also made contact. For some years the school has benefited from the archives and (limited) guided tours have been arranged in the convent and grounds in connection with local history studies. The parents and grandparents of some of the children had attended the convent school when it was housed in the convent itself. The outreach continues to extend, although the Heath Robinson equipment is stored away.



THE AUTHOR AT WORK IN THE ARCHIVES



MEMORABILA OF MOTHER PHILOMENA

ALICE MEYNELL AND THE MEYNELL COLLECTION AT BOSTON COLLEGE

Ronald D. Patkus

INTRODUCTION

Boston College was founded in 1863 by members of the Society of Jesus. Today it is a large university with many programmes and a student body of approximately 15,000. The library system at Boston College includes the Thomas P. O'Neill, Jr. Library (the central facility on campus) as well as a number of other libraries with special fields of focus.

One centre for many of the university's unique and valuable research sources is the John J. Burns Library of Rare Books and Special Collections. Though dedicated little more than a decade ago (1986), the library continues a strong tradition in the university of collecting rare books, periodicals, manuscripts, archives, works of art, photographs, maps, ephemera, and other materials. At present there are several areas of special interest, including Boston Studies, Massachusetts politics, Irish culture and history, the book arts, Jesuitana, Nursing, Catholic Liturgy and Life, Detective Fiction, Balkan Studies, Africa and the Caribbean, and British Catholic authors.

The British Catholic Authors Collection seeks to document the experience of Catholics in Britain since Emancipation in 1829. Of particular note are holdings which relate to English literary figures. The collection centres on the lives and works of four authors: Francis Thompson (1859-1907); Coventry Patmore (1823-1896); Wilfrid Meynell (1852-1948); and Alice Meynell (1847-1922).

1997 therefore marks the 150th anniversary of the birth of Alice Meynell. In order to mark this occasion the library plans to offer a number of programmes during the year. The article which follows will provide some background information on Meynell and her work, offer a brief overview of Alice Meynell studies, and discuss collections relating to Meynell in the Burns Library.

BIOGRAPHICAL SKETCH

Alice Meynell was born on 22 September 1847, the second daughter of Thomas James Thompson and Christiana Weller. The first daughter, Elizabeth, had been born one year earlier. Thompson pursued no career of his own in accordance with the terms of his grandfather's

will. He and his wife were friends of Charles Dickens, who had actually taken a strong interest in Christiana prior to her marriage to Thompson. Mrs Thompson was known especially for her musical and artistic gifts.

The Thompson daughters learned to read and write largely under the guidance of their father. Their outlook on life was also shaped by the experience of living and travelling abroad. The family spent a great deal of time in various parts of England, France, and especially Italy. Before long, in fact, the two young girls were able to speak the Genoese dialect with great facility. One must also note that by the 1860s Mrs Thompson had become attracted to the Church of Rome. Her interest became so great, that eventually she could do nothing other than convert. Some time later Alice too decided to embrace Catholicism; she was received into the Church in July 1868.

As they grew older both Elizabeth and Alice began to display particular gifts. While Elizabeth pursued an interest in painting (the family eventually settled in South Kensington so she could attend the School of Art there), Alice began to devote herself to the development of her skills as a writer. By 1875 she had published her first book of poems.

About this time the young poet came into contact with Wilfrid Meynell, a London journalist who like Alice had converted to Catholicism. They decided to marry in 1877. Rev William Lockhart, a friend of both Meynell and the Thompson family, wrote to Alice saying that she had determined to link her lot with someone who was 'chivalrous in honour' and 'tender in piety and love'. He also wrote that 'For him you have been willing to forgo a more brilliant but not, as I believe, a happier lot'. In time eight children were born to the Meynells, and seven grew to adulthood: Sebastian, Monica, Madeline, Everard, Viola, Olivia, and Francis.

For many years the Meynells resided at Palace Court in London. In addition to raising a large and growing family, they both very quickly settled into a literary life. This life consisted of several activities: reading and writing books, editing journals, submitting articles to various periodicals of the day, maintaining correspondence, and attending and hosting social gatherings. Alice became known especially as an essayist, and many of her works were eventually gathered together and made available in book form. While London served as the base for most of her work, she was also able to visit the United States from 1901-1902,

and during this time she presented a number of lectures on literary topics to audiences in various American cities.

Alice Meynell maintained friendships with many of the important literary figures of the late Victorian era, including Coventry Patmore and George Meredith. She also corresponded with or visited some of the most famous artists and musicians of her generation, including the sculptor Medardo Rosso, the painter John Sargent, and the composer Edward Elgar. Gatherings at Palace Court were attended by many interesting people, and one may even go so far as to say that in some ways it served as a veritable centre for some of the most important representatives of English society in the late nineteenth and early twentieth centuries.

Of special note in this regard is the presence of the poet Francis Thompson. Thompson (no relation to Alice Meynell's father) had first come into contact with the Meynells in their capacity as editors of *Merry England*. Before long he had come to rely on the Meynells as his close friends and literary supporters. With Alice he felt a special spiritual bond.

Apart from literature, Alice Meynell also exhibited concern for social issues. During the early 1900s, for instance, she became active in the movement to secure the vote for women in England. She led suffrage societies, wrote articles for suffrage publications, and marched in mass processions. She was also affected by the spectre of armed conflict in Europe. The theme of war became common in much of the verse she produced after 1914.

Before the war Wilfrid Meynell purchased Greatham, a house in Sussex which would serve as a more rural retreat for his family. In the last years of Alice Meynell's life the family was often divided between the residence in London and Greatham. The strain of old age began to make itself known, but she continued to work at writing, especially poetry. In 1922 she fell seriously ill, and died while asleep in the early morning of 27 November.

We may gain some sense of Alice Meynell's personality and the impression she made on others by examining part of a passage written by Richard Le Gallienne in *The Romantic 90s*:

Never surely was a lady who carried her learning and wore the flower of her gentle humane sanctity with such quiet grace, with so gentle and understanding a smile. The touch of exquisite

asceticism about her seemed but to accent the sensitive sympathy of her manner, the manner of one quite humanly and simply in this world with all its varied interests, and yet not of it.

LITERARY ACCOMPLISHMENTS

Alice Meynell was twenty-eight when her first book of poems, *Preludes*, appeared in 1875. The thin volume contained verse which she had composed since the age of eighteen. In 1893 another volume appeared, entitled simply *Poems*. *Poems* included much of what had first been published in *Preludes*, with the addition of several new poems. In style and content these first volumes are very similar. A frequent theme in each is sorrow, though this is not to say that sadness is the ultimate feeling generated by a reading of the poems. Many of Alice Meynell's most famous works, including 'Renouncement' and 'My Heart Shall Be Thy Garden' actually date from this early period. This is also true of 'Neophyte', a sonnet written at the time of the poet's conversion to Catholicism.

The poems of the middle years appeared from about 1895 to 1916 in volumes of various titles, most notably, however, in *Later Poems*. In 1923 Bums, Oates and Washbourne published both *The Last Poems of Alice Meynell* and *The Poems of Alice Meynell*. The later and last poems, as might be expected, bear a certain resemblance to the verse of earlier years; like them, they often look inward. It is characteristic of Alice Meynell's poetry to dwell not so much on emotional feelings as on the contemplation of things sublime.

Poetry did not serve as the only outlet for the young writer's creativity. She also became active in journal editing. She assisted her husband in the publication of *The Pen, a Journal of Literature* (which survived through just seven issues) and the *Weekly Register*, a periodical devoted more strictly to Church matters. Alice Meynell contributed most, however, to the publication of another journal called *Merry England*, which was published from 1883-1895. Like the *Weekly Register*, *Merry England* was Catholic in nature, but it had a broader focus, and was concerned primarily with literature and the arts.

Though the production of these journals demanded a great amount of effort, Alice Meynell also found time to submit essays to other journals. In fact, her by-line eventually appeared in nearly all of the major periodicals of the day. Often the essays presented brief studies of various aspects of life in general. Alice Meynell developed a particular

style of essay-writing. More than anything else she emphasized the selection of the right word to convey her thoughts to the reader. Precise phrasing was the key to a good essay, she felt.

Many of Alice Meynell's most famous essays appeared in either the *Pall Mall Gazette* or the *National Observer*. With regard to the former, she was responsible from 1893 to 1898 for a weekly submission to the 'Wares of Autolycus' column. The column was written by women and mainly treated topics of concern to other women. Alice Meynell continued to write for the *Gazette* until 1905. The *National Observer* was another common arena for the author's work. Essays such as 'Rejection' and 'The Rhythm of Life' appeared there, as did other pieces, such as poems and book reviews.

Alice Meynell's art criticism also deserves some attention of its own. Her family's deep interest in art and her own personal talents had prepared her well for such work. Essays about art and artists appeared in such periodicals as the *Magazine of Art* and *Art Journal*. She also served as art critic for *The Tablet* from 1888 to 1897, and for the *Pall Mall Gazette* from 1902 to 1905.

The journalistic endeavour of Alice Meynell was thus quite considerable. Because of the popularity of the essays it was almost inevitable that many of them would be gathered together and published again, in book form. Well-known titles include *The Rhythm of Life*, *The Colour of Life*, *The Children*, *The Spirit of Place*, *Ceres' Runaway*, *Hearts of Controversy*, and *The Second Person Singular*. Other essays appeared in books as prefaces to the works of some of the greatest names in modern English letters, such as Matthew Arnold, William Blake, Robert and Elizabeth Barrett Browning, Samuel Taylor Coleridge, William Cowper, John Keats, Christina Georgina Rossetti, William Shakespeare, Percy Bysshe Shelley, Alfred Lord Tennyson, and William Wordsworth.

Some of the prefaces appeared in anthologies which Alice Meynell herself had produced. These include *The Flower of the Mind*, an anthology of poems from Chaucer to Wordsworth, and *The School of Poetry*, a selection of verse for children, published in 1897 and 1923 respectively. In addition Alice Meynell compiled anthologies which did not happen to include critical introductions, such as those on the seventeenth-century religious poets, Samuel Johnson, and John B.

Tabb.

Occasionally Alice Meynell put her strong linguistic skills to work by producing translations of various works into English from either French or Italian. She translated Rene Bazin's *The Nun*, a book about Lourdes, Adolfo Venturi's *The Madonna*, and several ecclesiastical treatises, including a pastoral letter of the Primate of Belgium, Cardinal Mercier.

Alice Meynell's literary production was thus vast and varied. As poet, journalist, critic, essayist, editor, and translator she made her mark on the world of letters in both Victorian and Edwardian England. One may wonder, however, just exactly what the ultimate significance of Alice Meynell's work was. We can begin to approach this question by reviewing some of the literary criticism which has been published during the course of the past hundred years and more.

ALICE MEYNELL STUDIES

In a certain sense studies of the life and work of Alice Meynell began during her own lifetime. As her poetry and prose was published, contemporary critics responded with reviews of the work in various periodicals. Much of the criticism produced at this time was positive in nature. For example, the early poems received considerable praise from literary figures and critics such as John Ruskin, Alfred Lord Tennyson, and Aubrey de Vere. Ruskin believed that certain passages of poems from *Preludes* were actually some of the finest things he had read in modern verse. Coventry Patmore was similarly impressed; in 1895, after *Poems* had appeared in print, he wrote an article for *The Tablet* arguing that Alice Meynell should be the one to succeed Tennyson as poet laureate of England.

As with her poetry, contemporary critics were quick to see the quality of Alice Meynell's prose. In a *National Review* article, fellow friend and writer George Meredith gave a very telling assessment: 'A woman who thinks and can write, who does not disdain the school of journalism, and who brings novelty and poetic beauty, the devout but open mind, to her practice of it, bears promise that she will some day rank as one of the great English-women of letters.'

This is not to say, of course, that all reviews of Alice Meynell's work were uniformly praiseworthy. Critical comments were made about certain aspects of both the poetry and prose. In general, however,

this did not change the overall reception she received from her peers. Even Max Beerbohm, a fellow English writer who felt that admiration for Alice Meynell's style had gone too far, could not but admit her literary talents.

At the time of her death in 1922 there appeared naturally a number of obituaries and other articles describing Alice Meynell's life and work. In addition, one of the first major critical works appeared at this time, namely *Mrs Meynell and Her Literary Generation*, by Anne Kimball Tuell. Tuell, a professor at Wellesley College in Massachusetts, had actually begun to work on this book during the author's lifetime. The study was not published, however, until 1925. Though dated, Tuell's book still stands as a useful introduction to the full range of Alice Meynell's literary opus. It gives attention to both the poetry and prose, and considers special topics, such as Alice Meynell as a writer for women, and as a religious poet.

Tuell's literary study of Alice Meynell was followed in 1929 by *Alice Meynell: A Memoir*, by Viola Meynell. The subtitle of this book indicates that it was not meant to be a scholarly dissertation, and it should not be judged as such. Instead, it primarily provides a recollection of a life lived, told by one close to the subject. Because of this unique perspective, *A Memoir* still holds value for readers today.

A number of other works were published which discussed Alice Meynell's work as it related to other broad themes. Writing in 1940, Alfred Noyes summed up what many readers of Alice Meynell's poetry have felt. In *Pageant of Letters* he wrote, 'By those whose love of poetry claims them wholly – making demands on the intellect as well as on the heart, on their spiritual being as well as on the senses – it has long been recognized that Alice Meynell, with her hundred poems, is among the imperishable names.'

1947 marked the centenary of Alice Meynell's birth, and the occasion was observed in several ways both in England and America. In London, for instance, there was a special exhibition of books and other material, mounted with the assistance of Sir Francis Meynell and other members of the family. In Boston, the Thompson Associates of Boston College sponsored a Centenary Symposium which featured presentations by Anne Kimball Tuell, Rev. Terence L. Connolly, SJ, and others. The symposium opened a special exhibition of Alice Meynell items in the Great Hall and Reception Room of Boston College Library. Subse-

quently a printed memorial of the symposium, including a short-title list of works, was published. In addition to these special events a number of literary journals, such as the *Irish Monthly*, the *Poetry Review*, and *The Tablet*, allocated space to articles which recalled the work of Alice Meynell.

A number of studies have appeared in more recent times. One of the most substantial of these is June Badeni's *The Slender Tree: A Life of Alice Meynell*, a full-length biography published in 1981. It presents a survey of the author's life in chronological order, relying on both published and unpublished sources. This biography is useful in bringing a more objective perspective to Alice Meynell's life than was possible in the book written by Viola Meynell.

Other contributions to Alice Meynell studies include theses, dissertations, and articles which have appeared in a number of scholarly and literary journals. These works discuss specific aspects of the author's work, or how the work relates to a particular subject. There have been studies of Alice Meynell as a journalistic essayist, as a translator, and as a poet. Works have also been published which consider her connection with George Meredith, and the question of what place she takes as part of a 'world poet' tradition.

Some of the most interesting studies of Alice Meynell in recent years have made use of the new approaches to writing history. Especially noteworthy in this regard are articles written from the perspective of feminism and women's studies. Sharon Smulders has published 'Feminism, Pacifism and the Ethics of War: The Politics and Poetics of Alice Meynell's War Verse,' in *English Literature in Translation* and Beverly Ann Schlack has written 'The "Poetess of Poets": Alice Meynell Rediscovered' in *Women's Studies: An Interdisciplinary Journal*.

Interest in Alice Meynell as both a person and a literary figure has continued unabated since the publication of her first book of poems in 1875. Critical studies of her work have been produced by authors and scholars from various backgrounds. In recent years Alice Meynell has been 're-discovered' by some working in the field of English literature. Nevertheless it would appear that the study of this author has not been exhausted. New topics of interest may be supported by primary and secondary source materials now housed in the Burns Library at Boston

College. The call to document Alice Meynell's life and work, as well as the circle in which she moved, has been strong indeed.

ALICE MEYNELL COLLECTION

The history of the Meynell Collection at Boston College can be traced back to the efforts of Rev. Terence L. Connolly, SJ. Father Connolly first came to the university in 1929. For many years he held a position on the faculty of the English Department, and specialized in the writings of English Catholics. He was especially interested in Francis Thompson, the subject of his doctoral dissertation. With Father Connolly's assistance Boston College acquired the Seymour Adelman Collection of Francis Thompson in 1937; this led to the acquisition of other Thompson items in succeeding years, particularly from the family of Wilfrid Meynell.

From 1945 until his death in 1961 Father Connolly served as Librarian at Boston College. During this time he made great advances in collecting not only Thompsoniana but also materials of other poets and literary figures of late-nineteenth and early-twentieth century England. The Meynell Collection originated from this activity. Building on this foundation, the library has continued to receive new items. Today the collection forms part of a mosaic of holdings in the Burns Library relating to British Catholic Authors.

Items for the Meynell Collection have been acquired from a number of sources. The greatest portion of material has come from members of the family itself, especially Viola Meynell Dallyn, Olivia Meynell Sowerby, Francis Meynell, and Wilfrid Meynell. (After Alice Meynell's death, Mrs Sowerby served as curator of her mother's papers). Many other friends of Boston College Libraries have made possible the acquisition of specific items. Of special note in this regard are donors such as Frank S. Kysela, Sara Logue, John F. Power, Richard Montgomery Tobin, Mrs. Edward C. Donnelly, and others. Because of the broad base of donor support it is no exaggeration to say that in some ways the collection is the result of the interest of the entire Boston College community.

A description of the collection may justly begin with the books. Some of the most important of these, of course, are Alice Meynell's own books, including volumes of her poetry, prose, translations, and anthologies. The collection contains numerous first editions, many of which were actually inscribed by the author. A copy of the 1893 issue

of *Poems*, for instance, features the note, 'To my dearest mother', with an autograph of the author. A 1913 edition of *Poems* includes an inscription to John Drinkwater from Alice Meynell, 'his admiring and delighted reader'. There is also a copy of a limited edition printing of *The Rhythm of Life* inscribed by Coventry Patmore to St Clair Baddely.

The collection includes books which were not solely the work of Alice Meynell, but to which she made one or more significant contributions. The publications in this section comprise mainly books for which she wrote prefaces, and books in which examples of her work, usually chosen from the poetry, are included.

One of the largest parts of the collection is composed of books and other publications *about* Alice Meynell. This includes full-length monographs as well as original copies of periodicals and other publications featuring material on the author. Of special importance are publications which appeared during Alice Meynell's lifetime and at the time of her death. These include such items as an original copy of the Coventry Patmore article in the 2 November 1895 issue of *The Tablet* which recommended Alice Meynell for the poet laureateship, and a 1923 essay of G.K. Chesterton from the *Dublin Review*.

The collection includes Alice Meynell manuscripts of some of her most significant works. A good number of these are poems. Some are typed, but most are hand-written, usually one or two pages in length. Often they include the autograph of the author. Among the holdings are manuscripts of 'Renouncement' 'The Shepherdess' and 'Summer in England, 1914'. Other examples include 'The Poet to the Birds' 'Christ in Portugal', and 'The Watershed'.

The library also possesses a small but nevertheless useful collection of autographed letters signed by Alice Meynell. Significant correspondents include family, friends, and business contacts. There is correspondence to Wilfrid Meynell, Coventry Patmore, F. Holland Day, Sidney Cockerell, and others. A number of letters in the collection were sent by Alice Meynell to her publisher, John Lane.

One unique part of the Alice Meynell holdings is a collection of music. This collection consists of songs, mainly poems of the author, set to music by various composers. Such music was published both during and after Alice Meynell's lifetime. The poem entitled 'The Shepherdess' was actually set to music by a number of composers, including J.F. Whitelaw, Rhoma Rodway, Dermot Macmurrough, Hugh S. Roberton,

S. Anna Goulef, Hermann Lohr, and Edward Horsman. Other works of Alice Meynell which were put to music include the sonnets 'My Heart Shall Be Thy Garden', 'The Neophyte', and 'Renouncement'.

Finally one must mention some of the miscellaneous items which make up part of the collection. These include such things as phonograph records of readings of Alice Meynell's poetry, a large leather-bound scrapbook featuring newspaper clippings relating to the author, and a Christmas card of the Meynell family. In addition there are some representative pictures and photographs. Among the images are a picture of Alice Meynell with her friend Agnes Tobin, a facsimile of the John Sargent drawing of Alice Meynell, as well as a painting of her by Neville Lytton.

RELATED HOLDINGS

The collection of items in the Burns Library relating directly to Alice Meynell is complemented by other materials. In the effort to document the experience of British Catholic authors since 1829 the library has acquired several collections which provide additional insight into the world in which Alice Meynell lived and wrote.

Among the most important of these are holdings relating to Wilfrid Meynell. These include copies of his books, periodicals in which his articles appeared, and also personal papers. The papers include a collection of Wilfrid Meynell's correspondence, dating from the early 1880s to 1947. These letters help to document certain aspects of the journalist's life. There is correspondence with the editor John Lane, Wilfrid Scawen Blunt (a friend and neighbour of Wilfrid Meynell) and Aubrey de Vere. A great many letters also exist from Wilfrid Meynell to Rev. Terence L. Connolly, SJ, of the Boston College Library.

A separate but related collection is the William Randolph Sasnett-Wilfrid Meynell Collection. It consists largely of correspondence between Wilfrid Meynell and Sasnett, thus the title of the collection. There are other valuable items, however, including letters of Viola Meynell and material about Charles Dickens, the friend of Alice Meynell's father. One may also find several photographs, including one taken at Greatham in 1936.

The library holds material relating to the children of Alice and Wilfrid Meynell, especially Francis, Everard, and Viola. The material includes many books of Viola and Francis. The books relating to Francis

document his career as a typographer, printer, and publisher. There are also some letters from the Meynell children written on various occasions and at different times in their lives.

The Coventry Patmore Collection is of interest from several vantage points. Not only was Patmore a friend of Alice Meynell (though they did have a sort of falling out in later years) but his poetry was held in very high regard by her throughout her life. Some have even wondered to what extent Patmore's verse influenced the work of his fellow poet. The collection contains both printed and unpublished material of, or relating to, Patmore. Certain items concern Alice Meynell directly, such as published reviews of her work written by Patmore for various periodicals. There is a small collection of autographed letters signed by various nineteenth century writers which was actually presented to Alice Meynell by Patmore. In the Patmore Collection one will also come across one of the fifty privately printed copies of *Seven Unpublished Poems by Coventry Patmore to Alice Meynell*.

As has already been mentioned, Francis Thompson maintained a close relationship with the Meynell family in both his personal life and his work. The Thompson Collection at Boston College, which is the largest of its kind, sheds light not only on the poet himself but also on others in his literary circle. Like the Alice Meynell Collection, it includes a wide variety of materials, from books and manuscripts to correspondence and ephemera. Several of the manuscripts and letters in the Thompson Collection concern Alice Meynell, as do various books which have been placed there.

The Burns Library is fortunate to possess full runs of several important periodicals relating to the Meynells. There is a complete set of *The Pen, A Journal of Literature*, as well as of *Merry England*. It is worth noting that the *Merry England* set is believed to be one of only two complete collections, the other being in the British Museum. In addition, there are microfilm copies of the *Weekly Register*. Bound copies of other periodicals to which the Meynells contributed, such as *Art Journal* and the *Magazine of Art*, are also available.

The papers of Rev. Terence L. Connolly, SJ, may also be consulted. During his lifetime Father Connolly taught and lectured on British Catholic authors, and among his papers are to be found notes and research material relating to the Meynells, Coventry Patmore, and Francis Thompson. His administrative correspondence as Librarian at

Boston College dates from the period after Alice Meynell's death, but it does include letters with other members of the Meynell family concerning a variety of matters.

Finally one may mention in a general way the full variety of reference materials, books, manuscripts, and other materials available to researchers at the Burns Library. Though too extensive to be described here, many other items help to provide information in various ways to those wanting to extend their knowledge and understanding of the literary world of Alice Meynell and her circle.

SUMMARY

The 150th anniversary of the birth of Alice Meynell provides an occasion to re-examine her life and work. Though in some ways quiet, her life was filled with activity. Her literary production was considerable, and was roundly praised by many of her contemporaries. Scholars and other writers of more recent times have also found reason to study the significance of Alice Meynell and her contributions to English literature. The John J. Burns Library of Rare Books and Special Collections at Boston College maintains a number of collections which support research concerning Alice Meynell and her literary circle. It is hoped that the collections will be useful to future researchers seeking to understand the author and her work.

EDITORIAL NOTE

Mr Patkus serves as Head, Archives & Manuscripts, in the Burns Library, Boston College, Massachusetts.



ALICE MEYNELL
FROM A DRAWING BY SARGENT

THE MEMORY OF THOSE IN NEED: THE ARCHIVES OF CAFOD

Bernard Barrett

MISSION OF NEED

I was appointed as the First professionally-qualified Librarian and Information Scientist for CAFOD (Catholic Fund for Overseas Development) just over three years ago. An essential part of the job was to be Archivist as well as Librarian. CAFOD plays a unique role in the Catholic Church in England and Wales, in that it forms a bridge between the people of comparatively rich northern countries and those of the decidedly poor south. CAFOD's motto and logo is that it is on the side of people in need, and its archive is the record of how it has become that. More importantly, CAFOD is and continually hopes to become, the authentic voice of those who are in need.

QUESTIONS OF DEFINITION

The first step was to be clear about what material should be admitted to the archive, in order to achieve the aforementioned aim. The following decisions were taken:

(a) *Periodicals*: the Library receives well in excess of 600 periodical titles per year. Some of these are well-established substantial titles to which CAFOD subscribes. However, the vast majority are free and have their origin in the countries of the south. Many are from partners with whom CAFOD has a close connection, some are from those who seek CAFOD's support, while others, depending on their geographical point of origin, are for private circulation only. What is common to all is that they form an independent voice and an important source of information on the countries where CAFOD works.

(b) *Newspapers*: in the context of CAFOD the heading 'periodicals' tends to be an all-embracing one. Many publications issued in the format of a newspaper would be stored with the periodicals. In addition to these the Library also holds back copies of the quality daily and weekend papers. These are kept for three months, whereafter access to news stories can be had through a press cutting bulletin, the *Financial Times* on CD-ROM and the *Daily Telegraph* on the Internet. We also keep an archive of the religious press, including well known titles such as *The Universe*, *Catholic Herald*, and *Catholic Times*, together with the *National Catholic Reporter* from the United States and the religious press of other Christian traditions such as the *Methodist Recorder*,

Baptist Times and *Church Times*. Space permitting, we intend to keep these.

(c) *The CAFOD Campaign*: CAFOD has been working for justice on behalf of its partners, through the medium of an educational campaign, for the past fifteen years or so. Many of these campaigns have been both popular and inventive, and have involved a great many people from groups in parishes to young people and politicians. An essential part of these campaigns has been the material produced by CAFOD to encourage greater awareness among people, e.g. study guides, video recordings, posters and resources for both reflection and discussion. The latter include quotations and testimonies from partners in the south and CAFOD's popular Advent and Lenten reflections which place the southern point of view into a liturgical context.

(d) *The WIP Archive*: WIP is a CAFOD acronym for 'Working in Partnership'. The WIP scheme attempts to link parishes in England and Wales with parishes in the countries where CAFOD works. Underpinning the scheme is the understanding that the only way to change for the better is by means of coming to a greater knowledge of the cause and effect relationship behind the way in which we live. The WIP material is formed from sets of 'updates' on each country, which not only provide a snapshot of local conditions at a given time, but also introduce real people and situations and suggest ways in which we can both help and learn.

(e) *The CAFOD Fast*: In recent years it has become fashionable to join CAFOD's twenty-four-hour fast at both Lent and Harvest-time. This fast is an act of solidarity: act and think. Those who take part have the chance to become involved, and the archive collection of Fast Day packs illustrates this well at both parish and school levels.

(f) *Press Releases*: copies are retained of most of CAFOD's press releases from the past six years. CAFOD now has its own Media Relations Section which aims to ensure that the voice of its partners is heard on television and radio and in the newspapers as frequently as possible. The press releases form a record of CAFOD's involvement and indicate the options it has made for the poor over the years.

(g) *Project Field Trip Reports*: CAFOD is one of a handful of agencies which do not have field offices abroad. Instead it seeks to identify and work with trusted partners, empowering them to bring about change in their own lives. Project Officers visit partners to build a relationship

with them and to ensure that the aid given is both appropriate and effective. The Project Field Trip Reports are records of those visits and of what was learnt. For this reason they attract a fairly high degree of confidentiality.

(h) *CAFOD Publications*: Because CAFOD is a publisher in its own right, the archive receives on deposit two copies of everything that is produced. Such publications range from the campaign materials and Advent/Lent reflections mentioned above to the text of CAFOD's annual Pope Paul VI Memorial Lectures, its magazine and its Annual Reports and Reviews.

(i) *Special Collections Held In Trust*: notable among the two collections held is the Whitfield Archive. Teresa Whitfield was the author of *Paying The Price: Ignacio Ellacuria and the Murdered Jesuits of El Salvador*. She has deposited with the CAFOD archive the material she collected while researching her book in El Salvador.

LOCATION AND ACCESS

Both the Library and Archive are currently housed in separate rooms in two separate buildings, but this situation is set to change in the near future when, as part of a major reorganization of CAFOD's office accomodation, both will be amalgamated to form a single unit. This will make it much easier to pass from past to present material and will improve the level of access that can be offered.

The task of sorting, arranging and describing much of the material held is still in process, and for this reason access has been primarily to CAFOD staff. Use is being made of the subject specializations of highly qualified volunteers, who with technical and managerial guidance are helping the Librarian/Archivist to make information more readily retrievable. Although both time and staffing can be a problem, we will always endeavour to find time to welcome external enquirers as well.

Both Library and Archive use a computerised information management system called ALICE. This system possesses a very user-friendly OPAC which enables one to search by Subject, Keyword, Title, Series, Author, Location, Classification and by material type. Moreover, it is possible to search by using combinations of these. An example of how flexible this can be is seen in the recent addition of the CAFOD campaign materials to the ALICE system.

Material can be searched for on two levels: the first enables one to gain a broad appreciation of what each campaign is about. By entering 'CAFOD Campaign' at the search prompt it is first possible to see a list of the campaigns year by year with their title. The next stage is to select the campaign of your choice and expand the title to a full entry. This gives details of who within CAFOD was responsible for the production of the campaign and breaks the campaign itself into its constituent parts. From here, utilizing a link option, it is then possible to view all the publications produced as part of the campaign (i.e. parish guides, youth guides etc.).

The second level enables one to 'go inside' each campaign in order to view the type of material that has been used. It then becomes possible to search for quotations relating specifically to debt, used as part of a campaign, or to see whether any role-plays exist to illustrate the plight of living in a Brazilian shanty town. It is intended to develop this approach with regard to the WIP archive next, and then the twenty-four-hour fast materials.

Visitors wishing to consult the archive are welcome to do so, but by appointment only. This is to ensure that there is time available to help them and to make the necessary material ready. It should also be borne in mind that some of the above-mentioned categories are in the process of being worked upon and thus they may not be readily accessible. It is hoped that access to and use of these materials can play an important part both in raising awareness of the issues that CAFOD seeks to confront and in creating support for the work it undertakes.

EDITORIAL NOTE

The CAFOD Archive is open to consultation by researchers by appointment. Enquiries should be addressed to: The Librarian/Archivist, CAFOD, Romero Close, Stockwell Road, London SW9 9TY.

BOOK REVIEWS

The Cross on the Sword: Catholic Chaplains in the Forces by Tom Johnstone & James Hagerty [Geoffrey Chapman, 1996, pp.338; hbk £40, pbk £19.99].

This is the first comprehensive study of the history of Catholic chaplains in the three services. Much space is given to the long process of official recognition, from the first commissioning of a chaplain in 1794 to the recent ecclesiastical appointment of Bishop Francis Walmsley in 1987 as the first Military Ordinary, with a quasi diocese of the Forces. However, what will possibly interest the general reader more, particularly as the dreadful events and tragic consequences of the two world wars of this century still remain in the memory of older generations and, strangely, as the years pass seem to have become increasingly part of the national consciousness, will be the many intimate accounts of the courage of Catholic chaplains ministering the sacraments to Catholic soldiers in battle and in the front line, while the devotion of Catholic soldiers to the Faith is both poignant and inspiring.

The authors have clearly researched the subject very thoroughly and cast their net of enquiries widely, which is evident from the long list of acknowledgements, the extensive references at the end of each chapter, and the catalogue of published and unpublished sources. The wealth of material is well presented in clearly-defined chapters in logical sequence, each with appropriate sub-sections making for easier general or selective reading, and there is a useful index. The book will surely satisfy a variety of readers who approach it with differing interests and will undoubtedly stimulate further research in the published and documentary sources, thus enlarging our knowledge of this most heroic of priestly ministries. While the study concentrates on the role of Catholic chaplains, it also contains much information on the similarly valued work of Anglican, Church of Scotland and Free Church chaplains. Indeed, Bishop Walmsley, who himself is an authority on the subject and who collects information on individual chaplains, in an admirable Foreword commends the book to a universal readership on the bicentenary of the Royal Army Chaplains Department. The book is dedicated to the sixty-nine priests of Great Britain, Ireland and the Commonwealth who died in the Crimea, India and the two world wars, and whose names are given in a roll of honour. The authors are to be congratulated on producing what will surely become the standard work on the history of Catholic chaplains.

Robin Gard

The Letters of John Peniston, Salisbury Architect, Catholic, and Yeomanry Officer, 1823-30 edited by Michael Cowan (Wiltshire Record Society, vol.50, March 1996, pp xx + 270, £20): available from Michael Lansdown, 53 Clarendon Road, Trowbridge, Wilts BA14 7BS.

John Peniston, founder of a dynasty of architects in Salisbury, was a prolific correspondent, and the present volume contains nearly 1,700 letters written over a period of seven years. From a Catholic viewpoint the letters of 1826 are especially important, written as they were in the period immediately before Emancipation and being concerned with negotiations over the appointment of a priest to the Salisbury mission after the death of its long-serving French émigré pastor. Other letters highlight Peniston's links with the Jesuits at Wardour - Peniston's second son entered the Society of Jesus in 1838. The Peniston letter-books were once part of the Salisbury Diocesan Registry collection but are now deposited in the Wiltshire Record Office. This edition is well produced and boasts detailed indices. From an archival perspective it stands as a good example of making available to a wider scholarly public what might otherwise remain an obscure collection of early nineteenth-century letters.

Stewart Foster

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1996

The seventeenth annual conference of the Society was held at All Saints Pastoral Centre, London Colney, from 28 to 30 May.

The first paper on the Tuesday afternoon was given by Miss Marianne Cosgrave, Secretary of the Association of Church Archivists of Ireland. Her well-illustrated and interesting talk concerned the use of computer databasing in archival work, both the advantages and the problems encountered. The evening session was devoted to a lively slide presentation of the Catholic Archives Society's visit to Rome in October 1995. One of the outstanding features of this trip was the very warm welcome given to our members by the custodians of the different archival repositories visited and by Archbishop Marchisano, President of the Pontifical Commission for the Cultural Heritage of the Church.

The Wednesday morning talks were both very useful to what is primarily a gathering of part-time archivists, many of whom are only just beginning to come to grips with the task entrusted to them. It was the conference's honour, therefore, to be addressed by Dr Kate Thompson, Chairman of the Society of Archivists and County Archivist of Hertfordshire. Her paper was entitled 'Archives and Archivists' and offered much encouragement to our members. Likewise the next speaker, Mr Topping, Senior Curator at Lambeth Palace Library. His talk was much appreciated for its straightforward approach to the art of conservation.

The Wednesday afternoon visits to the Hertfordshire County Record Office at Hertford (for a group of twenty), and to St Edmund's College, Ware (for the remainder of the participants), were once again very successful. The first group was given a comprehensive tour of a major county repository, while the second enjoyed making the acquaintance of one of the chief sites of post-Reformation Catholic interest in Southern England, including as it did visits to the Pugin chapel and to the college museum.

The remainder of the conference was taken up with a discussion on 'Archives and Education' (Wednesday evening) and the by now customary Open Forum on the last morning of the gathering, followed by the Society's Annual General Meeting. The 1997 conference will take place at Upholland Conference Centre, Wigan, from 26 to 28 May.

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The Catholic Archives Society

CATHOLIC ARCHIVES

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EDITORIAL NOTES

For the Catholic Archives Society the highlights of the past year were two-fold. Firstly, the visit to England in the spring of Archbishop Marchisano, President of the Pontifical Commission for the Cultural Heritage of the Church; and secondly, the Society's own visit to Ireland in the summer.

Accompanied by Dr Carlo Stella, Archbishop Marchisano attended the Annual Conference at Upholland and, in the presence of the Archbishop of Liverpool, addressed the members of the Society on the Commission's recently-issued document, **The Pastoral Function of Church Archives**. This talk is reproduced as the first article in the present edition of **Catholic Archives**. The Society's visit to Ireland is recalled by a summary of the holdings of the National Archives in Dublin, as well as by further contributions of Irish interest: Sister Pius O'Brien's charming reflections on the archives of the Mercy Convent in Ennis, and Sister Christine Loughran's account of the Presentation Sisters' educational work in Madras.

The variety of religious life in the Church is represented by Brother Jonathan Gell's article on Mount Saint Bernard Abbey and its archival holdings, a contribution followed by that of Patricia Vaultk on the Daughters of the Heart of Mary, an altogether different expression of the consecrated state which owes much to the circumstances of the Church in Revolutionary France. Lastly, John Davies offers a summary of archival material in the Public Record Office relating to the Catholic Church and the 1944 Education Act.

Each of the contributions to this year's journal will widen our appreciation and knowledge of the world of Catholic archives and archivists. Indeed, it is the Editor's sincere hope that the variety of content and style represented in **Catholic Archives** 18 will appeal to the ever-increasing readership of this publication: clerical and religious, lay, Catholics and those from other Christian traditions, professional archivists and those who work on a voluntary or part-time basis. On behalf of the Officers and members of the Catholic Archives Society I wish to thank all those who have written for this edition of the journal. Each and every such contribution serves to deepen our understanding of the value and importance of the cultural heritage of the Church, and as the Conclusion to the Pontifical Commission's document states, 'Archives, as part of the Church's cultural heritage. . . can really bring about a valid contribution to the process of new evangelization.'

Father Stewart Foster

ARCHBISHOP MARCHISANO'S ADDRESS TO THE CATHOLIC
ARCHIVES SOCIETY

Given at the Annual Conference, Upholland, 28 May 1997

I want to thank whole-heartedly the Chairman, Mr Robin Gard, and each member of the Society for inviting me here today to take part in this important Annual Conference, as well as my brother bishops in Christ who honour me with their presence. I am particularly glad to be here with you because it gives me a chance to see many of you again after your visit to our Pontifical Commission for the Cultural Heritage of the Church in Rome. This time I am in your lovely country of which I have fond memories dating back to when I was working at the Pontifical Congregation for Catholic Education.

Just like the previous occasion, this is also quite a memorable event for me since it gives me the opportunity to express to you all our gratitude for your work and dedication. It allows us to learn more from your expertise and to work together on special concerns in an area of the Church's cultural heritage - viz. church archives - which is truly fundamental to her very existence and her mission of evangelization.

But there is also another reason why I hope we will look back to our meeting today as a significant landmark in our day-to-day work. As you know, the Pontifical Commission for the Cultural Heritage of the Church has just issued a specific document on archives (**The Pastoral Function of Church Archives**) and I am here to present it to you. I will give some background information on how it evolved, and will present its major points, what we hope it will mean for the particular churches in every nation, and its general significance within the context of the activities and projects - past, present and future - of the Pontifical Commission.

Let me begin by saying that this document could not have been conceived without your precious contribution and that of those who have gone before you and who have kept alive, through generations in time, this important vocation to search out, collect, protect, conserve, and pass on historical records and documents as part of a written and oral tradition which is embedded like a foundation-stone in every ecclesial community and family. Indeed, it is your daily and often tedious work, carried out in silence and often unnoticed, your loving care and concern, as well as your patience and timely efforts, which has permitted us to even address this issue.

THE PONTIFICAL COMMISSION
FOR THE CULTURAL HERITAGE OF THE CHURCH



Circular Letter

**THE PASTORAL
FUNCTION
OF CHURCH
ARCHIVES**

VATICAN CITY, FEBRUARY 2, 1997

COVER OF THE NEW VATICAN DOCUMENT

But why has the Holy See decided to address the topic of the role of archives with a specific document at this particular moment in time? Some will say that in a worldwide society where so many countries are facing major economic crises, and some serious political instability, social issues should be at the centre of attention. Yet we know from our forefathers in the Faith that there is a proper time for everything, a *Kairos* born from the development of human events and from divine supervision of our spiritual beings. Bearing in mind that numerous reminders have been issued through the ages by the Church regarding

the mandatory and fundamental task of diocesan bishops and their community to look after their archive collections in an adequate way - as reported in our document - I believe that developments and attitudes in recent years within our contemporary society have now prompted the Holy See to underline a special concern for this area as a vital part of the Church's pastoral mission. I do not want to sound over-critical of modern society, but I think we can observe objectively one major fault with it: a general lack of knowledge of history which leads to a very superficial interpretation of political and social events. Mass media and technological developments have contributed to shading our daily reality with the ephemeral, the spectacular, a 'use and throw away' mentality. In a society where reproductions of all kinds (forgeries, recyclable materials) are invading a fast-growing and demanding market, where has the value of the authentic and genuine gone?

We who have experienced the joy of receiving a handwritten letter from a distant family member or a dear friend, especially during time of war when communications were difficult, are, I am sure, wondering how these manuscripts will be considered fifty years from now in view of the fast spreading instantaneous messages travelling through our polluted ozone atmosphere and onto our computer screens. What is to become of that pleasure we have all felt as researchers find that lost clue to our quest in the pages of a dusty old volume or by unrolling a precious yet forgotten manuscript? And I am sure that some of you have also experienced finding a parchment or document whose value was completely ignored and saving it from total destruction. With this in mind, I think we can say that there is a real need to strengthen an overall consciousness of the intrinsic value of learning about, conserving, and protecting historical documents, records, and manuscripts within our society in general. And many governments, I am glad to say, are beginning to strengthen their efforts with regard to the conservation and promotion of their national archive collections (as for example in France, Italy and Spain). Within the Church, the tradition of this kind of attention to archival material is also based on theological considerations, some of which I will just briefly mention.

Following the mystery of the Incarnation (the Word made Flesh) whereby God the Father has wanted to entrust His Truth to a history, an experience, a Revelation, the concept of *Memory* has assumed a very special significance within the Church. Through the words and deeds of our Lord Jesus Christ, who is the source of mankind's Redemption,

and as recounted by our forefathers in the Faith and the first Christian communities, man has been called to be a witness of His Memory: 'Do this in memory of me. . . ' as Jesus has said. This also implies that we must perpetuate and translate that Memory and Tradition through time by our own words and especially our actions which, inspired by the Holy Spirit, makes Revelation evolve and unfold continuously. '... I shall ask the Father and he will give you another Paraclete to be with you forever. . . I shall not leave you orphans. . . ' (John 14:16). Thus the attitude of remembering, of fixing that Memory and Tradition, handing it down to future generations, is an intrinsic attitude of the Church because it means unravelling the *transitus Domini* in human history. It becomes a source of spiritual renewal and growth as the *semina Verbi* becomes implanted in our soul and intellect.

As important as it is to keep in mind these theological considerations for anyone working with church archives, they also reveal how fundamental it is to consider the **pastoral** perspective associated with this very view. This is precisely the major concern of our document, as its title implies: **The Pastoral Function of Church Archives** - in other words, their meaning and practical use within the daily reality of the Church. This same perspective also reflects a more modern and comprehensive definition of what it means to conserve the cultural heritage in general, whereby efforts at conservation are tied to a more general intention of spreading a real awareness in society. As we all know, the Church, throughout her history, has imbued her cultural heritage with a precise didactic function which has its origin in the fundamental concern of perpetuating the Memory and Tradition through the work of evangelization. The Holy Father has insisted time and time again on the need to recover and strengthen this functional role in today's society, precisely within the context of that 'new evangelization' which should increasingly become a primary concern of each particular church as we enter into the Third Millennium. We therefore inserted this particular pastoral aspect within our very definition of 'archives' as 'places of memory of the Christian community and storehouses of culture for the new evangelization.'

And you will find that throughout our document a precise dichotomy has been stressed: conserve but also put into use; protect but also make accessible; store but also display. Before I mention what we consider to be some of the most important points, I want to give you some background information on the nature and *iter* of the document

itself. As a document issued by a dicastery of the Holy See, it must reflect the universal character of the Church. Thus, it must take into account the various situations and conditions faced by the particular churches of every nation around the world. In consulting these types of documents, each particular church must feel that it can identify in some way with the issues and aspects treated.

The drafting procedure usually involves starting out with a very basic text prepared by a small and selected group of experts in the field. This text is then sent out to specialists in various particular churches around the world who are asked to comment, amend and evaluate. According to their feedback, a second draft is prepared and sent out again for evaluation both to the group of experts and the group of specialists. Based on the latter, the final text is then issued. Our document has followed this normal procedure. The specialists selected, some of whom I am glad to say are honorable members of this Society, represented various types of individuals working with church archives: diocesan administrators, clergy, religious, laypeople and historians. To all of them goes my profound gratitude for their precious contribution. Of course, it was not easy to include and synchronize all the suggestions and comments sent in. Let me just say that the finished product which you see here today has represented for us nearly a three-year project. For this reason, while the document intends to touch upon most of the major areas of concern, it does not by any means presume to be a technical handbook (for example, we have at times purposely avoided using a strict technical vocabulary because it would prove to be inapplicable to conditions and situations found in quite a few particular churches in the developing world). And we do not pretend to have covered all issues exhaustively.

The document, as stated in the Introduction, is simply meant to provide each and every diocese and ecclesial community around the world - since it is being sent to each individual bishop as well as religious families - with some general guidelines to deal with common concerns faced today. Furthermore, it is intended to stimulate each diocese and each religious family to concentrate efforts and initiatives on those aspects which better characterize the nature and type of their archive collections as well as their ecclesial community, keeping in mind the need to look after some major and basic issues.

Let me now summarize for you what some of these are. First of all, we have wanted to open up the range of definition of archive

collections in order to emphasize their wide variety and types, so that each may receive the due attention it deserves on an equal basis. In addition, special emphasis was placed on the following:

- the importance of maintaining and properly managing the archive for current affairs as well as parish archives;
- the need to gather minor archives together, whenever possible, in order to prevent dispersal and loss of documents, particularly when the original premises have fallen into disuse or are unprotected and unguarded, while carefully recording the original provenance and location;
- the need to entrust the care and management of archive collections to properly trained professionals and make use of the counsel of experts in the field.
- the need to make proper use of the new technological means available in order to conduct systematic and coherent inventory and cataloguing procedures;
- the need carefully to evaluate storage spaces and their suitability and to ensure in them proper protective measures (as for example temperature and atmospheric control, fire prevention, burglar alarms etc.);
- the need to develop a working policy for access, consultation and research;
- the need to make every effort to develop a wide range of outreach activities in order to promote the potential use of archives as part of the pastoral mission of the local Church;
- the need to encourage archivists to remain in contact with and participate in national and international archive associations so that they may receive updated information and professional training offered by these important organizations;
- the need to harmonize efforts and co-operate with national civil entities working in this field so as to make use of their available resources;
- the need actively to involve archives as an instrument of evangelization and catechetical training within the Church but also as an important vehicle of inter-cultural and inter-religious dialogue.

As we mentioned at the end of our text, the document is intended to stimulate a productive dialogue with each particular church

so that resulting comments, suggestions and information may work towards strengthening a raising of awareness within every local ecclesial community. When one is more aware and knowledgeable of the value of the material at hand, and is willing, as a responsible member of the Church, to contribute one's energies to the service of the good of the universal Church, then I am sure that in future years we will witness a real renaissance of the Church's cultural heritage founded on a real sense of caring brotherhood which in itself is the best way to evangelize. As our Lord said, 'Love one another as I have loved you, so others will know you are my disciples.' Our document is meant to represent a small step, to provide a stonger stimulus in this direction which we hope will bear good fruits. Initiatives like these - conferences, seminars, regular assemblies - enable an exchange of information and opinion on various pertinent matters applicable to this field of work. The wonderful fraternal spirit of co-operation which is present among you constitutes a truly exemplary and precious contribution which the Church in Great Britain - a country in which there is a strong tradition of archival care and management - continues to make towards the realization of the Holy Father's wishes that the cultural heritage of the Church becomes a primary vehicle to plant our Lord's message in the hearts of each of the faithful.

I say this not as a mere compliment, but based on facts regarding the enthusiastic response we have received in these past few years when we reached out to contact individuals in their own diocese who are working in the field of archives and other areas pertaining to the Church's cultural heritage. Through that project, which we named 'International Information Exchange Network', some of you have made our acquaintance long before this meeting and have contributed a plethora of useful information on your archive collections. This information has been recorded, and continues to be, as we slowly reach all the dioceses around the world. As soon as we reach a good representative amount of data, we will begin phase two, which will invole the actual exchange process.

Some of the comments we have received from you through this project reflect problem areas which are being worked out and discussed in other particular churches. In these past few years, in fact, exciting initiatives have taken place in order to co-ordinate efforts on a national and international level, so as to come up with general criteria as well as to establish data banks as support aids. I am sure that most of you are

familiar with the work carried out by your fellow archive associations elsewhere - as for example, and just to mention a few, the ACDA in the United States, national archive associations in Germany, France and Italy, and the International Council of Archives (ICA), an organization affiliated to UNESCO. As you probably know already, a new section has been established within the ICA for archives of churches and religious denominations. As major goals they plan to create provisional educational and publishing programmes, as well as develop a number of archival description projects.

We highly encourage all these initiatives but also those sponsored by individuals in their small communities, often with limited resources. Sometimes it takes just one motivated individual to make all the difference. While our document stresses the need that professionally-trained people be involved and consulted for diocesan and religious archives, we certainly do not want to underestimate the fantastic and precious contribution offered by volunteer groups of archivists (as for example the one working in the Diocese of Syracuse in the United States; and others operating in so many dioceses around the world such as in the Archdiocese of Manila in the Philippines). They carry out their work with a true sense of pride and responsibility but most of all with a really generous and charitable attitude. And I may say that we are highly encouraged in our own work by *their* and *your* example.

The efforts carried out by your Society are particularly important. And I want to compliment you for the useful studies and publications you issue - for example, your journal **Catholic Archives** - the initiatives sponsored by some of your individual members, such as handbooks and guides on entire collections or special ones, as well as seminars on specific areas (e.g. the one for monastic archivists organized not long ago) etc.

As a follow-up to the document we have issued, a document which brings to the fore the pastoral dimension of church archives, maybe each of us can further reflect on how to promote archives within their diocesan or religious community and within their local society overall. For example:

- through a better and closer participation in your Diocesan Committee or Commission for Cultural Heritage, if it exists, and the planning of common projects. If it does not exist, to work towards the establishment of one;

- to intensify outreach initiatives, some especially aimed at the younger generation, in order that the entire local church and civil community may become better aware of your work and the important role played by your archive collection (through descriptive brochures and other material, calendars, posters etc. - issued to commemorate special occasions).

And of course I invite you all to continue to let us know what you are doing - your initiatives, any particular problem areas, specific projects planned etc. The more we share with and support one another, the more productive our efforts will be. Please forgive me if I say that this is the attitude I have wanted to impose on the type of activities carried out by the Pontifical Commission for the Cultural Heritage of the Church: viz. to be of service to the particular churches, to assist, encourage, and stimulate them to renew their efforts and interest in this important area of the Church's pastoral mission.

As mentioned in the brief Introduction to our document (page 10), we have already issued numerous circulars regarding the importance of cataloguing and inventory procedures for the particular churches in Europe back in 1991; the need to train future priests and religious in the field of the Church's cultural heritage in 1992; and the important role of ecclesiastical libraries in 1994. But this represents just a small part of the work carried out by the Commission since it was founded in 1988. Overall, a total of thirty-five circulars have been sent out during this time, each dealing with a particular concern. Our next project, following **The Pastoral Function of Church Archives**, will be a document devoted to the methodologies and techniques of inventory and cataloguing applicable to church collections of artistic and historical material.

In addition to this, we have been active in distributing information regarding special initiatives sponsored by individual dioceses to all the episcopal conferences around the world: e.g. training programmes for the protection and conservation of church monuments; seminars on paper conservation etc. As I mentioned earlier, the 'International Information Exchange Network' represents an on-going project. We are in close touch with various international associations, not only archival, but also, for example, FIUC in order to stimulate initiatives within the Catholic university system. In this same realm, back in 1992, our Pontifical Commission sponsored and encouraged the institution of an Advanced Studies Programme in the Cultural Heritage of the Church at

the Pontifical Gregorian University of Rome. The Programme has been quite successful and has been offered each year. Other particular churches have followed this through and have launched similar initiatives, e.g. in Portugal and France.

We hold regular contacts and participate in meetings and initiatives sponsored by international organizations active in the field of cultural heritage: e.g. the Council of Europe, UNESCO, CCIC, OCVF etc. All of these activities are to be seen as part of our pledge to spread a world-wide awareness-raising campaign within the Church but also within society as well. This is because Christ's presence through the Church has reached just about all the corners of the earth. Indeed, the primary role of the Church remains a missionary one.

Society can hardly be conceived without a Church to fulfil man's spiritual needs, just as the Church cannot be conceived as detached from society or a social component, and just as man can hardly be conceived deprived of a soul or a body. As St Paul tells us in 1 Corinthians 12:12: 'For as with the human body which is a unity though it has many parts - all the parts of the body, though many, still make up one single body - so it is with Christ. We were baptised into one body in a single Spirit, Jews as well as Greeks, slaves as well as free men, and we were all given the same Spirit to drink. And indeed the body consists not of one member but of many. . . '

Let me propose that we all join forces to apply this model as our model so that each sector of the Church's cultural heritage be completely integrated in one body, articulated by co-ordinated efforts and guided by only one central aim: to bring about the flourishing of His loving and saving Gospel for the Glory of God and at the service of the universal Church.

As a concluding remark, let me say that we have just received a letter from the Holy Father, who had been informed in detail about our document on church archives. In this letter the Pope expresses his enthusiasm and congratulations for this important initiative, and has asked me to inform all those involved in this field of work that he imparts upon each one a very special blessing.

THE ARCHIVES OF MOUNT SAINT BERNARD ABBEY

Brother Jonathan Gell OCSO

LULWORTH

One of the chief areas of special interest in the archives of Mount Saint Bernard Abbey is the collection of records from the present monastery's immediate predecessor at Lulworth, Dorset. Before settling near Coalville, Leicestershire, in 1835, the White Monks, as the Cistercians are often known, returned to these shores in 1794 from Switzerland and took possession of the cottage made famous as the dwelling of the spiritual writer Père Grou. A local Catholic benefactor, Thomas Weld, soon built the monks a group of conventual buildings which resembled La Trappe in miniature. English novices began to enter the community from 1795 and soon the Cistercians of Lulworth had gained both the fame and mystique of a 'Roman' monastery. The monks were very enthusiastic and were devoted to the Trappist reform of Cistercian life, but equally they found great joy and happiness in their austerities.

The Trappistine Nuns also arrived in Dorset and established Holy Cross Abbey, Staphill. The two communities encouraged each other. Lulworth, after confrontation with the government, came to an end in 1817 when the whole community of sixty-four monks returned to France for a number of years. The nuns, however, succeeded in remaining at Staphill and continued to be served by Trappist chaplains. Today the remains of Lulworth monastery are recognised by the County Council, and English Heritage has helped in the preservation of some of the buildings.

MOUNT SAINT BERNARD

The majority of archival holdings refer, naturally enough, to the community's permanent home in Leicestershire. The monks found their way to Charnwood Forest, in 1835. A permanent home was given to them by Ambrose March Phillipps de Lisle and was named 'Mount Saint Bernard.' The first superior, Dom Bernard Palmer, was the first mitred abbot in England since the Reformation. He was a true contemplative and claimed to have learned more from the beeches and the oaks than from books. He was very loyal to the Trappist way of life and taught charity by his deeds, which were sometimes very remarkable.

The buildings at Mount Saint Bernard became a centre of attraction because they represented Augustus Welby Pugin's attempt at a purpose-built monastery keeping to the Cistercian plan around the cloister garth and stressing gothic uplift. Many Pugin scholars and enthusiasts visit the Abbey to this day.

The aristocracy gave a strong lead in popularising the Abbey in the first half of the nineteenth century. In 1851 John Wyse's *The Monastic Institute* commented: 'There can be few people in England, whether Catholic or otherwise, who have not heard of Mount Saint Bernard Abbey.' Marianne, the Duke of Wellington's sister-in-law, encouraged many of her friends to see for themselves, and Ambrose Phillipps de Lisle's enthusiasm gave rise to house parties of gentry visiting the Abbey regularly.

ECUMENISM

De Lisle is also famous for his startling brand of 'ecumenism' practiced one hundred or so years ahead of its time. With a growing interest in monastic life among devotees of the Oxford Movement, the Abbey became a focus for Anglicans curious to learn more; and in 1841 the whole monastic community at Mount Saint Bernard addressed a remarkable letter to 'the Reverend Clergy of the ancient Anglican Church, residing at Oxford and elsewhere', which included an extremely warm invitation to unity. Moreover, it was through its support for The Association for the Promotion of the Unity of Christendom (A.P.U.C.) - by Masses and prayers - that the monastic community fostered an ecumenical spirit. The second Abbot, Dom Bernard Burder, was himself an Oxford convert and a friend of Newman.

FURTHER LINKS

Mount Saint Bernard had close links with each of the famous 'Three Cardinals'. Wiseman happened to be the local bishop before he moved to London and he opened Pugin's new monastery in 1844. He kept in touch with the community until his death in 1865, and the archives possess a most remarkable account of the cardinal's last days and death written by the nurse who cared for him. Newman too was aware of the coming of the monks to Charnwood Forest before the community actually arrived there, and he was in touch with Dom Bernard Palmer, Dom Ignatius Sisk and Ambrose Phillipps de Lisle before his conversion. Newman enjoyed closer links with Mount Saint Bernard than with any other monastic house. He wrote in 1846, 'The Trappists are wonderful', and he always counted on their prayers.

Lastly, Cardinal Manning first visited the Abbey before his conversion, and as Archbishop of Westminster continued to take an interest in the community.

Nineteenth-century England was fascinated by the prospect of life in the newly-established colony of Australia. The monks of Mount Saint Bernard attempted a foundation in Australia on two occasions, at Gawler in South Australia and then at Kincumber in New South Wales. These ventures were both made by the Woolfray brothers, and failed chiefly on account of Dom Odilo Woolfrey's early death. Mount Saint Bernard also entertained an extraordinary number of the first bishops from Australia when they visited England. The bishops were usually invited to address the monks in Chapter. Indeed, the monastery was well known in secular as well as Catholic circles. Gladstone visited Mount Saint Bernard as Prime Minister in 1873 and Disraeli mentions the Abbey in his novel *Coningsby*.

The monks also had regard for the local community. Leicestershire was an area of great poverty and the Abbey fed and gave lodging to many people - *The Tablet* reported that thousands were given such help and Abbot Palmer was especially concerned to assist the needy. The Leicestershire villages were the scene of Father Gentili's apostolic labours and many of his poor converts came to the almshouses at Mount Saint Bernard.



MOUNT SAINT BERNARD ABBEY FROM THE SOUTH

NOTABLE MONKS

Abbot Bartholomew Anderson, the third superior of the community and the longest-reigning Abbot, was a remarkable man from a remarkable family. His background was one of humble origins in Worcestershire, with four brothers entering the monastery at Mount Saint Bernard. Bartholomew was elected Abbot but his three brothers were lay monks.

Dom Anselm Baker was a very well known artist, an expert in heraldry, who pioneered new methods in that field and who became much respected by the College of Arms. In his obituary notice in *The Tablet* in 1885 his *Liber Vitae* was described as 'a unique production of the century.'

Henry Collins was a Yorkshireman and a convert Anglican clergyman renowned as a hymnwriter. He continued his literary work as a monk of Mount St Bernard, producing some twenty-six books. He was a founder member of the A.P.U.C. and wrote on the question of Anglican Orders. He was appointed Prior of the community at the age of eighty.

SUMMARY OF ARCHIVAL HOLDINGS

- Cistercian martyrs of the sixteenth century
- Lulworth Monastery, 1794-1817
- British subjects at Melleriaie, 1817-31
- Holy Cross Abbey, Stapehill, 1802-1983
- Phillipps de Lisle Family, including copy of Diaries(1840-90) of Laura de Lisle, wife of Ambrose
- Charnwood Forest
- Grace Dieu and Garendon
- William Railton (architect of first monastery, 1837)
- Augustus Welby Pugin (architect of second monastery, 1844)
- Dom Bernard Palmer, 1782-1852
- Cardinal Wiseman
- Tractarians
- Cardinal Newman
- Cardinal Manning
- The Poor in Leicestershire
- Dom Bernard Burder, 1814-81

- Attempted Foundations in Australia, 1846-56
- St Mary's Agricultural Colony, 1856-81
- Dom Bartholomew Anderson, 1820-90
- Dom Anselm Baker, 1833-85
- Dom Henry Augustine Collins, 1827-1919
- Association for the Promotion of the Unity of Christendom, 1857-64
- Order of Corporate Reunion
- Ignatius Lyne
- Aelred Carlyle
- Chronicles, 1862-90
- Visitors' Books, 1840-1934
- Foundation of Bamenda Abbey, Camerouns

Further information obtainable from: The Archivist, Mount Saint Bernard Abbey, Coalville, Leicestershire LE67 5UL.

THE ARCHIVES OF THE DAUGHTERS OF THE HEART OF MARY IN BRITAIN

Patricia Vault DHM

HISTORICAL BACKGROUND: FOUNDATION

The Society of the Daughters of the Heart of Mary was brought into existence in 1790 as a result of two contemporary inspirations which were received separately by its two founders, Marie-Adelaide de Cice and Pierre Joseph de Clorivière SJ. These inspirations were then united in one comprehensive plan.

Marie-Adelaide (b. Rennes, 1749) was the first to conceive the idea of this new form of religious life. While still living with her family, she gave herself increasingly to relieving the material and moral miseries of the urban poor. From this attraction, she began to envisage a group of women consecrated by vows of chastity, poverty and obedience and devoted to serving the poor and needy. But contrary to all the restrictions imposed on women religious at that time, they were to wear no kind of religious costume, have no conventual enclosure, retain their own property (though not the free use of it) and keep their secular names. In 1785 she wrote an outline plan for this project. In 1787 she met Father de Clorivière and presented her project to him.

Pierre Joseph de Clorivière (b. St Malo, 1735) entered the Society of Jesus in 1756, making his final vows shortly before the suppression of the Jesuits in 1773. After exile in Belgium and England, he returned to France, was appointed as parish priest of Parame and then rector of a college at Dinan, where he met Marie-Adelaide for the first time.

Meanwhile in France the first rumbles of the Revolution were to be heard and came to a head in 1789. The aims were not only to destroy the old system of government, but also the rights and freedom of the Church. The persecution of the Church included laws which closed monasteries and convents, forbade religious vows and made priests the paid servants of the state. Father de Clorivière refused to take the Civil Oath accepting these measures and for some years went into hiding.

In 1790 Father de Clorivière was inspired by the idea of meeting the extraordinary needs of the time by forming a society of men who would supply for those religious congregations which had been suppressed by the civil power. They would live simply 'in the world', with

no distinguishing sign, but consecrated by the three vows of religion. This was to become the Society of the Heart of Jesus.

No sooner had Father de Clorivière sketched out a plan for a society of men than he felt moved to do the same for women. His ideas were similar to those of Marie-Adelaide, but he widened the structure, enabling members to live their religious life with greater flexibility and so be able to insert themselves naturally into any society or culture, even one opposed to Christianity. Marie-Adelaide was happy to recognise her own project and so the Daughters of the Heart of Mary came into being.

On 2 February 1791 Father de Clorivière and five others made their first act of association in Paris and, on the same day, Marie-Adelaide and a small band of women did likewise. Marie-Adelaide was asked to take charge of the female group. This she did, but with some trepidation. Slowly the two societies grew in France, and in 1801 received approval from Pope Pius VII. After the restoration of the Jesuits in 1818, the membership of the male branch dwindled, but exactly a century later it was revived as a secular institute, eventually taking another name. By the 1990s the Daughters of the Heart of Mary had spread to 31 countries. The Anglo-Irish Province was the first to be established outside France and it was from this foundation that missions were opened in India and Pakistan.

THE SOCIETY IN ENGLAND

The first foundation in England was made in 1846 at the instigation of Mme.de Saisseval, the second Superior General. She had fled to England with relatives and friends¹ to escape the Revolution, and when she returned to France in 1800 she retained grateful memories of the generous welcome received across the Channel. There was already in France an English-born member, Lucy Gressier, who had kept in touch with friends at home and who even had a London residence.² It was she who was sent to England to investigate an offer by Rev. John Jones who had property near Hastings which he wished to be used for charitable purposes. Although this offer proved unsuitable, Bishop Wiseman thereupon invited the Society to London itself.

Various addresses emerge at this point, being either the homes of prospective members or rented accomodation. Nothing permanent was found, and thus in 1847 a move was made to Clapham where 8, Old Town was bought as a centre for the community. Here Mass was said,

converts were instructed, and help given to the poor. In 1848 the Redemptorists came to Clapham, followed soon after by the Sisters of Notre Dame. It was then that a further address for the Daughters of the Heart of Mary appears: Britannia Square, Worcester, where a Miss Caroline Walsh had started a small Catholic school. After entering the Society she was assisted by other members and the school continued until 1878.

Meanwhile another attempt was made to find a centre in London, this time successfully. Beginning in 1850, houses were bought in Kensington Church Street, Vicarage Gate and Kensington Park Road. St Vincent's Orphanage was opened in 1851 and continued there until 1914. Other works included hostels and classes for girls, a centre for poor men and a hospital visiting society. In all of these works the members continued to remain 'incognito' as religious, keeping their secular names, wearing secular dress, and with many living in their own homes as had been the custom since the foundation of the Society. For this reason, and because many members were engaged in individual apostolates, it is sometimes difficult to identify the principal centres of the community and its works, and all this at a time when membership of the Society was increasing rapidly and the needs to be met were many.

After Kensington the most important centres were:

1851: Hanwell - convalescent home

Preston - teaching, clubs for working girls, prison visiting

1857: Brook Green, Hammersmith - St Mary's Orphanage and (later) residential homes

1863: Central London (various addresses) - aid to refugees and converts, protection of young girls, employment bureau

1896: Westminster - association for young girls

Southwark (107-111, St George's Road) - St Mary's Home for young workers, other social work

1897: Blackpool - centre for aid to discharged prisoners

1900: Rotherhithe - St Margaret's Centre (aid to the poor)

1902: Wapping - Nazareth Society for dockers' families

1908: Liverpool - hostels for working girls and discharged prisoners, Catholic Aid Society, social work in courts

1911: Vauxhall - St Anne's Centre

- 1928: Greenford - Mass centre, teaching etc.
- 1932: Edinburgh - hostel and shelter for girls in need
- 1935: Wimbledon - hostel for girls
- 1936: Bloomsbury - university hostel
- 1944: Warrington - hostel for women, social service centre
- 1966: Kensington (Cottesmore Gardens) - hostel for girls

Most of these were eventually closed according to circumstances, as needs changed or other organizations provided for them.

THE SOCIETY IN IRELAND

The Irish branch of the Province was founded directly from Paris in 1856. The two branches, English and Irish, were united in 1863. Under the initial leadership of Miss O'Farrell the works undertaken grew rapidly, as did the numbers of Irish members, most of whom lived in quite large communities in Dublin and Dun Laoghaire. In Dun Laoghaire a home was opened to care for the orphans of the Famine, and in Dublin there was a centre for Perpetual Adoration (transferred later to the Sisters of Marie Reparatrice), as well as hostels for discharged prisoners and working girls. Dun Laoghaire also saw the establishment of a retreat house, a guest house, a hostel and a primary school.

As in England, some of the Irish works were phased out as time passed. Changes in public policy and a shortage of personnel resulted in the closure of the orphanage, but the use of the building by the Health Board has opened up a fresh apostolate among the elderly mentally handicapped. Similarly the retreat house gave way to prayer groups. The primary school, however, continues to serve the local community, particularly children from deprived backgrounds.

Archives relating specifically to Ireland are kept in Dun Laoghaire. This is due to historical circumstances, convenience, organization and use, and also because Ireland has its own national association of Church archivists. The greater part of our provincial archives is kept in London, but there is a degree of overlap.

THE PROVINCIAL ARCHIVES IN LONDON

The general archives of the Society are kept in Paris where the original writings and correspondence of the founders are to be found, together with artefacts associated with them and documents covering the early history of the Society and its subsequent development.

The foregoing account of the history of the Society in England will give an idea of the scope of the provincial archives in London. There has never been a full-time archivist, but from about 1970 an attempt has been made to collect and organize relevant material. Other problems, apart from the lack of an archivist, have arisen because:

- a) The Provincial House in Wimbledon was destroyed in an air-raid in 1944 with the consequent loss of much archival material.
- b) The 'hidden' nature of the Society in the past has meant that many records of its involvements do not remain in our possession.
- c) Finally, the removal of the Provincial Centre to a much smaller house in 1996 (with all that followed from hurried packing and diminution of storage space). Most of the material is now in some kind of order but little is listed. Several large bankers' boxes are still labelled 'to be sorted'

I suspect that many congregations face these or similar problems, so it may be of some comfort to share our frustration.

The archives are classified as follows:

A: *Founders* - Biographies and writings by or about the founders

B: *Society (General)* - History of the Society, Constitutions and related books, Annals vols. I-VI (1790-1935)

C: *English/Irish Province* - History of the Province, apostolates, old registers (i.e. diaries, council minutes etc. dating from 1847, being a mine of information although not always easily legible), personnel

D: *Books* - Books written by or about Daughters of the Heart of Mary

E: *Chapters and Assemblies* - General and Provincial

F: *Newsletters* - General and Provincial

G: *Celebrations* - Bicentenary of the Society, other celebrations and special Masses

H: *Other Provinces* - mainly those which are English-speaking

I: *Organizations, Persons and Places* - (not Society) i.e. those having links with the Society

J: *Audio-Visual Material* - Photographs, tapes, films

K: *Artefacts*

L: *Buildings*

M: Financial and Legal - Old account books and other records

V: Vocations - Vocation promotion material and records

S: Special Collection - Books, documents and objects of special value or interest. These include e.g. letters written to Lucy Gressier at 12, Maddox Street in 1864, also letters from Cardinals Wiseman and Manning and Father Faber.

USE OF THE ARCHIVES

In practice the use of the archives falls into two categories:

a) requests which come from members of the Society. These are sometimes in preparation for celebrations such as the bicentenary of the Society in 1990 and later the 150th anniversary of the English foundation in 1996. Considerable research was involved in providing English/Irish material for the next volume of the Society's Annals (1935-47). Currently, material relating to Father de Clorivière's year in England (1766-67) is being provided for a 'workshop' taking place in Paris. Finally, the archives are always available for the formation of new members of the Society.

b) enquiries from individuals, parishes and other congregations. These often extend our own knowledge of our history. They can also provide some surprises for the enquirers and to the uncovering of the religious identity of our members who had so strictly remained 'incognito' until comparatively recently.

One such enquiry was initiated by a lady, researching her family history, who had discovered that a certain member of her family had died in St Vincent's Orphanage, Kensington, in 1899 - a fact which led her to us. As she wrote, 'It seemed a slightly odd place for an old lady of 78 to die in.' Our subsequent correspondence and sharing of information revealed that two members of the family had been Daughters of the Heart of Mary: Annette Doyle (b. 1821, first vows 1853) and Anne Conan (b. 1807, first vows 1855). Annette had a favourite nephew, Sir Arthur Conan Doyle, whom she patiently supported through his sad quarrels with the rest of the family³. During the first thirty years of her religious life Annette Doyle lived with her father and brothers, the life of unselfish care of the family which was expected of a single woman at that time. When she was free of her responsibilities she came to live in one of the Society's houses and was able to devote herself more fully to works of charity. Such a life was typical of many of our members in this period.



ANNETTE DOYLE



ADA CAROLINE VERTUE

Another member, unknown as a religious during her lifetime, was Mrs Vertue (Ada Caroline Vertue DHM) who, on the death of her husband, entered the Society. She later became Provincial Superior and eventually gave her house at Grayshott, Surrey, to be used as a retreat centre. Not many people, seeing the photograph which hung in the entrance of the retreat house – a portrait of an impressive old lady in Victorian garb engaged in feeding her poultry – will have guessed that she was a religious. Research into her life developed from an enquiry by a parishioner writing the history of the Grayshort parish.

Enquiries from parishes often arise in connection with the commemoration of the foundation of the parish or the construction of a church in places where our members had first established a Mass centre. Such was the case at Greenford⁴ and at Clapham, and also at Wimbledon, where the Church of the Sacred Heart was built through the benefactions of Edith Arendrup DHM⁶. Other members of the Society whose hidden lives have come to light through parish celebrations have been Kate Looney DHM who, with her friend Elizabeth Twiddy, established St Mary's Orphanage, Hammersmith, in 1857, and Miss Looney's successor, Fanny Wilson.

Other members are better known and their lives are already well documented. Enid Dinnis (Provincial Superior, 1935-42) wrote many books, popular in their day but now rather 'dated'. From time to time suggestions for selective republication and other enquiries reach us, mainly from the United States.

The most fully documented life of any Daughter of the Heart of Mary is probably that of Maude Petre. Indeed, there is now little new material that our archives can supply. She entered the Society in 1890 and was Provincial Superior from 1901 to 1905, but eventually left on account of her involvement with the Modernist movement. Maude Petre's life is covered by her autobiography⁷ and other studies of her thought and writings.⁸ However, we do still receive enquiries relating to her life in the Society and the places where she lived.

Having assumed the care of our archives after an active life in other fields, and being only a very 'part-time' archivist, I am very grateful for the help I have received from other archivists and also through the Catholic Archives Society's publications and conferences. As I work through our collection I am constantly making new discoveries. I would welcome copies of any letters or documents

relating to the Society and its works, and would be interested to explore with others the links we find in our respective histories.

Any correspondence should be addressed to: The Archivist, Daughters of the Heart of Mary, 41 Murray Road, Wimbledon, London SW19 4PD.

Footnotes

1. *Jerningham Letters*, 2 vols (London, 1896).
2. *Post Office London Directory (Kelly's)*, 1846 p.618.
3. J.D.Carr, *The Life of Sir Arthur Conan Doyle* (London, 1949).
4. *Souvenir of the Silver Jubilee of the Blessing of a Church* (1986).
5. R.Milward, *Triumph over Tragedy: The Life of Edith Arendrup* (Merton, 1991); *Portrait of a Church* (London, 1987).
6. H.Thurston, *Miss Kate* (London, 1938).
7. M.Petre, *My Way of Faith* (London, 1937).
8. E.g. E.Leonard, *Unresting Transformation: The Theology and Spirituality of Maude Petre* (1991).

NATIONAL ARCHIVES OF IRELAND

The very successful visit of the Catholic Archives Society to Ireland in the summer of 1997 included a tour of the National Archives. By kind permission of the Keeper, **Catholic Archives** has been able to reproduce some of the 'Reading Room Information' issued to visitors, in the hope that those outside Ireland - in particular members of religious congregations with links to that country - may be encouraged to make use of this rich repository.

GENERAL

In June 1988 the Public Record Office of Ireland and the State Paper Office were amalgamated to form the National Archives. The headquarters of the National Archives is located at Bishop Street, Dublin 8. The National Archives also has premises at the Four Courts, but they are not open to the public. The reading room in the former Public Record Office at the Four Courts closed in August 1992 and the most frequently used archives held there were moved to Bishop Street. The reading room of the former State Paper Office in Dublin Castle closed in December 1990 and the archives held there were moved to Bishop Street. When a reader orders archives which are still held at the Four Courts, they are normally produced in the reading room at Bishop Street at 1.00pm on the following day. Some archives in temporary storage are not available for immediate inspection.

The reading room at Bishop Street is open to members of the public holding a current **Reader's Ticket**, which can be applied for on the day of their first visit. Readers must observe the **Rules for Readers**. The reading room is open **from 10a.m. to 5p.m. Monday to Friday**, excluding public holidays. Archives are produced to readers between 10a.m. and 12.45p.m. and between 2p.m. and 4.30p.m.

Archives stored in the main building at Bishop Street

Departmental Archives

Department of the Taoiseach

- Agriculture, Food and Forestry
- Arts, Culture and the Gaeltacht
- Education (part)
- Enterprise and Employment
- The Environment
- Finance
- Foreign Affairs
- Health

Justice
The Marine
Social Welfare
Tourism and Trade
Transport, Energy and Communications

Office of the Attorney General
the Comptroller and Auditor General
Public Works
the Secretary to the President

Fair Trade Commission
Government Information Services
Labour Court
National Archives
Ordnance Survey (part)
Patents Office
Registry of Friendly Societies
Valuation Office and Boundary Survey

Archives formerly held at the Four Courts
Census 1901, 1911, 1821-51 (fragments)
Cholera Papers (Board of Health)
Customs and Excise
Famine Relief Commission
National School applications, registers and files (pre-1922)
Valuation Office and Boundary Survey
Archives salvaged in 1922 (part)
Chancery pleadings
Church of Ireland parish registers
Ferguson Manuscripts
Genealogical Abstracts (Betham, Crossle, Groves, Grove-White and Thrift)
Irish Record Commission
Lodge's Manuscripts
O'Brien set of Incumbered/Landed Estates Court rentals
Will books and grant books
Archives acquired from private sources (M,D,T,975-999,1000-series etc)
Trade Union archives

Archives moved from Dublin Castle
Rebellion Papers
State of the Country Papers

Chief Secretary's Office Registered Papers

Official Papers

Outrage Papers

Convict Reference Files

Privy Council Office

Chief Crown Solicitor's Office

Dail Eireann Records

Government and Cabinet Minutes

Department of the Taoiseach

Office of the Governor General

Archives available only on microfilm

Tithe Applotment Books (35ram microfilm rolls)

Primary or Griffith's Valuation (microfiche)

Archives stored at the Four Courts

Court records

Wills, 1900-73

Schedules of Assets (Principal Registry), 1922-73

Administration papers, 1971-73

Archives salvaged in 1922 (part)

Companies Registration Office

National School salary books

Office of Public Works (part)

Ordnance Survey (part)

Prison registers

Quit Rent Office (part)

Royal Hospital Kilmainham

Shipping agreements and crew lists

Business records

Boards of Guardians records

Hospital records

Archives stored in the warehouse at Bishop Street

Administration papers, 1900-70

General Prisons Board (part)

Office of Public Works (part)

Ordnance Survey (part)

Quit Rent Office (part)

THE HUMAN FACE OF ARCHIVES

Sister Pius O'Brien RSM

We celebrated the centenary of St Xavier's Convent of Mercy, Ennis, Co. Clare, in 1954. I was then a novice and was taken aback one day when the Superior handed me the first volume of the Annals and asked me to write a short article for the forthcoming centennial magazine. This was quite a task, particularly as there were many gaps in the entries. In those pre-Vatican II days doing more research on the subject was out of the question, and need I add, my article was not printed.

In the late 1970s I was asked to write the Annals and I then resolved to satisfy my curiosity of some twenty years and probe more deeply into our past. The word 'archives' had not entered my vocabulary at that time. I simply wanted to accompany the early Sisters on a voyage of discovery. What were considered the essentials of our heritage were kept in the safe in the Superior's office. The remainder was stored in presses throughout the convent. These yielded boxes of unsorted material: letters, rentals, rate receipts, accounts, leases, building contracts etc. Sorting it was like doing a giant jig-saw puzzle, but the measure of enjoyment derived from each new morsel of information spurred me on to keep going until the last piece was filed away.

In a timely move in 1990 we engaged a professional archivist, Marianne Cosgrove, who was asked to catalogue our collection. Consequently, when St Xavier's Convent closed in 1994, there was ease of transfer to the new smaller convent where an archives room had been specifically designed. The archives came alive for me in the intervening years as I became acquainted with the Sisters of our past, journeyed with them to various foundations, rejoiced with them in celebrations, sorrowed in their grief, and engaged in dealings with landlords, bishops and builders.

Our Registers are a rich source of information, detailing the birthplace and parentage, as well as the relevant dates, in the life of each Sister. A sociologist would, in fact, find them compelling reading, particularly in the last century when many members of the same family entered in Ennis. Mother Vincent McMahon was the first Superior of St Xavier's, appointed to that position by Mother Elizabeth Moore of Limerick. No fewer than five of her nieces joined her in Ennis, while

many of the early Sisters were also from Limerick. Between 1871 and 1884 seventy-six women entered St Xavier's. Why did so many enter at that particular time? Was it regarded as an acceptable way of life for young ladies or did they find the prospect of going on the missions a compelling motive?

Fifty-four Sisters left Ennis in those same years to establish convents in Meriden and Middletown in Connecticut, Singleton in New South Wales, and Hokitika in New Zealand. Theirs was a one-way ticket, and while no mention is made of the pain of departure, a sentence in a letter of later years from one of the pioneers sums it up for me: 'When my soul is on its way to Heaven I shall ask the Lord to let me have one peep in at loved St Xavier's.'

I empathise with Michael and Honoria Molony as they bade goodbye to their only child, Katie, when she went with the founding group to Hokitika. Laura Von Troll, too, left Rattenberg in the Austrian Tyrol to teach German in our Pension School. She entered the community in 1877 and like her Irish Sisters in foreign countries she never forgot her homeland. Her file contains an album of cards depicting the Stations of the Cross with the prayers in German and English. There are also letters in German, some of which are translated as they dealt mainly with inheritance. In one of these she is upbraided for 'forgetting by degrees your beautiful mother tongue', and she is encouraged 'to employ as much time as possible to German lecture' so that she can more effectively teach it.

That particular decade had its sombre side too. Consumption had found its way into the convent and many of the Sisters - for the most part those in their early twenties - succumbed to the ravages of the disease. Yet, I marvel that despite these losses there was never a thought of abandoning the foreign foundations. It seems that these Sisters were in the mould of Catherine McAuley, single-minded in their intent to carry Mercy to the ends of the earth.

A letter from Bishop Redwood of Wellington in April 1878 accepted unreservedly the conditions laid down by Mother Vincent McMahon in making a foundation. They included 'the full exercise of the customs peculiar to your Order, in accordance with your Rule and Constitutions without any interference from Ecclesiastical or secular government.' This request challenged the status quo of the time and displayed courage and a degree of independence which we would expect

of religious in post-Vatican II years.

The diaries written on their travels tell us much about the Sisters, giving us in Mother Stanislaus' words, 'the feelings and actions of each day.' They reveal women of quick minds, well versed in languages and interested in the people on board as well as in ports of call and views from the steamer. They sketched the Rock of Gibraltar and the Suez Canal, and painted pen pictures of scenes such as that from the docks in Malta:

We are about 1/4 mile from the shore in what is called the quarantine harbour. Phaetons, foot passengers with umbrellas, bread carts, women with loads on their heads, cars and what seems to be a description of curricule-flat, all before me.

Mrs Grierson, the head stewardess, took them on a tour of the ship, visiting the engine rooms, the kitchen, the bakery and 'immense sheds in which cattle are kept, sheep, black and white, five cows and as for cocks, hens, ducks, turkeys, rabbits, pigeons and canaries etc. they are innumerable.' With modern technology providing cold rooms and freezers, it would not occur to us that a steamer of that time would have to carry its food on the hoof. The passengers certainly enjoyed fresh milk and meat. I wonder how they fared for vegetables?

Two portraits hold pride of place in our new convent. They are of Dean John Kenny and his sister, Catherine. Experts inform me that neither portrait was by a professional but that they were, more than likely, the work of the Sisters.

The stern appearance of the Dean belies the kindly man who invited the Sisters to Ennis and who, throughout his long life, was friend and benefactor to the community. Our museum treasures, among other things, his bible and crucifix as well as a silver jug and bowl presented to him by the parishioners of Kilrush in 1848 when he was transferred to Ennis. When I look at this set I am immediately transported back to Famine times and to Kilrush which suffered more than any other area in the country at the time. Yet in that era of hopelessness, homelessness and starvation these people somehow managed to purchase what they considered an appropriate farewell gift.

From her position on the landing Catherine Kenny, in her Victorian dress, looks out at me with kindly expression, just what I would expect of the gracious lady who visited the Sisters on their first Christmas Day in Ennis to present them with a beautiful silver chalice.



"Miss Kennedy distributing clothes in Kilmish" — from The Illustrated London News, 1849

THE FAMINE IN KILRUSH

A ciborium donated later and a collection of plate and 1825 fiddle-pattern cutlery bequeathed to the community serve as a reminder of the gentle Catherine.

Archivists of future years will find our present computerised accounts dull and boring by comparison with those of the past, where figures told their story but were enlivened by the language and even at times (particularly on the acquisition of a house) by a short history of the building. One of the entries in our 1880 ledger reads: 'Arm chairs for the pleasure grounds.' They cost only £5, but language conjures up an age of gracious living, comfort and the luxury of a well laid out old-time garden.

On the other hand I pity poor Dan who built our chapel. He was unfortunate enough to fall foul of the architect who refused to sanction payments to him because of the unsatisfactory quality of his work. Dan became bankrupt, lost his business, and when he sent his final bills to

the Reverend Mother he poignantly added: 'Is a poor man like me to suffer this loss through the neglect of a tyrannical architect?'

The complexities and insecurity of the land system are brought home to me as I peruse rentals and leases of the last century. The Sisters were simply tenants at will in their first home in Ennis. The Gale days, 1 May and 1 November, when £25 rent was paid, always posed the threat of termination of the lease. The pages of history are rolled back to the seventeenth century as I read the lease of one particular property. There I meet Brigadier General Gore of Cromwell's army whose faithful service earned him as a reward much of the lands around Ennis. However, all leases were not as simple as that one because very often the property was let and sub-let, a practice which caused many problems when we were buying out the leases and establishing titles in this century.

The main staircase of the new St Xavier's holds a special attraction for me. Displayed there are the illuminated works of the Sisters of the 1880s, a living testament to their talent and a priceless cultural legacy. They encapsulate for me the story of the day to day lives of the Sisters as they depict the horarium of 1894, excerpts from our Rule, days of Benediction and sayings of our Foundress. In the midst of a busy life these artists spent many hours at their craft, but not one of them signed their masterpieces. That they will forever remain anonymous is a source of great regret for me.

In today's world of rapid change and uncertainty I come away from even a short journey through the archives with courage and a sense of hope, because there I have walked with women of zeal whose whole trust was in Providence. Without counting the cost they undertook daunting tasks and never gave in despite difficulties and misunderstandings. I salute these women of our past and express my appreciation of all the Sisters who, down the years, collected and stored the documentation and artefacts which comprise our present archives. They have ensured that we will not fall into the category of people described by Cicero: 'Not to be aware of the past is to remain forever a child.'

THE PRESENTATION SISTERS IN MADRAS

Sister Christine Loughran PBVM

INTRODUCTION

The Presentation Sisters' links with Madras date back to 1842. My own association with our High School there began in 1945. I am one of the early vocations from the Presentation Convent School at Matlock, Derbyshire - a community founded in 1927 from India in order to encourage missionary vocations for that sub-continent¹. I taught in Madras until I returned to England in 1970, but in 1983 I visited India again while on sabbatical. Since I knew the Archbishop of Madras-Mylapore, I asked him if I could browse among his historical books, papers and records to see if I might find some mention of our early Sisters.

OUR PIONEERS

The story of the opening of the Presentation Mission in Madras begins with the convents at Maynooth and Rahan. Sisters from these houses were the first to volunteer to go to India, with Mother Francis Xavier Curran of Rahan as their first Superior. The Maynooth convent gave three professed Sisters to the venture, and it is to its credit that five of its members worked in Madras during the first twenty years of the foundation. A fifth member of the pioneering group was a young postulant from Kilkenny. Together with Dr John Fennelly, a Maynooth priest who had been appointed Vicar Apostolic of Madras, they sailed for India aboard *The Lady Flora* in September 1841. Bishop Fennelly had visited Rahan and Maynooth in search of Sisters to work in Madras.

There were many joys and sorrows during those early years. Perhaps the first disappointment was when one of their number, Sister Ignatius Healy, decided that the climate and conditions were more than she could bear. After just thirteen months Sister Ignatius, with permission from Bishop Fennelly, 'removed' to the convent in Calcutta.

The Loreto Sisters from Rathfarnham had sailed to India at about the same time as the Presentation Sisters, but their voyage was faster and they reached Calcutta two weeks before our own Sisters reached Madras. Dr Carew, the Vicar Apostolic of Madras, had been translated to Calcutta, and under his firm hand the Loreto Sisters functioned with great difficulty in their new mission. Sister Ignatius had surely met Bishop Carew when he visited Maynooth to look for

Sisters for India. There was thus no hesitation in her application to transfer to a convent under his jurisdiction. The Loreto annals refer to the event as follows: 'The nuns accomodated themselves to the vagaries of the Bishop's policy. . . The Bishop insisted on their accepting candidates for the Noviceship whom the Superior considered quite unsuitable. The first was a professed nun of another institute who had come up from Madras and asked to be transferred to Loreto.' Sister Ignatius Mealy was professed as a Loreto Sister but lived only for six more years. Her death is recorded in the Loreto annals in 1849.

A second great hardship for the small band of Presentation Sisters in Madras was the untimely death of their Superior, Sister Mary Regis Kelly, who succumbed to cholera in July 1844 aged only thirty-three. Two years later the Sisters buried a second pioneer, Sister Martha Kelly. This was a great blow to the small community, but fortunately help was at hand with the arrival of a second party of Maynooth nuns in February 1844. Mullingar came forward in 1850 with more Sisters to help the struggling mission, and in 1880 the Limerick convent joined the Indian venture, followed by Kilcock in 1890.

These pioneers are indeed the unsung heroines of the Presentation Convents of Ireland who risked everything to spread the Gospel in distant parts. There was no hope of return to their native land. Theirs was the supreme sacrifice. Dr Fennelly was a courageous man who needed nuns to open schools for neglected Catholic children, many of whom were orphans of Irish soldiers and Indian mothers. Details of the journeying and arrivals of these nuns are given by Dean Hutch in **Nano Nagle: Her Life, Her Labours and Their Fruits**, a volume which celebrated the first centenary of the foundation of the congregation in Cork.

MADRAS SCHOOLS

Among my discoveries was a set of records giving details of the schemes of work followed by each teacher in her classroom in 1867 - even the pages of the textbook to be studied are given - and the examination results in 1869. These papers give an invaluable insight into what was then taught in English medium schools to orphans and the Anglo-Indian children of the English and Irish soldiers stationed in Madras. The results, published in **The Madras Catholic Directory**, reveal the high standards achieved, and I was particularly fascinated by an account given in **The Madras Mail** of the examination results and prize-giving.

In an era when there was the practice of payment by results, we gather from the long list of Premium Awards that the school fees of many of the pupils would have been paid by the government. Block grants would have helped the Sisters to cope with financial worries which must have posed continuous problems for them. The results were definitely gratifying.

During the years these results were attained Mother Francis Xavier Curran would not have been teaching because by then she was a great age. She would, no doubt, have played an active part behind the scenes, for she was at that time Mother Assistant to Reverend Mother Ignatius Murphy, herself a member of the Mullingar community, who was responsible for the Presentation Schools in Blacktown, Madras.

The School Inspectors at this time were all English, graduates of British universities, and selected for their excellence in the field of education. There were many applicants for these well-paid colonial posts. Most of them would have been non-Catholics with little sympathy for those engaged in Catholic missionary work, but they were nevertheless just and fair in their work, and did not fail to recognise and approve of the complete dedication of the Presentation Sisters.

The nineteenth-century method of conducting examinations may come as a surprise to teachers today. The tests were both written and oral, and covered all classes from the youngest to the oldest children. The curriculum was wide and the standard expected high. The oral examination took place in the presence of the bishop, priests, parents and School Inspectors, and must have been a daunting experience especially for the younger teachers. The high standard of music attained reflects the talent of Anglo-Indian children.

CONCLUSION

The Presentation Sisters now have an Indian Province with more than two hundred Indian members. There are very few Europeans attached to the Province. The study of the archives of the Archbishop of Madras-Mylapore has revealed just how important a contribution the Sisters have made to the progress of education in India. As our Indian Sisters look back to their roots, Rahan, Maynooth, Mullingar and Limerick are known and loved by them.

Footnote

1. The High School closed in 1990 and is now a Catholic parish school, with the boarding section used as a thirty-bed nursing home.

Madras Catholic Directory and General Annual Register for the year of the Lord, 1868

Statement of Work done in the Presentation Convent Schools in Madras in the year 1867

Pay School

Class	Number of Girls	Subject	Book and Patron for Examination	By whom taught
4th Class	9	English	Fourth Book of Lessons – 78 pages	Sister Mary Bernard
		"	Spelling Assistant – pages 126 to 143	" " "
		"	Murray's Grammar to the end of Syntax	" " "
		History	Pierce G. Grace's History of England – The whole	" " "
		Geography	General	" " "
3rd Class	11	Arithmetic	School Series Part 1 to the end of Vulgar Fractions	" " "
		Catechism	Butler's Long Catechism 52 pages	" " "
		English	Third Book of Lessons – The whole	Sister Mary Agnes
		"	Spelling Assistant – Three syllables only	" " "
		"	Murray's Grammar to the end of Syntax	" " "
2nd A	7	Geography	Europe particularly	" " "
		Arithmetic	School Series Part 1 to the end of Proportion	" " "
		Catechism	Butler's Short Catechism 52 pages	" " "
		English	Sequel to the Second Book of Lessons – The whole	Miss Kate Green
		"	Spelling Assistant – Two syllables only	" " "
2nd B	13	"	Murray's Grammar (Abridged) 24 pages	" " "
		Geography	Geographical Primer – Europe	" " "
		Arithmetic	School Series – Part 1 The Compound Rules	" " "
		Catechism	Butler's Short Catechism 52 pages	" " "
		English	Sequel to the Second Book of Lessons 78 pages	Miss Theodora Paul
		"	Spelling assistant 21 pages	" " "
		"	Murray's Grammar (Abridged) 12 pages	" " "
		Geography	General Geography of Europe	" " "
		Arithmetic	School Series Part 1 – the four simple Rules	" " "
		Catechism	Butler's Short Catechism 15 pages	" " "

Female Orphan School

Class	Number of Girls	Subject	Book and Patron for Examination	By Whom Taught
2nd A	16	English	Second Book of Lessons – 134 pages	Sister Mary Angela
		"	Spelling Assistant – 20 pages	" " "
		"	Murray's Grammar (abridged) the Parts of Speech	" " "
		Geography	General Outlines	" " "
		Arithmetic	School Series Part 1 – Simple Multiplication	" " "
		Catechism	Butler's Long Catechism – The whole	" " "
2nd B	14	English	Second Book of Lessons – 70 pages	Miss Frances Baubley
		Arithmetic	Tables of Multiplication to 'Six Times'	" " "
2nd C	14	English	Second Book of Lessons – 26 pages	Miss Anne Emmett
1st A	15	English	First Book of Lessons – The whole	Miss Drussilla Rylands
1st B	11	English	First Book of Lessons – 11 pages	Miss Mary Geeran

Female Orphan School

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Class	Number of Girls	Subject	Book and Patron for Examination	By whom taught
4th A	6	English	Fourth Book of Lessons – 78 pages	Sister Mary Bernard
		"	Spelling Assistant – pages 126 to 143	" " "
		"	Murray's Grammar to the end of Syntax	" " "
		History	Pierce G. Grace's History of England – The whole	" " "
		Geography	General	" " "
4th B	16	Arithmetic	School Series Part 1 to the end of Proportion	" " "
		Catechism	Butler's Long Catechism 52 pages	" " "
		English	Fourth Book of Lessons – 64 pages	Sister Mary Ignatius
		"	Spelling Assistant from pages 45 to page 156	" " "
		"	Murray's Grammar (Abridged) to the end of Syntax	" " "
3rd	20	Geography	General	" " "
		Arithmetic	School Series Part 1 – to the end of Proportion	" " "
		Catechism	Butler's Short Catechism – The whole	" " "
		English	Third Book of Lessons – 56 pages	Miss Mary Fernandez
		"	Spelling Assistant 45 pages	" " "
2nd A	14	"	Murray's Grammar (Abridged) to the end of Etymology	" " "
		Geography	General Geography of Europe	" " "
		Arithmetic	School Series Part 1 – Four Compound Rules	" " "
		Catechism	Butler's Short Catechism – The whole	" " "
		English	Sequel to the Second Book of Lesson – 60 pages	Sister Mary de Sales
2nd B	15	Arithmetic	Addition and Tables	" " "
		Catechism	Butler's Short Catechism – The whole	" " "
		English	Second Book of Lessons – 52 pages	Miss Harriett Collins
1st A	13	Arithmetic	Tales to 'Six Times'	" " "
		Catechism	Butler's Short Catechism 14 pages	" " "
		English	First Book of Lesson 15 pages	Miss T Rozario
1st B	2	Catechism	Prayers	" " "
		English	Alphabet	" " "

NB All Classes from the Fourth to the Second Class A division inclusively write from Dictation

At the Annual Public Examination of the Presentation Convent Schools at Madras on the 16th of December 1869, Premiums were awarded to the most distinguished pupils in the following order:-

Examination Results of the Presentation Schools Madras 1869

Special Class

Class	Subject	Award First Premiums	Second Premiums
2nd	Catechism	Anne Lazaro	-
3rd	English	Ellen Holmes	Kate Paterson
"	History & Geography	Kate Paterson	Agnes D'Souza
"	Arithmetic	Agnes D'Souza	Ellen Holmes
"	Catechism	Anne Sullivan	Ellen Holmes
4th	English	Selina D'Souza	Mary Paterson
"	History & Geography	Rose Doyle	Mary Paterson
"	Arithmetic	Selina D'Souza	Rose Doyle
"	Catechism	Rose Doyle	Selina D'Souza
"	Needle Work	Mary Paterson	Rose Doyle

Pay School

2nd	English	Emily Dargan	Ellen Munro
"	Geography	Beatrice D'Souza	Isabella D'Cruz
"	Arithmetic	Alice D'Vaz	Henrietta Munro
"	Catechism	Eva Aubert	Cecilia Rencontre
3rd	English	Ellen Moore	Caroline Attock
"	Geography	Mary Rencontre	Georgina D'Silva
"	Arithmetic	Ann J Howell	Beatrice D'Silva
"	Needle Work	Grace Kennedy	Julia Dennehy
4th	English	Bertha Craen	Clementine Rodrigues
"	History & Geography	Adelaide Brown	Jane Daily
"	Arithmetic	Grace D'ima	Teresa D'Silva
"	Catechism	Mary Brown	Mary Casander
"	Needle Work	Grace Kennedy	Julia Dennehy
"	Declamation	Agnes D'Souza	-
"		Lucy Evans	-
"		Julia Dennehy	-
"		Lizzie Croker	-
"		Lizzie Parker	-
"		Ada Aviet	-
"	Music	Jane Daily	-

Infant School

2st A Division	English	Lizzie Falvey	Emily Moran
" B "	English	Edith Watkins	Charles Carmody
2nd A Division	English	Mary Croker	Selina Munro
" " "	Arithmetic	Kate Evans	Rose Howell
" " "	Catechism	Agnes Brown	Agnes D Caster
" B "	English	James Doyle	Augusta Fonceca
" " "	Arithmetic	Osmond Watkins	Mary Aviet
" " "	Geography	Edmond Watkins	Edmond D'Souza
" " "	Catechism	Eugenie Casmier	Mary D'Vaz
" " "	Writing	Edmond D'Souza	Edmond Watkins

Orphans Girls School

CLASS	SUBJECT	FIRST PREMIUMS	SECOND PREMIUMS
2st Class	English	C Peters	M Dally
2nd A Division	English	Mary Sullivan	Cecilia Stubbs
" " "	Arithmetic	Mary Sullivan	Cecilia Ryan
" " "	Catechism	Anne Kelly	Druseilla D'Silva
" B "	English	Lizzie Kelly	Mary Anne Donoghoe
" " "	Catechism	Margaret Bymes	Mary Anne Donoghoe
3rd Class	English	M Beck	L Romeo
" " "	Arithmetic	A Peters	L Romeo
" " "	Catechism	A Peters	M Hurly
4th Class	English	Margaret Rozario	Mary Anglum
" " "	History & Geography	Mary Peters	Catherine Emmett
" " "	Arithmetic	Agnes Baker	Ellen James
" " "	Catechism	Charlotte Innis	Anes Baker

Orphanage

	FIRST PREMIUMS	SECOND PREMIUMS
Monitresses	Frances Lee	-
	Theodora Paul	-
	Teresa D'Rozario	-
	Mary Peters	-
	Harriet Paul	-
	Emily Tumbull	-
For Needlework	Hannah Moss	-
	Louisa Moracs	-
	Mary Sullivan	-
	Mary Carroll	-
	Caroline Snell	-
	Catherine D'Cruz	-
For Good Conduct	Frances Williams	A Silver Medal

THE CATHOLIC CHURCH AND THE 1944 EDUCATION ACT:
MATERIAL IN THE PUBLIC RECORD OFFICE

John Davies

INTRODUCTION

Whilst working on a number of articles on the Catholic Church and the 1944 Education Act¹, I found a wealth of material in the Public Record Office at Kew. I prepared a working calendar/rough guide to the material which I offer here in the hope that it may be of value to others. It could also be argued that some record of this material should be easily accessible in the Catholic domain. At Kew there are four files which record the negotiations between the Board of Education and the Catholic Church from May 1941 - when the Catholic authorities made their first response to the Board's Green Book on educational reform - until July 1944: Ed 136-271 (discussions over the Green Book proposals, May 1941 to January 1942); Ed 136-226 (October 1941 to April 1943); Ed 136-412 (July to December 1943, with Archbishop Downey of Liverpool taking a leading role during the vacancy at Westminster following the death of Cardinal Hinsley); and Ed 136-458 (January-July 1944, by which time Archbishop Griffin had been appointed to Westminster and had taken charge of affairs).

ED 136-271

- Catholic Hierarchy and Catholic Education Council (hereafter CEC) to Board of Education (hereafter BOE), 21 May 1941: request for deputation to meet President of Board to respond to Green Book.
- Bishop William Brown (Pella) to Cleary (BOE official), 20 May 1941: agreed syllabus might satisfy Anglicans but not Catholics.
- CEC to BOE, 29 May 1941: re-date for deputation; memorandum enclosed.
- BOE comment on CEC memorandum, 25 June 1941: admission that Catholics were already unable to shoulder the burdens of voluntary elementary schools. Plea for further aid. Likelihood that deputation will press for adoption of Scottish system (whereby voluntary schools were funded by Education Authority); arguments against this.
- CEC deputation, 13 June 1941: presented memorandum stressing burden of expenditure on schools and poverty of Catholic community. Sympathised with BOE's attempt to establish national education on 'a definitely Christian basis.'

- BOE, 25 June 1941, report of meeting with CEC deputation (13 June): Hinsley wanted full equality for Catholics, who should have a say in any reform of the dual system. Brown saw a gloomy future for Catholic schools. Sir John Shute M.P. (Liverpool Exchange) asked for guarantee that damaged schools would be rebuilt after the war. Lord Rankeillour advocated Scottish system while R.A. Butler (President BOE) thought nothing would be settled without the 'advice of the religious bodies'. Scottish system could not be adopted because of different conditions. Appreciated difficulties of Catholics but more aid would mean more control. Catholics would benefit from transfer of all children over eleven to secondary schools.
- Note by Butler, 7 November 1941: account of meeting with Hinsley, who was disturbed by Green Book's raising of 'the whole religious question.' Butler assured him that Green Book was in no sense government policy. Hinsley asked for another Catholic deputation, to include Bishop Brown and Mgr Vance (Westminster), to meet BOE. Hinsley was concerned that suspended Catholic proposals under 1936 Act would still qualify for grant aid and sought continuation of Catholic teaching without interference. Catholics wished to stay in state system.
- Note by Butler, 19 November 1941: Account of meeting with Vance, who called Green Book 'a shame and iniquity.' Catholics could not afford to build new schools and Green Book ruled out capital grants for such. Butler said plan was fairer to Catholics than any other which could be devised. Had Vance assessed the value to Catholics of the aid for maintenance offered by the Green Book? He assured Vance that the Green Book had not 'torpedoed' 1936 Act. Vance rejected suggestions about wealth of Catholic community, which could not reorganise to the extent wished by government. Butler concluded that Vance was influential with Hinsley and was determined to obtain extra state grants for Catholic schools. It was important that England's 4m Catholics 'should be carried along with us.'
- Sir Maurice Holmes (Secretary of BOE) to Butler, 21 November 1941: comment on Butler's meeting with Vance. Green Book attempted a 'permanent solution', which, as a matter of practical politics, could not include capital grants to non-provided schools. Drew Butler's attention to opposition to concessions to Catholics. Butler noted: 'In so far as raising the age and the difficulties of reorganisation will still be a problem, the R.C.s have a case.'

- BOE, 25 November 1941: report of meeting with Bishops' Committee of CEC. Re-Green Book, Brown saw three issues as predominant, viz. character of religious instruction in schools, appointment of teachers, and provision of adequate buildings. Vance regarded the printing and issue of Green Book a dangerous precedent. Its proposals for children at 11+ were wholly unacceptable. Catholics could not afford to build new secondary schools. Impossible on financial grounds for Catholics to accept Green Book. Mgr Traynor (Liverpool) re-Liverpool Education Act 1939: had adopted new principle. LEA could provide accomodation for denominational bodies in return for rent. Act could be extended nationwide. Butler: fortunate that negotiations were confidential for 'the publication of some of the statements. . . would hurt the Catholic cause. . . ' Would need time to study representations. Holmes: Green Book was a new departure insofar as it had been printed as an economy measure. It proposed definite offer of financial help for denominational schools. J. Chuter Ede (Parliamentary Secretary): Catholics at 11+ in provided schools would be able to receive Catholic religious instruction. Vance considered this insufficient: Catholics wanted their own secondary schools.
- Brown to Holmes, 29 November 1941: 'Since Tuesday I have been thinking over the incident at the deputation and I feel I should tell you it was quite unexpected by the other members.' Had always had good relations with BOE.
- Holmes to Brown, 2 December 1941: puzzled by reference to 'incident'. Must refer to Vance's attack on Holmes for printing Green Book. Had not marred good relations between BOE and Catholics. Wondered whether proposals on secondary education were so disadvantageous as deputation seemed to think. Enlarged on proposals for financing new 'modern' secondary schools.
- Note by Holmes, 16 December 1941: report of meeting with Brown. Discussed appointment of Catholic teachers and Holmes' suggestions for financing secondary schools. Butler and Chuter Ede noted these developments with interest but Ede doubted whether Brown's influence in Catholic community was as great as ten years ago.
- Brown to Holmes, 18 January 1942: suggests writing to Viscount Southwell (Chairman, CEC) re-his proposals for financing secondary schools but without referring to his meeting with Brown.

- Holmes to Brown, 20 January 1942: could not write to Southwell out of the blue.
- Brown to Holmes, 21 January 1942: reluctantly agrees his name can be used in any letter to Southwell but hopes 'there will be no broken china.'
- Holmes - Draft letter for Butler to Hinsley: had met the Archbishop of Canterbury and advisers about Green Book. Did not wish to hurry Catholic deliberations but would be happy to meet Hinsley and his colleagues as soon as 'you think the time is opportune.'

ED 136 - 226

- Hinsley to Chancellor of the Exchequer (copy: date?) protest at cost to Catholics of Green Book proposals. Would end dual system.
- Note by Holmes, 23 October 1941: Hinsley's protest premature. BOE in no way committed by Green Book.
- Note by Butler, 27 November 1941: report of meeting with Major Desmond Morton (Prime Minister's Office), a useful contact on Catholic matters. He was impressed by Green Book.
- Hinsley to Butler, 11 June 1942: had arranged full meeting of Hierarchy for 24 June on education question.
- Butler to Hinsley, 22 June 1942: re-meeting that day. Glad to confirm Hinsley's impression that BOE wanted to continue (revised) dual system to suit the necessities of the day. Butler would avoid hurried discussion. Requested collaboration of Hinsley and his colleagues, but there could be no indefinite delay.
- Hinsley to Butler, 23 June 1942: convinced of his sympathy and good will.
- Note by Butler, 25 June 1942: report of meeting with Hinsley at Buntingford (Archbishop of Westminster's country house) after Hierarchy meeting of 24 June. Hinsley wanted Catholics included in state system and did not want Catholic children disadvantaged, nor Catholics to delay educational reform. Would appoint small group to negotiate with BOE. Catholics '... desire to be as closely associated to the state as possible in order, presumably, to get as much money as possible.' Afternoon discussion (Butler, Hinsley, Mgr Elwes) on financial resources of Church. Butler referred to money spent on Liverpool Cathedral. Hinsley disapproved of Liverpool plan as financially unsound. Hinsley said Church urgently needed financial help

for educational development. Raised question of existing secondary schools run by religious orders.

- Chuter Ede to Butler, 26 August 1942: Butler's meeting with Hinsley had brought problems into focus. Uneasy that only one layman, Rankeillour, likely to be member of Catholic delegation. Recommended J.T. Tinker, M.P. as a member.
- Butler to Hinsley, 27 August 1942: would meet Catholic delegation on 11 September. In national interest to find solution. Suggests Tinker and Shute join delegation.
- Note by Cleary, 10 September 1942: discusses possible ways of including Catholics in state provision. Could not see Catholics conceding greater powers to LEAs. Did not think 50% grant proposal sufficient to put Catholic schools right and carry out reorganisation.
- Paper by J. Williams (BOE Official) for Butler: Catholic schools and dual system. 60,000 extra places would be needed for secondary children in post-war period. Catholics would find difficulty in raising 50% required of them. Threat of controlled status and syllabus teaching would, however, be a potent spur. Liverpool Act not a solution as it failed to relieve churches of burden of raising large capital sums in limited time.
- BOE Note, 7 September 1942: summary of position and proposed rough lines of policy re-Catholic secondary schools. Useful to obtain Catholic view of financial position of religious orders and attitude towards system of aid via LEAs on terms envisaged in dual system proposals.
- Note by Williams: Catholic secondary schools. 1936 Act a recognition that public authorities could no longer remain indifferent to condition and adequacy of denominational school buildings. Discussion of Direct Grant system, possible changes and likely response of Catholics. Disadvantage of Direct Grant to state.
- Note by Butler: Draft to be put to Catholic delegation. Outlines scheme. Two alternatives for Catholic elementary schools, viz. 1) controlled; 2) voluntary. Under second alternative managers of non-provided schools would keep all existing rights and privileges while halving their statutory liability.
- BOE report, 15 September 1942: re-meeting with Catholic delegation. Archbishop Amigo (Southwark) said Catholics would continue to make sacrifices to have children taught in Catholic atmosphere by

Catholic teachers. Bishop Flynn (Lancaster) deplored fact that Catholics were forced to fight perpetual rearguard action. Rankeillour said Catholics wanted to be part of homogeneous state education system. Brown favoured something on lines of Scottish system. It was hopeless to assume Catholics could find money for school buildings. He suggested conference of all interested parties but did not think confidential conversations furthered agreement. Butler thought understanding could emerge from private talks and form basis for joint conference. He was impressed by Catholic insistence on being part of state system and set out alternatives of controlled or voluntary status. Brown believed second alternative to offer Catholics less than the first offered Anglicans. Chuter Ede thought the offer of 50% grant courageous on part of Butler. Amigo said Catholics felt they were being penalised for their conscience. Butler replied that Church of England was giving up much under first alternative and that he must be even-handed in treatment of denominations. Many currents were running against denominational schools. Amigo said 50% grant was a help but not enough. Would higher grant be forthcoming if Catholics yielded on appointment of teachers? Shute raised the question of replacement of voluntary schools destroyed by enemy action. Butler spoke about Catholic secondary schools. Brown said that some religious orders were very short of funds.

- Butler to Amigo, 16 September 1942: Outlines alternatives 1) and 2). Anxious to help Catholics but had to be 'realist.' No hope of carrying through a policy of 100% grant while leaving school managers their present powers.
- Hinsley to Butler, 3 November 1942: response to telephone call from Butler after letter from Hinsley had appeared in **The Times**. Hinsley had assumed Butler's proposals as outlined to Amigo (16 September) were not absolutely definite and not intended for the public. His main reason for publishing the letter was to allay Catholic uneasiness caused by T.U.C. resolution at Blackpool conference.
- Butler to Hinsley, 3 November 1942: Hinsley right to assume Butler's proposals were not definite and thus not intended for public. 'It is our desire to do our best for your schools within the framework of our homogeneous plan.'
- Sylvia Goodfellow (BOE Official) to Morton, 7 November 1942: Butler appreciates offer of help in working with Catholics. Butler expected Hierarchy's reply to his proposals.

- Morton to Goodfellow, 9 November 1942: As Anglican convert to Catholicism he was glad to be of service. He knew most of the Catholic clerics involved in discussions 'and do not close my eyes to their shortcomings when they exist.' Bishops believed in Butler's sincerity but doubted whether government really understood 'their outlook in matters of principle.' Did not think Catholics were being well served in negotiations. Should appoint one negociator to speak for all and avoid confusion. Amigo was too old for this task.
- Cleary to Butler, 11 November 1942: report on telephone conversation with Elwes re-delay in Catholic response to Butler proposals. Reply approved at Bishops' meeting three weeks ago. Delay due to muddle on part of Amigo 'who was now getting a very old man.'
- Amigo to Butler, 12 November 1942: reply to proposals. Alternative 1) unacceptable as it would 'destroy Catholic character of our schools.' Careful consideration given to 2), which would leave Catholics with unsupportable burden. Recognised proposal was an unprecedented step 'towards a sympathetic appreciation of our needs' but would leave Catholics with 100% burden for new schools, and the grant of only 50% for cost of repairs, alterations and improvements nullified the offer 'as a practical basis of co-operation.' Bishops hoped government would amend offer. 'While not abating our claim to that full support which we consider to be our right we are eager to co-operate with the Government in any scheme which will help all the interests concerned, be acceptable to the country as a whole, and at the same time enable us to give our children the best possible education in that Catholic atmosphere which our conscientious conviction demands'.
- Morton to Butler, 18 November 1942: Had discussed bishops' response with Brown. Thought it was 'over simplified'. Conceded that dispute with government was 'financial', not 'doctrinal.' Claimed Catholics still had a card or two to play but had not indicated what these were. Hinsley's *Times* letter had been prompted by T.U.C. Bishops would have appointed a single negociator if doctrinal matters had been involved but, as it was, it was to their advantage to 'keep things nebulous.'
- Note by Holmes, 23 November 1942: report of meeting with Brown. Amigo's letter of 12 November drafted by Flynn. Brown thought it 'incomplete and indeed jejeune.' Had wanted full statement of Catholic difficulties. Hinsley had decided against elaboration of Flynn's draft after hearing Butler was disturbed at delay. Brown

compared treatment of Catholics and Anglicans, restated Catholic opposition to 'syllabus', and discussed possible Catholic concessions on appointment of teachers in return for further concessions. Holmes thought Brown was anxious to find solution, not pursuing wrecking tactics, and suggested possibility of raising grant to 60% and revival on generous scale of 1936 Act.

- Note by Butler, 25 November 1942: account of meeting with Amigo, who had apologised for delay in response to proposals. Accepted government offer was an advance, but Catholic community was poor and could not bring schools to standard envisaged by government on 50% grant. No question of doctrine, merely 'ways and means.' Butler restated promise of review of Catholic schemes under 1936 Act. Amigo had always hated this Act because it involved dependence on goodwill of LEAs, and had suggested Labour was better disposed to Catholics than Conservatives. Butler thought this view was outdated and discussed possible extension of definition of the term 'maintenance.'
- Note by Holmes, 27 November 1942: re-'repairs, alterations, improvements.'
- Note by Butler: 'The clean way is to extend the 36 Act to cover improvements and alterations as well as reorganisation.'
- Note by Holmes, 4 December 1942: 1936 Act already covered 'alterations and improvements.'
- Note by Chuter Ede, 7 December 1942: report of meeting with Brown on cost of bringing Catholic schools up to standard. Pastoral letters of some bishops unhelpful. Brown indicated they were directed at T.U.C. Chuter Ede again pressed that Tinker be a member of Catholic delegation.
- Note by Chuter Ede, 8 December 1942: report of meeting of Hinsley and Arthur Greenwood (Labour leader in Commons). Hinsley had pressed for revival of deferred 1936 Act schemes. Catholics needed financial help to maintain their schools. Had assured Greenwood that the *Times* letter was because of T.U.C. attitude and not attack on Labour. Greenwood was prepared to meet Brown and agreed Tinker a suitable person to be involved in negotiations.
- Note by Chuter Ede, 2 January 1943: report of meeting with Brown (1 January). Surprised to hear Vance talking of denominational technical schools. Brown was interested to know how Anglicans would

settle. Chuter Ede concluded Brown would not like Catholics to be blamed for wrecking settlement but feared 'some of his colleagues in the Hierarchy may be less unwilling to accept responsibility.'

- Amigo to Butler, January 1943: report of meeting of Committee for the Catholic Schools chaired by Downey (7 January). Decided against any 'agreed syllabus', demanded 100% grant: 'We cannot let Catholic children be penalised on account of their religion.' Amigo wanted BOE to meet Committee.
- Note by Butler, 15 January 1943: report of a meeting requested by Hinsley, who had always wanted to negotiate directly with Butler. No progress being made. Butler surprised at Amigo's reference to 100% grant ('unrealistic'). No attempt by government to impose 'syllabus'. Butler confused by emergence of new Catholic Committee chaired by Downey. Hinsley referred to his recent ill-health. Downey was deputising. Suggested that Brown's and Chuter Ede's discussions continue to supplement any negotiations between BOE and new Committee. Hinsley asked whether 75% grant was a possibility. Butler replied that there was no question of exceeding 50% for repairs etc., but might give some help to 1936 schemes. Butler said pastoral letters might give impression that Catholics wished to stand in way of progress. Hinsley said pastorals were directed at T.U.C.
- Note by Chuter Ede, 19 January 1943: meeting with Brown at which latter produced estimates from some dioceses of cost of BOE proposals. He thought Church of England had prejudiced its position by suggesting 'syllabus instruction' as basis of instruction in church schools.
- Note by Chuter Ede, 27 January 1943: meeting with Brown, who produced estimate for Southwark. Only Liverpool and Lancaster now outstanding. Brown disturbed by Downey's arranging of delegation to meet BOE on 3 February. Had not invited all 16 members of committee. Rankeillour, David Logan M.P. (Liverpool, Scotland) and representatives of nuns excluded. Logan informed Chuter Ede that after indignant telegram to Downey he had been included. Chuter Ede suggested to Brown that Tinker should be a member.
- Catholic Deputation to BOE, 3 February 1943: Amigo stated need for 100% grant. Flynn said Catholics would not be able to raise their 50% and asked re-possibility of interest free loan. Downey thought 1936 Act had not been fully effective, with voluntary schools left to 'tender

mercies of a Local Authority like Liverpool.' Bishop of Clifton said grant should be raised above 50%. Shute believed Catholics were prepared to make concessions on appointment of teachers. Logan also thought the 50% grant insufficient. Vance said there was alarm and concern in Catholic community over secondary schools. Mrs Bower (U.C.M.) said that, in asking for provision of schools out of public funds, Catholics were asking nothing more than their due. Downey believed Catholics unable to raise 50% and hinted at Scottish system. Butler informed the meeting that there was no possibility of 100% grant. He would welcome memorandum on direct grant schools. Grant aided schools could be treated in the same way as elementary schools under second alternative. Flynn thought Catholics were being asked to bear impossible burden.

- Hinsley to Butler, 15 February 1943: Butler may have misrepresented his views to deputation. Wished to remove any ambiguity over his attitude to proposals. Accepted complexity of Butler's task, but that should not be construed as approval of government plans. Catholics were in justice entitled to equal treatment with other sections of community; they were willing to make sacrifices for conscience sake, but there was a limit. Government's financial offer inadequate. Proposals re-new schools meant Catholics would be squeezed out of new system. Bishops did not accept a Bill which discriminated between citizens, penalising religious convictions of Catholics. Hinsley anxious to avoid revival of controversy but Agreed Syllabus religion was as denominational as any church programme of instruction. Catholics should have right and financial assistance to establish new schools where population justified them.
- Butler to Hinsley, 17 February 1943: had investigated issues raised by deputation and had done nothing privately to deputation nor publicly to compromise Hinsley's position. When meeting delegation had merely referred to conversations with Amigo and Hinsley, and was fully aware of Catholic position, which demanded full cost to be borne by state without any restrictions on Catholic liberty within schools. Did not accept that Anglicans were receiving better treatment than Catholics.
- Note by Butler, 18 February 1943: report of meeting with Mrs Bower. Downey had prompted and probably drafted Hinsley's last letter. She and other members of deputation did not believe Butler had misrepresented Hinsley. Mrs Bower said doctrinal teaching essential if

Catholic position on family and birth control to be maintained. Butler should provide loans for new schools. Butler referred to 1936 Act in cases of population transfer: 'I think we should keep our minds elastic here on the subject of loans.' Bower said northern bishops had been instructed by Hinsley to give series of six sermons on attacks on their schools.

- Richard Stokes M.P. to Butler, 5 March 1943: requests meeting of Editor of **Catholic Herald** with Butler and Chuter Ede, as newspaper was only really independent Catholic journal and had taken strong line on educational questions. Comments in several hands on above. Stalling response.
- Note by Chuter Ede, 9 March 1943: meeting with Brown re-Anglican attitudes to BOE proposals which, Chuter Ede thought, Downey misrepresented in **Universe** article (5 March), wrongly suggesting they were financially less satisfactory than 1936 Act. Brown to inform Chuter Ede of results of meeting of Downey's committee (11 March).
- Robert Mathew (Secretary, CEC) to Goodfellow, 15 March 1943: enclosed memorandum on secondary schools agreed (12 February) by representatives of convent schools and Catholic colleges, laying down principles and making proposals for grammar, independent, multilateral and technical schools, 11+ transfer and direct grant.
- Note by BOE, 17 March 1943: G.G.Williams (BOE official) asked to draft reply to above.
- Morton to Butler, 31 March 1943: meeting with Brown, who said Catholics, while recognising Butler's goodwill, united in conclusion that they are unable to accept 50% proposal. Claimed Labour leaders, as trustees of working class children (majority of Catholic children in this category), prepared to go beyond 50%.
- Chuter Ede to Butler, 1 April 1943: had met Greenwood to explore Brown's claim that Labour not content with Catholics receiving only 50%. Greenwood denied such conversation had taken place. Brown may have spoken with Stokes and Cove but no one speaking for Labour made promises. Greenwood finding difficulty persuading Labour to agree to 50%.
- Deputation of Education Committee of Catholic Hierarchy (?date): discussion of Catholic memorandum on secondary schools. Butler's response 'profoundly unsatisfactory' No financial help for new

grammar schools, grant for existing ones insufficient, parental rights only partly taken into account, only non-Catholic schools offered for technical education. Cases of conscience had not been met. Further discussion of technical schools and provision of new schools: Abbot of Downside said, 'Catholics wanted to help Butler and work in harmony with him but they could not be expected to do that on the terms proposed. . . Unless Roman Catholics got a square deal there was nothing to expect but a bitter fight.' Butler said ' . . . no question about the government's desire to maintain Roman Catholic schools. . . aim was to ensure complete liberty to Roman Catholics in their schools of conscience, teaching and doctrine.' Question of ways and means. All denominations had to be treated alike. Difficult to secure all round agreement except on basis of proposals such as BOE's. For secondary education BOE aimed to secure 'social equality of choice.' Thus it was necessary to secure approximation of conditions in modern, technical and secondary schools. Butler promised to examine secondary school transport. In 'industrial areas' Catholic secondary schools could be developed with a technical bias. Brown replied that many Catholic schemes under 1936 Act had been affected by Blitz and population movements. Butler was prepared to discuss ways of dealing with this and Chuter Ede welcomed Vance's support for multilateral schools. General discussion on agreed syllabus and likely cost to Catholics of extension of secondary education. Butler concluded: 'There was no desire to penalise Roman Catholics but there was no hope of getting state money for denominational teaching.'

- Folder marked 'Convent Secondary Schools': discussion of BOE with representatives of convent schools, 20 April 1943.
- Folder marked 'Roman Catholic Reorganization': figures obtained by Brown for Chuter Ede and Cleary's figures based thereupon.

TO BE CONCLUDED

Footnote

1. J. Davies, 'L'Art du Possible: The Board of Education, the Catholic Church and negotiations over the White Paper and the Education Bill, 1943-1944' in *Recusant History* vol.22, no.2 (October 1994), pp.231-50; 'Palliatives and Expedients: The 1944 Education Act, Archbishop Downey and the Catholic response' in *North West Catholic History* vol.20 (1993), pp.47-70; 'A Blunt, Unsophisticated Working Man: J.T. (Joe) Tinker and the 1944 Education Act' in *North West Catholic History* vol.21 (1994), pp.27-35.

BOOK REVIEW

Starting An Archives by Elizabeth Yakel (The Society of American Archivists & The Scarecrow Press, 1994, pp.99: £23.75 available from Shelwing Ltd, 127 Sandgate Rd, Folkestone, Kent CT20 2BL).

This book is 'designed for institutional administrators, archivists and record managers thinking about beginning a historical records program in their organization', and largely addresses the theoretical and practical considerations involved in establishing one. Even so, it covers almost all aspects of archive administration and provides salutary reading for all practising archivists, especially for those in our own Society who have had to start from scratch with few resources and limited vision.

Dr Elizabeth Yakel, an experienced American professional archivist and consultant, who, incidentally, has contributed two articles to this journal, uses American models throughout the book, but the archival advice given is of universal application. An archival programme must encompass three definitions of archives, namely the actual records themselves, the agency responsible for them, and the place where they are preserved. Initial plans must thus satisfy such factors as what records are to be collected, the administration of the agency, the physical conditions of record preservation, and the ongoing support for the archives. The programme must likewise be strong enough to outlast the initial reason for its establishment by showing that it can be an integral part of the institution and contribute to its overall mission, and not become just 'an executive broom closet.'

The book covers the decision-making process before an archival programme is begun, the first steps to be taken, and describes fully the basic functions of an archives, including archival administration, collecting policy, appraisal, records management, arrangement, description, outreach, preservation and the planning of facilities. The book's format, layout, sequence of and sectional divisions within chapters, clear language and a good index make it easy to use as a manual. American readers will derive much help from a bibliographical chapter identifying useful further reading on most of the topics covered, an aid which our Society might conveniently provide for its own members.

Dr Yakel's personal credit is sufficient guarantee of the merit of the book but, additionally, it has the warranty of publication by The Society of American Archivists, and is among the best handbooks on archival theory and practice published in recent years.

Robin Gard

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1997

The eighteenth annual conference of the Society was held at Upholland Conference Centre, Wigan, from 26 to 28 May.

The first talk at this year's conference was given by Mrs Valerie Bonham who has spent fourteen years working on the history of the Anglican community of St John the Baptist at Clewer. Her trilogy of books on the Clewer sisterhood has involved much research in the community's archives. Likewise the second speaker, Dr Margaret Thompson, shared many of her experiences in studying the archives of women religious in the United States. She had a number of very helpful suggestions concerning the ways in which religious congregations might develop their archival holdings.

The Tuesday morning of the conference began with Anna Watson of the Lancashire Record Office speaking about Catholic records kept in that repository. The wealth of material housed at the L.R.O. represents a very significant portion of English Catholic heritage. Her talk was followed by the address given by Archbishop Marchisano, President of the Pontifical Commission for the Cultural Heritage of the Church. His talk encompassed a commentary on the Commission's recent document (**The Pastoral Function of Church Archives**) as well as a personal testimony to the importance of the archivist's work in the Church. After Mass, at which the chief celebrant was the Most Reverend Patrick Kelly, Archbishop of Liverpool, the afternoon was given over to a visit to the Talbot Library and St Walburghe's Church, Preston.

The conference also included another very useful 'Open Forum', at which the following topics were among those discussed: the work of the Catholic Record Society; the future of the Catholic Central Library; the history of Oscott College; the CAS **Directory** and other publications; training sessions. The 1998 conference will take place at High Leigh Conference Centre, Hoddesdon, Hertfordshire, from 25 to 27 May.

EDITORIAL NOTE

The full text of Archbishop Marchisano's address may be found on pages 3ff of this edition of **Catholic Archives**. A summary of each talk given at the 1997 conference appears in **CAS Bulletin** no.19 (Autumn 1997).

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EDITORIAL NOTES

*The present edition of **Catholic Archives**, being the last before the new Millennium, seeks to look to the past and very much to the future. The world of the archivist is always a blend of both past and future.*

*The past is very well represented in the articles by Edward Walsh on Father Tuomey and Dr John Davies in the conclusion to his previous contribution (**Catholic Archives 18**) on material in the Public Record Office relating to the Catholic Church and the 1944 Education Act. Likewise Professor McClelland offers a timely synopsis of the position of Cardinal Manning's papers.*

The future is to the fore in Dr Brenda Hough's stimulating article on possible ecumenical co-operation in archival matters, while Dr Christopher Kitching sheds light on Catholic archives as they relate to the wider archival context.

*One of the chief purposes of this journal is to make available descriptions and assessments of current archival holdings. The Editor is particularly pleased to be able to publish four such descriptions in this edition of **Catholic Archives**: Dr Meg Whittle's report on the Liverpool Archdiocesan Archives; Robin Gard's incisive account of the Hexham and Newcastle Archives; and Sandre Jackson's timely summary of the holdings of one of the more recently-established English dioceses, Arundel and Brighton. Robert Johnson-Lally's most welcome contribution from the Archdiocese of Boston helps to maintain the journal's international flavour.*

Monsignor Michael Williams (and we congratulate him on his recent Papal honour) offers a thought-provoking reflection on 'making connections' in archival matters in the context of his own current work, while Sister Alice Lechnir's poem captures the more reflective side of the archivist's lot. On behalf of the Catholic Archives Society the Editor thanks all the contributors to this year's journal.

If the Editor may be permitted to offer his own short reflection, it is simply this: Catholic archivists, and indeed all concerned with the archives of the various Christian traditions, will enjoy a remarkable opportunity during the coming Millennium celebrations to reiterate the true meaning of the Jubilee. The two thousandth anniversary of the Birth of Christ is the very reason for the existence of the archival heritage of the Church, and for the Church herself. The Mystery of the Incarnation permeates all that the Christian archivist seeks to achieve.

Father Stewart Foster

LOOKING FORWARD TOGETHER: THE FUTURE OF THE CHURCHES ARCHIVES

Dr Brenda Hough

INTRODUCTION

The apostrophe in my title is a plural one: I really am having the temerity to try to reflect on what we can all do together to foster the archive of the religious life in Britain. I mean 'religious life' in the general not the specific sense: not, this time, members of religious communities, but the life of everyone who still holds that unfashionable view that God, however you define the term, is a living and powerful force in our everyday lives. All our churches are recording what it means to be a Christian in the late twentieth century in our corner of Europe, as well as preserving the records which have survived of earlier generations' efforts in the same direction. My only real qualification for the task of 'Looking Forward Together' is that I care very much about it; and that I have spent some time in recent years thinking about ways in which we can perhaps work more closely. I am now just three months from my retirement, which I interpret as giving me a good excuse to ponder a little on both past and future.

This is not a paper offering a great vision for the future. There have been exciting developments in thinking in recent years which *have* offered vision – your own Pontifical Commission's letter, **The Pastoral Function of Church Archives**, is the leading example. Statements like that (so ably summarised for us recently by Robin Gard in the **Journal of the Society of Archivists**) will be key documents in formulating a new attitude to archives in all levels of administration in our churches, and are as welcome as the sunbeams from heaven. The official recognition that archives have their part to play in the mission of the Church will give strength and significance to everything we try to do for the records in our care. But today I want to suggest a few practical steps we, as the people at the sharp end, can begin taking. The aim will be to prepare ourselves for the new responsibilities which will, I suspect, come our way in the next decades. If we can begin to work more closely together, we shall indeed also be playing our part in the ecumenical movement, another area where I fully hope to see great strides in the years to come.

THE CHURCH OF ENGLAND RECORD CENTRE

But first, a word about how my own work fits into the general picture. I last spoke to the Catholic Archives Society in 1984, long before my present organisation, the Church of England Record Centre, came into being. Robin Gard has asked me to say a little about what has happened in the years since then. In 1984 I was the archivist to the General Synod, the Church of England's Parliament. Some four years later it was decided that we should join forces with the Church Commissioners, the other main administrative organisation in the central Church of England as well as with the National Society, the body which looks after the church's interests in education. The archives of the three bodies together moved out of their expensive Westminster storage and were found a large warehouse on the edge of London's Docklands: and in 1990 we went into joint operation. Some of you may have heard about the structural changes in the Church of England's administration which are under way at present. Those of us who work in the archives take great pleasure in telling the rest of the Church of England that we got there first. Being a pioneer is not easy, so we deserve some kind of perk for putting up with the role for ten years.

Our main work, of course, is that of providing a service to our parent organisations. The business of locating the files and information needed by our administrators, together with the provision of finding aids, keeps about twelve of the twenty-one staff fully occupied. We also have two specialist records managers who try to keep the growing paper mountain in the central offices under some sort of control. Some of the rest of our time goes on looking after members of the public, from professors of ecclesiastical history to the inevitable family historians, who want to carry out research into the records whether in person, by 'phone, or by letter (or often, these days, by FAX or e-mail).

In any time that is left, we try to give advice to other parts of the Church of England. Sometimes the dioceses look to us for help with their record needs though the storage of those records, and indeed much of the day-to-day advice and support, is the work of the local authority record offices. This is a long-established arrangement between the Church of England and the record offices and, generally speaking, works to the advantage of both parties. The record offices become custodians of an historical resource which is in great demand, thus ensuring high reader figures; and the Church of England is saved what would otherwise be a hugely demanding and responsible task. There are also

numerous surviving voluntary societies in the Church of England, though much reduced from the hundreds which were in existence a century or so ago. Sometimes they have archive collections of a size and importance out of all proportion to the societies' present scale of activity. Many of those collections have now been deposited in record offices, but there are still occasional requests for advice on sorting, listing, storage and so on. It is part of our role at the Record Centre to help such societies, though always working in tandem with the other Anglican offices, and with the other organisations represented at this conference by Amanda Arrowsmith and Chris Kitching¹.

As one part of our work with the large 'voluntary sector' of the Church of England, the Record Centre has, through the years, held occasional one-day meetings for members of Anglican religious communities. Sometimes we have been pleased to welcome members of Catholic orders too, especially those working in our own area of London.

This work has made me realise just how much all 'religious' archivists have in common, yet how many work in isolation. Your own society is a splendid example of mutual support and sharing of information, and I have had reason through the years to appreciate the welcome you have always extended to archivists from other traditions. The Society of Archivists' Religious Archives Group has also provided a forum for discussing matters of mutual interest. But such meetings are inevitably special events, something which happens by careful planning and pre-arrangement, and in a relatively formal way. Do we perhaps need other ways of keeping contact with one another? We also tend to have to fight our battles for recognition and resources as lone voices, whereas a joint appeal would sometimes give us greater strength both in relation to our individual churches and in the eyes of the archives world as a whole.

A large feature of life since we moved to Bermondsey has been a daily tussle with an unfortunate building – huge, but unsuitable in almost every other way for the storage of archive material. This is not exactly a criticism of my church, since the building had to be bought very quickly, and no-one could tell in advance just how well it might serve our purposes. All will, we hope, come right in the end, since a new building is planned for sometime in the future. Even at present prices the venture is likely to cost something like £6 million, a lot of money by any church's standards, and it is vital to get it right. Preliminary

planning for this building has also made me think long and hard about the function it should serve; and whether, in these ecumenical days, it betrays narrowness of vision to be thinking about a resource to serve one church alone.

THE CHALLENGE OF ECUMENISM

I see occasional nods, and I am in no doubt that we have everything to gain by working together. I will come later to some specific suggestions. But for the moment let us look at the difficulties. Unless we face up to them honestly, any attempts we might make at common enterprise are doomed to failure.

There is the doleful and cruel history of opposition between our churches. I, as an Anglican, stand here covered with bitter shame at what members of my church have done in past centuries to members of yours. Yes, it is history: we cannot conceive of a similar situation today. But we do not have to look beyond the British Isles to know that such things are still all too possible, and so often done in the name of the God we all claim to serve. Past warfare leaves its blood running down the paths of the future, and unless we make a conscious effort to staunch the wounds they will continue to burst open and stain all that we try to do. Could it be that the decline in numbers many churches are experiencing, at least in England, is just what we need to heal our differences and make us see what we have jointly to offer to the sad world around us? Could it even be that church archivists, by proving that it is possible to work together on a day-to-day basis, can provide our leaders with a useful example of co-operation?

The long years of suspicion will need to change gradually into a shared experience of working together. We shall need to challenge each other's perceptions of what is public material, and what should be kept closed. Of course it is right and proper to keep some material from public view for a time – e.g. personal material or anything which might influence the course of negotiations internal or external. No church is going to reveal the personal files of those offering themselves for the priesthood or other ministry, or for the religious life, until a very long time after the death of the individuals concerned. With policy files, too, I would far rather accept a long period of closure than have my administrators decide it was safest to do all their business by 'phone, or to destroy the papers before they ever came into my care. But we learn about each other from the records of our administrations, as does the

non-church world; and I would personally favour as open an approach as possible on access to papers. Closure always invites criticism and suspicion from historians outside the churches; and in truth probably none of us has a large proportion of records which need to be kept secret. Perhaps this is an instance where archivists can gradually break down the traditional views in our churches and encourage less stringent control over papers which it is not strictly necessary to keep closed for long periods.

Our different histories have led to very different structures within our churches, and this is reflected in the arrangements made for our archives – again, something which needs to be understood emotionally as well as intellectually before closer co-operation between us would be possible. The Catholic Church is diocese-based, and this, together with your enormously important records of the religious life (and here I do mean the life of congregations and houses) forms the basis of your archival arrangements. The ‘Free Churches’ in England – Methodists, Baptists and so on – are congregational churches, by which I mean that the individual worshipping community is the basis of administration and decision-making. The Free Church records tend to be organised by larger groupings of these individual congregations, e.g. the Methodist ‘Connexional’ archives, as they are known. In the Church of England there has always been something of a centralising element: but to all intents and purposes until this century, the bishop and diocese, and for certain purposes the parish too, were largely autonomous. All that has changed with the advent of synodical government and the inclusion of the laity in the decision-making processes. The records of the central administrations are where you would now look for evidence of the policy-making process, though there is of course still a three-way process of information-sharing and opinion-gathering between centre, diocese and parish.

THE QUESTION OF ESTABLISHMENT

One particular problem about co-operation is the whole question of the ‘establishment’ of the Church of England, that special status of being the legally-recognised manifestation of Christianity in England. This is not the place to go into a consideration of all the pros and cons of establishment, even if I were qualified to do so; but it is, again, a fact which influences our archival co-operation. The other churches will, quite rightly, look for any signs that the Church of England thinks it is the ‘boss’ church. Any offers we make to lead in a particular area can

so easily look paternalistic or insensitive. If I, or my successor, were to offer cheap archive storage space in a new building to another church, could this be interpreted as a wish to help the poor relations? (It wouldn't to anyone who knew anything of the Church of England's finances, but that is another matter). Even more worryingly, might it look as though the Anglicans wanted to see what the other churches were up to; get the low-down on what was really behind that business we have always wondered about . . . ?

The diversity of structure of our churches has had a powerful impact on the location of our archives, which again makes it difficult for us to relate directly to each other. The central Church of England is London-orientated, again partly because the establishment links make it necessary to have easy access to Government offices. It shares with the Catholic Church a strong diocesan basis too; whereas the Free Churches have on the whole gone to provincial centres for administrative purposes. This means that we, the religious archivists, are a widely scattered group of people; and meetings are expensive and time-consuming.

People fall out sooner about money than about almost anything else, and another difficulty about archive co-operation is the whole question of who pays for what. Splendid schemes for co-operation between archives in the Church of England have before now bitten the dust once the stage of financial allocation was reached. It would not be easy to find a scheme which helped everybody but penalised no-one; but if we are to get the full advantages of bulk purchase, still more of shared facilities, then it is a nettle which has to be grasped sooner or later.

WORKING TOGETHER

So, after much warning about difficulties, what do I think we could do to begin to draw closer together? I have five suggestions to make, ranging perhaps from common-sense to cloud-cuckoo.

1. Do religious archivists need something akin to the Society of Archivists' register of specialist expertise? Many of the archivists in the Catholic Archives Society, both diocesan and religious, have built up some very real specialisations through the years. The Society of Archivists' enterprise, for those who do not know about it already, aims to provide an uncomplicated way of finding out who can help with a problem. Is something of the same kind needed for the archivists in the churches? Suppose someone in the Catholic Archives Society has

undertaken a study of community annals or journals. It would be tremendously useful to have a phone number so that you could ring up and ask about the best ways to catalogue or index such a volume. Many Anglican archivists have profession rolls which are treasured in the same way as your profession registers. There might be useful skills to be shared, in one direction or the other, on handling or storing a fragile roll or register. Perhaps you could find out what it might cost to have it brought back to pristine condition, so that you or your Anglican counterpart can plot how to break the news to Mother without inducing a heart attack. There must be expertise out there on all the issues which cause you problems, from photographic conservation to how to identify that nasty little creepy-crawly you found last week in one of your archive boxes. Do we need to discover if we could all have access to the Society of Archivists' list, whether or not we are members? Or could that useful section at the end of your own membership list perhaps be expanded to include such information? If so, what is the best way to get it to religious archivists from other traditions?

2. The idea of an information resource leads into my second question: whether we need a further forum for exchange of ideas and information across the denominations. Now I know the thought of yet more meetings fills most of us with something akin to desperation, to say nothing of the cost of getting to meetings, and the time cost involved in being away from our workplace. The forum would not *have* to involve meetings – we could have a religious archivists' newsletter, something a bit more specific to our needs than the papers which come from the Specialist Repositories Group. Yes, we should have to find an editor, and make sure he or she did not have to write the entire thing single-handed; and someone has to meet the costs of printing and postage. But it might fill a gap. We need to think what shape the gap is – if indeed I am right in thinking there is one – and whether an occasional newsletter would fill it. On the other hand, if there were to be meetings, these do not have to be full-scale efforts miles away from home. How about a North-West regional meeting of archivists with an interest in religious records? Representatives from the Lancashire Record Office could talk over matters of mutual interest with archivists and historians from Ushaw and Ampleforth; Catholic and Anglican diocesan archivists could compare notes; we could lure over the Methodists from John Rylands Library in Manchester to swap tips with local Friends' branch archivists. We should all at least get to know one another better,

and next time there was a difficulty there might be someone not too far away who could offer ideas on a solution, or even come over to lend a hand.

3. Is there any future in exploring the possibilities of joint purchase of items which we all use regularly, such as archive boxes or photographic wallets? One of the problems for the budgets of religious archivists is that they need to buy just a few of any one item, and that is usually a very expensive thing to do. There are very considerable savings for large orders of items such as boxes which are made up to customers' requirements. Buying in bulk would not harm the interests of suppliers since their unit costs are considerably reduced when larger orders are taken, presumably leaving a similar profit margin. There would be some problems to sort out, such as VAT, and transport from the delivery point to other offices; but with goodwill it ought to be possible for the churches to work out a mutually helpful arrangement.

4. My two final ideas are perhaps more from the realms of fantasy, for the present anyway: but why should we not at least begin to think about the possibility of sharing certain kinds of storage, to the advantage of the pockets of all our church members? Could we not even begin to contemplate employing a few joint staff? Why do something separately which could perhaps be done together more efficiently, as well as more economically? Few of us in the churches can afford specialist conservation staff. Jointly, we could perhaps set up a properly-equipped conservation unit, with its own staff and a collection and delivery service, and work carried out on a basis proportional to the financial contribution of the church in question. Records management, too, is something which we shall increasingly be drawn into. How many of us have the expertise to deal with these issues ourselves? Wouldn't the answer be to buy in the temporary services of a records manager to work with us on a scheme for our organisations? How about a religious archives computer expert who could trouble-shoot all those day-to-day difficulties, as well as give us objective advice when we needed to extend our systems? With common employees or access to specialists on a fee-paid basis, there would, again, be questions of who would act as employer, provide pensions, arrange insurance, pay salaries if work ran low, and all the million and one other considerations involved in such an operation – but none of them unanswerable if only the will is there to make the scheme work.

5. As for joint storage, don't most of us have too little space? Don't we also have some semi-current records which are only needed once in a while, and which could perhaps be kept away from our main office, provided that information from them could be speedily retrieved? With modern technology developing at the rate it is, the need for physical proximity to our records is diminishing by the day. Of course we shall want to keep by us the most precious parts of our archival heritage. But the Bursar's accounts from six years ago – perhaps that is another story. A record centre owned by all the churches, or perhaps by one renting out space to others, could maintain more adequate environmental conditions than most of us can manage individually, and supply a retrieval system which made it irrelevant whether the building was five miles away or five hundred.

These suggestions about possible joint storage or specialist staff would in no way undermine the place of the religious archivist. It would still be your task to use all your hard-won skills to select the record of the past for the future, and to prepare your papers in the ways which make them accessible and able to serve your churches well. No-one but you could fill that vital role as the link between church, archive and archive-user. But to have some of the more mundane tasks taken from us, and to be able to call on help for the tasks where we feel out of our depth . . . perhaps a pipe-dream, but one I think worth a little pondering.

CONCLUSION

Religious archivists are, perhaps, a slightly unusual breed in that most of us are enthusiastic members and supporters of our organisations. I do not mean, of course, that archivists outside the 'religious' world are not whole-hearted advocates of the good of their employers. Nor do I mean to imply that archivists in religious organisations are any less objective or professional in their aims and standards than those working in the secular world: indeed those of you in the Catholic Church are blessed with specific archival responsibilities bestowed by Canon Law. But many of you here are, first and foremost, members of a religious congregation, with the responsibility for archives given to you as an additional charge. And many archivists in other churches are men and women who have consciously chosen to ply their trade in an organisation whose view of the world they personally share and promote.

In my view, our close involvement with our parent organisations brings both risks and rewards. We need to ensure that our professional standards are not compromised by our affection for the bodies we serve. Take an example such as confidential material. Our authorities might well feel that the risk of papers relating to a dispute getting into the public arena make it better to destroy the material. Perhaps, as archivists, we can see that that the papers might, in a hundred years' time, provide a fascinating insight into an important controversy. I think our duty in a case like that is to use every means in our power to ensure the preservation of those papers. Of course, in the last resort, our superiors will make the decision – it is a key element of our relationship as employees or servants that they have that power; and I do realise that many of you are under vows of obedience, which is an added imperative to conform. But that does not mean we cannot cajole, plead, argue, promise and generally pester until we get our own way whenever we can. The guile of the serpent has, after all, official backing, and a useful part to play in archival science.

As for the rewards: one of them is, I think, the chance to influence, just a little, the future development of our churches. If the religious archives world could set a shining example by working closely together across the differences of our heritage and traditions, who knows what might follow? Even if the attention of our various authorities is first drawn by reduced costings, the deeper message might get across too. It might seem fanciful that a cut-price archive box could bring church unity just that shade nearer: but, in God's mysterious ways, stranger things have happened.

EDITORIAL NOTE

Dr Hough has recently retired as Director of the Church of England Record Centre (15 Galleywall Road, South Bermondsey, London SE16 3PB). This paper was delivered to the Catholic Archives Society Conference at High Leigh, 25 May 1998.

Footnote

1. President of The Society of Archivists and Secretary to The Royal Commission on Historical Manuscripts respectively.

THE WIDER CONTEXT OF CATHOLIC ARCHIVES¹

Dr Christopher Kitching

Archives serve to document the activities of individuals, organisations and communities of all kinds.² A single document, if you know enough about its context, can often be of historical significance. There is no better place to start our discussion than where we are. In one of the corridors at High Leigh there is a note on the wall that 'the earliest recorded settlement at High Leigh, shown on a deed dated 1403, is of a group of farm buildings then known as High Wyches.' This single document assumes more importance the more you know about the place and the people who have lived here down the ages. It is just one piece of a much larger 'jigsaw' of the history of High Leigh. That in turn is only a small part of the history of the county, and so on: the image can be applied at several different levels.

This can stand very well as a model for what I want to say about Catholic archives. Each individual document in your care as archivists has some significance in the context of the whole picture or 'jigsaw' which the entirety of your archive would represent. But you must resist the temptation to regard the entirety of what is in your charge as the end of the story. Instead, go upwards or outwards a 'level' (or two or three). For what you each have in your charge is in its turn only a small piece of the wider picture constituted by the archives of the Catholic community in this country as a whole. That in turn is only a part of the picture of the worldwide Catholic community. Perhaps even more importantly, the Catholic communities, whether locally, nationally or internationally, are themselves only a part of a wider series of communities. And I should like to suggest that, on the one hand, we shall not fully understand the history and archives of those wider communities if we do not see the Catholic parts of the jigsaw and, on the other hand, you will not fully understand your Catholic archives and their significance in the broader scheme of things, if that is the limit of your horizons.

A major question I should like to sow in your minds for further meditation and discussion is the extent to which you should continue to think of 'Catholic archives' as something distinct and separate, differentiated from the whole wider body of archives. The good reasons for doing so could not, I think, be better formulated than in the recent circular letter from the Pontifical Commission.³ Here you have, clearly

spelt out, a *raison d'être* for 'Catholic' archives. For some purposes it is certainly helpful to categorise archives (and communities) in watertight compartments. This might serve, for example, to define or limit the challenge of managing them, or to facilitate specialist research.

But for many purposes it is not helpful. You have things to learn from, and in turn to teach, archivists and scholars from other backgrounds. You will have many insights in common, but also some that are distinctive. But we shall not see the whole potential 'jigsaw' if some of the pieces are closely guarded. It can be argued that the work of historians and researchers is facilitated by assembling as many archives under one roof as possible. By this means they achieve a much greater 'critical mass' than when they are separately housed, and new, sometimes unexpected, avenues of research can be opened up as they are studied in a wider context. For this wider vision, watertight compartments become counter-productive. With this in mind, it was particularly refreshing to see that you had invited a representative of another church, and myself as a representative of a secular national organisation, to address the Society's conference.

It may be easier for me to say all this than for you to comprehend it. The Royal Commission on Historical Manuscripts has been trying since its foundation to build up a comprehensive picture of all the archives there are in this country, so that they may be of use to the widest possible readership. We collect catalogues and make them available in our public search room.⁴ Where we do not yet have catalogues, we look for other clues and pointers, including published references. And here I must pay tribute to your Society's journal **Catholic Archives** for all it has done to spread a wider awareness of your respective holdings. Yet it is very noticeable that in the National Register of Archives we hold remarkably few original lists and catalogues of Catholic archives, and we would welcome more. This is a good way to bring your holdings to wider attention. We are not yet clairvoyant, and if you do not tell us about your archives we cannot take notice of them and their needs, or in turn tell other people about them. (If they remain confidential, we will respect that and keep the list in our own confidential files until instructed otherwise).⁵

We do, of course, appreciate the constraints under which many of you have to work, including the need to respect confidentiality, and the lack of facilities for study of the records. But I would encourage you to challenge some of the old assumptions on these fronts and ask, for

example, how your archives might be made more widely available, even if this means coming up with imaginative new solutions for access. Archives are not much use either pastorally or for the underpinning of knowledge of the faith and history of the community if they are locked away indefinitely. Should not terms be set and arrangements made for their eventual release? If not, might they not as well never exist as far as our 'jigsaw' is concerned? Do your archives all need to be retained *in situ*, or even by Catholic custodians? It is very expensive to look after archives properly according to today's best standards, in controlled environmental conditions with appropriate preservation and access provisions. So is there not a strong case for bringing them together in a few centres as possible, whether these are local, regional or denominational, and doing the job properly?

There is a substantial network of local authority and university archive repositories,⁶ and many of these have gladly taken in for safe-keeping the records of Catholic families, parishes and communities. Could these links be strengthened, to mutual advantage? There are also many organisations operating at national level in the field of archives. The National Council on Archives,⁷ which usually meets twice a year, brings together representatives of many such bodies, and a list is appended to this article for reference. As you will see, membership of some of these is open to anyone, and if members of the Catholic Archives Society are interested in developing a wider interest in archives they might, for example, consider joining the British Records Association.⁸

If I could leave you one pithy piece of advice it would be that of an amusing doodle recently reproduced in the admirable Dodo Pad diary for 1998: BE INDEPENDENT, BUT NOT TOO INDEPENDENT. Or to put it another way, see how your part of the jigsaw fits into the main picture.

APPENDIX

The National Council on Archives

Membership comprises representatives of the following organisations; an asterisk indicates that membership is open to all on application and payment of a subscription:

Association of Chief Archivists in Local Government; *British Records Association; Society of Archivists; *Scottish Records Association; Archives Council Wales; *Business Archives

Council; Consortium of University and Research Libraries; Standing Conference on National and University Libraries; Local Government Associations; *British Association for Local History; *Federation of Family History Societies; *Historical Association; Royal Historical Society.

Observer Status:

Advisory Council on Public Records; British Library; Historical Manuscripts Commission; Public Record Office; Scottish Record Office; Public Record Office of Northern Ireland.

Footnotes

1. The author is Secretary of The Royal Commission on Historical Manuscripts. This article is based on a talk entitled, 'Your piece of the Jigsaw: How Catholic Archives fit into the whole picture', delivered to the Catholic Archives Society Conference at High Leigh on 25 May 1998.
2. For more extended discussion of this point see C. Kitching, *Archives, The Very Essence of our Heritage* (Chichester, 1996). **Editorial Note:** This publication is reviewed in the current edition of this journal.
3. *The Pastoral Function of Church Archives* reproduced in *Church Archives* (Catholic Archives Society, 1997).
4. For further information see the present author's article in *Catholic Archives* 15 (1995), pp.13-19.
5. Catalogues and lists may be sent to, or advice on the care of archives sought from: The Secretary, Royal Commission on Historical Manuscripts, Quality House, Quality Court, Chancery Lane, London WC2A 1HP.
6. See the Commission's directory, *Record Repositories in Great Britain* (10th edition, 1997). **Editorial Note:** This publication is reviewed in the current edition of this journal.
7. Kitching, op.cit. includes an appendix giving more details on the NCA.
8. Further details are available from the BRA, c/o London Metropolitan Archives, 40 Northampton Road, London EC1R OHB.

LIVERPOOL ARCHDIOCESAN ARCHIVE

Dr Meg Whittle

INTRODUCTION

In April 1997 I was appointed as Archivist by the newly-installed Archbishop Patrick Kelly of Liverpool to work on the papers of the late Archbishop Derek Worlock. These were deposited at St Joseph's College, Upholland, where for some years I had been a volunteer archivist listing and boxing the archive of St Joseph's Seminary. I was informed that the Liverpool Archdiocesan Archive would also be sent to Upholland to relieve the pressure on available space at the Curial Offices at Brownlow Hill, and this deposit of material duly arrived in November 1997.

My brief was to prioritise the listing of the Worlock Collection in order to facilitate the work of the appointed biographer, Mr Clifford Longley. In Phase Two my brief was to assemble the archive in one location, to establish a system for retrieval for research purposes, and to attend to any conservation work required. Because of these priorities what follows appears, chronologically, in reverse order.

THE WORLOCK COLLECTION

The Worlock Collection was deposited at St Joseph's some time in the autumn of 1996 when I was still a volunteer and unable to allocate more than one day per week to the project. Fortunately, Archbishop Worlock had a meticulous filing system which had all been labelled and stored. Unfortunately, he had a habit of preserving every document, often in duplicate or triplicate, so that the volume of his papers looked an overwhelming task.

Some judicious 'weeding' of duplicates reduced the volume and familiarity with the collection soon dictated a logical order for archival purposes. The papers have been categorised in fourteen series:

1. Private and Family Papers
2. Westminster Years (including his first parish in Commercial Road)
3. The Second Vatican Council
4. Archbishop Worlock & International Forums (e.g. Synod of Bishops & Council of the Laity)

5. Archbishop Worlock and European Forums (e.g. CCEE & OCIPE)

6. Archbishop Worlock & National Forums (e.g. Bishops' Conference, National Catholic Fund etc.)

His involvement with these various international and national organisations spanned his episcopates in both Portsmouth and Liverpool, so chronologically Series 4-6 coincide with diocesan papers.

7. Portsmouth Papers (mostly personal correspondence/sermons/pastorals)

8. Liverpool Papers: Archdiocesan Administration

9. Liverpool Papers: Ecumenism

10. Liverpool Papers: Education

11. Liverpool Papers: Secular/Religious Organisations

12. Liverpool Papers: Secular Matters

13. Liverpool Papers: Miscellaneous Correspondence

14. Liverpool: Personal Memorabilia

Thus far Series 1-7 have all been listed and boxed. Box lists have been made for Series 8-14 and the materials stored in archival quality boxes. Detailed listings for the Liverpool papers comprises my main work in progress at the moment. The Worlock Papers are, of course, the historical documents of the future and the normal embargoes on modern and recent documentation apply.

ARCHDIOCESAN ARCHIVE

In some ways the Archdiocesan Archive presents even more of a challenge than the Worlock Collection, containing as it does some distinctive collections charting both religious and secular developments. For instance we have a large collection of Archbishop Beck's papers (1964-76) which coincide with the changes associated with the Second Vatican Council and the implementation of the comprehensive education system. In due course these will form an important record of twentieth-century Catholic history. We also hold a large collection of Archbishop Downey's papers (1928-53). His episcopate spanned the Second World War, the post-war implementation of the social welfare system, and compulsory secondary education. These papers have already been accessed by scholars from Cambridge and from Edgehill College.



THOMAS WHITESIDE
FOURTH BISHOP AND FIRST ARCHBISHOP OF LIVERPOOL
1894-1921

Other collections include a newspaper cuttings library in bound volumes (1928-76). These cuttings are entered in chronological order, but are subject-indexed at the front of each volume. As a research tool it is excellent and appears to be in a fairly good state of preservation at the moment. However, knowing the fragility of newspapers this will have to be kept under review. We also have a newspaper cutting library in three volumes for the late nineteenth century. This is collated in subject order covering: wills and law suits; Poor Law institutions; burial of paupers; Church census; education. This collection is less robust than the twentieth-century run and has been restored using archival quality paper and tape.

The Archdiocesan Archive also includes a library of bound volumes started by Bishop Bernard O'Reilly in 1873 and running to 1970. Entitled *Liverpolitana*, these volumes contain pastoral letters, ad clera, Diocesan Mission Fund reports, Ecclesiastical Education Fund reports, joint pastorals and encyclicals in chronological order and again are subject-indexed.

The archive also includes a distinctive collection of films. These have been identified as a record of every parish register for every church in the Archdiocese commissioned by Archbishop Downey during the Second World War. It has been customary for registers belonging to parishes within the city boundaries to be deposited at the Liverpool Record Office and those belonging to parishes outside the city boundaries to be deposited at the Lancashire Record Office. This system works well for genealogists and I see no reason to alter this well-established system. These films have thus been allocated to these two depositories.

FORWARD PLANNING

Some material has been retained by the Chancellor at Brownlow Hill. The parish boxes are still there although we have an index of contents. The Chancellor has also retained all files on individual priests and the Secret Archive. Other material concerning the building of the Metropolitan Cathedral has been retained at the Cathedral itself, where it is displayed and used for educational purposes. This has also been indexed and a copy is held in the Archdiocesan Archive.

As for the rest of the Archdiocesan Archive, we hold a full index of material held at the Lancashire Record Office and of registers held at Liverpool. Other material, e.g. the correspondence of the Vicars Apostolic of the Northern District, is deposited between Ushaw, Leeds and

the Lancashire Record Office, but sadly there are some gaps in our holdings. Surviving records for our early bishops (Brown-Whiteside, 1850-1921) are sparse, and I have been unable to locate any Chapter records for this period. There are also few papers surviving for both Archbishop Godfrey (1953-57) and Archbishop Heenan (1957-64). Whether these have been destroyed or deposited elsewhere has still to be determined.

Our holdings will thus be accessed under the following ten collections:

1. Northern District/Early Bishops (Brown-Whiteside) Collection (1850-1921)
2. Archbishop Keating Collection (1921-28)
3. Archbishop Downey Collection (1928-53)
4. Archbishops Godfrey/Heenan Collection (1953-64)
5. Archbishop Beck Collection (1964-76)
6. Archbishop Worlock Collection (1947-96)
7. Auxiliary Bishops' Collection (1976-96)

Categories where there is no clear break between episcopates and whose function continues without apparent interruption will be kept as separate collections. These include:

8. Chancery Collection
9. Finance and Development
10. Parish Material

The collections will be organised in a series of categories in the same way as the Worlock Collection and based roughly, but not exclusively, on the classifications devised by the Working Party on Diocesan Archives (1980):

- The Bishop and relations with Rome & the English Hierarchy
- The Bishop and Diocesan Clergy
- The Bishop and Diocesan Administration
- The Bishop and Education

HOUSING

Finally, the suitable housing of the collection has also been part of my responsibility. The archive is lodged on the third floor of the West Wing of St Joseph's College. The ground floor houses various adminis-

trative offices for the college, CAFOD, diocesan services etc., and is thus always heated and the temperature is maintained at a suitable level between 15-20 degrees centigrade. The solid stone Victorian structure of the college also results in fairly constant humidity, within the 50-60 per cent recommended limits. As with most 'conversion' plans there are some difficulties with the archive. It is glazed along both walls with neither curtains nor blinds, and these have had to be treated with U.V. filter material. The archive is equipped with strong metal shelving and all materials are boxed in archival quality boxes.

Like most archivists I find I am taking more and more time to effect researches for postal and telephone enquiries, and we are now receiving regular E-mail requests. These and listings of the Worlock Liverpool Series are priorities at the present, but I hope to devote one day each week to making a start on the Early Bishops Collection. Clearly there is still much work to be done.

EDITORIAL NOTE

Dr Whittle may be contacted at: Liverpool Archdiocesan Archive, St Joseph's College, Upholland, Skelmersdale, Lancashire WN8 OPZ. Tel. 01695 625255 Fax 01695 627269.

Robin Gard

It is now almost a truism to say that no single diocesan archive is quite like another, and this would seem to be borne out on reading the articles on different diocesan archives so far published in **Catholic Archives**. That this is at least partially true justifies the publication of a description of each archive because it highlights individual strengths and reveals weaknesses. Even so, the writer still believes, perhaps perversely, in the general proposition that after the Restoration of the Hierarchy in 1850 the bishops and their officials are likely to have conducted their business along similar lines determined by their canonical, pastoral and spiritual responsibilities, outlined in Provincial Councils, as well as by their own like practical experience. From this it would seem reasonable to suppose that the records created would have been similar in character and, further, that differences between diocesan archives would stem from losses of records rather than a failure to create them in the first instance.

This thinking was behind the drafting of the Scheme of Classification for Diocesan Archives prepared by a Working Party appointed at the Society's first annual conference at Spode House in July 1978, published in **Catholic Archives**, No.1, 1981, and re-issued, together with a Scheme of Classification for Archives of Religious Orders, as a separate booklet in 1988. Whatever diocesan and other archivists may think of the Scheme, it is not without merit and has had an influence in the arrangement of diocesan archives. Anyone interested in the preparation of the Scheme is recommended to read the preamble, but one paragraph alone summarises the conclusions of the Working Party:

The Working Party hoped that the final scheme might provide a framework for a survey of diocesan records throughout England and Wales and might encourage the adoption of common procedures so as to ensure that all post-1850 archives and records of long term value would be dealt with uniformly for the mutual benefit of administrators and historians. However, while this remains a desirable objective, the experience of revising the first draft six times, following discussions with various diocesan officials and archivists, has convinced the Working Party that no single scheme could accommodate the differences of administration

and record keeping practice from one diocese to another. This latest draft is therefore published primarily as an aid to officials and archivists in identifying diocesan archives and not as a blueprint for their arrangement.

The writer had a part in the formulation of the Scheme but at that time had practical experience of only part of the Hexham and Newcastle diocesan archives, albeit some of the earliest records of the diocese to have survived. However, since about 1987 he has been engaged in sorting, arranging and listing an extensive range of records, both old and new, kept at Bishop's House, from which the older diocesan archives had been separated many years before. These older records have been retained as a separate group so as to preserve their archival history and, not least, because following their deposit in the Northumberland Record Office in 1975 they have been known to scholars by their Record Office arrangement and listing, as described in *Northern Catholic History*, No.7, Spring 1978. These records will be described briefly in the first section (I) below.

The process of collecting, sorting and listing the records and papers of the bishops and those officials who have worked at Bishop's House has been a lengthy one, due mainly to the archivist spending just one day a week on the work. The present situation is that almost all the records of the bishops' personal and central role in the administration of the diocese have been listed in their distinct categories in a preliminary way but await final classification, sorting and listing in detail. Some categories will require little more than numbering or re-numbering but others, notably the most extensive series, that of the bishops' correspondence, need considerable attention, in effect retrospective filing.

In an effort to sustain the writer's confidence that diocesan archives are broadly similar and reflect, if not conform to, the Society's Scheme of Classification, the main body of the diocesan archives will be described in the second section (II), following the categories set out in the Scheme, but it is emphasised that this is something of a trial classification, and certainly only an interim one. This treatment will at least have the merit of identifying all the main classes of records which have so far been found and will reveal lost or missing records.

The third section (III) will deal with a few deposited archives which are not, strictly speaking, diocesan but which have been received in accordance with Canon Law and the advice of the circular letter on

The Pastoral Function of Church Archives published by the Pontifical Commission for the Cultural Heritage of the Church in February 1997. So far as the accommodation of, and access to, the archives are concerned, the facilities fall very short of the high standards set by the Commission, a situation doubtless shared by other diocesan archivists. However, there is secure strongroom accommodation both at Bishop's House and in an outstore for listed and less used archives, while those still at Bishop's House which are being sorted and listed, as well as those still referred to at times for current administrative purposes, are kept in the archive room, where searchers may study them by appointment. Thus, while there is room for improvement in the facilities provided, not least in the use of technological aids, what is important is that the archives are recognised as an essential part of the heritage of the Church and are preserved as well as circumstances permit, and certainly much better than heretofore.

The letter of the Pontifical Commission recommends that diocesan archivists engage in what is familiarly termed 'out-reach', but soliciting deposits of records kept elsewhere and seeking to advise other record keepers can surely be undertaken only when one's own house has been put in order. Even so, since the records of the diocesan commissions, committees, working parties and advisory bodies based elsewhere form part of the overall administration of the diocese, it is hoped to receive their older records in due course, and there is a need to search for the records of defunct or superseded bodies and branches of national societies once active in the diocese.

THE OLDER DIOCESAN ARCHIVES

In 1975 Bishop Hugh Lindsay (1974-92) transferred to the Northumberland Record Office on loan certain records relating to the diocese and to the Church in the North East prior to 1850, and these were then listed by that Office and made available for public research. The records are, in the main, those which Fr W. Vincent Smith (1900-85), the very knowledgeable historian of the Church in the North East, had collected at Bishop's House, Tynemouth, as being of particular historical interest, and which came to be regarded as constituting 'the Diocesan Archives', by which term they were commonly known. The deposit in 1975 included some records additional to those assembled by Fr Vincent Smith but, regrettably, omitted some which he had found and in some cases transcribed.

These records include a few papers dating from the 17th century and others which are among the earliest evidences of the later history of the Church in the North East. Church historians are very much indebted to Fr Vincent Smith for preserving these records and especially for transcribing so many and interpreting them in various publications. The records are largely the papers of individual bishops and clergy, many relating to mission funds, and those dating before 1850 may be regarded as part of the archives of the Vicars Apostolic of the Northern District. In 1840, the old Northern District, established in 1688 and covering the whole of England from the Humber to the Tweed, was divided into three new districts: Lancashire and Cheshire; Yorkshire; and the new Northern District comprising Durham, Northumberland, Cumberland and Westmorland. East of the Pennines, Bishop Briggs became Vicar Apostolic of Yorkshire and Bishop Mostyn (1840-47), Bishop Riddell (1847) and Bishop Hogarth (1848-50, later Bishop of Hexham and Newcastle, 1850-66), successively Vicars Apostolic of the Northern District.

Many of the pre-1790 episcopal papers were collected by Thomas Eyre, first President of Ushaw and now form part of the Ushaw Collection of Manuscripts (described in **Catholic Archives**, No. 4, 1984). In 1836, Bishop Briggs moved to York taking with him the papers of his four predecessors, Matthew Gibson (1780-90) William Gibson (1790-1821), Thomas Smith (1821-31) and Thomas Penswick (1831-36), but these relate as much to English affairs generally as to Northern District business (described in **Catholic Archives**, No.2, 1982). Few papers of Bishops Mostyn and Riddell have survived but these older diocesan archives contain many of Hogarth, who had been Mostyn's Vicar General before appointed Vicar Apostolic. The following is a summarised description of these older archives, which are listed more, fully in **Northern Catholic History**, No.7, Spring 1978, and in still greater detail in lists in the Record Office and in the Diocesan Archives. While in the Record Office the archives were given the code reference RCD, followed by sub-numbers representing their distinct classes, as below. Items asterisked were transcribed by Fr Vincent Smith, and are available in copy form. These older archives have recently been withdrawn from the Record Office and re-united with the rest of the diocesan archives. The listing and careful preservation of these records by the Northumberland Record Office over thirteen years is gratefully acknowledged.

1. *Letters and papers of the Vicars Apostolic of the Northern District and of the Bishops of Hexham and Newcastle, 1790-1909.*

These include letters (95) to Bishop William Gibson re. Catholic Emancipation, 1790-1814*; letters and papers re-accounts and financial matters, 1790-1874*; copy out-letter books of Bishops Riddell, 1844-47 (1), Hogarth, 1841-57 (7), and Preston, 1904 (1); pastoral letters, fund accounts, and papers of Bishop Hogarth, including pastorals of other dioceses, 1849-64 (6 volumes); pastoral letters and *ad clerums* of Bishops William Hogarth (67), James Chadwick (98), John William Bewick (92), Henry O'Callaghan and Thomas William Wilkinson (78), 1849-1909.

2. *Status Animarum records, 1847-1912.*

Two volumes (with duplicates) of tabulated diocesan statistics, 1847-1912 and 1886-1904, transcribed by Fr J. Lenders from original returns, no longer extant, in 1930.

3. *Records of the Bishops' Treasurers 1860-1905.*

Copy out-letter books of A. Watson and J. W. Bewick, 1860-86 (4), and G. E. Howe, 1883-1905 (2), volume of duplicate accounts and papers of Bewick and Howe re-diocesan funds, statistics, missions and schools, 1871-86.

4. *Papers relating to Northumberland Durham missions, 1651-1897.**

Letters and papers arranged by Fr Vincent Smith by missions, and many transcribed by him.

5. *Papers relating to Northumberland and Durham mission boundaries, inventories, religious orders, returns of papists, colleges, missions in other counties, etc., 1630-1877.**

Likewise arranged by Fr Vincent Smith by place or subject, and many transcribed by him.

6. *Lists and calendars of diocesan and other records made by Fr Vincent Smith, 20th century.*

These include not only the transcripts of diocesan and other records asterisked above but also copies of papers held elsewhere, e.g. the Eyre Papers. and other papers at Ushaw College, extracts from Quarter Sessions records, lists of papists, transcripts of mission registers, and extracts from Benedictine and Jesuit archives. Also in this section is a note of the contents of the Slater Collection, Vols. I and II, 1823-52, comprising letters and pastorals of the Vicars Apostolic,

petitions, decrees, elections, statutes, indulgences, district and mission funds, encyclicals, annual meeting papers, etc., 1823-52, the originals of which are not among the archives.

II THE MAIN DIOCESAN ARCHIVES

The main body of diocesan archives comprises an extensive quantity of records which are essentially the surviving books and papers of successive bishops and their officers when these were based at Bishop's House. Although mostly dating from the second half of the 20th century, they do include some from before 1850 and many from the late 19th century. Despite periodic moves of episcopal residence, a surprising amount has survived. Bishop Hogarth (1850-66) lived at Darlington, Bishop Chadwick (1866-82) in Newcastle, Bishop Bewick (1882-86) at Tynemouth, Bishop Wilkinson (1889-1909) at Ushaw and elsewhere, Bishops Collins (1909-24) and Thorman (1925-36) at Tynemouth, Bishop McCormack (1937-58) lived first at Tynemouth, then at Sandyford House, Newcastle, before moving to the present Bishop's House, East Denton Hall, Newcastle, where Bishops Cunningham (1958-74), Lindsay (1974-92) and Griffiths (1992-) have since lived, and from which the diocesan administration has mainly been conducted, although the Commissions and diocesan officers are now based elsewhere. The records thus represent the bishop's central role in the life of the diocese. As already indicated, the diocesan archives will be described according to the headings (here abbreviated) of the Scheme of Classification for Diocesan Archives.

A. THE BISHOP AND DIOCESE IN RELATION TO ROME AND THE ENGLISH HIERARCHY.

A1. *Papal bulls and other Roman documents.* Bulls or letters of appointment exist for most of the bishops, the earliest being a letter appointing Francis Mostyn as Vicar Apostolic in 1840. Petitions to, and faculties and rescripts granted by, Rome for a wide variety of causes, e.g. property sales, binations, reduction of Mass obligations, etc., survive for various dates from 1847, but are not in a separate series. There are many dispensations in marriage cases and doubtless more are held by the Marriage Tribunal. Files of correspondence with the Apostolic Delegate, now the Nuncio, date from 1951. Bishop Chadwick attended the First Vatican Council, for which there are his copies of the official documents and also letters written by him from Rome, though mainly on diocesan business. Bishop Cunningham attended the Second Vatican Council, for

which there are likewise his copies of official Council documents and related papers, including material concerning the drafting of the Epilogue to the schema *De Ecclesia* on *De Beata Maria Virgine*. In November 1985, twenty years after Vatican II, an International Synod of Bishops was held in Rome and the archives contain the reports to the Diocesan Special Synod Preparation Group from deanery pastoral councils, deanery conferences of priests, diocesan bodies and individuals, but no final report or summary.

- A2. *Meetings of the Hierarchy and Bishops*. A good series of Hierarchy *acta* and papers exist from 1959, and also minutes and papers of meetings of the Northern Bishops relating to Ushaw, Upholland and other clergy training colleges.
- A3. *Papers of Hierarchy Commissions, Committees, etc.* Only those on which Bishops Hugh Lindsay and his Auxiliary Owen Swindlehurst (1977-95) can be readily distinguished within A2.
- A4. *Quinquennial reports*. Copies of *relatios*, or quinquennial diocesan reports to Rome, exist from 1850, *relatios* for Ushaw, 1932-51, and for Christian Doctrine, 1926-71 (gaps).
- A5. *Personal papers of Bishops*. Bishops' correspondence is the largest class within the archives and the least sorted. The earliest letters are those in the out-letter books of Bishops Riddell, 1847, and Hogarth, 1841-57, but there are no similar books or copy letters, nor indeed more than a few personal papers, of Bishops Chadwick, Bewick and Wilkinson. Folders of letters and papers found numbered but in no obvious order in an old filing cabinet include some from the early years of the 20th century and are particularly useful for the inter-War and 1939-45 War years. Bishop Richard Collins (1909-24) made brief notes on some incoming letters but few evidences of Bishop Joseph Thorman's (1925-36) responses have been found. Collins was ill during his last years and Canon James Rooney, his Vicar General, tended diocesan business, and it was during the inter-regnum between Collins (d.1924) and Thorman (appointed 1925) that the Cumberland and Westmorland parishes were detached to form part of the new diocese of Lancaster on 24 November 1924.

From Bishop Joseph McCormack's time (1937-58), the volume of correspondence increases considerably. The correspondence of each bishop has been kept and listed in the order in which it has been

found, although there is an overlap in Bishop James Cunningham's episcopate (1958-74) after Bishop Hugh Lindsay was appointed as his Auxiliary in 1969. There seems to have been no filing system in Bishop Cunningham's time, incoming letters and some copy replies being found in folders just as they had been received. Much retrospective filing is thus required before these papers can be intelligently listed and indexed, but their present order preserves their original 'arrangement'. Although this section is headed 'Personal Papers', the contents are essentially letters and papers on diocesan business, and any papers of a purely personal nature have been kept separately.

Since this class of records is one likely to be of interest to researchers, for example on the response to liturgical, moral and pastoral issues arising from Vatican II and Papal encyclicals, it may be helpful to note that, while the Bishop encourages research and in most cases a thirty-year rule would be applied to access to the archives generally, certain records may be reserved for approved study only.

- A6. *Bishops' correspondence with government and civic bodies.* Any such papers have not yet been distinguished from A.5.

B THE BISHOP AND THE DIOCESAN CLERGY

B1.2. *Clergy lists, ordinations and appointments.* The names, details of ordination and appointments of priests in the Northern District and in the early decades of the diocese occur in the **Catholic Directory**, of which there is a fairly full set from the 1820s (with *Ordos* from 1777), and in the diocesan yearbook, the **Northern Catholic Calendar**, first published in 1869. There are two clergy registers: the first started c.1905 but including details of many priests ordained in the 19th century, even as early as 1856; the second begun shortly after the first, but continues to date. Stub books of certificates and other documents issued for ordinations, testimonial letters and related enquiries, and similar, exist from the 1930s. There are also stub books of appointments to parishes, professions of faith, canonical possession, faculties, celebrants, etc., and also priests' returns and correspondence relating to parish work. For deceased clergy there are obits in the **Northern Catholic Calendar**, *ad clerum* death notices, and files of papers separated from current filing on a priest's death. Thus, a complete listing of all diocesan clergy is possible.

- B3. *Ad Clerum letters*. The earliest *ad clerums* found so far are those of Bishop Collins (1909-24) and are mounted in an album. Those of Bishops Thorman and McCormack, 1925-43, are similarly mounted in an album and indexed. Thereafter, there is a file of *ad clerums* of McCormack, 1944-54, none for Cunningham, 1958-67, but an unbroken series from 1968.
- B4. *Pastoral letters*. Rev. Robert Hogarth, brother of Bishop Hogarth, collected and had bound two volumes of his brother's pastoral letters, covering 1823-49 (119 items) and 1851-2 (c.100) respectively, and these include many pastorals of wider interest relating to the English clergy and Rome, among them the Apostolic Letter of 29 September 1850 restoring the English Hierarchy. Loose folders of pastorals of Bishop Hogarth and his 19th century successors occur in the old diocesan archives (RCD.1), but the main archives also contain bound collections from 1867 to 1947. Thereafter, the Lenten and Advent pastorals, letters on the Priests' Training Fund, etc., are in files or bundles, and there are some letters addressed to the children of the diocese in the 1940s.
- B5. *Status Animarum* records. Statistical details for the years 1847-1912 were extracted from the original returns in the 1930s and these are contained in two volumes in the old diocesan archives (RCD.2). Similar details of baptisms, marriages, deaths, the estimated Catholic population, Mass and Easter duty attendance numbers, school numbers, converts, etc., are in two large volumes covering 1917 to 1971. The actual parish returns exist from the late 1950s, and there are also copies of the yearly entries in parish registers on large proforma sheets for 1962-3 and 1965-6.
- B6. *Diocesan Synods*. Copies of all or some of the printed papers of the seventeen synods held between 1854 and 1961 survive. The early synodal papers mainly register the holding of the synod, with the names of officials (including an archivist, ref. Westminster Provincial Council I, XIV, para 7), and the confirmation of Provincial Council decrees, which were re-affirmed in synods as late as 1961, 'except in so far as they may have been abrogated by later law of the Church'. However, the later synods made decrees on a wide range of matters, including clergy and laity discipline, and on social, educational, marriage and moral issues. The Seventeenth Synod of 1961, the last to be held, included statutes on the clergy and laity, the sacraments, churches, worship, teaching authority, and church

property, with numerous appendices, for example on deanery conferences, attendance of Catholic children at non-Catholic schools, etc. Some synod papers contain a printed or handwritten copy of the Bishop's address to the clergy, providing a valuable insight into their pastoral work and spirituality, as well as referring to the practical and social problems faced by the Catholic community of the day.

- B7. *Deanery Conferences*. Conferences of priests were held in each deanery from the 19th century at which topics of a theological, pastoral or social nature were discussed. A few minute books, the earliest dating from 1865, were found during the recent survey of parish records carried out by the local record offices and these have been transferred to the archives. There is also a series of summaries by the deans of the conclusions of the several conferences held each year, some with statements by individual priests, dating from 1944 to 1981.
- B8. *Meetings of Diocesan Clergy*. Agendas, minutes and papers of the annual meetings of the Council of Priests exist from the first meeting in 1967, and also papers of the National Conference of Priests from 1972.
- B9. *Visitation Records*. The practice of the periodic inspection of missions (later parishes) derives from decree 29 of the 1852 Westminster Provincial Council, while decree 18 covered the bishops' spiritual and pastoral jurisdiction in missions served by regular clergy. The practice of five-yearly visitations does not appear to have been adopted in the diocese until the 1930s. No records of any visitation in Hogarth's time (1850-66) or during Wilkinson's first thirteen years (1889-1901) survive, but there is almost a full series for 1902, perhaps carried out by Bishop Richard Preston (1900-05), Wilkinson's first Auxiliary. The returns are then desultory until 1925, from which date they are nearly complete.

The Visitation records mostly comprise a return giving comprehensive and precise information about the parish, services, fittings, statistics, etc., and an inventory covering the church, presbytery and parish property, both on printed questionnaire forms sent out ahead of the visitation, and from the 1960s also a surveyor's report on the condition of the church and property. The records thus provide a wealth of detail which would certainly be of interest to

the parish historian, but they do not, on the whole, convey any general impression of parish life. A notable exception to this, however, are the forty-six surviving returns to the Visitation of 1868-9, which may be regarded as a stocktaking by Bishop Chadwick soon after his appointment. The priests on this occasion were presented with an enquiry booklet of formidable proportions, a veritable broadside of endless questions, not alas numbered individually and only broadly classified in sections for: I. Personal; II. Property, Finance and Discipline; III. Inventories of Church, Presbytery and Schools; and IV. Mission and Schools Accounts. While headed sheets were provided for the answers, these have to be interpreted by reference to one of the few surviving enquiry booklets. These 1868-9 Visitation returns provide a vast corpus of detailed information, some descriptive, which presents an intimate picture of the clergy, the churches, services, schools, and church life generally, and have already been gleaned by researchers into aspects of parish life in Victorian times.

- B10. *Papers relating to Individual Parishes.* No separate series of parish files has been kept in the past, but correspondence and papers relating to parishes, including parish histories, are now being filed, many being transferred from the general correspondence and from non-current filing.
- B11. *Papers relating to Religious Orders and Congregations.* Annual returns (with gaps) of men and women religious exist from 1968 to 1992 and, as with parish papers, files of correspondence and papers found loose are being created for each community which has worked in the diocese. There is a register of sisters in several convents for 1929-34, a census of nuns in 1947, and reports on canonical visitations of certain convents in 1965-6. There is considerable correspondence with the Carmelite Convent and St Clare's Abbey respectively, both in Darlington, from 1925.

C. DIOCESAN ADMINISTRATION

- C1. *Deeds of Property* The deeds of diocesan and parish properties are kept by the Diocesan Solicitors and the Treasurer, though a quantity of draft deeds have found their way into the archives. There are four registers of property, the first covering the years roughly from 1840 to 1876, but including details of deeds from the 18th century, and the second two begun around 1868. The writing of the first

entries in these two latter volumes is that of John William Bewick, Bishop Chadwick's Secretary and Treasurer, and later Bishop (1882-86), who was clearly, from the evidence of other records, responsible for introducing procedures and practices which combined to establish an effective diocesan administration. In several entries in these registers Bewick also identified himself as Diocesan Archivist. His hand also appears in a description of the boundaries of the diocese in 1876, followed by the boundaries of each mission, these in the second book. All four volumes of course contain details of property of the Cumberland and Westmorland missions, as well as those of Durham and Northumberland, and certain deeds and papers regarding one or two of those missions are still among the archives.

- C2. *Diocesan Financial Records.* These are extensive and as yet not finally sorted, so that it is not possible to categorise them in the four classes (a - d) set out in the Scheme, though all four are represented. The following is merely a brief sketch of the main series of account books and other financial records.

Some records relating to the Northern District and to individual missions and funds prior to 1850 survive in the form of account books and bank pass books. Thus, there are three account books of mission funds, investments and expenses, 1827-48, and three 'day books' of mission receipts and payments, 1827-61. Several account books overlap 1850, including a cash book and a ledger of the treasurer of the 'Northern District Fund', 1841-64, and six bank pass books of Hogarth or the diocesan trustees, 1854-66. A 'Diocesan Fund' was established in 1851 to assist missions in building churches, schools and presbyteries, the income for such loans coming from a levy on missions based on the number of baptisms, plus donations and bequests. Any mission not contributing its quota was 'put out of benefit'. The fund was administered by the Bishop and a Council of Administration. Details of loans and other matters are contained in a Finance Committee minute book, 1854-68, continued in eight minute books of the Council of Administration, 1869-1958, after which similar matters have been dealt with by the Finance Committee, the agendas, minutes, correspondence and plans of which exist in quantity. Allied to these are books recording mission debts at various dates, and one or two treasurer's letter books relating to loans, etc.

The primary financial records, however, are parallel series of cash books and ledgers dating from 1865, to 1972 in the case of cash books and to 1957 for ledgers. A large album contains printed statements of annual and occasional collections from each mission, 1850-86. Draft diocesan accounts exist for 1889-97 and similarly for 1948-88, while statements will doubtless be found in the ledgers throughout the years. Among miscellaneous account books are two small personal expenses books kept by Bishop Hogarth, 1852-63, and an account book of Bishop Chadwick of monies at his 'Episcopal Disposal', 1866-80. Mission accounts occur in the 1868-9 Visitation returns and parish accounts, 1929-33, are among the Visitation records.

It need hardly be said that these financial records offer scope for studies in the history of the diocese and individual missions. Diocesan accounts are now published yearly and further records are likely to be held by the Treasurer.

- C3. *Parish boundary documents.* The first effort to determine mission boundaries appears to have been Bewick's descriptions in 1876 (see C1.). A series of formal statements of boundaries occurs in the 1950s, and there was a boundary revision in 1979/80. These papers and related O.S. maps have yet to be listed.
- C4.5. No records relating to *Diocesan litigation* or the *Chancery* are among the archives.
- C6. *Marriage Tribunal records.* The earliest records in the archives are petitions from parish priests and related papers concerning dispensations for mixed marriages, dating from 1932, stub books of dispensations granted from the same date, and index books from 1959. There are also stub books for dispensations from canonical form, disparity of cult, consanguinity and affinity, while there are papers relating to testimonial letters, freedom to marry declarations, convalidations, etc., including petitions to and rescripts from Rome, mostly dating from the late 1950s. Marriage dispensation papers will also be found among parish records. Marriage records are not open to public access, except in approved instances.
- C7. *Diocesan Schools Commission records.* The Scheme of Classification sets out six distinct categories of diocesan educational records, but these cannot be readily distinguished in the archives. Thus, there was no Education Committee, c.1870-1902 (a), no series of

reports of Diocesan Inspectors of Schools (c), no separate records of Secondary Schools (d), no papers regarding either parish schools (2) or correspondence and papers concerning relations with teachers' professional bodies, parent/teachers' associations, etc. The Diocesan Schools Commission retains its own records, although the archives do include files of papers on the work of the Commission from 1970 or so. Nevertheless, there are many records relating to the provision of Catholic education in the diocese from 1850 to be found in the Visitation returns, pastorals, Hierarchy papers, correspondence and papers of the Catholic Education Council, and with government and local authorities on support for Catholic schools, papers *re* re-organisations, etc. At the diocesan level, too, there are statistics of school attendances in the *status animarum* and parish returns, religious inspection reports, lists of student teachers, and similar. An interim list of Education records is available.

Bishop McCormack (1937-58) played a prominent role in the Catholic response to the 1936 and 1944 Education Acts and his papers include correspondence with the Board of Education, the Durham and Northumberland County Councils, parish priests and others concerning the re-organisation of schools under these Acts. There are parochial files of replies to a questionnaire eliciting details of every school in the diocese in 1945-6, typescripts of the Bishop's speeches, and a notebook and papers recording the attitude of MPs and Parliamentary candidates to proposals to assist Catholic schools, c.1950-1. Similar papers regarding more recent re-organisations of schools occur elsewhere in the archives and are noted in the interim list.

Records of religious instruction appear in the returns of Religious Inspectors, 1955-76, in the papers of the Religious Education Centre, 1967-94, and in the reports of the Centre in the 1990s. St Mary's College, Fenham, features largely in the Bishops' correspondence, and there are various records of student teachers.

- C8. *Other Diocesan Commissions*. The Scheme identifies Social Welfare, Vocations, Missions, and Liturgy, but these are not represented in the archives, or not at least under these titles. Numerous Commissions, Councils, Committees, Ministries, Teams, and Leaders are identified in the **Northern Catholic Calendar**, and it may be assumed that each retains its own records. Even so, as with the Schools Commission, the Bishops' correspondence and papers

contain files for many of these diocesan bodies, including the Ecumenical Commission from 1977, the Liturgical Commission from 1963, Justice and Peace from 1975, and the Diocesan Pastoral Council from 1984. There is little, however, concerning the former Diocesan Rescue Society, now St Cuthbert's Care, which holds registers and other records of the former Diocesan Industrial Schools and Homes established in the late 19th century. Files also exist for several inter-Church and ecumenical bodies in Newcastle and the North East generally, including the North East Ecumenical Group, the Northumberland and Durham Industrial Mission, and the Newcastle Church Relations Group, dating mostly from the 1970s.

C9. *Church Building*. The main evidences for churches, schools and other property are in the Visitation returns of 1868-9, the minute books of the Council of Administration, 1854-1958, the minutes and papers of the Finance Committee from c.1960, among which are many detailed plans, sketches, tenders, estimates and other architectural records, while the Visitation returns from the 1960s include a surveyor's report on parochial property.

CI0. *Photographs*. There has been no systematic attempt to collect photographs and the small collection in the archives awaits examination and listing.

ARCHIVES NOT COVERED BY THE SCHEME OF CLASSIFICATION

By and large, most of the diocesan archives can be fitted into the Scheme. Thus, records relating to prospective and actual clergy students could be described under Clergy (B above), where papers concerning Mass obligations could also be included. Certain special topic papers were kept separate at the outset, for instance those relating to the introduction of the vernacular in the Mass, but these are not essentially different from other topic files within the Bishops' correspondence series. No provision seems to have been made in the Scheme, however, for records relating to the laity, such as converts, which date from 1946 in the archives, and more recently those regarding special ministers. Hexham and Newcastle are probably not unusual in retaining the now obsolete service books used by the bishops, and housing a variety of paintings, relics, small church furniture and other artefacts, but the few personal artefacts of bishops are much prized.

The archivist and researchers are fortunate in having access to a set of *Ordos*, from 1777, and *The Catholic Directory*, from 1821, and

a small library of the older standard Catholic historical books, including **Catholic Record Society** volumes. *The Northern Catholic Calendar*, first published in 1869, contains articles on missions, on diocesan saints and martyrs, obituaries, and in its earlier years a chronicle of the previous year's events in the diocese, and other useful background information. Unpublished sources include 'Notes on Durham and Northumberland Missions', by C. R. Baterden, c.1912-16, and 'Notes on Durham Missions', by Fr W. Vincent Smith, c.1945.

RELATED RECORDS

Clergy Fund Records. The records of the Northern Brethren Fund are deposited in the archives. These include a minute book, 1820-85, registers of members, deceased clergy and benefactors from 1705, account books from 1810, rules from 1924, and other records. A full list and a printed history, **The Northern Brethren Fund 1660-1960**, are available.

- E. *The Chapter.* St Mary's Cathedral Chapter was erected in 1852 and its minute books, account books, correspondence and surviving papers, from 1854 to 1985, are in the archives. Early papers include the decree of Propaganda setting up the Chapter, a letter of Pius IX on the Restoration of the Hierarchy, and a letter of Bishop Hogarth appointing St Mary's as his cathedral, all 1852; the decree of Propaganda changing the name of the diocese from Hexham to Hexham and Newcastle in 1861; appointments of Bishops Wilkinson in 1889 and Collins in 1909; and numerous papers concerning Chapter appointments and its role during episcopal vacancies.
- F. *Diocesan Societies.* Only two major deposits have been received so far, the records of the Apostleship of the Sea, from 1946, and of the diocesan branch of the Catholic Women's League (established in 1911) from 1934, lists of which are available. Over the years the bishops have received innumerable requests, appeals, reports and letters from national and local lay societies for support or giving information, and these have been sorted into their respective files, or indexed if remaining in previously listed filing.
- G. *Parish Records.* The 1983 Code of Canon Law (c. 535) requires the careful preservation of registers and other parish records and this obligation rests with the priest and the bishop. In 1987 a Working Party of our Society considered the problems faced by priests in ensuring the safe keeping of their records and submitted a Memorandum

on Parish Records to the Bishops' Conference in November 1988. The Bishops responded by 1) commending the practice of depositing older records and registers in 'an established church archive' or local record office; 2) recommending that registers be made freely accessible after a lapse of 100 years; and 3) recommending the microfilming of registers. (The text of the Memorandum and Bishops' response is printed in **Catholic Archives**, No.9, 1989, pp.62-3).

While other dioceses have followed alternative policies, some even being able to receive parish records into their diocesan archives, Hexham and Newcastle has followed the Bishops' recommendations of 1988. In 1994 it was agreed by the Bishop, the Council of Priests and the four local record offices within the diocese that the record offices would undertake a survey of the records of parishes established before 1900, later 1920, and receive deposits of older registers and records of historical value. This survey has now been completed and in most cases substantial records deposited in the relevant record office. Many of the registers have already been microfilmed or microfiched, so saving wear and tear on the originals. The agreed closure period is 75 years for baptisms and marriages but deaths registers are open to inspection. The record offices also undertake to provide clergy with copies of entries from closed registers which may be required for canonical purposes, to make the open registers available for public research, and to undertake postal enquiries on the terms applied to searches in the registers of other churches. The benefits of this policy to the diocese, to parishes, to the local record offices, and to family historians are self-evident. This policy also accords with the spirit of the circular letter of the Pontifical Commission for the Cultural Heritage of the Church on **The Pastoral Function of Church Archives** in 1997.

The Classification Scheme identified the following main classes of parish records: 1) *Registers*; 2) *Church minutes and accounts*; 3) *School records*, especially managers' minute books and logbooks; 4) *Records relating to the upkeep of the church and parish matters*; 5) *Notice books*; and 6) *Copies of returns to the Bishop*, etc. The 1994 survey revealed that most of the register had survived; that very few parish minute books or old account books have been kept, if ever made; that some managers' minute books had been kept with the parish records but that school logbooks were thought likely to be still with the school or with the local education authority; that most papers relating to the upkeep of the church and to do with parish matters are of

comparatively recent date; that few notice books, except perhaps those immediately before their replacement by parish newsletters, have survived; but that copies of parish returns have been kept. An additional class found is that of the parish copies of marriage dispensations, some being deposited and some retained in the parishes, but in either event they are of course confidential.

The diocesan policy has, on the whole, been fully justified, but concern also needs to be shown for the records of post-1920 parishes, which are subject to the same dangers as those of the older parishes, particularly as the present shortage of priests has led to more frequent change of clergy and the uniting of parishes. Another danger inherent in any practice of listing of records on site followed by selective deposit is that any records not deposited may be regarded in the parish as of no historical interest, even though the decision to leave them in the parish may have been one of date or contemporary reference need, and thus 'at risk' of disposal. A general policy for the standardization of practices in the preservation of parish records is much needed, and perhaps the Association of Diocesan Archivists might take a lead in this on behalf of the Society. For a working model one need look no further than the Church of England's Parochial Registers and Records Measure of 1978 (revised), which required the deposit of all records over one hundred years old in approved record offices and instituted five-yearly reviews of records retained in parishes, leading to subsequent deposits and checks on storage conditions in the parishes.

Correspondence concerning the diocesan archives and requests for access should be addressed, with the courtesy of an SAE, to The Diocesan Archivist, Bishop's House, East Denton Hall, 800 West Road, Newcastle upon Tyne, NE5 2BJ.

ARCHIVAL HOLDINGS OF THE DIOCESE OF ARUNDEL AND BRIGHTON

Sandre Jackson

The Diocese of Arundel and Brighton was formed on 28 May 1965 by the division of the Diocese of Southwark and consists of the three counties of East Sussex, West Sussex, Surrey outside of the Greater London Boroughs, and the Unitary Authority of Brighton & Hove.

The archives for the diocese are housed in Bishop's House, Hove, East Sussex - home of the diocesan curial offices. Archival holdings are divided and housed in four separate parts, viz:

- 1) The historical archive
- 2) The matrimonial tribunal archive
- 3) the finance office archive
- 4) the schools commission archive.

The first of these, the historical archive, is by far the most interesting, and is housed at present in the mezzanine room above the main hall of Bishop's House. Catalogued mainly according to the schema devised by the C.A.S, the overwhelming bulk of the material consist of Class B.10, a series of (aptly named!) Digby Collapsible Box Files containing the holdings of each Parish within the Diocese. The second largest holding is Class B.11 - miscellaneous correspondence relating to both the existing and extinct religious orders in the diocese. Sadly, the fastest-growing Class is B.12 - Dead Clergy Letters, which now number some 8 large box files.

Arundel and Brighton is fortunate to be rich in archival holdings of parishes of historical interest, for example, that of St Edward the Confessor, Sutton Park, nr. Guildford, Surrey, which remains, uniquely, a public church inside a private park. St Edward, the last Anglo-Saxon king (and the last English king to be canonized), who died on 5 January 1066, had a hunting lodge where the present church now stands. The king hunted frequently at Sutton Park and heard Mass daily in the chapel when resident there. In the early 1500s Sutton Manor came into the possession of Lady Margaret Beaufort, mother of Henry VII and benefactress of St John Fisher, who was also her confessor. When she died in 1509 she left the Manor to her grandson, Henry VIII, who subsequently gave it to Sir Richard Weston in 1521. In c.1525 Sir

Richard built a new house, Sutton Place, about half a mile to the south of the old one. The Westons continued to hear Mass during penal times in the private chapel, and kept their chaplains disguised as bailiffs or tutors. The letter overleaf was copied in the late 19th century from the original Loseley MSS of Recusant Papers relating to Sutton Place by a Captain Francis Salvin who then owned Sutton Place. The letter, entitled *Search Warrants for Priests*, is dated 5 September 1578, and tells of the 'Popish Priests who remayne obscurely in secret places'.

The archival holdings for the Parish of St John the Baptist, Brighton, are of some note, for it was from the Brighton mission that Catholicism was reinstated in the town and its environs after the Reformation: the returns for a Commission for April 1724 issued by Thomas, Lord Bishop of Chichester state that in Brighton there were 'no Papists'. Bishop Challoner, in 1773, reported to Propaganda that there were only 700 Catholic laymen and 7 priests in the whole of Sussex. Before the Relief Act of 1791, the founding of a mission was usually the work of a layman (who also appointed the chaplain). The Vicar Apostolic granted him faculties and intermittently visited and conferred the Sacrament of Confirmation. The first entry in St John the Baptist's Baptismal Register is 1799, and this is the generally accepted date of the establishment of a mission in Brighton. Mass was said occasionally locally, but it was not until c.1806 that Mr Hallett built, to the order of a Father Mouchel, not only Brighton's first public post-Reformation Catholic church, but also only the fourth post-Reformation Catholic church in England to be consecrated, viz.:

Winchester (the old Chapel), 5 December 1792

Fernyhalgh, near Preston, Lancs, 12 August 1795

Stonyhurst (College Chapel) 23 June 1835

Brighton, St John the Baptist, 7 July 1835

The consecration certificate (translated) reads: 'On the seventh day of July, 1835, I, Thomas, Bishop of Oleno (Dr Griffiths), consecrated this church and altar, in honour of St John the Baptist, and in it enclosed relics of St Clement, Martyr, and granted to all the faithful of Christ who visit the church to-day 100 days and to those visiting the church on the anniversary day of this consecration 40 days of true indulgence in the usual form of the Church.'

The church of St John the Baptist is also notable inasmuch as it contains the body of Maria Fitzherbert, Morganatic wife of George IV.

Search-Warrants for Priests.

" 5 Sept. 1578.

Order of Council To search for Popish
Priests who remayne obscurely in secret
places or else very secretly do so from
place to place disguised in apparel
after the manner of serving men
or of stray artificers, whereas they be
indeed Popish & Massynge Priests and
do under that visor ~~in~~ ⁱⁿ whispyrnyng
manner hould and maynteyne harden
of His Matie's Subjects in superstitious
Superstition etc. . . . You shall apprehend
-hendle them . . . and take sufficient
order for the committing & forthcoming
of such as you shall find to be offenders.
[From the Laseley M.S.]

A COPY OF THE SEARCH WARRANT FOR PRIESTS (1578)

Born on 2 July 1756, she married Edward Weld of Lulworth Castle, Dorset (uncle of Cardinal Weld) in July 1775, but he died within the year. She subsequently married Thomas Fitzherbert in 1778, but he also died, this time within three years of the marriage. It was about four years after her second husband's death that Maria Fitzherbert first became acquainted with the Prince of Wales: she subsequently married the heir to the throne on 21 December 1785. The marriage was not recognized by the State, and Maria died on 6 April 1837. A copy of the following document shows the cost of her funeral:

Brighton
6th April, 1837.

*The Executors of the late Mrs Fitzherbert.
To J. Cooper, Dr for funeral expenses.*

	£	s.	d.
Six Silk Hatbands for Persons employed in and about the Chapel in the preservation of order, etc., at 10s. 6d	3	3	0
Six pairs of Gloves for do		16	0
The preparation of a room in the house for the reception of the body, Black cloth hangings	21	0	0
The preparation of the Roman Catholic Chapel for the funeral by hanging the High Altar, Gallery, Pews, etc., etc	57	10	0
The Rev. Mr Wareing of Isleworth for his attendance, Coach hire and expenses	5	0	0
The Rev. Mr. Hearn	2	2	0
The Rev. Mr Fowler of West Grinstead	2	2	0
Mr Gutchard the Organist	2	2	0
Three Singers	4	4	0
Four 'Acloyts'		15	0
For refreshments for the Choir, Postage, etc.	4	12	9
Palmer Green & Co., for the use of Candlesticks	2	16	0
Tuckers for Wax Candles	4	2	6
Laidlaw for Carpenters Work, etc	30	15	10
Lambert and Son for Bricklayers Work	30	15	10
Keating for Mortuary Bells		12	0
The attendance of the Police Officers	2	12	6
Sundry Amounts			
The undertakers' expenses amounted to £395 17s. 7d, including £58 5s. Od. for unspecified items.			
According to a contemporary report, 'Mr Pounce of the New Road furnished the funeral.'			

Sandre Jackson, B.A. was appointed Diocesan Archivist in September 1998. It is hoped that by 2000 A.D. there will be a new and spacious Archive within Bishop's House, Hove. She can be contacted at Bishop's House, The Upper Drive, Hove, East Sussex. BN3 6NE.

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Jones, C L (1940) *The Story of St John the Baptist, Brighton*. CTS, London.

Williams, D (1959) *St. Edward's, Sutton Park: A Guide to its Treasures (including A Historical Sketch with Notes and Pictures by The Rev. Gordon Albion, DSH, FR ,HIST.SOC.)*

ARCHIVES OF THE ARCHDIOCESE OF BOSTON

Robert Johnson-Lally

When Pope Benedict XV promulgated the *New Code of Canon Law* in 1917, containing canons requiring maintenance of an archives in each diocese¹, the Diocese of Boston was already well advanced in historical awareness. From its origins in 1808, the see has enjoyed the leadership of many who have emphasized the significance of the historical record. This penchant for history and documentation appeared most fully developed in the person of the second Bishop of Boston (1825-1846), Benedict Joseph Fenwick. Fenwick, a committed creator and keeper of records instituted the recording of daily events in a diocesan journal and compiled a manuscript history of the diocese, **Memoirs to Serve for the Future Ecclesiastical History of the Diocese of Boston.**

Thus Fenwick set an early high standard for maintaining the fabric of history. That standard found renewed and refined expression during the episcopate of William Cardinal O'Connell. O'Connell (Archbishop 1907-1944, Cardinal 1911), insisted on extensive documentation of archdiocesan administration. Cardinal O'Connell also commissioned a comprehensive history of the see: **The History of the Archdiocese of Boston**, published in 1944. The authors, Fathers Robert H. Lord, John E. Sexton, and Edward T. Harrington compiled a considerable amount of material; furthermore they catalogued and arranged many of the original diocesan documents.² The work done by the archdiocesan historians combined with Cardinal O'Connell's administrative style laid the groundwork for much of what is now the archives of the Archdiocese.

For the remainder of the 1940s and into the following decade the archives collections were under the care of the seminary librarian who added to the existing records and began the practice of collecting sacramental records from the parishes.³ By the close of the 1950s custody had passed to a vice chancellor who employed a lay assistant to handle the day to day tasks. So well did they perform those tasks that in 1959, a visiting archivist from the Archdiocese of St Louis lauded the efforts of these proto-archivists, stating that, 'There is much to be praised in the operation and maintenance of the archives of the Archdiocese of Boston.'⁴

Over the next twenty years several of the chancellors took an active interest in the archives ensuring that the holdings would be properly maintained and that the archives would remain accessible for both administrative use and scholarly research. Boston's archives was blessed with support from highly placed administrators, but the programme had developed enough in both size and scope to require the attention of a professional archivist.

In 1974, the impetus toward professionalization came from the National Council of Catholic Bishops, (NCCB), in the United States. That year the NCCB published **A Document on Ecclesiastical Archives**, which called on each diocese to appoint an archivist.⁵ The Archbishop of Boston, Humberto Cardinal Medeiros, and Thomas V. Daily, Auxiliary Bishop and Chancellor, actively supported the establishment of a professionally-run archival programme. In 1976 and 1977, sufficient funding was secured from local and national granting agencies to allow for the hiring of a professional archivist in 1978.

After establishing intellectual control over the records the archivist and a rotating staff of graduate student interns began to access new material, to arrange and describe the holdings, and to initiate procedures for reference, outreach and preservation. Thus established, the Archives of the Archdiocese of Boston became, and has continued to be an important component of archdiocesan administrative machinery. The following is a brief description of the archives, its holdings, and the research conducted in its collections.

The present location of the archives is in a building that was constructed as a library. That gave the facility the advantage of already having stack space and a reading room in place. Recently, temperature and humidity controls were installed in the stacks. While the building is not perfect, it is more than suitable for use as a space for the archives.

Staff consists of four: the archivist; associate archivist; and two part-time staff assistants. These last serve as reading room attendants and also perform most of the genealogical reference work. The archives is open to the public Monday through Friday by appointment.

Records in the custody of the archives amount to more than three thousand cubic feet of material which dates from 1774-present, with the greater portion dating from 1907-present, and which document the origin and growth of the Catholic Church in Eastern Massachusetts. Holdings are comprised of the records/papers of the bishops and archbishops including auxiliary bishops; records of the vicar general/

moderator of the curia; records of the chancellor and offices of the central administration. The archives also collects: parish materials (including sacramental records); institution, agency and bureau records; building plans and blueprints; photographs, films, videotapes and audio recordings. There are in addition a few small collections of personal papers, diaries, and records of Catholic organizations not affiliated with the Archdiocese. Records are arranged according to office of origin, using the filing systems of those offices, thus preserving the integrity of the records and indicating the function of the creating entity.

Access is gained through the archivist. Researchers not affiliated with the administration must submit a research abstract, a written request and/or take part in a reference interview, depending on the type of research. While access is as open as possible certain canonical restrictions apply as well as any other policies or laws that regulate access to archival collections. Such restrictions as exist are applied fairly and uniformly.

Use of the Archives falls into three types: administrative, historical, and genealogical. Users are numerous, averaging over 4,900 per year for the past five years, a figure which includes personal, mail and telephone enquiries. Researchers employ the records in different ways, some using one type of record almost exclusively, while others may utilize similar records in different ways. Still others use a wide range of records.

The Archives' principal clientele is, of course, the archdiocesan administration. It is for administrative purposes that the Archives was created and those purposes remain the primary reasons for its continued existence. Administrative use accounts for nearly one-half of all requests. Records most frequently requested include: building plans; official correspondence; reports; property records; parish boundary and census data; organizational records and financial information. Requests are for the most recent material – from the past twenty years. Working well with the administration certainly has its advantages. Archivists have been able to persuade administrators of the integrity and importance of their records. This in turn helps archives staff locate material more readily which elicits a good deal of respect for archives that can translate into more tangible benefits when resources are allocated. In addition most administrators justifiably view archives as a unit of archdiocesan administration and valuable beyond its role as an historical agency.

This is not to cast aspersions on historians – far from it – historical researchers constitute an important part of our user base. While historians provide only about 15% of our annual enquiries, they use records both extensively and intensively. Their research encompasses projects as diverse as parish histories, theses and dissertations, and scholarly historical publications. They may be informed amateurs, university students or academics. Church records have been used to great effect by historians even if they are not directly engaged in church history; there is much to find using the records of the Church for broad-based historical research.

The final user category under discussion – genealogists – account for nearly 35% of archives use. Genealogists perform research in order to compile family trees, write family histories, and in numerous other creative ways such as applying for dual citizenship or medical information gathering. Clearly, genealogical research may be as unusual or varied as any other enquiry. In return for what they find in the archives, family historians and genealogists provide much support, either financial or in other undefined, but no less important ways.

Genealogists use sacramental records almost exclusively. There are over one thousand volumes upon which they may draw to compile their data. Sacramental records date from 1789-present, but records dated after 1920 (the date of the most recent U.S. Census open for research) are closed except for canonical use.

The future of the Archives of the Archdiocese of Boston holds much of the old as well as some of the new. The age old tasks of acquisition of records, arrangement and description, reference, and outreach continue as ever. To this we must now add records management, electronic records concerns, and new ways – such as the World Wide Web – of reaching our clientele. In Boston, as in other places, diocesan archivists must consider and confront these challenges to continue contributing to the Church, the diocese, and the greater research community.

EDITORIAL NOTE

Robert Johnson-Lally is Archivist/Records Manager for the Archdiocese of Boston. He may be contacted at: 2121 Commonwealth Avenue, Brighton, Massachusetts 02135-3193.

Footnotes

1. Code of Canon Law: Latin-English Edition (Washington: Canon Law Society of America, 1984) Cc. 377-382, 384.
2. James M. O'Toole, 'Archives, Archdiocese of Boston', *Annual Report*, 1978.
3. James M. O'Toole, *Guide to the Archives of the Archdiocese of Boston* (New York and London: Garland Publishing, Inc. 1982).
4. Peter J. Rahill, 'Archives of the Archdiocese of Boston', *The American Archivist*, 22 (1959) 427-432.
5. National Council of Catholic Bishops (NCCB), Committee for the Bicentennial, *A Document on Ecclesiastical Archives* (Washington: United States Catholic Conference, 1974).

FATHER WILLIAM TUOMEY PP CHURCHTOWN & LISCARROLL AND
BISHOP BRIGGS' NUNS

Edward Walsh

Diaries are always fascinating. What might initially be perceived as idle jottings often demonstrate a sharp understanding of events, and make incisive comment on current happenings which provide a valuable insight on things long past. In *Boswell's Life of Johnson*, Samuel Johnson remarks that 'keeping accounts Sir is of no use when a man is spending his money, and has no one to whom he is to account. You won't eat less beef today, because you have written down what it cost yesterday.' The arid minutiae and detail of accounts when supplemented by comment, the mixed flashes of emotion and humour, invective and indignation, often fill out a more complex and complete picture.

William Tuomey (1804-1872) was parish priest of Churchtown and Lisscarroll in the Diocese of Cloyne north County Cork, from 1859 until his death thirteen years later. His personal account book and occasional diary was found among the papers of the celebrated Vincent Casey O.P.¹ This is a most interesting document to have from any one priest from ordination to death. But how did the literary Dominican, a one time editor of the weekly *Catholic News* in Port of Spain, Trinidad, and the monthly *Irish Rosary* in Dublin, come by this particular book? More often than not this sort of account book was deliberately destroyed either by immediate family or fellow clergy as a possible source of scandal. This unique little volume was initially deposited by Senan Crowe² in the Irish Dominican Archives at St Mary's, Tallaght, Dublin 24, and then given on extended loan to this writer to be transcribed. The fine spidery calligraphy was at times difficult to decipher.

Initially there were few if any clues other than the surname Donegan which occurred seven times on five different pages. Reginald Harrington O.P.³ was well versed and immensely knowledgeable on extended family relationships and it was a topic about which he loved to expatiate and reminisce; he was known to comment that Vincent Casey and Humbert John Donegan⁴ – the latter a native of Cork city – were possibly first or second cousins, 'a nephew or something.'⁵ A somewhat tenuous connection perhaps, but the discovery of another family diary (also found among the papers of Vincent Casey) containing some of the identical family data as in the opening pages of William

Tuomey's diary could not be considered as only circumstantial evidence or sheer coincidence. This latter diary makes mention on a number of occasions of Father John Donegan O.P. and specifically 'cousin Father John Donegan.'⁶ John Donegan (in religion Humbert Mary) was the son of John Donegan⁷ and Helen Tuomey⁸ born in Cork on 21 August 1851, received the Dominican habit at St Mary's, Tallaght 29 September 1872 and was professed there on 23 January 1873.⁹ It is presumed that his mother Helen is the Ellen referred to in this account book and diary.

The surname spellings are of interest for while William always uses Tuomey, his sister is referred to as Tuomy and it appears that Tuomey, Tuomy, Twomey, Toomey are all interchangeable. So the outline Tuomey-Donegan-Casey family kinship and relationship was traced. Father William Tuomey was an uncle of Humbert Donegan, and Vincent Casey was a nephew (?) or cousin of the latter and thus it was possible to account for the book passing to Vincent Casey.

This account book/diary is 15.3mm high x 9.5mm wide, 2mm at foreedge, 2.5mm thick at spine, original vellum over boards grime and age stained, with some wear at head of spine in one place along top joint and corners; spine rounded with no label; brass clasp. Paper ruled faintly in blue horizontal lines, and in light red vertical lines, as for an account book; edges marbled. There are 90 leaves gathered irregularly in 1x8 leaves, 6x12 leaves and 1x10 leaves with 18 blanks. It is unpaginated except for one section, pp. 13 - 15. Writing begins on the front paste-down end paper with '1836 June 22 My Mother died' and continues for 35 pages in clear, neat and well written script recording dates, events and monetary accounts; 4 pp blank and then writing continues as before to 1857; 1 p blank; 7 pp of writing 1857-1859 accounts; 1 p blank; 24 pp of writing; 1 p blank; 21 pp of writing (records of events and accounts 1849-1871); 20 pp blank; 4 pp script; 22 pp blank; the writing now begins at the lower paste-down end paper; 10 pp script; 2 pp blank; 16 pp script including 3 in Latin; 1 p blank; 8 pp script; the writer's obituary card is loosely inserted.

William was ordained priest by Dr Crotty¹⁰ in Cobh on 22 December 1838, receiving all minor and major orders within a space of five days. His priestly life was spent in widely disparate areas of County Cork, starting in Skibereen in 1839, moving a year later to Shirkin Island¹¹ which also included the pastoral care of Cape Clear. In 1843 to Barryroe East, 1849 to Killavullin and then Cloyne before going in 1850

to the old and flourishing port of Youghal. Six years later Tuomey moved to the garrison town of Fermoy and finally in 1859 at the age of 55 as parish priest of Churchtown and Liscarroll.¹²

It seems that William Tuomey came from a family of six children, three sisters and three brothers. He was aged 32 and still a student when his mother died on 22 September 1836. His sister Catherine and father died within four days of each other in September 1843, and brother Michael in December of the famine year 1847, eliciting the comment 'may God Have mercy on him'.¹³ His sister Anne died in 1855 and his priest brother Cornelius (who received minor orders in Paris and was ordained by Dr Delaney¹⁴ on 18 December 1852) died on 6 July 1855 on Spike Island in Cork Harbour where he had been sent three years earlier as chaplain.

What sort of a person was William Tuomey? Meticulous in his accounts (the detail of income and expenses stated by baptisms, marriages, offerings, town and country stations, sick calls, military and civilian hospitals, military barracks, poor houses, nuns' convents, Easter and Christmas collections) with the financial year running from 1 October of one year to 30 September of the next. A system of abbreviations is sometimes used to designate origin, such as SC/sick calls, Int/intentions, Bap/baptisms, Mar/marriages. Obviously zealous, with well prepared sermons both in Irish and English as revealed by the detailed index list of 82 titles from his copybooks and manuscripts; shrewd in his investments, solicitous for the welfare of his brother Cornelius, his sister Ellen and her husband John. Income diminution is evident during the famine years of 1847-1848 and in the immediate aftermath. The detail is bleak. There is exasperation in being reported to the bishop 'that he did not speak Irish'¹⁵ – an allegation which drew the retort 'the greatest lie out' – and not a little humour at finding himself in debt for the 'excess of expenses over receipts' remarking 'so much for discrepancy of accounts,'¹⁶ and whilst in Fermoy commented somewhat pompously after the arrival of a new curate 'I have been exempt from s.calls, to say first mass on Sundays & Holidays, now indeed Admr.'¹⁷ Bishop Murphy's¹⁸ paralysis, illness and death are commented on in October 1856¹⁹ and the detail of the Chapter voting for Bishop Keane²⁰ in Cobh in January 1857 follows. ²¹ There is note of a journey to England between 17 August and 11 September 1867, without any indication as to why or where the traveller went.²² And who

said accounts never make interesting reading?

The purchase of clothes, acquisition of household items including furniture, bed linen, delph and cutlery as well as food and drink are covered during the years 1856-1865 and provides a stark contrast with earlier years and the brief note of five shillings paid in for the 'Cape Fund for carriage.'²³ The Capers were an isolated but unified Irish speaking community with their own king, and down to 1730 their own code of laws. It was a way of life similar in many respects to that which prevailed on An Blascaid Mor, in a community which depended principally on fishing and whatever the sea threw up from shipwrecks.²⁴

Suffrages are listed, and the practice of the time is evidenced by the noticable increase in weddings at Shrovetime – after Advent and before Lent. Investments are in British and Irish debentures with a specific flutter in the Cork Wide Street Commissioners stock.²⁵ A gallon of whiskey cost 5/8 in 1856²⁶ while a decade later income tax stood at 4d in the pound.²⁷

There are two intriguing entries. The first in 1858 while Tuomey was still in Fermoy recording the charitable collection made for among others Michl. Barry of All Hallows, St Colemans College Fermoy, St Vincent Paul and 'Dr Briggs nuns'; the second entry '1859 Sepr Dr Briggs nuns 14.10.0'²⁸ was made after Tuomey had moved to Churchtown. Dr John Briggs 1799-1861 was Bishop of Beverley, North Yorkshire. But who were his nuns? There were no clues. It was easy to wonder and tempting to conjecture, but could it be that Dr Briggs' nuns were the Cross and Passion Sisters whose foundress Elizabeth Prout²⁹ visited Fermoy and stayed with the Presentation Sisters as she quested and begged for alms in the town and surrounding countryside during the 1857-1858 winter? Elizabeth Prout's biographer says Elizabeth Prout and her companions were certainly 'not Bishop Briggs' nuns.'³⁰

Sister Cabrini Delahunty, Cloyne diocesan archivist came across a first draft of my transcription document among the papers of Donacadh O Conchuir PP Kilnamartyra (West Cork) who was tragically killed in a car accident in June 1997. Sister Cabrini was and is engaged in sorting and indexing Dr Keane's correspondence. Canon Troy's booklet **The Great Famine in the Dioceses of Cork and Ross** – a collection of letters and reports from that time – quotes a number of letters to Dr Briggs either asking for help and/or thanking for help.³¹ So before asking for help Briggs was giving it. Sister Cabrini remembered '... coming across

1746.08/27/1857

We, the Roman Catholic
Archbishops & Bishops of
Ireland, beg to lay before
your Lordship, as Her Majesty's
Prime Minister, the follow-
ing Memorial.

There exists, and we
sincerely believe, with good
reason, a universal and strong
feeling in the Roman Catholic
Body in this Kingdom, that
the Roman Catholic Soldiers,
now engaged in the bloody
war in India, have not
their spiritual wants sup-
plied. Their numbers and

MEMORIAL OF THE IRISH BISHOPS TO LORD PALMERSTON, 1857

letters to his nuns, but that was before ever Father W. Tuomey went to Churchtown, so there must have been a second collection. I haven't got that far yet. I'm still at 1861 and have moved to the last quarter of the year. I enclose a copy of a letter from +J. Briggs to +W. Keane and the memorial which he enclosed. The letters speak for themselves.³²

York 28 Decbr 1857

My dear Lord,

Will your Lordships allow a poor Saxon (but a Saxon declared to be *Hibernior Hiberniis*) to presume to ask you whether you think it well for the Irish Prelates to send conjointly a memorial similar to the enclosed copy. If your Lordships should approve of this my humble suggestion, will you take steps to have it carried into effect?

Truely I am faithfully yours

+ John Briggs.³³

We, the Roman Catholic Archbishops & Bishops of Ireland, beg to lay before your Lordship, as Her Majesties Prime Minister,³⁴ the following Memorial.

There exists, and we sincerely believe with good reasons, a universal and strong feeling in the Roman Catholic Body in this Kingdom, that the Roman Catholic soldiers now engaged in the bloody war in India, have not their spiritual wants supplied. Their numbers and their dangers, call loudly for a considerable increase of Priests to minister to these their spiritual wants. These spiritual ministrations the Roman Catholic Soldiers most highly appreciate, and consider that they are justly entitled to receive them from their country, for which they are shedding their blood and giving their lives. We, the Roman Catholic Archbishops and Bishops of Ireland, deeply interested in the spiritual welfare (sic) of the majority of the Roman Catholic Soldiers in the British army beg to submit to your Lordship's kind & immediate attention this our humble & earnest Memorial. If it should, contrary to our hope & prayer be unattended to, we shall in our deep anxiety for the eternal salvation of this portion of our flocks, be reluctantly compelled not to advise Roman Catholic young men to enlist, until they see that they shall have the consolation and support of their Religion when they are on the battle field or lying wounded and dying in the Military Hospital.³⁵

After four years work the transcription of the William Tuomey account book and diary was completed in 1989 and the document itself was returned to the Irish Dominican Archives at Tallaght. Historian and provincial archivist Hugh Fenning was of the opinion that since this document was directly connected with the Diocese of Cloyne rather than the Dominican Order itself, it would be proper for it to be deposited in the Cloyne archives. So during a holiday visit to Ireland in October 1998 it was a pleasant commission for this writer to take this marvellous little book from the Tallaght archives and put it into the hands of diocesan archivist Sister Cabrini Delahunty in Cobh.

Footnotes

1. Vincent Casey O.P. 1874-1967. Fearless and vindicated editor of the *Irish Rosary* was the defendant in a libel action brought by the writer Peadar O'Donnell. Casey had called O'Donnell a communist and in court O'Donnell denied that he had ever been in Russia. But there was a witness (a youthful Dominican student Gerard Gardiner) who would testify in court that in his own home at Dungloe, County Donegal, he had heard Peadar O'Donnell talking about his journey to Russia.
2. Senan Crowe O.P. 1918-1994 (or as he preferred to be known by the Irish nomenclature, Senan MacConchra) was a Department of Education civil servant before joining the Dominican Order in Cork in 1945; ordained Dublin 1951. Returned from Rome 1953, and was assigned to St Saviour's Dublin where over a continuous period of forty years he was secretary to seven successive provincials becoming in his own words 'an ordained civil servant.'
3. Reginald Harrington O.P. 1899-1985; Provincial 1957-1961.
4. Humbert John Donegan O.P. 1851-1931; Provincial 1926-1930.
5. My informant was Senan Crowe.
6. Casey family diary No.2, entry for 3 March 1924, p.27.
7. Op. Cit. No.6, John Donegan, Wintrop Street, Cork, died 22 August 1863, p. 19.
8. Op. Cit. No.6, Helen (Ellen Tuomey) Donegan, South Main Street, Cork, died 12 February 1864, p.58.
9. Irish Dominican Archives, St Mary's, Tallaght, Dublin 24, Liber Receptionem 1856-1889, p.58.
10. Bartholomew Crotty 1769-1846, Bishop of Cloyne and Ross 1833-1846.
11. Shirkin Island in Baltimore Bay opposite the entrance to Skibbereen harbour, County Cork.
12. William Tuomey's obit appeared in the *Cork Examiner* 19 August 1872.
13. William Tuomey account book/diary, p. 1.
14. William Delaney, 1804-1886, Bishop of Cork 1847-1886.
15. Op. Cit.No.12, p.71.
16. Op. Cit.No.12, p. 14.
17. Op. Cit.No. 12, p.78.

18. Timothy Murphy 1789-1856; Bishop of Cloyne and Ross 1849-1856.
19. Op. Cit.No. 12, p.76
20. William Keane 1805-1874, Bishop of Ross 1850-1857, Cloyne 1857-1874.
21. Op. Cit .No. 12, 77.
22. Op. Cit.No. 12, 64.
23. Op. Cit .No. 12, 97.
24. Cape Clear is a remote island off the west Cork coast not far from the Fastnet Rock.
See **The Man From Cape Clear**, a translation by Riobard P. Breatnach of Conchur O Siochain's **Siochain's Chleire**, Mercier Press, Cork, 1995.
25. Op. Cit.No. 12, p. 100.
26. Op. Cit.No. 12, p. 110.
27. Op. Cit.No. 12, p. 130.
28. Op. Cit. No. 12, p.84.
29. See **The Whole Story Using Archives To Write Biography: Elizabeth Prout, Foundress Of The Cross And Passion Sisters** by Sister Dominic Savio Hamer CP, *Catholic Archives*, 1996, No. 16, pp.27-36.
The surname Prout is somewhat unusual in Cork city and county, but not unknown since one bearer in an age of larger than life personalities was the eccentric Father Prout parish priest of Watergrass Hill between Cork and Fermoy. 'Father Prout' was the pseudonym assumed by Francis Sylvester Mahony (1804-1866) priest, writer, humorist, who abandoned the priesthood for a literary life in London and Paris, but made a death bed reconciliation with the Church. Known to most Corkonians as the author of the popular poem **The Bells Of Shandon**.
30. Sr Dominic Savio CP, 13 August 1996 letter to the author.
See **Elizabeth Prout 1820-1864: A Religious Life for Industrial England** by Edna Hamer (Sister Dominic Savio CP), Downside Abbey, Stratton on the Fosse, Bath, 1995.
31. See **The Tablet** 1 July 1848 and 8 July 1848.
32. Sister Cabrini Delahunty, 13 May 1997 letter to the author.
33. Cloyne Diocesan Archives, Cloyne Diocesan Centre, Cobh, County Cork. John Briggs 28 December 1857 letter, ref. 1796.04/25/1857.
34. Lord Palmerston 1784-1865; Prime Minister 1855-1858.
35. Cloyne Diocesan Archives. John Briggs 28 December 1857 letter, ref. 1796.04/27/1857.

THE CATHOLIC CHURCH AND THE 1944 EDUCATION ACT: MATERIAL IN THE PUBLIC RECORD OFFICE (CONCLUDED)¹

John Davics

INTRODUCTION

Whilst working on a number of articles on the Catholic Church and the 1944 Education Act², I found a wealth of material in the Public Record Office at Kew. I prepared a working calendar/rough guide to the material which I offer here in the hope that it may be of value to others. It could also be argued that some record of this material should be easily accessible in the Catholic domain. At Kew there are four files which record the negotiations between the Board of Education and the Catholic Church from May 1941 – when the Catholic authorities made their first response to the Board's Green Book on educational reform – until July 1944: Ed 136-271 (discussions over the Green Book proposals, May 1941 to January 1942); Ed 136-226 (October 1941 to April 1943), Ed 136-412 (July to December 1943, with Archbishop Downey of Liverpool taking a leading role during the vacancy at Westminster following the death of Cardinal Hinsley); and Ed 136-458 (January to July 1944, by which time Archbishop Griffin had been appointed to Westminster and had taken charge of affairs).

ED 136-412

This file is entitled 'Education Bill 1943: White Paper on Educational Reconstruction. Public agitation by Roman Catholics against the White Paper.'

- Newspaper cuttings from October 1943: accounts of protest rally in Manchester. Anonymous notes on above from anti-Catholic viewpoint: 'Romanism in England is exactly Iraperjure in Imperio.'
- Butler to J.H.F. McEwan M.P., 15 July 1943: current proposals give more help to voluntary schools than ever before.
- E. Keiling (Board of Education official) to Butler (?date): report of meeting with Archbishop Godfrey (Apostolic Delegate) who said that northern Catholics felt deeply on the issue. He would advise Hierarchy against any precipitate rejection of Butler's scheme, but understood that some Irish priests had made violent and ill-timed attacks on it.
- Butler to Morton, 19 July 1943: recent contacts with Hierarchy

indicated they were taking a 'most moderate and sensible line.'

- Father E. Sutton (Ruislip) to Butler, 22 June 1943: Suggests system of long-term, low interest loans to finance Catholic school building. Enclosed resolution of Catholic parents of Ruislip and Eastcote, Middlesex. Duty of state to provide schools without financial discrimination.
- Note by BOE (n.d.): comments on Sutton's proposals; concluded that cost to Catholics would be more than 50% grant scheme.
- Morton to Butler, 22 July 1943: Meeting with Bishop Brown. Hierarchy dissatisfied: on grounds of equity felt they had been unfairly treated. Would try through Catholic M.P.s to move amendments at Committee stage of Bill. Line of approach 'will be confined to intellectual argument . . .'
- White Paper should have been delayed until after reports of McNair (qualifications of teachers) and Norwood (curriculum) Committees.
- Butler to Morton, 27 July 1943: glad that Hierarchy was to approach matters 'intellectually' and not filibuster. Inconceivable that McNair & Norwood would produce proposals at odds with White Paper.
- Sir George Shuster M.P. to Butler (?date): memorandum on financing of Dutch schools. Religious schools had equal rights to state support.
- Butler to Shuster, 23 October 1943: any proposal to place whole cost of denominational schools on state would stand no chance of acceptance.
- Lord Perth to Butler, 5 August 1943: White Paper proposals not in accordance with Minorities Treaty.
- Holmes to Butler (?date): Legal advice states that nothing in Minorities Treaty requires state to provide denominational schools from public funds.
- Butler to Perth (draft), 7 August 1943: Response to Lord Russell's statement in Lords that Catholic schools would be forced back to alternative A. No such idea entertained by government or Hierarchy. Speeches in Lords did not show that government's offer was the best ever to Catholics. Speakers were unaware of detailed Butler-Hierarchy discussions. Suggested further government contacts with Catholics be with laity as well as Hierarchy.
- Butler to Lord FitzAlan (draft: not sent): Catholics free to criticise government offer but should be aware of forces which would like the

offer to fall and be replaced by 'a purely secular settlement'. Was consulting Archbishop Downey re-best way to maintain contacts with Catholic politicians and laity as well as Hierarchy during public discussions.

- Butler to Downey, 11 August 1943: In Downey's absence in Ireland (convalescing) Catholic case gave impression of there being a threat to liberty of conscience. Benefits to Catholics had been 'inadequately assessed.' Had met Duke of Norfolk and FitzAlan. Useful if government had contact with prominent laymen as well as with Hierarchy. Attached aide memoire: Advantages to Catholics of White Paper proposals.
- Downey to Butler, 13 August 1943: had stated (23 June) financial objection to Bill, 'not with regard to religious principles other than that we are being penalised for our freedom of conscience.' Had stated this publicly in speeches & press. There were lay members of Catholic Deputation. Responded to aide memoire: Catholics asked to pay 50% of a large but unknown sum and were being offered no aid for new schools.
- Goodfellow to Downey, 14 August 1943: Butler glad to know issue between Catholics & government did not hinge on question of liberty of conscience and freedom to give religious instruction.
- Southwark Catholic Parents & Electors' Association, 11 August 1943: copy of leaflet ('A Respectful Challenge').
- Butler to Downey, 12 August 1943: Above leaflet illustrated misunderstanding of government's policy by Catholics who failed to understand benefits of proposals.
- Downey to Butler, 21 August 1943: regretted 'misstatements and exaggerated expressions' on education question but it was 'a complex one.' Had some sympathy with some of the fears raised in Southwark leaflet.
- Note by Holmes, 26 August 1943: telephone conversation with Morton in which Holmes told him it was clear that Catholics did not fully appreciate advantages they would gain from White Paper proposals. Assured Morton that government was not the source of a recent article in *The Times* (14 August) which Brown thought was 'an inspired attack.' Morton agreed it was likely that Catholics did not fully appreciate advantages offered by White Paper. He felt that Catholic criticism could be undermined by increased offer of 5%.

- Other points made by Morton: Brown was 'flaring up' politicians. Would have been advantageous to Catholics to have had a single negotiator but each bishop was supreme in his own diocese. They were 'a poor lot of bishops.' Catholics had no adequate vehicle to present their views. **The Catholic Herald** was a purely money-making concern, **The Universe** was a bourgeois production, and **The Tablet** was entirely wrapped up in foreign affairs.
- Chuter Ede to Brown, 19 August 1943: no grounds for believing **The Times** article had been inspired by the government. Requests further meeting with Brown.
 - Butler to Chuter Ede, 20 August 1943: difficulty in dealing with Catholics is that they were nervous of being fobbed off and told nothing until it was too late and the Bill was passed.
 - Butler to Heaton (BOE official) (?date): thanks him for arranging meeting with Downey (27 August).
 - Butler to Downey, 23 August 1943: thanks him for adjusting schedule so that they might meet on 27 August. Objections to White Paper proposals would be reviewed carefully before the legislation was introduced. Chuter Ede had discussed many of the Catholics' problems with Brown.
 - Duke of Norfolk to Butler, 25 August 1943: must await bishops' decision. Commented that Amigo never had any tact, is always difficult and is too old. Duke would be away for one week but would speak to Butler on his return.
 - Downey to Butler, 25 August 1943: will bring Myers (Vicar Capitular, Westminster) to the meeting on 27 August.
 - Morton to Heaton, 26 August 1943: thanks him for copy of Agreed Syllabus for Surrey - compiled with sincerity but doctrinally unsuitable for Catholic children.
 - Chuter Ede to Morton, 27 August 1943: explains background of Agreed Syllabus for Surrey.
 - BOE Report, 27 August 1943: Meeting of Butler & Downey. Downey asked how far the Bill would be mandatory on LEAs and raised the question of the cost of school transport for Catholics. Discussion followed on cost to denominations for non-provided elementary schools, closure of redundant schools, machinery for establishing new Catholic schools. Downey asked about possibility of interest-free loans

from government for new Catholic schools. Butler replied that this would be met with strong protests.

- BOE Report, 30 August 1943: Meeting of Butler & Archbishop Godfrey (Apostolic Delegate), 18 August. Did not pursue the 'intriguing question' of who would be the next cardinal. Butler found it difficult to negotiate with Catholics as each bishop spoke for himself. He lamented the death of Hinsley and the illness of Downey during the critical phase when the White Paper was about to be published. Godfrey hoped Butler would concentrate his attention on Downey. Butler said he would be glad to maintain contact with Downey but he and the other bishops 'when released from the friendly atmosphere of conversations with us, were stirring up agitation in the country.' Godfrey reported that the Pope had congratulated the bishops on their firm stand, to which Butler felt 'a certain element of nausea' in view of Vatican ignorance of the Church school question in England. It would be impossible to concede the full Catholic claim. Godfrey was concerned about LEA powers re-BOE & sought to examine the pressures on Butler, viz. teaching profession, LEAs, Exchequer. Butler responded by saying that the chief pressure was the fact that most people wanted a unified education system, which at the same time gave denominations the right to religious teaching. Catholics were a minority and the state could not be responsible for paying in full for personal religious requirements of any particular group. Godfrey informed him that the Hierarchy failed to understand why the government was unable to pay the full costs for Catholics to provide their form of teaching just as it paid for Agreed Syllabus teaching.
- Summary (signed Downey & Myers), 30 August 1943: meeting with Butler & Chuter Ede, 27 August 1943 (see above).
- Morton to Chuter Ede, 30 August 1943: reply to letter of 27 August. No Catholic compromise with Agreed Syllabus was possible. He had tried to act as a 'small additional bridge' at Butler's request.
- Heaton to Wing Commander A.W.H.Jones, 23 August 1943: discusses cost to Catholics of alternative B and revival of 1936 Act schemes.
- Note by Heaton (? date): telephone conversation with Brown, who had had nothing to do with Southwark leaflet. Discussed details of 50% grant.
- Sir Robert Topping (Conservative Central Office) to Butler, 26 August 1943: enclosed copies of correspondence between Brown & Charles

Pearce, General Secretary of London Teachers' Association, re-Catholic opposition to Education Bill and the likely continuation of this opposition into post-war period.

- Butler to Topping, 30 August 1943: not surprised by Brown's views. Found him 'highly political in outlook.' Inevitably a certain amount of political trouble. Catholics would use whichever M.P.s would do them most service.
- Butler to Downey, 1 September 1943: had given much thought to meeting with Downey & Myers. No real difference between him and those Catholics who took a realistic view of what was and was not possible. Point at issue was whether Catholics would be able to shoulder financial burden. Requested Catholic estimate of what educational proposals would cost. Discussed Catholic fears about LEA powers.
- Butler to Downey, 1 September 1943 (private & confidential): government aware that Hierarchy supported public campaign against educational reform plans. Government's proposals being misrepresented at Catholic protest meetings.
- FitzAlan to Butler, 31 August 1943: many Catholic difficulties with proposals were financial.
- Butler to FitzAlan, 1 September 1943: Government did not wish to prejudice future of Catholic schools or force Catholic children into an atmosphere which did not suit them.
- Note by Chuter Ede, 30 August 1943: Much Catholic propaganda centred on argument that denominational schools unable to find the money required under Alternative B would have to accept Alternative A, which was offensive to them. BOE must make it clear to denominations that they will not be forced to accept what they describe as 'an atheist form of solution.'
- Note by Holmes (?date): nothing new in proposition that if Catholics wanted Alternative B they must raise their share of the money. Butler commented: 'This does not mean the Catholics' point that they are being asked to meet an unknown and astronomical commitment. How can we put a 'ceiling' to their fears?'
- Holmes to Butler, 2 September 1943: only way to dissipate Catholic fears is assurance that the extent of commitment will be limited by BOE's new building regulations and that it will not be astronomical

because neither BOE nor LEAs were in a financial position to indulge in extravagant building.

- Downey to Butler, 3 September 1943: reply to Butler's letter of 1 September. Downey not responsible for 'public utterances of any individual bishop.' Had done his best to advocate temperate language and accurate statements. Would continue to do so but feeling was running high in many parts of the country. Without some concession on new schools there was bound to be a determined opposition to the Bill. Reply to official letter: FitzAlan and Rankeillour had suggested Catholics appoint two chartered accountants to meet two appointed by government to discuss cost of proposals.
- Butler to Chuter Ede, 9 September 1943: Lord President and Chancellor think Butler should 'take his troubles to ministers.' This would entail a statement of Catholic attitude and the way the BOE intended to deal with Catholics. BOE could not depart from main lines of settlement but could attempt to relieve Catholic anxieties, attempting to get from them a statement of financial implications as they saw them.
- Note by Butler, 9 September 1943: account of meeting with Archbishop Williams of Birmingham and Mr Rigby (a Catholic), Chairman of the Elementary Sub-Committee, Birmingham. Butler had explained principles underlying the proposals for denominational schools. He did not think a 100% grant accompanied by full state control would appeal to Catholics. Alternative B was as generous as he could persuade the country to accept. Discussion of position re-new schools. Williams wanted Butler to meet the Bishops of Salford and Hexham & Newcastle when visiting their areas.
- P.H.Edwards to Butler, 1 September 1943: wanted Butler to meet Catholic representatives when he visited Newcastle.
- Edwards to Butler, 10 September 1943: repeated request for a meeting.
- Edwards to Chuter Ede, 17 September 1943: requests him to meet Catholic deputation when he visited Newcastle.
- Goodfellow to Chuter Ede, 20 September 1943: re-above request. Arrangements for meeting of Butler & Chuter Ede with northern bishops at Ushaw, 29 September.
- Chuter Ede to Goodfellow, 22 September 1943: copy of reply to Edwards. Suggests his group join Catholics of South Shields in meeting him on 30 September.

- Edwards to Chuter Ede, 28 September 1943: had no wish to intrude on meeting between Chuter Ede and his constituents in South Shields.
- Edwards to Butler, 27 September 1943: encloses resolution of Catholic meeting in Hull, 26 September, demanding there be no financial discrimination against those wanting liberty of conscience.
- Butler to Captain J.H.F.McEwan (?date): discusses advantages to Catholics of Alternative B as compared with existing situation. Did not think financial costs beyond capacity of Catholics. No public support for providing new voluntary schools.
- Heaton to Butler (?date): report on contacts with Morton. Morton's position was unchanged.
- Bishop McCormack (Hexham & Newcastle) to Butler, 14 September 1943: encloses estimate for his diocese of cost of Butler's proposals. Suggests Butler address annual meeting of northern bishops at Ushaw. Downey agrees.
- Butler to McCormack, 18 September 1943: hopes to meet bishops at Ushaw. Diocese of Hexham & Newcastle estimates (12 September 1943) amount to be found = £1,479,382.
- BOE comment on estimate: appears to be a genuine attempt to assess cost. Similar estimates from other dioceses would be useful.
- Further examination of Hexham & Newcastle estimate, 20 September 1943: spread over 25 years the annual cost to Catholics would be £1 per head.
- BOE re-Dual System (?date): statement of BOE position.
- McCormack to Butler, 3 October 1943: as White Paper stands Catholics must fight. They were left with a balance they could not find. Encloses copy of his address given in Newcastle City Hall on previous Sunday.
- Butler to McCormack, 5 November 1943: prepared to meet him.
- Bishop Marshall (Salford) to Butler, 15 September 1943: preferred to meet Butler with his fellow bishops at Ushaw rather than privately.
- Topping to Butler, 22 September 1943: copy of letter from Brown to Pearce re- article in **The Schoolmaster**.
- Shuster to Butler (?date): prepared to put question to Butler re-existing costs of denominational schools. Enlarges on these costs: Shuster wanted 100% grant for Catholic schools.

- Butler to Shuster, 24 September 1943: wanted to examine Shuster's fears. Whole question was very complex.
- Draft letter to Shuster (?date): suggests Butler would be prepared to answer the following parliamentary question: 'What percentage of the total annual cost of non-provided public education is borne by public funds?'
- Butler to Downey, 30 September 1943: thanks him for Ushaw meeting. Will examine points put, e.g. Marshall's suggestion re-limit to Catholic liability. Warns Downey of possible danger to cause of Catholic education of lack of co-operation with White Paper proposals. Government did not underestimate difficulties facing Downey and his colleagues.
- Copy of article from **Liverpool Echo**, 16 October 1943: account of Downey's public meeting at Liverpool Stadium.
- **The Times**: account of same meeting.
- Marshall to Butler, 8 October 1943: suggested Catholics pay half the cost of reorganising their existing schools and of building new ones. Total commitment should not cost more than £15 per place. Provided estimate on this basis of cost to Diocese of Salford.
- Note re-Marshall's figures, 11 October 1943: £15 per head suitable for primary schools but would only amount to 12.5% of cost of a new senior school place.
- BOE Notes re-Hierarchy (?date): basis of response to Catholic objections to White Paper. No movement on new schools. Proposes limitation of financial liability of managers for building costs of voluntary schools.
- BOE Note, 15 October 1943: suggests 'ceiling' on costs. Proposes £25 per primary place and £45 for secondary schools outside of 1936 Act. No ceiling for 1936 Act schools. Makes some estimate of cost to government.
- BOE: Discussion of Bill (?date): account of meeting of Butler & Chuter Ede with Hierarchy, 19 October. Downey's Liverpool speech indicated Catholic wish to continue Dual System. Advantages to Catholics of present plan: under Alternative B they would sacrifice none of their freedom in return for increased aid. Ultimate Catholic liability would be £0.5M per annum in loan charges. BOE unable to accept Marshall's figure of £15 per capita ceiling. No public funds for new

denominational schools, but formula devised for new schools necessitated by government action or that of planning authorities. Butler believed new educational proposals could be made to work in the interests of Catholics.

- Captain E.C.Cobb, M.P. to Butler, 27 September 1943: had the impression that Catholics had reached limit of their concessions.
- Butler to Chancellor of Exchequer, 14 September 1943: issue of new voluntary schools the most difficult. Free Churches adamantly opposed.
- BOE Report to War Cabinet, Lord President's Committee, 1943: Butler reported on reception of White Paper. He proposed to warn Catholics, at Ushaw, that as a result of overstating their case, there was a risk of considerable reaction among other interests.
- BOE Draft re-Catholics and White Paper (? date): outlines proposals re-Alternative B. Difficulty of fully reviving 1936 Act. Impossible to make mandatory on LEAs.
- Butler to Sir John Anderson (draft), 2 October 1943 (not sent): discusses Ushaw meeting. Desires meeting with Anderson at Treasury. Butler had clear impression that Catholics were determined to go down fighting despite the most emphatic warnings given by him and Chuter Ede. Hierarchy convinced that Catholics were unable to raise their share of the money under Alternative B. They wanted the costs pegged. Butler wished to discuss this with him.
- Rev. J.Coughlan (Principal Catholic Chaplain to Army) to Butler, 6 October 1943: discontent among Catholics in forces over Bill. Interference with their parental rights to have children educated in accordance with Catholic principles. Catholics unable to meet financial liabilities of Bill.
- Shuster to Butler, 14 August 1943: thanks for help with drafting parliamentary question. Would like to discuss the Dutch system with Butler's advisers.
- Butler to Shuster, 16 October 1943: investigating Dutch system.
- Canon E.F.Brale (Principal, Bede College, Durham) to Butler, 21 October 1943: Downey was the 'fighting chief in England of Popish educational policy.' Government should resist Catholic aggression.
- Butler to Braley: difficult to understand Catholic response to White Paper offer.

- Butler to Downey, 20 October 1943: re-their meeting of 19 October. Financial 'ceiling' was being studied by Holmes. Suggests this should remain confidential.
- Downey to Butler, 21 October 1943: accepts discussion of 'ceiling' must remain private. Suggests meeting of episcopal deputation with BOE on 2 November.
- BOE Notes: re-meeting with bishops on 2 November. Ceiling applicable to all denominations for schools receiving 50% grant but not for 1936 Act schools. There should be provision for new schools necessitated by population movement. BOE's objective was to maintain contact and working arrangements with Catholics.
- Sir Robert Carey, M.P. to Butler, 26 October 1943: reports on sense of grievance of his Catholic Manchester constituents. Could Alternative B be completely revised?
- BOE Note (?date): report of meeting with bishops, 2 November. Discussion re-'ceiling'. Butler was sorry to hear the general tone of Catholic criticism, the popular strand of which had been allowed to go too far. The £15 'ceiling' was far too low. Discussion of arrangements for new schools caused by population shifts.
- Butler to Anderson, 3 November 1943: report of meeting with bishops. Downey less desirous of breaking off negotiations with government than some others who appeared frightened of their own supporters.
- Morton to Butler, 1 November 1943: Rankeillour, FitzAlan & Shute had asked to see Prime Minister to discuss Catholic education.
- Churchill to FitzAlan, 4 November 1943: he was too busy to see him.
- Butler to Downey, 5 November 1943: BOE attempting to find rough estimate of costs to Catholics of White Paper proposals. Asked Downey to nominate representatives to facilitate this.
- Downey to Butler, 10 November 1943: restated fundamental Catholic objection to some White Paper proposals.
- Butler to Downey, 12 November 1943: disorientated by Downey's last letter, but would leave no stone unturned to narrow differences between BOE and Catholics. Conscious of Downey's anxieties re-new schools issue.
- Downey to Butler, 17 November 1943: if government moves the population it was incumbent upon it to provide new schools. This left

untouched the question of 'brand new' schools. Future of Catholic education depended on this question.

- BOE Note, 19 November 1943: re-'brand new' schools Butler had never concealed from Downey the difficulty of providing money for this purpose.
- Note by Butler, 12 November 1943: lunch with Godfrey. Tone of meeting helpful. The Archbishop tried to explain recent behaviour of bishops and sense of grievance among Catholics.
- Note by Butler, 18 November 1943: account of meeting with FitzAlan, who deeply distrusted Downey. Butler regretted that Westminster was vacant.
- Butler to Downey, 16 December 1943: enclosed copy of Education Bill published today. Hoped Catholics would note concessions to their schools needing to change site because of population movement.
- Butler to Downey, 16 December 1943: estimates of Catholic costs have now been sent to bishops.
- Downey to Butler, 17 December 1948: thanks Butler for copies of Bill. Hierarchy to meet on 4 January to discuss BOE estimates.

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- Archbishop Griffin (Westminster) to Butler, 7 January 1944: report on Hierarchy meeting (4 January): bishops wanted further clarification of 50% grant for 'transferred schools.' All phases of educational reconstruction, including nursery education, would have to be taken into account for a complete estimate of Catholic burden. Proposed new 'ceiling' figures.
- BOE Note (?date): Griffin's 'ceiling' proposals ambiguous.
- Butler to Griffin, 11 January 1944: unclear why Catholics wanted to enter field of nursery education.
- BOE, 21 January 1944: meeting between Butler & Chuter Ede and Griffin & McCormack. Bishops requested further concessions but Butler replied that increased aid meant greater control. Agreed that fixing 'ceiling' was unsatisfactory method of control and that loan system was better. Bill was at Committee stage thus 'hole and corner' decisions taken by BOE and Hierarchy were undesirable. Further meetings not ruled out.

- Catholic estimate of costs of Education Bill proposals, 17 January 1944: annual average cost estimated at £1.8M (eight times previous annual burden).
- BOE (?date): comment on Catholic estimate. Calculation included several irrelevant items & national figures were grossly inflated.
- Note by Chuter Ede, 28 January 1944: report of meeting with McCormack. Discussed question of appointment of teachers to Catholic schools, guarantee of 1936 Act schemes, possibility of government loans for 50% Catholic commitment, powers given to LEA by Bill.
- Note by Butler, 4 February 1944: meeting with Griffin (3 February). Latter wanted to remove any bitterness from the atmosphere. Discussion of appointment of Catholic teachers and possibility of government loans.
- Copy (from Griffin to Butler) of Bishop Moriarty (Shrewsbury) to Griffin, 31 January 1944: special problems of his diocese. Apart from narrow strip south of Mersey from Stalybridge to Wallasey, in the rest of Cheshire and Shropshire there was no Catholic senior school.
- Butler to Griffin, 5 February 1944: 'I am sure you attach as much importance as I do to establishing as favourable an atmosphere for the consideration of our difficulties in the Committee stage of the House as possible . . .'
- Griffin to Butler, 5 February 1944: assumes Butler has no objection to Catholic MPs tabling amendments to the financial clauses of the Bill.
- Butler to Griffin, 8 February 1944: 'impracticability' of altering general basis of proposals.
- Prime Minister's Office to Butler (?date): encloses letter from FitzAlan (2 February) re-position of Catholic schools under Education Bill. Requests draft answer.
- BOE draft letter in response to FitzAlan (?date): precise burden on Catholics uncertain but being estimated. It would not be beyond their means.
- Note by Goodfellow (?date): discusses response to letter from Griffin (10 March 1944).
- Butler to Griffin, 13 March 1944: most 'brand new' schools would be replacements and eligible for 50% grant.

- Griffin to Butler, 17 March 1944: Hierarchy met on 15 March and while pressing claims for justice they accepted that government had gone a considerable way to meet Catholic representations. Added suggested amendments.
- Note by Goodfellow, 18 March 1944: comment on Griffin's 'adjustments'. Added comment from Butler: 'This is all moving the right way.'
- Butler to Griffin, 21 March 1944: reply to Griffin's letter of 17 March.
- Stokes to Butler, 17 March 1944: re-amendment to clause 23 of Bill.
- BOE, Education Bill: notes on Catholic members' amendments to clauses 30-90.
- BOE draft reply to Stokes:
- Copy of speech made by Griffin at Brighton, 19 March 1944.
- Butler to Griffin, 31 March 1944: discusses amendments re-loans.
- Stokes to Butler, 27 March 1944: encloses memorandum from Brown in support of claim that Catholics were only brought into the discussions over education proposals after pledges had been made to Church of England and the Free Churches.
- BOE Note: re-Stokes' letter and Brown's memorandum. Refutes Brown's claim.
- Butler to Stokes, 1 April 1944: Brown had failed to recall negotiations which had lasted over two-and-a-half years.
- Stokes to Butler, 3 April 1944: copy of a further amendment.
- Butler to Griffin, 1 April 1944: indicates form of words he will use in forthcoming debate on grant clauses of Bill.
- Griffin to Butler, 3 April 1944: thanks for above. Refers to suggested loan clauses.
- Griffin to Butler, 20 April 1944: thanks for amended copy of Bill; 'We have not received justice but the Board has gone a considerable way towards meeting Roman Catholic representations.'
- Brown to Chuter Ede, 29 April 1944: re-maximum and minimum distances for which school transport would be provided.
- Chuter Ede to Brown, 1 May and 2 May 1944: avoids committing himself re-maximum & minimum distances.

- Archbishop of Westminster, Memorandum re-Education Bill, 5 April 1944: states what Catholics have received under Bill.
- Butler to Griffin, 9 May 1944: re-school playing fields.
- Brown to Pearce, 13 June 1944 [copy from Topping]: government has got its way and imposed 'intolerable burdens on our working class people.'
- Griffin to Butler, 18 July 1944: re-Rankeillour's amendment to clause 102, loans to voluntary bodies & LEAs.
- Butler to Griffin, 25 July 1944: reassurance re-loans.

In addition, there is in this file correspondence from Stokes during the passage of the Bill through the House of Commons, April to May 1944.

Footnotes

1. The first part of this article appeared in *Catholic Archives* 18 (1998), pp.43-54.
2. J. Davies, 'L'Art du Possible: The Board of Education, the Catholic Church and negotiations over the White Paper and the Education Bill, 1943-44' in *Recusant History* vol.22, no.2 (October 1994), pp.231-50; 'Palliatives and Expedients: The 1944 Education Act, Archbishop Downey and the Catholic response' in *North West Catholic History* vol.20 (1993), pp.47-70; 'A Blunt, Unsophisticated Working Man: J.T. (Joe) Tinker and the 1944 Education Act' in *North West Catholic History* vol.21 (1994), pp.27-35.

WORK IN PROGRESS

Rev. Michael E. Williams

Following my work on the English Colleges in Rome and Valladolid¹, for some years I have been researching the English College in Lisbon. As the college is now closed it is doubtful whether a book will ever be published. However, the editors of the new and revised **Dictionary of National Biography** have sent me from time to time entries that require updating and suggestions for new articles. It is surprising how, generally speaking, so much fresh material has come to light since the old dictionary was compiled at the turn of the century. This is due not only to the painstaking work of individual scholars but to the labours of countless anonymous archivists cataloguing documents and making them accessible to scholars. One needs to remember that one hundred years ago the Records Series of the Catholic Record Society had not yet commenced its publication.

Although my own main interest and curiosity is about the past and the contribution of the overseas colleges to English Catholicism at home, there are others who approach the territory from a different angle. As most readers will know, there is something of a crisis in Western Europe concerning the shortage of vocations to the priesthood and consequently the future of the seminary. This has led some to take a look back at the past to find out not only what exactly happened in those days but why certain measures were taken and how we arrived at the present situation. There is a desire to try and locate events within their context. Present day topicality leads to seeking the topicality of the past.

So it must be remembered that archives are of interest not only to the chronicler who wants to record what happened and when – dates, names, college timetables, finances – but also to the investigator who is anxious to make connections, draw conclusions, and discern motives and reasons for why things turned out as they did. Unless he wants to write fiction, he must keep his imagination in check, and so at times has to admit ignorance and leave matters open and undecided. In the desire to penetrate beyond the bald facts, letters and other forms of correspondence can be a great help. But often clues can be found elsewhere. Books of accounts can appear as dreary statistics, but the presence of an overall debit account at a certain time or the purchase of a particular book or painting can have a special significance in a specific context.

That is why the preservation of such apparently useless details might have a relevance for some future investigator.

Lisbon College is now closed and its archives are well catalogued and accessible to researchers. But this does not mean that the Lisbon Collection at Ushaw College holds all the information that there is about the establishment. For example, the Annals of the Lisbon College refer to an official visitation made by Mgr Bernard Ward (the President of St Edmund's, Ware, and the future Bishop of Brentwood) on behalf of Cardinal Bourne in 1915. The Annals state that the results of this visitation have never been made known. However, I discovered a copy of Ward's report in the Westminster Diocesan Archives. A casual browser might easily pass this over as of little interest: *never destroy even what appears to be irrelevant to your particular archive.*

Often research involves looking through documents that do not provide what you are seeking, and you appear to have wasted hours of your time. But sometimes there are surprises. In 1910 when the Republic was established in Portugal and an anti-clerical government came to power, the Papal Nuncio was recalled to Rome and a *charge d'affaires* remained to look after the nunciature. This much is known from the English College archives since the Nuncio was not only Protector of the college but was also on very friendly terms with the teaching staff. But what I discovered among Bourne's correspondence in the Westminster Archives was quite unexpected. At the request of Cardinal Merry del Val, the Papal Secretary of State, the Archbishop of Westminster was asked to accept the whole archive of the Lisbon nunciature for safe-keeping in London. Some twelve cases of documents were, with the co-operation of the British Legation in Lisbon, shipped to England. There they remained for several years before being forwarded to Rome, unread, unopened, and with seals intact. The object of my researches, the English College in Lisbon, does not figure directly in this business. It is not mentioned in the Bourne correspondence, nor is there any reference to the negotiations in its own archive. But knowledge of the episode throws a new light on college events: viz. Cardinal Bourne's visit to the college in 1908, when he met the Nuncio and British consular officials, as well as the eagerness with which he accepted the invitation to attend the tercentenary celebrations in 1922. The college was a true catalyst. Without actually doing anything, the existence of an English Catholic college in Lisbon was able to serve the interests of the Holy See.

Finally, the story also tells us something about the preservation of archives. Although British officials felt that the Church's fear of a violation of the Vatican delegation by the new government was ungrounded (and so it proved to be), the transfer of archives nevertheless took place, and it was in the interests of security that they remained for seventeen years in London unconsulted and unread.

Footnote

1. M. E. Williams, *The Venerable English College Rome: A History, 1579-1979* (London, 1979); *St Alban's College Valladolid: Four Centuries of English Catholic Presence in Spain* (London & New York, 1986).

POEM

Sister Felicity Moody RJM of the Convent of Jesus and Mary, Felixstowe, has submitted the following poem sent to her by one of her Sisters in Rome:

On Being an Archivist
O ancient One
Let my voice sing a Glory
for the histories and stories
that are recorded and stored
in grey cardboard boxes.

Let my hands be gentle
as I touch the
fragile letters, dated
hundreds of years ago.

Let my hands be loving
as I file and store
the histories and memories
of holy people.

Let my body be reverent
as I walk among the treasures
of the great, and not-so-great ones
who have gone before.

Let my heart pray for those
whose names in a bank of files
show only their birth
their life and their death.

Let my soul be astounded!

Sister Alice Lechnir SSND
Summer 1992

THE MANNING ARCHIVE

V. Alan McClelland

With the recent publication of important new studies into the life and work of Henry Edward Manning, interest has been renewed concerning the locations and dispersal of the extant Manning archive. David Newsome's *The Convert Cardinals* (1993) and James Pereiro's *Cardinal Manning: An Intellectual Biography* (1998) have taken their place alongside of earlier revisionist studies by Shane Leslie (1921), myself (in 1962 and 1972) and Robert Gray (1985) in presenting the public achievement and inner spirituality of Manning in terms of a more sustainable historical and theological dimension than that offered by the damaging biography (*'malicious'* as Wilfrid Ward judged it) by E.S. Purcell (1896) or its direct progeny in Lytton Strachey's *Eminent Victorians* (1918). Furthermore, Peter Erb's stimulating and important 1996 *Thomas Aquinas Lecture* at Pitts Theological Library in Atlanta on the politics of Manning's conversion has whetted the appetite of scholars for his forthcoming analytical edition of the extant Manning-Gladstone correspondence, a collection that includes the letters Purcell wrongly alleged were destroyed. Erb's book will present a major aid to Manning studies and will obviate the necessity of working through the Manning letters in the British Library's Gladstone collection.

There are no longer, of course, any Manning papers located at St Mary of the Angels in Bayswater. The Oblates of St Charles were Manning's literary executors and, after the Cardinal's death in 1892, his papers were conveyed to the community house of the Oblates for safe keeping. It was from Bayswater, indeed, that Edmund Purcell succeeded in removing about half of the collection that was to form the basis for his subsequent biography. The limited nature of what he received, of course, explains to some degree the gaps, inaccuracies and misinterpretations of much of what was to be written. After Purcell's death, the Oblates failed to recover all that he had removed and, indeed, some of the papers were offered for sale and have since disappeared from view. It remains possible to find Manning letters for sale at public auction from time to time. To compound the difficulty, the Oblates, as time progressed, lacked the scholarly propensities among their community that had marked the interests of earlier members and, hence, they failed fully to value their possession by taking appropriate care of it. If it had not been for the commitment of a visiting French priest, in 1946-1947,

who organized and studied the extant papers for a doctorate he was to obtain some ten years later at the Sorbonne, the collection would have been lost or badly damaged by the ravages of time. Although a substantial number of the letters were catalogued by the Abbé Alphonse Chapeau, the rest were eventually stored in file-boxes and makeshift containers. The papers never became fully accessible, even as a semi-public archive, the Abbé's 'custodial' rôle being confined to the short period each year when he was able to visit London from the post he held at l'Université Catholique de l'Ouest, Angers. The Oblates, as busy parochial clergy, tried to protect themselves, at other times, from the constant stream of casual enquiries and were largely unfamiliar with the detailed arrangement of the archive. This is not to say that, from time to time, access was not permitted to particular scholars who knew what they were seeking. Personally, I always enjoyed a warm welcome over the many years I visited Bayswater.

On the withdrawal of the Oblates from the parish of St Mary of the Angels and the subsequent demise of the Congregation itself, the question of the permanent housing of the collection became acute. By 1981, when the Abbé Chapeau was officially appointed as archivist by the small number of surviving Oblates, a good deal of the post-1865 Manning material (relating to the 'Catholic' life) had been removed to France where, after his retirement in 1982 from the Catholic University at Angers, Chapeau hoped to continue with further work on the papers. This, of course made other scholarly access even more difficult than heretofore.

By 1982, the decision was finally taken to locate those papers relating to Manning's 'Anglican' life (the years to 1851), and to his family, at the Bodleian Library in Oxford where they are now kept as a collection and are easily available for consultation. Particularly interesting are Manning's letters to his brother Frederick between 1832 and 1866, to Archdeacon Julius Hare between 1840 and 1851 and with successive bishops of Chichester. Among other material there are letters to and from Newman (1836-1845), Frederick Oakeley (1844-1845), Pusey (1837-1851) and Samuel Wood (1831-1843). Of especial significance for the development of Manning's religious views are the letters to and from the Wilberforce family and those to and/or from James Hope, T. W. Allies and William Dodsworth. In fact, the Bodleian collection is now the most important archive of Manning material in this country.

In the National Library of Scotland, there is a valuable source of Manning material in the J. R. Hope-Scott papers, covering the period 1838-1872, a collection that frequently escapes the attention of Manning researchers. Again, the bulk of it is concerned with the pre-Catholic period. Particularly important for Manning scholarship are the letters of Pusey to Hope-Scott in the same collection. Manning's letter to Hope-Scott of 23 January 1850 holds the key to the Archdeacon's conversion. Referring to the Gorham case, he writes '... our present crisis forces the whole question again upon us, for believing as I do in the Infallibility of the Church as the only foundation of Faith, I am unable to yield to any other authority a final power to interpret ...'

It had been expected that the papers relating to Manning's 'Catholic' period would have been returned to Manning's diocese on the death of Abbé Chapeau. This did not happen but, through recent negotiations by the diocesan archivist, it has been possible to recover the important correspondence between Manning and Wiseman (1855-1865), Manning and Ullathorne (1858-1888) and Manning and Vaughan (1859-1889). Other material did not return to the Westminster diocese, including that relating to 'the social question' which remains at Angers and the 'missing' Gladstone-Manning correspondence which found its way to the U.S.A.

The Manning collection in the Pitts Theology Library at Emory University, Atlanta, Georgia is an important resource. As the outcome of two initial major purchases (involving the cost of something like \$70,000), the university succeeded in acquiring 800 volumes of Manning's personal library from Brian Carter, an Oxford bookseller, and a collection of 1,500 manuscripts, 3,500 books and pamphlets through the agency of Anthony Garnett and Benjamin Weinrab, booksellers of London. The earlier provenance of some of the material is obscure but most of the books came from Bayswater. Emory has made further acquisitions since then, not least that of the Gladstone/Manning material from the original Bayswater collection which Peter Erb is including as part of his edition of Manning-Gladstone documents. Of particular importance in the Emory collection are the drafts of issues discussed at the First Vatican Council, encapsulating Manning's corrections and marginal notes. In the collection there is a substantial number of pamphlets of the 1870 period and a series of Odo Russell's secret reports to the Government on the work of the Council. Correspondence of the period from 1840 is supplemented by a substantial collection of

sermon and meditation notes, drafts of articles and other writings. It is sad that Manning's magnificent library should have been broken up in England but a pleasure to acknowledge its reassembly, in almost pristine form, at Emory. In England, however, the Allen Hall Library still retains a good selection, albeit not a comprehensive one, of Manning's major publications.

A further source of importance, still largely unused by Manning students, is that of Manning's correspondence in the archives of Propaganda, Rome. There is also a number of his letters in the Kirby collection of the Irish College, Rome. Cardinal Manning was a prolific correspondent and his letters continue to surface in a wide variety of collections and locations, including less well-known Catholic archives in Ireland and Scotland.

BOOK REVIEWS

Record Repositories in Great Britain (Tenth Edition) edited by Ian Mortimer, The Royal Commission on Historical Manuscripts (PRO Publications, 1997, pp.72: £3.99)

This invaluable resource lists those institutions in Great Britain 'whose objectives include the systematic collection and preservation of written records other than those of their own administration and which also make regular provision for their public use.' National and local record offices and libraries with archival holdings are listed with full details of how to contact the respective institution, hours of opening, restrictions on entry and use etc. For the first time information is given about repositories established as a result of local government reorganisation. The Scottish Catholic Archives and the Westminster Diocesan Archives are among those listed in Part 1 (National, Special and University Repositories).

Record Offices: How to find them (Eighth Edition) by Jeremy Gibson & Pamela Peskett (Federation of Family History Societies, Bury, 1998, pp.64: £3.50)

This publication will act as a companion to that reviewed above inasmuch as its strength lies in providing a sketch map of (chiefly) county and city record offices in Britain, although the section on London does include details of the location of other repositories. Although information about entry and use of each archive is less expansive, the practical advantage of this booklet to those seeking access to record offices etc. is seen by the very clear directions regarding parking, railway stations, and location in relation to other institutions within the same city. Being a resource intended for family historians, the booklet also contains a very helpful Code of Practice for those using archival collections. Indeed, this Code could well form the basis for individual archivists' own 'house rules' for receiving researchers.

S.F.

Archives, The Very Essence of our Heritage by Christopher Kitching, (Phillimore, Chichester, 1996, pp.80: £14.95)

Dr Christopher Kitching, as Secretary to the Royal Commission on Historical Manuscripts, is uniquely placed to review the activities of the numerous official and private bodies which make up the archive scene in the United Kingdom. He needs no introduction to our members

for he spoke at the 1998 annual conference and writes in this edition of **Catholic Archives**. The breadth of his knowledge, experience and wise counsel is demonstrated in this masterly survey of the archive situation today. In this beautifully produced and lavishly illustrated book, Dr Kitching first explains and emphasises the value of archives as the main source of evidence for national and local history, 'a rich resource and part of our heritage of which the nation can be justly proud.' He then explores the diversity of archives in their official and private custody, revealing the partnerships between owners, custodians and users 'which have opened up to public study an ever expanding wealth of historical records.' The National Council on Archives, which sponsored the book, was established in 1988 to consider (and presumably to attempt to resolve) current issues regarding the care, custody and use of archives, to make the public more aware of these issues, and to co-ordinate the activities of its member organisations, the individual functions and services of which are fully described in an Appendix. When the book was published in 1996, the services of the Catholic Archives Society to the wider public were not sufficiently established to merit any mention, but members will gain much more from reading this valuable survey and identifying the various agencies which serve archive owners, carers and users. Several of the organisations described in the Appendix are open to private as well as institutional membership, e.g. the British Records Association, while those who are primarily engaged in archive work may be eligible for membership of the Society of Archivists, with which our Society seeks closer links. (Here it would not be out of place to urge members to join the Catholic Record Society, with which we share parallel interests). Only by taking part in such well-established national bodies can members widen their experience and in due course be able to introduce to national and local historians the 'rich resource' which Catholic archives can offer. This is one way in which members can seek to implement the evangelising role of archives recommended in **The Pastoral Function of Church Archives**.

Dr Kitching does not hide weaknesses and dangers (e.g. in the economies forced on public archive services) but shows how these can be overcome, not least by co-operation and combining resources. Above all, he conveys that sense of awe and intrinsic respect for archives which we should all feel and from which we can draw inspiration and encouragement. All who cherish archives are much indebted to for this admirable, scholarly and popular book. Order your copy now.

Robin Gard

Among recent publications in the field of Catholic history there are a number of books which show evidence of having utilised the archival resources of members of the Catholic Archives Society. **Dominican Gallery: Portrait of a Culture** by Aidan Nichols O.P. (Gracewing, Leominster, 1997, pp.xiii + 433: £30) is a detailed study of seven of the most prominent members of the English Dominican Province of the past seventy years: Fathers Victor White (theologian and psychologist); Gerald Vann (spiritual writer); Thomas Gilby (philosopher); Sebastian Bullough (writer on aesthetics and exegete); Gervase Mathew (Byzantinist and medievalist); Kenelm Foster (expert on Dante and Petrarch); and Conrad Pepler (theologian). Father Pepler will be remembered for his part in the foundation of the Catholic Archives Society and as Warden of Spode House (1953-81), where the first few Annual Conferences of the Society were held. The author has made good use of the English Dominican Archives and acknowledges the assistance given by the archivist, Father Bede Bailey. The book includes two interesting preliminary chapters on the English Dominicans and the wider English Catholic setting. Indeed, the preface (p.xiii note 8) contains a quotation on the philosophy of archivship from an article in this journal written by Sister Dominique Horgan.

Father Martin D'Arcy: Philosopher of Christian Love by H. J. A. Sire (Gracewing, Leominster, 1997, pp.xii + 223: £17.99) is a carefully constructed study of the life and thought of perhaps the best known English Jesuit of modern times. The author pays tribute to the generous help of Father Geoffrey Holt at Farm Street, and an examination of the sources reveals judicious use of Father D'Arcy's papers deposited in the Archives of the British Jesuit Province, as well as the Campion Hall Archives, Oxford, the D'Arcy-Waugh correspondence at the British Library Manuscript Department, and the Shraday Papers at Georgetown University.

Father D'Arcy was a well known figure in America, and a study of another English Catholic figure famous on both sides of the Atlantic is Dana Greene's **The Living of Maisie Ward** (University of Notre Dame Press, Notre Dame IN & London, 1997, pp. xii+ 255). This study relies on a wealth of interviews, in person, or by 'phone or letter, given by those who knew Maisie Ward and Frank Sheed, and it is significant that in her bibliography the author notes that copies of the interviews have been deposited in the Archives of the University of Notre Dame. In addition to an extensive use of printed material, the chief manuscript

sources employed in writing the book were letters from Ward to Dorothy Day (Dorothy Day Catholic Worker Collection, Marquette University Archives) and the Sheed and Ward Family Papers (1832-1982). Not the least interesting aspect of this study is the way in which the history of the Catholic Evidence Guild and Catholic Housing Aid Society feature in Maisie Ward's life, and this in itself should act as an encouragement to the care and development of the archives of lay organisations.

Dr Denis Evinson's **Catholic Churches of London** (Sheffield Academic Press, 1998, pp.281: £16.95) is an illustrated survey of the Catholic places of worship in the Cities of London and Westminster and the Inner London Boroughs. All the buildings fall within the Archdioceses of Westminster and Southwark. The author is an architectural historian and among his references one sees the use he has made of the Westminster and Southwark Archives as well as those of the Jesuits at Farm Street. This book is a worthy successor to Rottmann's **London Catholic Churches** published as long ago as 1926. Mention of the Southwark Diocesan Archives leads us to Father Michael Clifton's latest publication, **A Victorian Convert Quintet** (The Saint Austin Press, London, 1998, pp. 212: £9.95). This book is a study of five Oxford Movement converts from the last century and in each portrait the author has utilized much original archival material, viz. Robert Coffin, a Redemptorist and later Bishop of Southwark (English Province Redemptorist Archives, Clapham; Southwark Diocesan Archives); Frederick Oakeley, a companion of Newman and Canon of Westminster (Balliol College Library; Westminster Diocesan Archives; Bodleian Library); Richard Waldo Sibthorp, an Anglican clergyman who reverted to that communion after reception as a Catholic but who was reconciled to the Catholic Church before his death (Magdalen College Library); Richard Simpson, the famous Liberal Catholic (Southwark Diocesan Archives; Downside Archives); and St George Jackson Mivart, the scientist who was eventually excommunicated for heresy (Southwark Diocesan Archives; Downside Archives; Westminster Diocesan Archives). Although by no means exhaustive biographies, these essays offer a rewarding glimpse into the lives and religious journeys of five important figures in the history of Victorian Catholicism and should encourage further forays into the archival resources of Catholic Archives Society members. Lastly, Canon Maurice Abbott has given us a very useful biographical guide to the clergy of the Diocese of Shrewsbury,

To Preserve Their Memory: Shrewsbury Diocesan Priests (Deceased) 1850-1995 (available from Curial Offices, 2 Park Road South, Birkenhead L43 4UX: £8 incl. p & p). Again fully referenced, and showing careful use of the diocesan archives, this publication will surely prove indispensable to parish historians in the Diocese of Shrewsbury and serves as a model for any similar endeavour in other dioceses.

S.F.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1998

The nineteenth annual conference of the Catholic Archives Society was held at High Leigh Conference Centre, Hoddesdon, from 25 to 27 May.

The theme of this year's conference was 'Looking Forward', and each of the three main speakers gave papers which both challenged and encouraged the participants to reflect on the way in which the Society and its individual members might prepare for the future. Dr Brenda Hough, Director of the Church of England Record Centre, gave the first talk on the Monday evening. Her paper, which appears as the first article in the current edition of **Catholic Archives**, represented an honest and most stimulating survey of the importance of ecumenical co-operation in archival matters. She concluded by offering a number of suggestions to assist a closer relationship between archivists of different Christian traditions.

The Tuesday morning of the conference began with Dr Chris Kitching, Secretary to the Royal Commission on Historical Manuscripts, speaking on the theme of how Catholic archives fit into the larger picture of the archival heritage of the nation. His talk, a version of which is reproduced in the present edition of this journal, was particularly enlightening in that it situated the work of the members of the Catholic Archives Society within the context of the wide range of official and semi-official bodies established to protect and assist the care of archives at the national level.

Dr Kitching's contribution was followed by that of Amanda Arrowsmith, President of the Society of Archivists. Her long association with the Catholic Archives Society, coupled with her presidency of the national body of professional archivists, was admirably illustrated in a masterly contribution on the importance of a professional approach with regard to church archives.

The conference also included a slide presentation by Stephanie Gilluly of the Society's Irish Tour of 1997 and (two separate) visits to the Essex Record Office and the Archives of the Canonesses Regular of the Holy Sepulchre at New Hall. Together with the Special Interest Groups on Tuesday evening and the Open Forum and Annual General Meeting of the Catholic Archives Society on Wednesday morning, the conference afforded ample opportunity for members to meet and discuss matters of common interest, both formally and informally. The 1999 conference will take place at Ushaw College, Durham, from 31 May to 2 June.

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CARDINAL BASIL HUME R.I.P.
PATRON OF THE CATHOLIC ARCHIVES SOCIETY
1979-1999

EDITORIAL NOTES

*The Holy Year of the Millennium Jubilee has arrived, yet for the Catholic Archives Society the loss of its Patron and President within a few months of one another obliges us to begin with a request for prayers for the souls of Cardinal Hume and Bishop Foley. So much has appeared in the Catholic and secular press by way of tribute to the Cardinal, who was Patron of the Society from its foundation in 1979. The Society was represented at both the Requiem and Memorial Masses held at Westminster Cathedral. We honour the Cardinal's memory and thank God for the support he gave to the Catholic Archives Society. Bishop Foley was President of the Society from its very beginning and once again it was represented at his Requiem Mass in Lancaster Cathedral on 30 December 1999. As one concerned with the care and scholarly use of Catholic archives for more than sixty years, Bishop Foley's death marks the passing of an era in historical circles, and a full tribute to him appears in this edition of **Catholic Archives**.*

Bishop Foley was a great bridge-builder between Catholic and non-Catholic archival and historical agencies, and one cannot help feeling that he would have read with delight Andrea Tanner's article on the British Records Association. Likewise, he followed with interest the Society's concern to respond to the proposed National Survey of Catholic Archives. Anselm Nye's skilful treatment of a fictional congregation of religious sisters offers a very practical introduction to this challenge. The contributions from Sisters Ursula Clarke (Cork Ursulines) and Helen of Jesus (Check-List of Carmels) continue this theme, as does the late Brother Austin Chadwick's summary of the location of archival material for the De La Salle Brothers' foundations. Dom Aidan Bellenger reminds us of English-speaking Catholicism's important links with Flanders, and a talk given by the Editor to students at Womersley is followed by Sister Helen Forshaw's account of the archival material kept at that seminary. It was Bishop Foley who first suggested a 'Work in Progress' section in

this journal, and it is the Editor's hope that he would have approved of the present information received from the Wiltshire Record Office and the Catholic Women's League. On behalf of the Catholic Archives Society the Editor thanks all the contributors to this year's journal.

*We began with death, so we must end with life. Towards the end of his Apostolic Letter on the Jubilee Year 2000 (**Tertio Millennio Adveniente** n.59) Pope John Paul speaks of the future of the Church and the world as belonging to the younger generation, of whom Christ expects great things. Catholic and their fellow Christians working in the world of archives have much to offer to young people by encouraging them to reflect on the past and its heritage that the future may be one of Faith, Hope and Charity.*

Father Stewart Foster

BISHOP FOLEY: AN APPRECIATION

Father Stewart Foster

Brian Charles Foley was born at Ilford, Essex, on 25 May 1910, the eldest of nine children, two of whom died in infancy. He grew up in Ripley Road, Seven Kings, and his family were parishioners at SS. Peter & Paul, Ilford, where the Parish Priest, the legendary Canon Patrick Palmer, had once been described by Cardinal Vaughan as 'the most remarkable priest in my diocese'. It is estimated that one hundred vocations to the priesthood and religious life emerged from the Ilford parish during Canon Palmer's fifty-year incumbency (1896-1948), and Ripley Road must surely be unique in having produced a cardinal (Heenan), a bishop (Foley) and two priests (Fathers Francis Heenan, brother of Cardinal Heenan, and Alfred Bull, a convert who was ordained for the Diocese of Northampton) The Heenans were neighbours of the Foleys and the families were close friends.

Brian Foley's early education took place at SS. Peter and Paul Catholic School adjacent to the church in the Ilford High Road. His own vocation to the priesthood developed at an early age, and at fifteen he was sent to Ushaw College, Durham, to complete his secondary education as a church student. Ilford had been part of the Archdiocese of Westminster until 1917, when Essex and much of East London was detached to form the Diocese of Brentwood. Bishop Doubleday sent Brian Foley to Ushaw rather than to the nearby St Edmund's College, Ware, owing to a dispute between that seminary and the new diocese concerning the involvement of church students in the military cadet corps at the College. The row had erupted during the episcopate of Bernard Ward (1917-20), the first Bishop of Brentwood and curiously enough a former President of St Edmund's. Ward and Cardinal Bourne had fallen out over the issue, and it was not until after the Second World War that Brentwood sent its students to Ware. Hence Brian Foley, like John Heenan three years earlier, was despatched to the North.

Thereafter he won a scholarship to the Venerable English College, Rome, to complete his studies for the priesthood. He was ordained on 25 July 1937. Rome was to be an enduring passion in Brian Foley's life, a city of which he never tired and which he had last visited only a few months before his death.



THE RT. REV. BRIAN CHARLES FOLEY R.I.P.

Bishop Doubleday appointed the newly ordained Brian Foley as curate to Father William Toft at Shoeburyness, a widely-flung parish at the extreme eastern end of Southend-on-Sea, and taking in the Royal Artillery barracks at Shoebury Fort. Foley remained here throughout the Second World War, acting as chaplain to both German and Italian prisoners of war and to British servicemen in the locality.

Bishop Doubleday was Bishop of Brentwood for thirty-one years (1920-51). Although devoted to his flock and solicitous of the development of the diocese in the inter-war years, he became increasingly infirm and withdrew from much active responsibility for affairs. In 1948 Rome appointed as his coadjutor with right of succession the dynamic George Andrew Beck. When Bishop Beck succeeded Doubleday in 1951 he set about responding to the needs of a fast-expanding diocese, not least by ensuring that the London overspill estates and Essex new towns were provided with churches and schools. Brian Foley was to lead the way. In 1952 he was appointed to the Harold Hill estate on the edge of Romford to establish Holy Redeemer parish. Life began in a wooden hut used for Mass and a council house rented as a presbytery. The priest was as poor as most of his parishioners, and since his own boyhood home was not far from where many of them had come from he had an innate sympathy for them. Five years of zealous pastoral work saw a parish of six hundred practising Catholics, mostly of East End origin, by the time Father Foley was moved from Harold Hill in 1957.

His next appointment was to a new town, Harlow, built some twenty or more miles from London on the Essex-Hertfordshire border. Brian Foley began all over again: temporary church and presbytery, permanent buildings, a school, and within five years a parish (Holy Cross), one of five in Harlow, of one thousand Mass-goers. He was made a Canon of the diocese by Beck's successor, Bishop Wall. In his own autobiography Bishop Holland of Salford mentions how, when working for the Catholic Missionary Society, he came to value Brian Foley's pastoral zeal: '...from the lips of a priest with unique experience of New Towns I had learned the secret of pastoral success in that challenging environment. "Get them as soon as they arrive," was Father B.C.Foley's advice, backed by his own heroic example. We were campaigning in Essex New Towns – Basildon, Harlow and others. Brentwood diocese was honeycombed with them. We met many a priest committed to old time principles: 'Better to ring doorbells than churchbells.' "A house-going priest means a church-going people." Certainly England and

Wales owe much to these old timers.' Brian Foley, like many of his confreres in similar situations, led a very frugal existence, but with him there was a particularly ascetic quality, an austerity of life so rooted in personal prayer, spiritual reading, dutiful pastoral visiting that his self-effacing humility tempered by great gentleness and patience proved attractive to all manner of people. His curate at Harlow later recalled how in four years the Canon had only reprimanded him once, and how his own good example was always an encouragement to the younger priest. Known as 'holy Foley' by his parishioners, Brian Foley himself would be the first to point to the priestly example he had received from Canon Palmer as a boy. As an altar server at Ilford Foley had often heard Palmer instructing the boys on priestly duties 'so that you will know how to do it when you are ordained', and when after Christmas the many Ilford-born priests returned home for a holiday, the Canon would ensure not only that there were enough servers for all the private Masses, but that these boys got to know the young priests so that they might follow in their footsteps. As priest and bishop Brian Foley was a great encourager of vocations.

On 26 April 1962 Canon Foley was named Bishop of Lancaster by Pope John XXIII. The news was made public on 1 May and the consecration took place at Lancaster Cathedral on 13 June. The principal consecrator was none other than his boyhood friend and neighbour from Ripley Road, John Carmel Heenan, Archbishop of Liverpool. Indeed, for a few months in 1962-63 the entire North-West of England and much of Wales was governed by Brentwood bishops: Heenan in Liverpool, Foley in Lancaster, Petit in Menevia, and Beck (an Assumptionist, but formerly Bishop of Brentwood) in Salford. For a small and relatively new diocese this was a remarkable feat.

As Bishop of Lancaster Brian Foley soon threw himself into the daunting task that faced him. His diocese covered a vast area (Northern Lancashire, the Lake District and Cumbria) and required an expansion of parishes and schools akin to what he had left behind in Essex. Although no stranger to the North in that he had been educated at Ushaw as a junior seminarian, Brian Foley was very much a southerner, yet he soon won the trust and affection of his priests and people who recognised his pastoral and spiritual qualities.

From 1962-65 Bishop Foley attended all four sessions of the Second Vatican Council, and at the time of his death was the last survivor among the English bishops who had taken part in the Council.

He was acquainted with Pope John XXIII, and his interventions at the Council were concerned with the priestly ministry and especially the importance of pastoral visiting. For five years he served as a member of the Congregation of Propaganda Fide, while at home he was appointed to the Bishops' Commissions for Missions and Youth.

The active pastoral life of Brian Foley both as priest and bishop was complemented by equally dynamic intellectual activity. His contribution to the field of English Catholic historical studies, both locally (Essex and Lancashire) and nationally (his scholarship with regard to the English Martyrs) was quite outstanding. From the recusant period of the sixteenth and seventeenth centuries to the revival of Catholic fortunes in the nineteenth, Brian Foley's breadth and depth of knowledge and enthusiasm knew few rivals.

The roots of such historical interests were many: Ushaw and Rome, ordination into a diocese whose first bishop was Bernard Ward the historian; appointment to a parish where his next-door neighbour at Southend was Canon Joseph Whitfield, another enthusiast on the Martyrs, a student under Ward and Edwin Burton at St. Edmund's... Such were the influences which led Brian Foley to develop a deep and lasting interest in post-Reformation Catholic history. But it was at Shoeburyness as curate that he first found the opportunity to begin his many years of painstaking research and transcription of original documents. This was particularly true during the war years, for despite his many duties among the military, parish life was somewhat curtailed in that the Essex coast was a restricted zone (for fear of invasion) and many people were evacuated inland, thus reducing the overall number of parishioners. On a day off he would take a train to London and there immerse himself in the Westminster Diocesan Archives, or he would make for Chelmsford where F.G. Emmison presided over the newly-established Essex Record Office. Here the archives of the Petre family, Quarter Sessions Rolls and the like occupied him in hours of research for recusant material. Many discoveries were made, and when local Catholic history societies began their own investigations in the post-war years, it was often the case that Brian Foley 'had been there before' – although his own humility and genuine delight in others' scholarly labours would never issue in anything approaching academic one-upmanship. Indeed, Brian Foley was ever one to encourage the research of his fellow scholars.

Among the early results of Foley's labours was a series of articles on aspects of the history of Catholicism in the diocese which appeared in the **Brentwood Diocesan Year Book** from its first edition in 1951. Many of the missions and parishes warranted a closely-researched essay covering the recusant and post-Emancipation periods: Ingatestone, Colchester, Southend, Chelmsford, Romford, Stratford... 'Old Catholic Essex' became one of the most eagerly awaited aspects of the fledgling annual. It was hardly surprising, therefore, that in June 1958 Brian Foley, along with Mgr Dan Shanahan, John O'Leary (Librarian at Dagenham), Ted Worrall and others, was among the founders of the Essex Recusant Society. The Society met at the Ursuline Convent, Brentwood, and published the first number of its journal **Essex Recusant** in 1959. Canon Foley's article on the Hale family of Walthamstow appeared in that inaugural number, and to the first four volumes (1959-62) he was a regular contributor. It was here that Foley's transcripts came into their own, opening up new horizons in local recusant research. And when appointed Bishop of Lancaster Brian Foley brought with him to Lancashire a similar enthusiasm for local historical research: he was a founder of the North West Catholic History Society and in 1977 published **Anne Fenwick of Hornby**.

At the national level Bishop Foley played a leading part in promoting Catholic historical studies. He was President of the Catholic Record Society from 1964 to 1979, and President of the Catholic Archives Society from its foundation in 1979 until his death. Indeed, the present writer had asked him to supply a Foreword to **Catholic Archives 20**, and a few days before he died the bishop sent a Christmas card to the Editor enquiring by when the requested piece should be sent in. In the absence of that Foreword, it is well to recall Bishop Foley's words written by way of introduction to the first edition of **Catholic Archives** in 1981:

I warmly welcome this new publication... When I first learned of the founding of the Catholic Archives Society I felt a sense of deep relief... Every now and then one had heard of the irreparable loss of Catholic documents and wondered what future generations would think of us for allowing such things to happen... I offer congratulations to all those who have inspired and supported the new venture and the publication of **Catholic Archives**. It will be a notable addition to the scholarly volumes which the Catholic Record Society continues to issue annually to its members.

Bishop Foley was an untiring supporter of both societies.

It was, however, to the Catholic Martyrs of England and Wales that Brian Foley enjoyed particular devotion, spiritually and as a scholar. Canon Whitfield had many years before told the young curate at Shoeburyness of his desire to see published biographical studies of all the martyrs and confessors, and to this end Brian Foley devoted much of his life, adding to the list other prominent people from the Penal Days. **Blessed John Paine** (1961) was a pamphlet written as part of the vice-postulation of the Forty Martyrs canonised by Pope Paul VI in October 1970. Playing no small part in the movement to secure their canonisation, Brian Foley was an expert on the lives of the English Martyrs, but perhaps it was to John Paine, chaplain to Lady Petre at Ingatestone Hall and put to death at Chelmsford in 1582, that he looked in a special sense in terms of his own priestly inspiration: '... one of the glories of the secular priesthood of England' was how Foley described Paine. Much of the evidence for his research, and material used subsequently in the preparation of the cause itself, came from those hours of study at Westminster, Chelmsford and in the Public Record Office, where Foley discovered the original indictment of John Paine. In 1963 Bishop Foley produced two companion volumes detailing the lives of the martyrs and confessors of Essex, material largely pieced together from manuscript and archival sources, especially wills. Equally scholarly were his pamphlets written for the Catholic Truth Society: **The Eighty-Five Blessed Martyrs** (1987) and **Blessed Christopher Robinson** (1987). Robinson, a Cumbrian priest martyred at Carlisle in 1597, was among those beatified by Pope John Paul II in 1987.

His interest in biographical studies prompted Bishop Foley to lend great support to Father Godfrey Anstruther O.P. in the latter's ground-breaking research which resulted in the four-volume **The Seminary Priests**, the first volume of which (1968) was published to coincide with the fourth centenary of Cardinal Allen's foundation of the English College at Douai. Together with Mgr Dan Shanahan, who secured much of the financial backing for volumes 2-4, Bishop Foley did a great deal to promote Father Godfrey's access to the Roman archives, although not even he and Cardinal Heenan combined could manage to secure entry to the Holy Office. Bishop Foley and Mgr Shanahan told the story of how **The Seminary Priests** came to be written in the first essay in **Opening the Scrolls** (1987), a collection edited by Dom Aidan Bellenger to mark Father Anstruther's scholarly achievements. Three years

earlier Bishop Foley had himself been the recipient of a collection of essays (**Catholic Englishmen**, edited by J.A.Hilton) published to mark the diamond jubilee of the Diocese of Lancaster. The contributors managed to combine the three great geographical loves of the bishop's life: Essex, Lancashire and Rome.

Bishop Foley retired as Bishop of Lancaster on 22 May 1985. He went to live at Nazareth House in Lancaster, where the sisters and staff cared for him with great kindness, but from where he also maintained an active scholarly and pastoral life until the very end. In the early years of his retirement he was much sought after as a supply priest around the diocese, and eager to maintain the pastoral ministry to which he had devoted his priestly life, he was given an area of the Cathedral parish to visit. The Catholics of the Ridge Estate became familiar with the house calls of the retired bishop, just as those in Harold Hill and Harlow had welcomed Father Foley in the post-war years. Being based in Lancaster meant that the bishop was able to retain his links with the Lancashire Record Office at Preston, where he had done much to promote the care and preservation of Catholic archives, and he became a familiar figure in the University Library at Lancaster, where he was sought after for his historical knowledge and expertise by scholars of a younger generation. Dr Michael Mullett, Senior Lecturer in History at the University of Lancaster, published **Catholics in Britain and Ireland, 1558-1829** in 1998, and first among the acknowledgements to those involved in Catholic historical research in the North West is the name of Bishop Foley. Indeed, there could have been no better place for a recusant scholar to live than the City of Lancaster, and Bishop Foley took great delight in showing visitors the Castle where so many martyrs were tried and executed. The present writer recalls a trip to Lancaster a few years ago. The bishop was waiting at the railway station in his mini – he only learned to drive when appointed a bishop, and his skills on the road were self-confessedly limited – and the tour progressed towards the castle, driving somewhat nearer the middle of the road than allowed in the Highway Code, with some attention paid to the highway, but more to the castle walls and the exact spot of the martyrdoms.

In his years of retirement Bishop Foley published three further studies: **Some People of the Penal Times** and **Some Other People of the Penal Times** commemorated the bicentenary of the Second Catholic Relief Act in 1791. In many ways these volumes marked the achievement of what Canon Whitfield had long ago desired. In his Introduction

to the first volume, Cardinal Hume wrote: 'Throughout his busy pastoral life Bishop Foley has never lost his deep scholarly and devotional interest in our Catholic heritage. He has an intimate knowledge particularly of recusant history. Once again... he has placed us in his debt.' To mark the Holy Year of 2000 Bishop Foley produced a third volume, **The Story of the Jubilee Years 1300-1975** (1998). In the autumn of 1999 he paid his final visit to Rome, the last of many forays into the archival holdings and libraries of the Eternal City, and a time to reacquaint himself with the architecture and history of a place he loved so well.

A life spent in prayer, spiritual reading, study (he was more familiar with **The Catechism of the Catholic Church** than many of his fellow bishops, remarked Archbishop Kelly in his homily at Bishop Foley's Requiem Mass), scholarly research and pastoral work... such were the achievements of Bishop Foley when called from this life on the morning of 23 December 1999. At the Requiem Mass in Lancaster Cathedral on 30 December Archbishop Kelly of Liverpool, himself ordained a priest for the Diocese of Lancaster and once a curate at the Cathedral, spoke movingly of Bishop Foley's life. The Archbishop read a statement from Bishop Foley which he had directed be given at his funeral. After asking forgiveness for his failings, he commended the clergy, religious and laity of his two dioceses, Lancaster and Brentwood. His body was taken for burial in the cemetery behind Lancaster Cathedral to the strains of the 'Ushaw Salve', the hymn 'Hail Queen of Heaven'. That hymn had been written by a priest who laboured for forty years (1811-51) at nearby Hornby - John Lingard, another historian. R.I.P.

Andrea Tanner

In the archive community today, there are many societies, most of them small, which aim to protect and promote our written heritage. Compared to the contents of museums, archival collections are not, to use a favourite word of the Prime Minister's, 'sexy'. The delights of the parchment or paper record are not immediately obvious – it is in the reading and studying of the document that its richness is revealed. The almost secret nature of the importance of our archives makes it difficult to proselytise on their behalf; it is far easier to bang the drum on behalf of Canova's *Three Graces* or a Constable painting about to leave the country, than it is for the millions of written records of our ancestors. These may be as important, if not more so, than the works of art whose preservation gain all the publicity, but it is a difficult task to ensure that they are given their rightful prominence in these days of soundbites and photo-opportunities. One of the loudest voices in defence of Britain's archival heritage is the British Records Association. Founded in 1932, it has continued for nearly seventy years, 'to encourage and assist the preservation, care, use and publication of records'. It is unique, not so much in its longevity, but in its composition, for it is the only national organisation which brings together owners of archives, keepers of archives, and users of archives.

The BRA is a voluntary organisation, financed by membership subscription, the revenue from publications and conferences, voluntary donations, and contributions from repositories who receive archives through the Records Preservation Section. With a small, though dedicated staff, qualified archivist, Sarah Henning, and administrative assistant Fateha Khatun, most of its work is undertaken by the membership. The council of the BRA has representatives from bodies who keep archives, (both in the public and private sector) and from users of archives, both amateur and professional. In 1997, the BRA moved its base from (frankly) squalid surroundings into the London Metropolitan Archives in Clerkenwell, thereby ensuring that it was operating within the heart of the archival community.

The work of the BRA is multi-faceted. Its most public face is represented by its publications, in particular the journal *Archives*, which is produced twice a year. *Archives* is a scholarly publication,

with contributions from archivists and scholars all over the world. A recent issue included a fascinating study of an inventory of the archives of the Stuart Court at Saint-Germain-en-Laye between 1689-1718 by Edward Corps of the University of Paris. The article unravels the tortuous arrangements that were made to secure the private and official papers of James II, and the tragic destruction of many of them during the French Revolution. They included an undated manuscript entitled 'Advice to Converts', papers of devotion in the handwriting of Mary of Modena, and 'Bundles of Relations of Miracles by the late B. Kings Intercession'. This last was copied by David Nairne, the cartulary now residing in the Bodleian Library. Also twice yearly, and free to all members, is the Newsletter, which keeps members up to date with developments in archives, has features on less well-known archives, and news on the work of the Records Preservation Section. In addition, the BRA publishes a series of books under the general title of *Archives and the User*. These include Dorothy Owen's classic *Records of the Established Church of England*, and Roy Hunnisett's *Indexing for Editors*, which are 'must-haves' for many postgraduate students. Publications of particular interest to those researching Catholic history are Alice Prochaska's *Irish History from 1700: A Guide to Sources in the Public Record Office* and W. B. Stephens & R. W. Unwin, *Materials for the Local and Regional Study of Schooling*. In recent years, these traditional titles have been supplemented, to reflect the wider interests of archive users, the most recent title being Heather Creaton's *Sources for London History, 1939-1945*.

So much for the users of records, but the BRA also has a series of publications for keepers of archives. In line with the government's commitment to life-long learning, and greater openness, many institutions and organisations have realised that their records should be preserved, and there has been an enormous increase in awareness of the importance of the past as seen through the written record of organisations, both large and small. My own experience of just one organisation which has recently sought advice and guidance on what to do with their records could not reflect this better – a small reminiscence and community history group in Kensington's interest in local history has awakened the realisation among other organisations locally (including a public school mission and a housing trust) to the importance of their history. The mission records were rescued from a coal bunker under the Westway flyover and are currently undergoing conservation, and the

housing trust is arranging to place its collection on permanent loan with the local studies library. In order to assist those who need advice on how to preserve and catalogue their records, the BRA produces a series of leaflets, entitled *Guidelines*, which give practical advice on the care and management of records. The most popular title in the series, unsurprisingly, is *Care of Records: Notes for the Owner or Custodian*, a four-page leaflet which sets out in simple terms the principles of accommodating archives. The optimum conditions for storing, arranging and allowing for access to archives are set out clearly, with advice on how to look after documents which have been damaged either over a long time or as a result of flood or fire. The advice leaflets are free of charge to enquirers, whether members of the Association or not.

In recent times, St Mary's Convent in Brentford and a London Catholic parish have been in touch with regard to the care of their records. The convent needed more expert advice on the conversion of a building into a record store than we could provide, so the BRA put them in touch with the Historical Manuscripts Commission for further assistance. The principal of mutuality and co-operation is well established, and the BRA is an effective conduit to experts of all kinds in the archival world.

The BRA annual conference is a popular fixture in the archival calendar. Covering two days, it takes place in early December, and addresses a specific theme. The most recent conferences have been on the performing arts, childhood, women, ethnic minorities and law and order. The conference on childhood was one of the most colourful, and delegates enjoyed the opportunity not only to hear old songs and rhymes, but to handle an astonishing range of artefacts from the Boy Scout archive, including a boomerang. The pivot of the conference is the Maurice Bond memorial lecture, given by an invited speaker of national prominence, and generally chaired by our President, the Master of the Rolls. Recent speakers have included Mrs Sarah Tyacke, Keeper of the Public Records, and Mark Fisher, Parliamentary Under Secretary at the Department of Culture, Media and Sport.

In addition to the conference, workshops and seminars are held, generally in collaboration with other organisations. In 1996, for example, seminars were held in London and Glasgow, in conjunction with the Scottish Records Association, on the development of Information Technology and the archive user. Readers will be aware of the great strides being made in this field, and the seminars were a unique forum

in which archivists, IT specialists and readers could air their concerns, learn of the latest developments, and place on record their requirements for the future. In 1998, the HMC launched a major new enquiry to determine whether adequate provision was being made for the care and consultation of the nation's archives and manuscripts in the approach to the Millennium. The BRA has contributed to this review, and has put forward proposals to protect and make more accessible the immensely rich written record of our national heritage. The revolution in technology offers great challenges to archivists and readers, but also great opportunities. Perhaps in the near future it will be possible to discover through archival Internet gateways the whereabouts and nature of all the written records of religious orders, whose activities have crossed national boundaries for centuries. Who knows, the Holy Father's website might one day open up the unrivalled historical importance of the Vatican archive? The BRA, in facilitating contact between all members of the archival community, is in a unique position to assist in these exciting possibilities.

Publications, conferences and seminars are the stuff of voluntary organisations, but the BRA has one feature which is uniquely valuable to the national heritage, and is recognised as such by the HMC, which awards an annual discretionary grant to aid this aspect of the Association's work. This has been referred to above, and is known as the Records Preservation Section. The Section does exactly what its title suggests – it acts as a clearing house for unwanted archives, most particularly from the offices of London solicitors. In the past seventy years, more than a million documents have been received, processed and allocated to record repositories throughout the world. The range of records thus dealt with is extraordinary, from thousands of title deeds, to family papers and a warrant from Henry VIII ordering clothes for himself and his three children. This document, once identified, was placed with the Victoria and Albert Museum's manuscript collection, where researchers are able to study it.

The BRA archivist visits London solicitors who wish either to surrender records, or to have advice on how to preserve those in their custody. Once surrendered to the BRA, the archivist sorts through them, identifies the most appropriate place of deposit, and makes contact with the repository. With cuts in local government funding, and reductions in archival staff throughout the country, it is often no easy task to persuade repositories to accept such deposits, and imaginative

measures must often be used. The business papers of the thespian Sir Henry Irving recently came into the hands of the BRA, and were given to the Theatre Museum for safekeeping. These belong to Sir Henry's descendants, with whom the museum has a good relationship, and it looks as though they will be ultimately gifted to the Museum.

The BRA has dealt with papers from several denominations, most recently with duplicate Nonconformist registers. Records of interest to Catholic historians have also been recovered and redistributed. The Duke of Norfolk's archive at Arundel Castle now houses documents relating to the estate of Cardinal Edward Henry Howard, thanks to the RPS. While these late-nineteenth-century documents provide additional information on a prominent family member and cleric, other records which have been discovered, catalogued and for which a new home has been found, are of more ancient origin. These include a receipt book for the Manor of Bromfield in Shropshire, dating from c. 1541-1626. It is a rather intriguing document, as it probably relates to the estate that had belonged to the dissolved Bromfield Priory, a cell of St Peter's of Gloucester, which had been leased to Charles Foxe in 1541. There is a statement of account in the book from when the Priory was taken over by Foxe, the book itself being bound in two folios from a liturgical manuscript dating from the thirteenth century. It is likely that the manuscript had belonged to the Priory, but this cannot be proved.

The BRA plays a vital part, not only in preserving the national heritage, but in providing a unique forum for all sections of the archival community to meet and exchange views and information. Membership offers unrivalled opportunities to all archive holders, no matter how small, for advice, assistance, and co-operation. Further details may be obtained from : the BRA, 40 Northampton Road, London, EC1R OHB.

GETTING SORTED: THE ARCHIVES OF RELIGIOUS WOMEN & THE SURVEY

Anselm Nye

My own experience both as a researcher and an archivist has been concerned largely with the archives of religious women. What I have to say, however, may as easily be applied to institutes of men, clerical or otherwise. Like all the best stories the one I am going to present today is a mixture of fact and fiction. For this reason it is prudent to begin with a double caveat. The first part is the standard disclaimer with which you will be familiar from modern film and fiction; the second will be familiar to many of you from the biographies you doubtless read in your noviciate days, or heard read in the refectory when such was still the custom. [Appendix I]

A HYPOTHETICAL CASE

I don't know whether you know the Sisters of Our Lady on Saturday. The congregation was founded at Coblenz in Germany in 1852 and made its first foundation in Britain during the Kulturkampf of the 1870s. At the turn of the century they went on the missions to the German colonies in Africa and the Pacific in what are now Tanzania, Papua New Guinea and Samoa. After the Great War some of the European houses found themselves in Polish and Czech territory and the mission houses under British dominion. Between the Wars there was expansion into Slovenia and Brazil and in more recent years to Kenya and Paraguay. From the beginning their apostolate has been primary education – no boarding schools – and home nursing. They have also been involved in residential special education, institutional care of the terminally ill and relief centres for the homeless.

The congregation, like so many others, is undergoing numerical decline in Europe while the reverse is the case in the other areas where it is established. We will have a look at some of the problems the Sisters are facing in regard to record keeping and archives as they probably have much in common with situations you are facing or have faced in the recent past.

The general administration and the larger number of Sisters have, with a few recent exceptions, always been solidly Middle European. A thorough, systematic approach which might be said to be characteristic of the Germanic peoples, is much in evidence in the

administration and structures of the congregation. At times this can be just a little bit disconcerting for the British Province! The congregation's Directory is all encompassing, circulars emanate from the generalate on every conceivable subject. The fewer Sisters there are, in fact, the more paperwork there seems to be, and this is where the problem begins.

Every human organisation generates records and today's records are tomorrow's historical documents. There is a tendency to regard modern records as something distinct and separate from historic records and the constant danger that yesterday's records will be seen as old papers, no longer of value, taking up space. The Sisters of Our Lady on Saturday, like so many others, rely on a smaller number of women taking on a greater burden of administrative responsibility, often at an age when their contemporaries have long since taken early retirement.

The last General Chapter issued several ordinances directly related to archival matters. First of all, each province of the congregation has been asked to prepare a sound, critical history for the 150th anniversary of the foundation in 2002. As an aid to this undertaking the provinces have also been asked to submit an annotated list of its archival holdings to the General Archivist. Now, the archives at Coblenz are magnificent. A purpose built facility with a controlled environment was set up thirty years ago and there is also a well-appointed heritage room. The other European provinces, erected as recently as 1920, have their own small collections. It is generally recognised that the small vice-provinces in Africa and South America are too small and too new to do this on their own, as are the houses in the Pacific which are currently attached to the British Province. Much of the early material concerning these foundations is held in Europe and a twinning arrangement has been set up to make available to the non-European Sisters the resources in finance and personnel that the project will require.

As provincial, Marie Vianney, feels a keen responsibility for carrying out the project. In her own estimation Vianney was 'never much good at history' – despite being a born raconteuse with a fund of community anecdotes. She would very much like to ask one of the councillors to act as co-ordinator. Maureen is perhaps the best suited in terms of academic background but is both too valuable in her current role as co-ordinator of the Province's welfare works and admits to being more of a *here and now* person than a hoarder and despoiler of records.

After a period of animated discussion a consensus has been reached which will involve the youngest and oldest members of the team developing the project between them. Justina is the novice mistress as, after a gap of several years and a number of false starts, there are now four novices: two from England and two from Samoa. Justina feels there will be something in it for them. Akanesi is the first Samoan elected to office. Like all Polynesians she has a deep feeling for the past, which in her own culture is transmitted through the oral tradition. Polynesians can be rather laid back but Justina, who was Akanesi's novice mistress twenty-five years ago, is something of a stickler – they should make a good team. Their first concern is the Provincial Archive. We will see how they progress through their first tentative efforts at archival organisation.

St Gertrude's Convent has been the headquarters in Britain since 1888. The Peckham side of Camberwell will never be gentrified. Between what has been bombed and what has been pulled down there is not much of the historic fabric left in this part of South London. Perhaps this explains why the building has been Grade 2 listed by Southwark Council for it seems to lack any startling architectural merit. The house is difficult to maintain but impossible to pull down and not in the part of town where alternative uses could easily be found. No one would market luxury flats on the edge of the North Peckham Estate!

Although the Constitutions approved in 1922 make explicit mention of the general archives, they do not mention provincial ones. The 1987 revision does mention them and, to be honest, they have always existed. On the top floor of St Gertrude's, in a horrid little room too awful to be used for any other purpose, are the provincial archives. They are kept in an assortment of containers: metal trunks, shoe boxes, grocers' boxes and old sheet boxes acquired in great quantity when the Sisters were offered first pickings after a local draper closed his doors in the late 1970s: *reliable goods, reasonably priced, pleasantly sold!* The recent closure of four houses in an effort to consolidate local communities has seen further boxes somewhat unceremoniously manoeuvred into a space which already precludes anything but the most discreet sideways movement.

Your own situation may not be quite so dire as that of the Sisters of Our Lady on Saturday. It is surprising just how readily a horrid little room can be adapted for archival storage. It may not be possible,

particularly in the transitional phase, to offer archives accommodation in conformity with British Standard 5454. Some simple, common sense rules of thumb, however, will protect records from further deterioration. There are two trinities: the unholy three of damp, sunlight and excessive heat must be avoided. The holy trinity comprises reasonably constant temperature, reasonably constant humidity and adequate ventilation.

The best thing Akanesi and Justina can do to get to know the collection is to have a preliminary sort in order to ascertain what types of material the collection contains. This may differ substantially from one congregation or community to another with differences in history and structures. In sorting archives the question of provenance is the foremost professional concern as knowing how the material came together helps us understand the body which created it. But provenance is not always obvious especially when collections have been thrown together on an *ad hoc* basis. Here then, is the list of what our Sisters found. I have organised this list working from the most general to the most particular. This may demonstrate my professional training as a librarian imbued with the principles of scientific classification but I think it also reflects the organic structure of a religious congregation.

Justina and Akanesi also stumbled across a number of other odds and ends. They found two boxes of 1950s vocations promotion literature. There were four more boxes of letterhead from the Walsall house which closed in 1980; a bolt and a half of good quality linen formerly used for making guimpes and bandeaux; and dozens of reels of black tape which was once used to secure choir veils over house veils. You never know when things might come in handy!

THE PASTORAL USE OF ARCHIVES

Those of you who had the good fortune to attend the Conference at Upholland two years ago will recall how Archbishop Marchisano spoke to us with such feeling of the work of the Pontifical Commission for the Cultural Heritage of the Church. I am sure that those of you who have read the Commission's document *The Pastoral Function of Church Archives* will not mind if I emphasise several of its more salient points.

Our archives have no purpose if they are simply stored under lock and key. In his first address to the Commission the Pope made it quite clear that archives, as part of the Church's cultural heritage, are at the service of the Church. However, a dichotomy may be drawn



ARCHBISOP MARCHISANO AND DR CARLO STELLA
CAS CONFERENCE, UPHOLLAND, 1997

between the particular and the general. Although the archival deposits of religious communities may quite rightly be considered a part of the human heritage, they are primarily at the service of the community which created them. In other words their primary pastoral function is directed towards the members of the community themselves. They are the primary source for the renewal of religious life. I would contend that there can be no authentic renewal without reference to our archival deposits. Where else is the spirit of the founders so eloquently expressed as in the documents preserved there? Where else will you find the formative documents of the congregation; the chronicles of its early development and apostolate?

On several occasions in the recent past I have heard religious women say that, despite the efforts and good intentions of their provincial or general councils and chapters, they often find it difficult to 'own' the documentation these bodies produce. For no matter how carefully crafted the mission statements and circulars, they tend to have the air of committee formulations. They are often the fruit of compromise, perhaps more so in an international congregation where differences of language and culture must be taken into account.

I do not mean to denigrate such statements for they are both good and necessary and are proper matter for your archival collections! It should not be forgotten that in your archives there are other documents, which can much more easily be owned and internalised by your members. They can do this because they speak to the human condition directly, and in a manner that is accessible and easily comprehended. These documents include the personal witness and fidelity of so many Sisters over so many years. They can, in just the way the document *The Pastoral Function of Church Archives* suggests assist the sense of belonging. In addressing a group of archivists early in his pontificate that great pope, Paul VI spoke of the historical papers preserved in the archives as being part of the *transitus Domini* through human history, traces of the passage of the Lord Jesus in the world. They are the footprints of Christ. But they are not His alone.

They are the footprints of Mary Ward, Barbara Babthorpe, Winifred Wigmore and all the other *galloping* girls as they wend their way through England and the rest of Europe proving that women too can do great matters. They are the faithful footprints of Julie Guillemet setting up a network of schools from London to Lancashire in the very wake of Catholic Emancipation. They are the footprints of Thérèse

Emmanuel O'Neill coming from Paris to establish her community in remote North Yorkshire in the full heat of anti-Catholic fury following the Restoration of the Hierarchy in 1850. They are the footprints of Syncretica Smarius struggling with linguistic difficulties: a Dutch nun in North Wales having, on one occasion, to show a Danish diplomat over her orphanage and schools. They are the footprints of a Marie Chaätelain picking up abandoned babies as she laboured amongst the poor and rejected scourgings of inner London. They are the footprints of Mary Wilfrid Hibgame engaging an atheist intellectual in exegesis of the Greek text of St John's Gospel during her rounds of visitation in the Cotswolds – a true Dominican preaching in season and out of season.

The tread is not always light. There are the footprints of Emily Bowles struggling to realise grandiose plans for a training college built on a foundation of imprudent finances and seeing all collapse in recrimination and alienation from her foundress and community. There are the footprints of the Franciscan Sisters of the Holy Ghost – whose congregation collapsed in a welter of civil and ecclesiastical litigation – listing their way through the archives of the Dioceses of Salford, Menevia, Plymouth, Wrexham, Portsmouth and Nottingham in their search for a sympathetic Bishop and a safe resting place.

There are footprints heavy with a sense of personal loss such as those of Mary Laurence Kelly accompanying her former noviciate companion to the station after she has signed her dispensation. We find her sitting in the waiting room while Annie Arch talks of marrying a wealthy man and visits the hairdresser to have her hair bobbed and her neck shaved *à la mode*.

But there is also humour to be found as in the house chronicle from a Kerry convent relating the visit of a superior general from France. The parish priest, driving her in his trap, desperately searching for some long lost phrases in a bid to make the guest feel welcome, exclaims several times 'Mon âme magnifie le Seigneur!' Then, in an attempt to make the conversation less monotonous proceeds to inform the Good Mother in her own tongue just what it was that Tellemachus said to Ulysses!

In more serious vein the treasures in our archives can offer some uncomfortable challenges. How do our notions of radical poverty stand up against the witness of our forebears? 'We are living in the sacristy... this place is most awfully cold... when we are dressing in the morning

our clothes seem frozen and we ourselves frozen also... We have everything we want and are very happy.'

How does one's sense of obedience, mission or availability compare to that of Anne-Marie Javouhey's first Sisters dropped on an island in the middle of the Indian Ocean literally thousands of miles from the nearest women who shared their linguistic and cultural background? There they stayed without a visitor for six years. Or closer to our own time we hear the confident banter in the community room of a convent at Golders Green as a group of missionaries are fêted on the eve of their departure for Malawi. Teased with tales of meeting marauding natives and man-eating lions on the morrow the young Hêlène Marie du Sacré-Coeur replies: 'I'm not afraid of what may befall me tomorrow!' And tomorrow? Tomorrow her ashes rest with those of her two companions in the wreck of the Spencer Airways Dakota, which crashed on takeoff from Croydon airport.

In all of your archives I am sure you can find the most inspiring statements of faith, however overlaid with the piety of other times and places, which demonstrate basic truths and simple, unaffected holiness. These also can be quite a challenge to our modern day sophistication.

Not long ago I heard a religious who had passed her golden jubilee say that, if she were a young woman now she would not enter religion. Not for a moment do I suppose that this Sister was repudiating the decision she had made in her own youth. Still the statement left me with a sense of sadness. It seemed to say that, in her estimation, the charism she shares, the charism of her founders, is no longer a dynamic or valid thing. I am convinced she would have thought otherwise had she been made more aware of the living proof through the historical material in her congregation's archives.

Authentic renewal, the refounding or revitalisation of religious institutes, depends to a great extent on the fruitful exploitation of archival holdings; of making their riches accessible to your Sisters and those who may chose to follow you. It is my personal opinion that if the lives and works of your Sisters were better known more women would feel the magnetism of their personalities and be attracted to their way of life. This is the other side of the pastoral function of our archives; the universal destination of our archival heritage.

At home I have a research library of over 2000 books dealing with the history of women religious of almost every tradition and almost every part of the globe. Every year good, solid, critical histories and biographies roll off the press in France, Québec, Spain, Italy, the Netherlands, the USA, and even Australia and New Zealand. Very recently comparable works have been appearing in Ireland. In some of these countries the story of women religious and their unique contribution is recognised in the historical mainstream. This could not have occurred without the disinterested openness, kind welcome and competent service that the document enjoins on religious archivists.

But in Britain we are sadly behind. Radegund Flaxman's biography of Cornelia Connelly and Dominic Savio Hamer's work on Elizabeth Prout – which formed the basis of her paper when we were last here at Ushaw – are the only significant books on women religious in the Roman Communion, published in Britain in the last twenty years. There have also been several excellent articles by Susan O'Brien and fine work on Anglican religious by Valerie Bonham – whom we have also heard speak – and Susan Mumm. Genuine interest is growing and there seems to be a much greater willingness on the part of women religious to encourage research by scholars who are neither members of their communities nor, in some instances, members of the same faith. All this is for the good, for it makes these countless thousands of women known, appreciated and respected.

A SURVEY OF CATHOLIC ARCHIVES

Where does the survey fit into all this? A comprehensive survey of Catholic archival holdings, followed by a descriptive catalogue, would be the best single means towards exploiting – in the very best sense of the word – the wonderful material we have preserved. It would also, I think, be an aid to preserving material in the future.

The 1966 *Catholic Directory* records 1249 religious houses of women in England & Wales. Can you guess how many of these are no longer recorded at the same address in the 1998 edition? Some 781 have either been closed or transferred from large institutional premises to smaller residences. Of these 39 were contemplative houses. I suspect strongly that this pattern has not assisted the preservation of archival material.

What has happened to the historical records of their apostolate in Britain of the 70 odd congregations who have worked here at some point since 1850 but do so no longer? Many of these were of foundations of fleeting duration, others laboured here for many years. How many of you have heard of the German Sisters of St Catherine Virgin & Martyr who assisted the German and Polish communities of Merseyside and taught in schools and cared for orphans in Liverpool, Wigan and Lancaster for more than 40 years. Or the Sacramentine Nuns whose lives of Perpetual Adoration in their monastery at Taunton from the 1860s until the 1930s have left not a trace in the archives of the Diocese of Clifton. A comprehensive survey would, ideally, need to be far ranging.

Already the preliminary sample we have sent out has shown that very few communities are assured of an annual budget, have a disaster plan or contacts with other professional bodies such as local County Record Offices. Very few consider their repositories to be better than adequate. The question of the future of religious archives, given the prevailing demographic structure of most communities, also gives rise to concern. Most international congregations will presumably send their archives to a generalate elsewhere in Europe should their local numbers no longer make a separate archive in Britain feasible. But what about small local congregations and autonomous houses? To perceive the problem – and a survey will help us to gauge its extent – is to begin solving it.

HAPPY ENDINGS

How have things developed for the Sisters of Our Lady on Saturday? Like so many other communities they have found 'doing the archives' can become a major task. Justina and Akanesi have made contact with Mechtildis, the general archivist in Coblenz. In January Vianney attended the COR meetings at Swanwick, met Mary Campion McCarren at the CAS stall in the market place and joined up. The Provincial Team has been to visit Judith's archive at Mill Hill and now the process of sorting and listing has begun. The novices are playing their part in this as well and have already been delighted by the personalities of many of their forebears as they spring to life from the paper.

A basic assault plan has been worked out. Justina calls it the *as soon as possible* plan and it is a very basic policy document on the

archive's function and future. Justina and Akanesi have also begun reading other congregational histories and have been amazed by both the differences and the common strands which link these stories to their own. A letter of enquiry from Winnie Wetbird, a doctoral student interested in communities coming to Britain from abroad last century, has elicited interest. A year before it might have been met with a certain incomprehension and caution. Her own enthusiasm and historical rigour have been caught by the whole team and even Maureen admits that the here and now owes much to what has gone on in the past. So, like all good stories this one ends happily.

APPENDIX I

Any resemblance between persons living or dead and persons depicted in this presentation is entirely coincidental

In conformity with the decree of Pope Urban VIII we thereby declare that only a mere human authority is attributed to the appellations contained in this presentation. Likewise in regard to facts and events herein recorded we declare that there is no intention of forestalling the judgements or decisions of the Sovereign Pontiff, to whom we submit wholeheartedly and unreservedly.

APPENDIX II: DRAFT SCHEME OF CLASSIFICATION

THE FOUNDERS

Correspondence of the founders - copies only, originals in Coblenz - later English translation in typescript.

Several published biographies of the founders in English and German.

Copy of the *Positio* of the founder (Italian) and the *Informative process* at diocesan level for the cause of the foundress (German).

THE CONGREGATION

Copies of the various revisions of the Constitutions, Directories and Ceremonials etc. in German and English

Copies of the proceedings and ordinations of General Chapters - typescript translations

Circular letters from the Mothers General and Members of Council - typescript translations

Newsletters from the Generalate

Inter-provincial newsletter

THE PROVINCE

Lists of delegates, proceedings and ordinances of Provincial Chapters

Minutes of meetings of the Provincial Council

Minutes of Formation Team

Proceedings of Provincial Assemblies

Reports of Provincial Visitation by the Generalate

Circular letters from the Provincials

Provincial newsletters

Community lists and copies of annual statistical returns to the Generalate [incomplete]

Manuscript histories of the Province 1911 & 1949

LOCAL HOUSES

There was not material of every type for every house. Some houses were short lived and the vagaries of accommodation and personal temperament determined, in some instances, what was kept and what discarded.

Correspondence re-foundation
House annals
Minutes of House Council
Records of community meetings
Manuscript histories & souvenir publications
News clippings
Sacristans' diaries
Visitors' books
Superiors' letters to the Provincial
Ecclesiastical correspondence
Legal and business correspondence
Correspondence with Local Authority & Central Government
Building plans
Cash books and summaries of local annual accounts
Sacramental registers
Registers of inmates in residential institutions
Institutional prospectae & other publications
Employees
Material relating to particular apostolates undertaken by the local community
Correspondence re-closure
Details of foundations proposed but not undertaken

PERSONAL FILES

Once again, not all the personal material was available for all members of the province. There were definite historic phases when material of a particular kind was kept.

Card index of members of the Province recording personal data and assignments
Necrology of the Province
Records of interments
Registers of Reception & Profession
Books of protestation

Postulants' outfit book
Individual files containing:
Civil, sacramental and educational certificates
Letters of application and recommendation
Reports of formation personnel before temporary and perpetual profession
Profession formulae
Personal correspondence and reports
Memoirs, remeniscences and other biographical material, news clippings
Wills
Obit notices
Indults of secularisation

LEGAL FILES

Property deeds [including properties owned which are not religious houses]
Trust deeds
Leases
Legal & business correspondence [some dealing with more than one property]
Documents relating to Charitable Status

FINANCE

Province Day Books
Annual accounts
Dowries
Investments
Benefactors and bequests
Ecclesiastical
Correspondence with the Holy See
Correspondence with Local Ordinaries
Correspondence with Vicars General & Vicars for Religious
Permissions for Reservation, Stations of the Cross, public chapels etc
Correspondence re-Sodalities etc
Chaplains, confessors etc
Authentication of relics

MEMORABILIA

Objects associated with or used by the founders during visits to the England

Sacred vessels & vestments brought from Germany or made here by the Sisters

Relics

Devotional books used by the Sisters in former days

Photographs - some annotated others not

Traditional and interim habits

Lace, beadwork and other handiwork made by early Sisters

Paintings both sacred & profane, some the work of Sister artists

Artefacts sent from the missions & books of anecdotes

A Assess

S Sort & list

A Acquire more!

P Plan for the future

EDITORIAL NOTE

This talk was given at the CAS Conference at Ushaw, 1999.

URSULINE CONVENT, BLACKROCK, CORK: ITS ARCHIVES AND A NOTE ON ITS HISTORY

Sister Ursula Clarke OSU

THE ARCHIVES

The archives of the Ursuline Convent, Blackrock, Cork, span the years from the late 1760s to the present day. Apart from the many printed books in the convent library – works of spiritual, pedagogical, academic and historical interest either written by or relevant to the Cork Ursuline community – what may be termed *the archives proper* comprise a number of handwritten books recording personal and community affairs and events in Cork Ursuline life. They are stored for reference in two separate places in the convent.

CONTENTS

Book recording details of Novitiate entrances from 1767 to date.

'Novices' Exam Book' records pre-clothing and pre-profession candidates' individual interviews with the bishop or his delegate.

Copy of the Deed of Foundation

Copy of the Apostolic Brief of Pope Clement XIV, 13 January 1773, confirming the erection of the Ursuline Monastery, Cork.

Visitations, from January 1775 and Triennial Elections from September 1775.

Two Profession Books: 1773 onwards.

The Community Annals: 1771 onwards (eight volumes).

ACCESS

All are located within the convent. Access is confined to those engaged in serious research. Such reading or study must be done on the convent premises.

CORK URSULINE HISTORY: A NOTE

The Cork Ursuline Convent traces its origins directly to the Company of St Ursula, founded in 1535 by St Angela Merici at Brescia, Northern Italy. Members of this Company lived in their own homes, met together for prayer, and taught Christian Doctrine locally to girls. They followed the Primitive Rule of Angela Merici. In 1592 this Rule was adopted as a way of religious life by Françoise de Bermond and her companions at Avignon, France. Soon they opted to live in community.

Thus came about the first Ursuline Congregation (congrégée). In 1608 de Bermond was invited by a group of aspirants to establish this Ursuline way of life in their house at the Rue St Jacques, Paris. She spent two years there and in 1612 the convent was erected into a monastery by Pope Paul V. In due course, the Cork convent became a filiation of the Rue St Jacques.

In 1767 Eleanor Fitzsimons of Dublin entered the Ursuline novitiate at the Rue St Jacques to prepare for a religious foundation in Cork. Two years later she was joined by two Cork ladies, Margaret Nagle and Elizabeth Coppinger, both having the same intention as Eleanor. The fourth postulant for Cork was Mary Kavanagh of Borris-in-Ossory who came in 1770.

All four, with a French Ursuline who was Irish-born as their superior, landed at Cobh on Ascension Day, 9 May 1771, under the escort of Father Francis Moylan, the Cork diocesan priest who was largely responsible for bringing the Ursulines to the city. Later he became Bishop of Cork. The French superior was Mother Margaret Kelly from the Ursuline Convent, Dieppe, who stayed with the new foundation until 1775 when she returned to her original convent.

Ireland in 1771 was a dangerous place for Catholics. The Church was still being persecuted under the Penal Laws. There were no Catholic schools and thus Catholic education was not available. Neither was there freedom to worship. However, a brave Corkwoman named Nano Nagle had defied the law by opening seven schools around the city for the education of poor Catholic children. She escaped censure because her venture was considered a piece of useful philanthropy which had cleared the streets of Cork of the gangs of children roaming them every day. But she needed permanency and continuity for her work and wished for a community of nuns who were educators. The Ursuline Constitutions oblige the sisters to teach *all* classes of children, poor and rich alike. Miss Nagle had built a house near to her own cottage at Cove Lane. This house was for the Ursulines. At once, they began to teach in the adjacent Poor School, which was within their enclosure. Because the Ursulines professed solemn vows and had Papal enclosure, pupils had to come to them for instruction. This was not at all what Nano Nagle had envisaged. She wanted teaching nuns who were not bound by cloister and who could work in various parts of the city as well as visit the sick and aged in their homes. The Ursulines flourished as numerous postulants offered themselves and gradually the penal

climate began to soften. These laws soon became irrelevant. In 1772 the Ursulines took in their first twelve boarders. Between then and 1790 they extended their premises by building on three new additions. In 1787 and Ursuline foundation began in Thurles, Co. Tipperary, another in Waterford (from Thurles) in 1816, and one in Sligo (from Waterford) in 1850. These convents in turn all founded other houses, which maintained their dependence on the mother-house. The four major houses were all autonomous. In 1978 they amalgamated as the Irish Ursuline Union.

MISSIONARY UNDERTAKINGS FROM CORK

- 1812-1815 Three Ursulines from Cove Lane opened a convent and school at Bloomingdale, New York, U.S.A.
- 1825 Ursuline community, numbering 42 sisters, and their boarders move to Blackrock, a few miles from Cove Lane. They open a school for the poor girls of Blackrock without delay. The convent at Cove Lane is taken back by the newly-founded Presentation Sisters for a small sum of money.
- 1834 Three Ursulines from Blackrock founded a convent and school in Charleston, South Carolina, on the invitation of Bishop John England. Thence they went to Cincinnati and from there to Springfield, Illinois.
- 1887 The Blackrock community responds to the request of Bishop O'Callaghan of Cork to open a Secondary Day School for Girls in the city. This becomes St Angela's College, St Patrick's Hill. It is still thriving.
- 1960-1997 Four Blackrock Ursulines open and staff a school in the newly-formed parish of Columbus, Georgia, U.S.A. They were forced to withdraw in 1997 due to lack of religious personnel. The school is now under lay principalship.

IMPACT OF THE CORK URSULINES

Present-day researchers believe that the Cork Ursulines led the revival of Catholicism in Ireland in the eighteenth and nineteenth centuries. Though relatively few in number, their influence was powerful. Among their achievements were:

1. The revitalising witness of their own lives of prayer and consecration, albeit in many ways an underground witness for some years from 1771.
2. The religious and academic excellence of the education they imparted. Many of their pupils themselves became religious educators in the Ursuline and other congregations.
3. Their writings. Nineteenth-century publications by Mothers Ursula Young, Borgia McCarthy and Gonzaga Kenneally, both spiritual and academic, were known throughout Ireland. The **Ursuline Manual** was distributed all over the world.
4. The fact that the Ursuline Rule and Constitutions, brought from the Rue St Jacques and confirmed for Cork by Pope Clement XIV, became the basis of the Constitutions drawn up by the emerging Irish religious congregations, e.g. Presentation, Mercy, Brigidine.

THE CARMELS OF GREAT BRITAIN: A CHECK-LIST

Sister Helen of Jesus ODC

The following is a list of all the Carmels founded in Great Britain since their establishment became possible in the period after the end of the Penal Laws and Catholic Emancipation.

A. I have checked all the available sources with regard to the details and what is given below would appear factual as to dates and locations. Of the forty-three Carmels listed, twenty-four now survive (**bold type**). There have been twelve dispersals (*italics*), leaving thirty-two Carmels, with a further seven amalgamations (CAPITALS). This disposes of eighteen of the original forty-three foundations.

B. There has been no policy about housing the archives of monasteries which have been closed: each makes its own arrangements, in contrast to a centralised religious congregation with a provincial structure. The Second Orders of contemplative nuns, belonging to the pre-Tridentine religious families (e.g. Benedictines, Augustinians, Franciscans, Dominicans, Servites and Carmelites) do not have a 'Mother General', and their relationship with the General Curia of their respective (male) First Orders is often tenuous. For the Discalced Carmelites it would be no exaggeration to say that such a link has been non-existent for some countries and for certain periods. The accepted legal autonomy of each monastery was, or developed into, a major force, and Canon Law could be something of a closed book unless the local bishop went to the trouble of informing the nuns of a particular ruling. Thus outstandingly holy women in all good faith often acted autonomously, and often to good purpose. It has been said that the superiors of enclosed monasteries actually had greater authority than bishops in certain areas. As a result, a Carmel might decide to disperse, having gained all the necessary canonical approval and fulfilling all financial, material and spiritual obligations, but without any idea about responsibility for archives. The chief reason for dispersals in recent times has been a depletion in numbers, old age and infirmity, and thus it is hardly surprising that mistakes have been made in disposing of such material.

C. Sister Mary of St Philip, the archivist at Notting Hill Carmel, is willing to give any help in the meantime. Material from most of the dispersed Notting Hill (NH) foundations has been deposited at Notting Hill, and although there is no way of knowing whether *all* such archival material has been received, contact can often be made with the former Prioresses and Bursars of dispersed monasteries. For amalgamated houses, information, if not records, will be available from their present location.

CARMEL	FOUNDED FROM	DATE	VIA	ALSO KNOWN AS	DISPERSED	AMALGAMATED	PRESENT LOCATION
1. Lanherne	Antwerp Holland	1619/1794					Lanherne
2. Darlington	Antwerp Holland	1648/1794	Lierre; St Helens 1804 Durham – 1830			1972	Darlington
3. CHICHESTER	Antwerp Holland	1678	Hoogstrate; Acton 1791; Wimborne; Normandy 1830			1994	(Sclerder 2)
4. WELLS	Lanherne	1864	Sclerder (1); Plymouth – 1875			1972	Darlington
5. Golders Green	Lyon	1865	Fulham; Isleworth – 1908	Hendon			Golders Green
6. Notting Hill	Paris	1878					Notting Hill
7. Upholland	Carcassone	1901	Orrell – 1917; Merged with N.H. Foundations 1927				Upholland
8. Liverpool	Notting Hill	1907		Knotty Ash			Liverpool
9. Sheffield	Notting Hill	1911		Kirk Edge			Sheffield
10. St Helens	Notting Hill	1914					St Helens
11. Preston	Notting Hill	1917					Preston

CARMEL	FOUNDED FROM	DATE	VIA	ALSO KNOWN AS	DISPERSED	AMALGAMATED	PRESENT LOCATION
24. Ware	Notting Hill	1925	Hatfield – 1938; Hitchin – 1958				Ware
25. <i>Edinburgh</i>	Notting Hill	1925			1983 (N.H.)		
26. MANSFIELD	Notting Hill	1926	Crawley 1954			1960	(Quidenham)
27. <i>Reading</i>	Notting Hill	1926			1998		
28. York	Notting Hill	1926	Exmouth – 1955				York
29. <i>Bournemouth</i>	Notting Hill	1927		Branksome	1992 (N.H.)		
30. <i>Saffron Walden</i>	Notting Hill	1928			1973 (N.H.)		
31. Dolgellau	Notting Hill	1929					Dolgellau
32. BRIDELL	Notting Hill	1930				1976	(Dolgellau)
33. Falkirk	Notting Hill	1931					Falkirk
34. Dysart	Notting Hill	1931					Dysart
35. BIRMIINGHAM	Notting Hill	1933		Yardley		1990	(Dolgellau)

CARMEL	FOUNDED FROM	DATE	VIA	ALSO KNOWN AS	DISPERSED	AMALGAMATED	PRESENT LOCATION
12. <i>Highbury</i>	Notting Hill	1918	Totteridge 1953		1967 (N.H.)		
13. Birkenhead	Notting Hill	1918					Birkenhead
14. Glasgow	Notting Hill	1918		Langside			Glasgow
15. <i>Plymouth</i>	Notting Hill	1919	Crawley 1954	Efford	1959 (N.H.)		
16. <i>Salford</i>	Notting Hill	1920		Manchester	1992 (S.D.A.)		
17. Quidenham	Notting Hill	1921	Woodbridge – 1939 Rushmere – 1948				Quidenham
18. Wolverhampton	Notting Hill	1922					Wolverhampton
19. <i>Tavistock</i>	Notting Hill	1922			1995 (N.H.)		
20. <i>Oxford</i>	Notting Hill				1987 (N.H.)		
21. CAMBRIDGE	Notting Hill		Waterbeach 1937			1973 (Chichester)	(Sclerder 2)
22. Oban	Notting Hill						Oban
23. GILLINGHAM	Notting Hill		Newbury 1945 Bramshott – 1953			1968	(Quidenham)

CARMEL	FOUNDED FROM	DATE	VIA	ALSO KNOWN AS	DISPERSED	AMALGAMATED	PRESENT LOCATION
36. <i>Dumfermline</i>	Notting Hill	1933			1971 (N.H.)		
37. Dumbarton	Notting Hill	1934					Dumbarton
38. <i>Llandoverly</i>	Notting Hill	1934			1980		
39. <i>Watford</i>	Notting Hill	1938	Berkhampstead 1942 Presteigne 1951		1989		
40. Kirkintilloch	Glasgow	1953					Kirkintilloch
41. Wood Hall	York	1969					Wood Hall
42. Sclerder (2)	Quidenham	1981					Sclerder (2)
43. Langham	Quidenham	1982		Walsingham			Langham

N.H. = Notting Hill Archives

S.D.A. = Salford Diocesan Archives

DE LA SALLE BROTHERS: HOUSES AND LOCATION OF ARCHIVES

Brother Austin Chadwick FSC

EDITOR'S NOTE: The late Brother Austin Chadwick sent the following list of houses of the De La Salle Brothers for publication in **Catholic Archives**. Some details have been added to his original notes. For further information see Brother Austin's article 'The Archives of the Great Britain Province of the DeLa Salle Brothers' in **Catholic Archives** 15 (1995), pp.25-28.

The De La Salle Provincialate Archives (140 Banbury Road, Oxford OX2 7BP) hold archival material relating to most of the communities (house histories, personnel lists etc.), but for the Home Office schools staffed by the Brothers – these schools were closed as a result of legislation from the 1970s onwards – records are kept either in local record offices or at the Home Office or Scottish Office. For some of the communities of Brothers, where material in the Provincialate Archives is thin, this can often be supplemented by the Generalate Archives in Rome, and likewise information on individuals.

The Provincialate Archives house a wealth of reports from Councils, Economic Councils and Chapters, as well as material relating to the eighty or more countries in which the Brothers have made foundations, necrologies, finance books, Institute bulletins, provincial newsletters etc. With the closure of houses fresh material is always arriving.

FOUNDATION

1. Altrincham (now St Anselm's)	wartime house	A few records at Oxford
2. Assington Hall	wartime house	
3. Basildon	closed 1999	
4. Beulah Hill (St Joseph's College)	still open	Extensive archives of its own and at Oxford.
5. Bishopbriggs & Springboig (Glasgow) closed		Approved schools: few community records.
6. Blackheath (St Joseph's Academy)	Brothers have left, but are still trustees. Community records at Oxford	
7. Bradford (St Bede's)	closed	A few records at Oxford
8. Brighton (school now St Augustine's, Hove)	closed	Records at Oxford

9. Cambridge (student house)	closed	A few records at Oxford
10. Cardiff (St Ilityd's College)	closed	Community records at Oxford. Archdiocese now school trustees
11. Coatbridge (Brothers' Residence)	still open	Records with community
12. Darlington	closed	A few records at Oxford
13. Dogmersfield (London Province novitiate)	closed	Good records at Oxford
14. Dover (Nantes Province novitiate)	closed	Good records at Oxford
15. Eccles (School of English)	still open	
16. Gartmore (Approved School)	closed	A few records at Oxford
17. Guernsey (Formation House)	closed	Some records at Oxford rest at Nantes
18. Hartlebury (Approved School)	closed	A few records at Oxford
19. Highgate	closed	A few community records at Oxford. Archdiocese now school trustees
20. Hopwood Hall (Teacher Training)	closed	Extensive records at Oxford. College now under LEA.
21. Ipswich (St Joseph's College)	closed	Fairly good records at Oxford. School (now mixed) retains own records).
22. Jersey	closed	A few records at Oxford Lay run school but Brothers still the trustees.
23. Kensington (English Provincialate)	closed	Records at Oxford.
24. Kintbury (St Cassian's Youth Centre)	still open	Most records with the community, some at Oxford.
25. Kintbury (St John's)	closed	Good records at Oxford
26. Liss (Retirement Home)	still open	A few records at Oxford rest with community
27. Liverpool (Industrial School & 10 Junior Schools)	closed 1880	Quite good records at Oxford and at Rome.
28. Liverpool (De La Salle College)	still open	Some records at Oxford rest with community.

29. London SE24 (Guest House)	still open	Records with community Very little at Oxford.
30. Longsight (Approved School transferred to Nantwich 1939)	closed	Abundant records of both communities at Oxford.
31. Manchlane (Approved School)	closed	Very few records at Oxford.
32. Middleton (Cardinal Langley School)	closed	A few records at Oxford
33. Oxford (Provincialate/Archives)	still open	Abundant records re- Province, community & refugee houses.
34. Plymouth	transferred to Christian Brothers	Very few records at Oxford.
35. St Helens (St John's: Retirement Home)	still open	Records with community
36. St Helens (West Park)	amalgamated with St John's	Records at Oxford.
37. Sheffield (De La Salle School)	closed	Records at Oxford.
38. Southbourne (St Peter's)	still open	Some community records at Oxford, rest with community.
39. Southsea (St John's)	still open	Some community records at Oxford, rest with community.
40. Stockton	closed	A few records at Oxford.
41. Strawberry Hill (Student brothers' residence)	closed	A few records at Oxford.
42. Tranent (Approved School)	closed	Some records at Oxford
43. Wokefield (Approved School)	closed	A few records at Oxford.
44. Yarmouth, I.O.W. (Approved School)	closed	A few records at Oxford.
45. York	closed	Records at Oxford.
46. Malta:	4 communities	Most records in Malta

In addition to the communities mentioned there is also a house at Pendleton (Salford). The existing community (whose records are at Oxford) was attached to De La Salle Grammar School, subsequently Sixth Form College and thereafter merged with Pendleton Sixth Form College. A new community was opened nearby (records with community).

Some important dates for the De La Salle Brothers in Britain:

- 1855 French Brothers opened St Joseph's College, Beulah Hill (then situated in Clapham).
- 1860 St Joseph's Academy opened in Kennington (now at Blackheath).
- 1867 Brothers in Liverpool: 10 Junior Schools & Industrial School/Orphanage.
- 1880 Brothers made first foundation in Ireland.

- 1880-1947 Many Irish Brothers working in England.
- 1881-1909 England part of Anglo-Irish Province.
 - 1909 St Joseph's, Beulah Hill transferred to Nantes Province
- 1909-1945 Schools founded at Southsea, Plymouth, Guernsey, Jersey, Southbourne, Ipswich (and later Basildon) by English section of Nantes Province.
 - 1945 English section of Nantes Province granted autonomy as London Province The Maltese houses were already part of this English Section.
- 1947 Other British houses of the remaining Anglo-Irish Province separated from Ireland and formed the Province of England.
- 1985 Provinces of London and England amalgamated to form the Province of Great Britain, Guernsey reverting to Nantes.

CATHOLIC FLANDERS REMEMBERED

Dom Aidan Bellenger OSB

Flanders, the borderland between present-day France and the Netherlands, has always played a crucial part in the history of the British Isles. The eightieth anniversary of the end of the Great War in 1998 renewed memories of the killing fields, and Brussels is never very far from the news. Its role was no less central in the formation of the English-speaking Catholic community. From the Reformation to the French Revolution numerous clergy, both secular and regular, and many members of the laity, were educated and formed in the cosmopolitan cities and towns of Flanders, Europe's melting-pot. Two recent exhibitions have highlighted both the debt owed to the area by the British Catholics and the rich cultural heritage in which they participated.

The first, in Douai, now in France but until the reign of Louis XIV under Spanish hegemony, was held from 8-30 November 1997 in the Halle-aux-Draps, the cloth hall, a handsome medieval chamber at the heart of the Hotel-de-Ville, dominated by its belfry, the most important visual feature of the town. Douai, with its Counter-Reformation university founded in 1562, had five English-speaking establishments: the English College established in 1568 by Cardinal William Allen, a cross between an Oxford college and a Tridentine seminary, and destined to become the most important of the English secular colleges; an Irish College; a Scots College; an English Benedictine priory, the first for men to be established since the Reformation and appropriately dedicated to St Gregory the Great; and an English Franciscan friary. All were founded before 1620. The establishments were suppressed at the Revolution, their properties dispersed, their buildings demolished, and forced repatriation making them the ancestors of several modern English colleges and communities. The name of the Franciscan friary survives in the church of St Jacques where the London-made tabernacle from the English College is to be found in a side-chapel. The late eighteenth-century buildings of the English Benedictine school are now used by the Lycée Corot. These premises were in the possession of the English Benedictine community of St Edmund from 1818 to 1903 (now at Douai Abbey, Berkshire) and kept the English presence alive until the last century. Their monastic church, designed by Pugin, and still intact, if rather battered, was opened in 1843.

The exhibition featured a show-case for each of the foundations and contextual material on the town and university. What was interesting from an archival point of view was the bringing together of English and continental material. The study of so many English Catholic institutions makes much more sense with reference to continental deposits. Despite revolution and war much survives. The bombardment of Arras in the 1914-18 war led to the loss of much important material on the English foundations (although calendars exist for some, and transcripts, notably those held at Downside Abbey, were made for others) but the Lille (Departmental) Archives, and the Municipal Library (BM, Douai) and Archives (AM, Douai) contain much rich and, from an English point-of-view, underrated material. Among items – taken at random – on display at the exhibition were *Lecons dictées par William Allen* (BM, Douai, MS 473), *Correspondance adressée au père Grant par les évêques d’Ecosse, 1771* (AM, Douai, G.G.Layette 180), *Homage and Permission accordée par le Magistrat aux bénédictins anglais d’établir une brassère dans leur jardin, registre aux mémoires, 16 juin 1779* (AM, Douai, B827 f 212v). There were many more.

With the exception of Allen’s college all the other English foundations were made possible by the benevolence and patronage of the Archduke Albert and Archduchess Isabella. Coming to power as semi-autonomous rulers of the Southern Netherlands in 1598 (the Protestant Northern Provinces had broken away from Catholic Spain), the height of their influence, the heyday of the Spanish baroque, was in the period of the Twelve Year Truce (1609-21), the years in which English Catholic Flanders reached its maturity.

The second exhibition, held from 17 September 1998 to 17 January 1999 at the Cinquartenaire Museum, Royal Museum for Art and History, Brussels, commemorated the reign of Albert and Isabella. It was a magnificent reflection of the period which set the Douai exhibition in its context. A handsome catalogue was printed, alongside a book of essays. These essays include one by Paul Arblaster of St Peter’s College, Oxford, on the key role played by Albert and Isabella and their court in Brussels in the northern Counter-Reformation strategy of re-catholicising Europe. From 1596 until the foundation of the Congregation for the Propagation of the Faith in 1622 England’s Catholics came under the Brussels nunciature. The influence of Flanders was not one-way. The English composer Peter Philips was one of the great luminaries of the musical life of the Brussels court.

European integration remains a controversial political debate, but these two recent exhibitions suggest that however Eurosceptic their politics, English archivists and historians cannot understand their heritage without reference to the mainland of Europe.

BIBLIOGRAPHICAL NOTE

The indispensable introduction to the English Catholic exiles in Europe remains P. Guilday, **The English Catholic Refugees on the Continent, 1558-1795** (London/New York, 1914). The Association William Allen published a pamphlet (1997) on the English in Douai, translated into English and appearing as Number Fifteen of **South Western Catholic History** in the same year. The Brussels exhibition issued in two volumes, a catalogue and a series of essays, both profusely illustrated, and both edited by Luc Duerbo and Werner Thomas (Brussels, 1998).

THE PRIEST AND ARCHIVES

Rev Stewart Foster

A SUMMARY OF A TALK GIVEN TO STUDENTS AT ST JOHN'S SEMINARY, WONERSH

The Pastoral Function of Church Archives, a document issued in 1997 by the Pontifical Commission for the Cultural Heritage of the Church and published by the Catholic Archives Society in the booklet **Church Archives**, places great emphasis on the role of archives as part of the Church's mission to *evangelise*. This may well come as a surprise to many of you. Perhaps you have always thought of archives, and indeed archivists, in terms of something rather erudite, even obscure, and if useful then in historical rather than pastoral terms. And yet for priests and for those training for the priesthood the heritage and cultural riches of Catholicism are an essential ingredient of one's theological and therefore pastoral education and experience. In his own life, and in the ministry he undertakes in the Church, the priest is a figure of *continuity*.

Archives – manuscript, printed, and audio-visual – are to be found at all levels within the Church: diocese, parish, personal and institutional. Priests will undoubtedly find themselves as custodians of archives, and sometimes archives of great importance, and for this reason it is important that seminarians should have some awareness and understanding of their value and significance before they find themselves appointed to their first parish as a curate, let alone as a parish priest with full responsibility for the archives and material patrimony of a parish.

Ecclesiastical archives can be categorised under two broad headings: historical and current. The first category includes written documents and manuscripts, printed material, parish and other pastoral records, and cannot (in the average parish situation) exclude both art and artefacts. Not only does a priest in a parish have the canonical responsibility of caring for the documents and other materials entrusted to him as part of his duties as pastor, he must also seek to liaise with the appropriate bodies (diocesan archivist, local record office etc.) whenever he finds himself with responsibility for particularly significant collections, or when advice is required regarding the preservation and conservation of archival holdings. Gone must be the days of 'lose it in the attic' or 'put it on the fire'. Horror stories abound, but there can be no excuse for them to continue.

Current archives are just what the term suggests: documents and other types of material (correspondence, records, photographs, tape recordings, software) which may be very much 'in use' but which will soon become the historical archives of the future. Parishes are increasingly aware of their traditions and history, and jubilees, centenaries etc. will more often than not generate the publication of books, pamphlets and other records. Such productions will falter without the relevant source material. The priest has a special duty (perhaps delegated to a parish secretary but not thereby abandoned) to ensure that his tenure of office is well documented. The diocesan archivist will always be only too happy to advise on what should be retained. Moreover, a growing number of professional academic studies (MA and PhD theses) rely upon local (parish) source material, and such students, together with the ever-increasing army of family historians, should also be given reasonable access to non-confidential material. Again the advice of the diocesan archivist is important.

I mentioned the specifically *priestly* responsibility for archival material in parishes. Sometimes curates with a sensitivity for such matters report 'horrors' effected by (no doubt well-meaning but nevertheless misguided) parish priests of the 'chuck that stuff on the fire' kind. That is where education, and especially a good knowledge of Canon Law as it concerns archives (cf. the second part of **Church Archives**) is essential. One is within one's rights to challenge illicit treatment of archives. But prevention is always the best policy, and yet again the diocesan archivist is the obvious and first port of call. It is also important that the priests of the future become aware of the existence of the various organizations working to promote both historical research and the care of archives within the Catholic community. In the British Isles the Catholic Archives Society and the Catholic Record Society, with their respective journals and other publications, together with workshops, conferences and meetings, seek to promote a healthy interest in and understanding of archival and historical matters.

The priest of tomorrow, like his confreres throughout history, will be faced with a great many challenges as he seeks to shepherd the Body of Christ. Each will have his own strengths and talents, and likewise his own blindspots. But archives are important, they have a relevance to the immediate task of evangelization, and whilst acting with prudence when unsure, and seeking advice of those with expertise, the priest should always be mindful of the great privilege which is his when entrusted with the care of a parish to ensure that 'Christ yesterday,

Christ today, Christ forever' is reflected in the way that the Church guards and values its archival heritage. I encourage you to develop an interest in the history of your parishes, dioceses, seminary... and please remember something of these few words in the years ahead.

DRAFT CLASSIFICATION SCHEME FOR CATHOLIC PARISH RECORDS

PARISH RECORDS - PASTORAL

REGISTERS

BAPTISMS

MARRIAGES

Notices of Marriages Books

Marriage Enquiry papers

BURIALS

CONFIRMATIONS

RECEPTIONS

SICK CALL BOOKS

NOTICE BOOKS

MASS INTENTIONS

CLERGY

ACCOUNTS/FINANCES

PARISH SOCIETIES AND SODALITIES

PARISH HISTORY

CORRESPONDENCE

FILES

PHOTOGRAPHS

NEWSLETTERS

CERTIFICATES OF REGISTRATION

REGISTRATION AS A PLACE OF WORSHIP

LICENCES TO SOLEMNISE MARRIAGES

PARISH RECORDS - CONTACT WITH DIOCESE

VISITATIONS

PASTORAL LETTERS

ANNUAL RETURNS

DEANERY

PARISH RECORDS - FABRIC

CHURCH

PRESBYTERY

CHURCH HALL

OTHER PREMISES

PARISH RECORDS - SCHOOLS

PRIMARY

SECONDARY

THE ARCHIVES OF ST JOHN'S SEMINARY, WONERSH

Sister Helen Forshaw SHCJ

St John's Seminary was solemnly opened on 8 September 1891, the last of the new, Tridentine seminaries to be founded after the Restoration of the Hierarchy in 1850, and the only one to have survived to celebrate its centenary. The seminary opened with junior students only. For the previous two years a number of boys who aspired to the priesthood had been prepared for this day, under the direction of Father (later Cardinal) Francis Bourne, in temporary accommodation at Henfield, West Sussex. So the Seminary's archives begin with documents from 1889 to 1891.

At the time of writing the Wonersh archives are being reorganised by the Student Archivist, Mr Tim Hunting, under the guidance of Abbot Geoffrey Scott of Douai, and with the encouragement of the Rector, Father Kevin Haggerty. In common with many ecclesiastical institutions (and especially religious communities), the seminary has come late to fully appreciating the importance of archival material and the need to have it adequately housed and catalogued. A particular difficulty has been that, in common with at least one other seminary, looking after the archives (apart from reserved confidential material concerned with the assessment of students for ordination) has been a 'house job' – a student responsibility. Student archivists may well be chosen and keen at the beginning of the tenure of office, but experience shows that, without a clear policy of identifying, categorising, storing and maintaining archival material to guide them, the task of creating and imposing a system and compiling a catalogue has proved impossible.

A further difficulty has been that the archives were stored in several places and have been moved from one room to another over the years. The current reorganisation includes a notable improvement in the housing of archival material. Pending the completion of this time-consuming task, this description of the Wonersh archives is necessarily rather brief and provisional. I have listed broad categories and indicated the kind of material to be found under those headings.

A INSTITUTIONAL RECORDS

1. Academic

This includes:

- (i) Documents from negotiations with various academic institutions concerning the acceptance of seminary courses for certificate, diploma or degree status, beginning with the Institut Catholique in the 1890s.
- (ii) Examination papers.
- (iii) Materials relating to the curriculum and syllabii in both Junior and Senior seminaries.
- (iv) Registers of internal and external examination results.

2. Administrative

This includes:

- (i) Material concerning the purchase of the property, the building, maintenance and development of the seminary, and the changing use and maintenance of the grounds (documents, plans and maps).
- (ii) Rectors' Diaries (appointment diaries) beginning 1889 and from 1924 to 1970 for the Junior Seminary at Mark Cross.
- (iii) Registers of ordinations (from 1896, the first ordinations to the priesthood).
- (iv) Registers of students: from 1899 and for Mark Cross from 1924 to 1970.

3. Collegiate Life

This includes:

- (i) Chronicles: daily records of events kept by the senior student in both the Junior and Senior Seminaeries. The Junior Chronicle begins in 1889 and ends in 1970; the Senior Chronicle (also known as the Dean's Diary) begins in 1893 and continues to the present.
- (ii) Magazines: **The Eagle** March-October 1908, produced by the Juniors.
The Wonersh Magazine 1933-1950, revived 1997.
The Wonersh Mail 1917-1919, a fortnightly record of



WONERSH

events at St John's compiled by Father James Walters and sent to students conscripted into the armed forces during World War I.

- (iii) Minutes of Student House Meetings.
- (iv) Programmes of concerts and plays performed by students.
- (v) Records from student clubs and societies.
- (vi) Rules and Constitutions: successive revisions.
- (vii) Seminary Prayer Books: successive editions.

4. Financial Records

This includes:

records of student societies, book shop and tuck shop.

5. Liturgical Records

This includes:

- (i) Hymn Books.
- (ii) Ordination and feast-day booklets
- (iii) Sacristy Journals.
- (iv) Service Books: Liber Usualis, missals, office books etc.

6. Reserved

This includes:

- (i) Minutes of staff meetings.
- (ii) Records of assessment of students as part of the process of formation.

B PERSONAL RECORDS

This includes:

- (i) Material from the following individuals:-
Father Gordon Albion: notes, lectures, broadcast scripts.
Father (later Cardinal) Bourne: notes for Sodality talks.
Monsignor Philip Hallett: documents relating to the process of canonisation of SS John Fisher and Thomas More.
Father Thomas Hooley: album of press cuttings on the building and opening of Wonerish, 1890-92.

Canon James Walters: notebook compiled when he was Senior Student in 1904.

- (ii) Miscellaneous notebooks including a set of anonymous sermon notes and an anonymous student diary: there is still much to be done in sorting and identifying this material.

C AUDIO-VISUAL RECORDS

1. *Photographs*: includes albums and photographs (framed and loose).

2. *Slides*

3. *Audiotapes*

4. *Films and Videos*:

includes many made in the Seminary (e.g. on the sacraments for teaching purposes or to record ordinations, celebrations, plays etc.).

D. DIOCESAN RECORDS

Primarily from Southwark and Arundel & Brighton: includes ad clerum notices, diocesan newsletters, pastoral letters.

E. THE MUSEUM

Recently relocated and in process of being completely reorganised, it possesses some medieval MSS and religious artefacts, including sacred vessels and vestments, together with nineteenth- and twentieth-century items. There are also some sixteenth- and seventeenth-century printed books donated by Canon Daniel Rock and housed in the Library.

A final reminder: the above list is in no sense a comprehensive description of what is held at St John's Seminary, Womersley. We eagerly await the completion of the current effort to classify and catalogue this valuable archive illustrating the birth and development of the one nineteenth-century Tridentine seminary in England to have survived into the Third Millennium.

WORK IN PROGRESS

The following information has been received from the Wiltshire and Swindon Record Office regarding a section among the Arundell of Wardour Archives relating to Catholic affairs. The Archivist, S.Hobbs (Wiltshire & Swindon Record Office, Bythesea Road, Trowbridge, Wiltshire BA14 8BS), has contacted **Catholic Archives** to communicate the nature of these holdings, and to invite those working on this period (Catholic Committee, 1791 Relief Act etc) to make use of them for research purposes. The Editor would welcome contacts from other secular repositories, so that readers of the journal may be aware of the existence of material of Catholic interest elsewhere.

2667

Arundel of Wardour

Catalogue Number	Serial Number	Date	Description
2667	25		Catholic Papers
2667	25/1	1678,- 1682, 1876	Papers produced in the defence of Lord Arundell charged in the 'Titus Oates Conspiracy' with a financial account of the costs of his imprisonment and that of his fellow victims. Letters from Henry Foley, author of <i>Records of the English Province</i> including a transcript of a poem written in prison by Henry Lord Arundell (original in the British museum) 1876.
2667	25/2/1-10	1786- 1799	An extensive collection of correspondence to and from Lord Arundell principally concerning the movement of English Catholics leading to the passing of the Catholic Relief Act 1791 and other affairs, with several printed items. Correspondents include Butler, Clifford, Douglas, Eyre, Fermor, Lawson, Meynell, Petre, Plowden, Silvertop and Walmsley.
2667	25/3	18 th cent. - 1882	A notebook entitled English Catholic papers including at the front, transcripts of papers relating to a scheme to induce English Catholics to become loyal to the government, 1719. Letters by secretary J. Craggs and the Duke of Norfolk. At the back a list of portraits of English Catholics at Wardour together with a list of published material on English Catholics 1584-1737. Interleaved, a printed proposal to publish a collection of Catholic Sermons preached to James II with covering letter from Henry Foley, 1882.

2667	25/4	17 th c- 20 th c.	Papers relating to Oliver Plunkett primate of Ireland, including a letter signed J. C. late 17 th century, an undated letter by Plunkett, mid 17 th century and letters and leaflets, 20 th century.
2667	25/5	1837, late 19 th c	Copy of the will of the M. de l'Abbé J. F. Gossier, Raven, 1837. Undated petition for a change in the law relating to the marriage of Catholics, late 19 th century.

CATHOLIC WOMEN'S LEAGUE

Dr Marie Rowlands has sent this preliminary list of the League's archival holdings kept at Stockwell Road, S.E. London.

7th July 1999

National Organising Bodies

shelved	1907	1909	Minutes of executive committee
shelved	1909	1911	Minutes of executive committee
shelved	1924	1930	National Committee
shelved	1930	1939	National Committee
shelved	1948	1980	National Committee
shelved	1981	1989	Minutes of executive committee
shelved	1989	1997	Minutes of executive committee
shelved	1911	1913	Committee for Council
shelved	1912	1916	National Councils
shelved	1914	1924	Committees for Council
shelved	1919	1925	National Councils
shelved	1925	April 1905	National Councils
shelved	1937	1963	National Councils
shelved	1964	1984	National Councils

shelved	1937	1949	Bird in Bush
shelved	1942	1949	Minutes of the finance committee
shelved	1949	1974	Minute Book (Northern Province)

Southworth House

shelved			Minutes of management committee correspondence.
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Secretary and General

Box 10	1958	1990	Secretary's records
		1996	National council video
		n.d.	constitutions
		various	C.W.L Overseas
		1978/9	Flower Festival
		1938	UCM/CWL,
Box 8			Branch Reports
			Knights of St Columba
			Plater College
			Archbishop's House Westminster
			British Vigilance Association
			Hinsley House
			Laity Committee
			Mothers Union
			Union of Families

Finance

Box 5	1977	1987	correspondence: National Westminster Bank
	1984		Balance sheets
	1988		Balance sheets
	1987		Balance sheets
	1998		Balance sheets
	1985	1989	financial records
	1985	1989	audit papers

	1971	1977	cashbook
	1978	1980	cashbook
	1940	1949	insurance and property leases
	1948	1972	accounts
Box 6			Branch treasurers' annual statements
	1940	1949	Ledger
	1950	1958	Ledger
	1951	1977	Ledger
	1971	1979	Ledger
	1971	1979	cashbook
Box 7	1985		
	1985		Branch treasurers' annual statements
Box 8	1991	1995	Correspondence of treasurer
	1991	1994	Audited accounts of branches
	1992		Income
	1993		Income
	1994		Income
	1993		receipts
	1993		expenditure
	1993		expenditure
Legacies			
Box 9			H.A. Martew
			I.M. Quinn
			M. Smithhurst
			M. Shaw
			M. Horan
			D. Roper.
	1983	1987	E. Crossley
	1957		E. Davidson
	1974		Dr Daisy Smith

Social Work Committee

Box 9

1986

ad hoc committee

Old Services Club accounts

Hopkirk's Report

Housing associations

In Vitro and Warnock

Branch study days

National Council of Lay Apostolate

W.U.C.W.O. standing committee

Box 4

Newsletters

Relief and Refugee Standing Committee

Box4

1990

1996

Relief and refugee

Photos and cuttings

Hop picker's mission Southwark Branch

1906

1052

File of photos, cuttings, notes and reports.

Photographs

Box 1

Old Photos 1907-1998 unsorted.

Publications

Box 3

1908

1975

Catholic Women's League magazine.

Box 3

1910

1913

Crucible

Box3

CWL news

Box 2

1922

1932

annual reports full.

Box3

1909

1936

annual reports, brief

Box3a

CWL news

Annual reports

Relief and Refugee

Box 13

1943

1951

Minutebook

1951

1958

Minutebook

1958

1976

Minute Book

1977 1990 Minute Book
Pictures illustrating CWL work in
1917 1995 Europe
Middle East
White Russian Camp
P/copied letters relating to the above

Services Committee

Box 11 1939- 1981 ledgers
accounts
Canteens

Historical pamphlets

Box 12 Margaret Clitherow
Margaret Fletcher incl.
some of her writings
Histories of the CWL

Documents

Box 12 letters from Margaret Fletcher
bundle of letters unsorted

BOOK REVIEWS

English Catholics of Parish and Town 1558-1778 edited by Marie B. Rowlands (Catholic Record Society, 1999, pp.xvi + 400).

Produced jointly by the Catholic Record Society and Wolverhampton University, this volume examines various aspects of recusancy as experienced by Catholics from the middle and working classes. The study is divided into three parts, each containing a number of essays: Part I looks at Catholics in society, Part II has a regional flavour (Yorkshire, London, Westmorland, Shropshire and the North East), while Part III (by Dr Rowlands herself) examines the Catholic community in 1767.

Archivally speaking, there is much to commend this book, in that its contributors have delved widely into primary material housed in various holdings, Catholic and secular: in addition to national repositories such as the Public Record Office and the House of Lords Record Office, material has been researched in the Westminster and Birmingham Archdiocesan Archives, Ushaw College Archives, the Jesuit Archives at Farm Street, and the Record Offices at Carlisle, Chester, Derbyshire, Dorset, Hereford and Worcester, Kendal, Lincoln, Lichfield, Preston, Staffordshire, Shropshire and Sheffield. A number of the contributors give quite detailed treatment to the sources, and overall there is a balance between the different parts of the country examined. The adoption of a team approach, especially when working in various local record offices, has much to commend it.

The Catholic Record Society has also been closely involved in the publication of **From Without the Flaminian Gate: 150 Years of Roman Catholicism in England and Wales, 1850-2000** edited by V. Alan McClelland and Michael Hodgetts (Darton, Longman & Todd, London, 1999, pp.xvii + 406: £24.95). A commemoration of the 150th anniversary of the Restoration of the Catholic Hierarchy, this series of essays covers a number of features of the Church's history and its contribution to public life (clerical training, philosophy, religious life, the laity, family life and marriage, schools, politics, literature, culture). Some contributors summarise major trends and events, others make more direct use of archive material. Again one can detect references to both Catholic and secular collections. Susan O'Brien, writing on women's religious life, mentions the importance of the appointment of archivists (p.112) and pays tribute to the work of the Catholic Archives Society (p.137 n.26), quoting from articles appearing in this journal. Both Peter

Doyle ('Family and Marriage') and Maurice Whitehead (Catholic schools) make use of much primary material, especially the latter in relation to the Westminster and Salford Archives, and several of the contributors are members of the Catholic Archives Society.

One of the contributors to the collection of essays reviewed above is Father James Pereiro, author of **Cardinal Manning: An Intellectual Biography** (Clarendon Press, Oxford, 1998, pp.xii + 360: £45). The book traces Manning's intellectual development from his Anglican days through to his role at the First Vatican Council when Archbishop of Westminster. It is a seminal work, drawing together research undertaken in a wide variety of archives. Many Manning papers, and also the cardinal's library, are now housed at Pitts Theological Library, Emory University, Atlanta. Another important resource was the Westminster Diocesan Archive, and the Archivist, Father Ian Dickie, receives special acknowledgement. Following Professor McClelland's article on the Manning Archive in **Catholic Archives** No.19 (1999), it is worth recording Pereiro's complete listing of archival material used in this study: British Library, Gladstone Papers (Add.MSS 44247-50,44709); Bodleian Library, Manning Papers (MSS Eng.Lett. b.37,c.651-64,d.526-7; MSS Eng.Misc.c.873-6,d.1278-80,e.1393-9,g.355), Wilberforce Papers; Pusey House, Oxford, Pusey Papers, Copeland Papers; Ushaw College, Wiseman Papers, Wilberforce Papers, Gillow Papers; Westminster Diocesan Archive, Wiseman Papers, Manning Papers; Venerable English College, Rome, Talbot Papers; Birmingham Oratory Archive, Newman Papers (especially correspondence with Manning), Ryder Papers; Archives of Propaganda Fide, Scrittura Riferite nei Congressi, Anglia; Pitts Theology Library, Manning Papers (MSS 002, boxes 1-12); St Andrews University Library, Ward Papers (V. Miscellaneous papers, letters and notes; VI. Letters from Ward to different correspondents; VII.Letters to Ward). This volume acts as a worthy complement to McClelland's earlier study of Manning's involvement in social affairs.

Another Oxford convert about whom a major study has appeared within the last year is Frederick Oakeley, sometime Vicar of All Saints, Margaret Street, one of Newman's companions at Littlemore and thereafter Rector of St John's, Duncan Terrace and Canon of Westminster. **A Passionate Humility: Frederick Oakeley and the Oxford Movement** by Peter Galloway (Gracewing, Leominster, 1999, pp.xi + 316: £25) concentrates overwhelmingly on its subject's Anglican career (Oakeley was received as a Catholic in 1845, aged forty-three, and

died in 1880), while the author (p.218) remarks on the comparative paucity of primary material on Oakeley's life after 1845. Extensive use is made of Oakeley's extant autobiographical MSS (Balliol College), prize essays (Bodleian) and history of St John's, Duncan Terrace, Islington (Westminster Diocesan Archives), as well as the Manning Papers (Bodleian) and Newman Papers (Birmingham Oratory). The bulk of the archival research comes from Anglican sources, e.g. Blomfield Papers, Tait Papers and Court of Arches Records (Lambeth Palace Library). It would be interesting to see whether any more primary material from Catholic archival holdings might now come to light.

Public Spirit: Dissent in Witham and Essex 1500-1700 by Janet Gyford (available from the author at Blanford, Chalks Road, Witham, Essex, CM8 2BT, 1999: £13.50) is an enterprising work by a local historian who has used one Essex town to offer an examination of religious dissent from the reign of Henry VIII to the end of the seventeenth century. This study, which is very well illustrated with sketches and line drawings, gives a clear guide to the main archival tools by which the author has conducted her research, and this principally at the Essex Record Office (visited by some members of the Catholic Archives Society during the 1998 Conference). Wills and will preambles, ecclesiastical court records, court rolls etc. have all been used as well Hearth Tax returns for the seventeenth century. The history of Catholic recusancy forms part of a wider picture of religious dissent in the Witham area. The book is to be recommended as a model of its kind, making the history of religious affiliations in a particular Essex market town accessible to a broad readership.

Although not strictly archival in content, **The Austin Friars** by Father Benedict Hackett OSA (Augustinian Press, Clare, 1998, pp.vi + 30: £3.50) is a succinct history of the Augustinians in Britain from their foundation in 1248 until the present day. From that point of view alone, this and other similar endeavours are a very useful resource for religious (and indeed secular) archivists, providing as they do a readable survey of the history, customs and development of a particular order or congregation. At its peak in 1350, the English Province of the Augustinians numbered 700-800 friars, but by 1500 the total had dropped to about 430. The Province suffered a widespread defection at the time of the Reformation, though it boasts one of the English Martyrs (St John Stone). The booklet charts the history of the English and Scots friars during the Penal Days and the expansion of the Order via Ireland. The

first permanent foundation in England since the Reformation was St Monica's Priory, Hoxton (1864), established in great measure out of Cardinal Wiseman's concern to meet the pastoral needs of the growing number of Irish immigrants in London. In 1953 the friars returned to Clare Priory, Suffolk, their very first English house founded in 1248, and in 1977 the present Anglo-Scottish Province was erected. Publications concerning other religious orders of a similar format and equally well-illustrated would be very welcome.

Robert Hugh Benson: Life and Works by Janet Grayson (University of America, Lanham MD, 1998, pp.xxvi + 231) is a well-crafted biographical study of one of the most distinguished twentieth-century clerical and literary converts to Catholicism. The preface reveals not only the author's own breadth of research, but also gives an indication of the variety of archival sources available for the study of a particular individual and, in the context of writing a biography of an *English* subject (who visited the United States on three occasions and whose works were very popular there), the extent to which American collections now account for so much of the relevant primary material. The Bodleian Library and Magdalene College, Cambridge (diaries of his brother, A.C.Benson) house significant collections, but the American repositories are especially important: the Harry Ransome Humanities Research Center at the University of Texas, Austin (Benson's Rome diary 1903-4); Berg Collection, New York Public Library; Universities of Notre Dame, Princeton and Pennsylvania; Boston College; Holy Cross College; Archdiocesan Archives of Boston, Chicago, New York and Philadelphia; and the Archives of Our Lady of Lourdes Church, New York, where Hugh Benson preached. The author also used Elizabeth Antice Baker's papers at the Dominican Historical Institute in Rome.

Finally, another collection of essays is worthy of mention in terms of its archival interest. **Walsingham: Pilgrimage and History** (R.C.National Shrine, Walsingham, 1999, pp.164) presents the papers given at the Centenary Historical Conference in March 1998. In addition to the use made by several contributors of the National Shrine's own archives (under the care of Anne Milton), Ethel Hostler's paper on Charlotte Boyd, the nineteenth-century restorer of the Slipper Chapel, reveals a wealth of archival research in national, local and ecclesiastical collections, including in the latter category Downside Abbey and the Diocese of East Anglia. The Downside connection is treated in full by Dom Aidan Bellenger's essay on Walsingham and the Benedictines.

S.F.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1999

The twentieth annual conference of the Catholic Archives Society was held at Ushaw College, Durham, from 31 May to 2 June.

The theme of this year's conference was 'Looking at Ourselves', being a response to the proposed National Survey of Catholic Archives. The first speaker on the Monday evening was Tim McCann of the West Sussex Record Office. He gave a masterly survey of the uses and importance of parish records and presented a draft classification scheme for such records (see elsewhere in the present volume). Robin Gard's paper followed later that evening, and he took for his topic the National Survey as it affected the archives of Catholic lay societies, a field in which he has done much work himself. He laid particular emphasis on previous attempts at surveying the archives of such societies conducted by a Working Party of the CAS in 1992-93, and went on to argue for the need for a fresh survey undertaken in a more co-ordinated fashion.

Canon Marmion presented a most interesting account of the Shrewsbury Diocesan Archives, which are now housed in part of a school building in Birkenhead adapted for the purpose. He gave a brief history of how the archives were moved from the Curial Offices, and then offered a more detailed analysis of the contents of their holdings. The fourth main speaker at the conference was Anselm Nye. His paper on the archives of religious women and the National Survey is reproduced in the present volume. Needless to say, it was of great interest and delivered in a lively and humorous way.

A visit to Durham Cathedral Library was enjoyed by a number of the conference participants, and on the Tuesday evening various interest groups met to discuss the following topics: Diocesan Archives; Parish Records and Lay Societies; and Archives of Religious. Such smaller groups are always a very important aspect of the conference because they allow the exchange of information and ideas in a more informal setting. The Open Forum and Annual General Meeting took place on the Wednesday morning, and a full report of these, together with summaries of the papers at the conference, are to be found in *CAS Bulletin* 20/21.

The conference theme proved to be an excellent complement to that of the 1998 conference ('Looking Forward') inasmuch as it situated that wider consideration of the archival future within the Society's concern to press ahead with the National Survey. This year's conference will take place at the Leeds Diocesan Pastoral Centre, Leeds, from 29-31 May.

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EDITORIAL NOTES

Catholic Archives 21 has a particular focus in that a number of this year's contributors write about the life and work of the archivist. Father Joseph Fleming, in the first part of his study on archival theory and standards, offers an overview of some of the professional and technical issues which concern all archivists. Lynda Crawford writes from personal experience as a student for the Society of Archivists' Diploma in Archive Administration, while Sister Mary Coke gives an insider's view of being a religious archivist. Father Holt, himself an historian and archivist of distinction, offers a portrait of Father Joseph Stevenson, a nineteenth-century scholar and archivist who became a Jesuit priest and placed his immense experience at the service of the Church.

The journal continues with its customary selection of articles descriptive of particular archives, and in this edition we are happy to publish a report on the Scottish Catholic Archives by Dr Christine Johnson and Margaret Osborne's contribution on the Northampton Diocesan Archives. Likewise, and in response to the Editor's appeal to the many congregations of religious sisters hitherto unrepresented in these pages, we are delighted to publish the article by Sister Mary Derbyshire on the archives of the Canonesses of St Augustine at Boarbank Hall and that of Cindy Swanson on the holdings of the United States Province of the Bon Secours Sisters. It is the Editor's hope that a greater number of religious archivists (male and female) will consider putting pen to paper, even (and one might say especially) if their holdings are quite modest. There is a real danger in these days of closures and amalgamations that the contents and whereabouts of archival collections will disappear for good. The Catholic Archives Society exists to ensure that such a tragedy is averted. We are also fortunate in being able to publish Sister Dominic Savio Hamer's enlightening insight into the archival preparations for the beatification of Father Dominic Barberi in 1963 and the first part of another contribution from

Robin Gard on the archives of lay societies, this time St Joan's International Alliance.

*Finally, this edition of **Catholic Archives** contains a lengthy book review section, since it is the Editor's opinion that those involved in Catholic archives should be aware of the ever increasing literature which makes direct use of the Church's archival heritage. We are also grateful to Robin Gard for his report on the Society's latest Conference. To all our contributors the Catholic Archives Society extends its thanks, and to future contributors offers its encouragement to begin writing.*

Father Stewart Foster

ARCHIVAL THEORY AND STANDARDS IN ECCLESIASTICAL ARCHIVES: PART I

Rev. Joseph Fleming

INTRODUCTION

Ever since Sir Hillary Jenkinson put forward the twin theories of the moral (1) and physical (2) defence of the archive, it has been seen that an archive must be regulated in order for it to function adequately. This regulation flows from the inherent needs of the archive, both from the general needs of all archives and the specialised needs of individual archives. Again, the needs can relate to the physical preservation and conservation of the records and also to their intellectual control and management. These archival needs can best be expressed as standards which affect and are applicable to the various branches or areas of archival science.

The archival standard should be descriptive rather than prescriptive. It should follow on the reflections of sound archival practice. It should aim to gather up that practice and synthesise it into a clear code. As a professional standard, it should be the academic abstraction of a concrete process which in turn is capable of being applied to the process, the archival practice with the goal of refining it and rendering it more effective.

Without wishing to reduce everything to the simplicity of intellectual and physical control, I wish to examine the various fields of archival administration which must be taken into account when trying to postulate relevant and effective archival standards: viz. listing and arrangement policies, the role of information technology and collections policies. In each case, having put forward the case for standards in these areas, and having looked at some of the more current solutions which are available, I shall (in Part 2 of this article) consider the replies which have been obtained in a questionnaire sent to three particular archives.

Before that, however, I will examine the more physical specifications of archival building and construction, both in the building of new sites and the adaptation of existing constructions, taking into account the practical considerations of the installation of the archive and the relevant industrial and professional norms that apply, as well as the issues of staff training and levels of public access. I will also look at

the legal issues involved in dealing mainly with the consequences of Freedom of Information legislation and especially as it applies to Great Britain and the European Community. Given the ecclesiastical nature of the archives, I shall review the innovations in canon law, and with special regard to the archive of the cathedral of Santiago de Compostela, I will attempt to set out some of the more recent Spanish legislation at both national and autonomous level. In the case of the archive of the World Council of Churches, I shall comment on its ecumenical and international nature.

A little background information is required about the three archives studied:

a) *The archive of the cathedral of Santiago de Compostela* has material which dates from 829 (3), but the date of its actual foundation is unknown. Physically, it is situated in the Chapter House attached to the cathedral. It is subject to the Dean and Chapter and is run by the Canon Archivist. The archivist is a canon, a full member of the Chapter, and thus like all canons must be an ordained priest. Under the 1983 Code of Canon Law all canonries are filled by the bishop. However, the present archivist obtained his post under the previous procedure by public examination (4) which had been advertised nationally. The scope of the archive's collecting policy falls naturally on those records which relate to the functions of the cathedral. However, given the time span and the large number of benefices held by the Chapter, the fonds are particularly rich and important as a primary source for Galician history. It must also be added that there are other ecclesiastical archives which exist within the diocese (5). The principal among these is the diocesan archive which has its own function and staff. The archive of the cathedral of Santiago de Compostela has published an **Indice de Legajos** (6) and has a brief list of fonds on line on the internet (7).

(b) *The World Council of Churches* was founded on 23 August 1948 by the fusion of two movements, Life and Work and Faith and Order. It is an ecumenical movement which comprises member churches of both the Orthodox and Protestant traditions, with the Catholic Church as an official observer which participates in consultations. It is based in Geneva, but its activities take place all over the world. The Council has its own press and publishes documents in various languages, principally English, French, German and other languages appropriate to the individual publication. There is a library and archive

attached to the institution, as well as on-line search and ordering facilities which are shared with the Bossey Ecumenical Institute. The World Council of Churches describes its library as containing '...more than 100,000 books, periodicals and pamphlets pertaining to the 20th century ecumenical movement, the Ecumenical Centre and the Bossey Ecumenical Institute Libraries house the largest such collection in the world' (8). The extent of the holdings includes '...practically every document ever issued by an ecumenical organisation or movement during the 20th century [e.g. Faith and Order, Life and Work, International Missionary Council, World Student Christian Federation, to name a few]. Researchers have access to most archives and can rely on the archivist's help. Archival documents do not circulate outside the Library, but photocopies can be made of most documents, with the librarian's permission (9). The archive is thus institutional, of an ecumenical and international nature, and is an especially good example of one that is facing up to the challenges of information and communication technology. There is one archivist on the staff.

(c) *The Liverpool Archdiocesan Archive* is a relatively new creation and the current archivist is the first to have worked at Upholland (10). A decision was made to separate the archives from the direct responsibility of the Chancellor (11), and to appoint a professional archivist, Dr Meg Whittle, to arrange the bishops' papers, principally those of the late Archbishop Worlock, with the intention of aiding historical research. The archive is situated in part of St Joseph's College, Upholland, the former seminary built in the nineteenth century. As regards the scope and function as a diocesan archive, it comes the nearest to the outline of an institutional ecclesiastical archive given by Cox (12) and also has an official relationship to the Liverpool and Lancashire County Record Offices regarding the deposit and cataloguing of parish registers (13).

INTELLECTUAL CONTROL IN ARCHIVAL PRACTICE

From the time of Sir Hillary Jenkinson the problem of listing records has been one of the major issues in the field of the intellectual control of archives. However, Jenkinson was rather more concerned with physical preservation since his view of the archivist's duties excluded all concept of appraisal, but consisted in the continuation of the chain of custody and the preservation of all the records entrusted by the creating body (14).

Although there has been a great increase in the volume of records, especially since the Second World War, due to the expansion in facilities for making copies through electronic printing media, which has brought with it the need to appraise records and to be selective as to which are to be preserved permanently, yet we may note that none of the three archives in question has an appraisal policy. It would seem rather that they view their duty as having to preserve all the records they receive from their creating bodies, thus leaving the selection of records to be preserved to the latter and remaining content to preserve and list their fonds.

In order to gain intellectual control over its deposits, each archive will wish to maintain the original order of its fonds in as far as this is possible. Original order is one aspect of metadata - that data beyond data, other than the explicit content of the record - which gives the reader more information about the record and helps to put it in a wider context. Thus the names of the creator and recipient, the date and place of creation, type of document and original medium are all examples of metadata which should be included in good archival description. But it is the original order that gives an overall picture and intellectual control of the deposits.

The German archival tradition has the theory of *Registraturprinzip*. In the various government ministries there would be a registry which ordered the records created and received. These records would be sent to the archive as an ordered series or fonds, and it was the duty of the archivist to respect and preserve the registry's ordering. Within the British tradition, and following the principle of original order, is the theory of provenance (15). When ordering deposits, account is taken of the body or department which has created them, and preference is given to the provenance over apparent similarity of type. Naturally, so as to arrange the records effectively, and with due regard for original order and provenance, a system of ordering and description that respects the hierarchical nature of archives must be devised. This system must reflect the function or organization of the creating body and also allow the researcher the opportunity to approach the material in a systematic way. In America archivists have tended to adapt library standards to the archival situation. This is principally illustrated by MARC (Machine Readable Code) which also aims at providing an electronic format that will be acceptable internationally. However, the great disadvantage in trying to adapt library standards for archival use

lies in the fact that books are discrete items whereas records naturally form hierarchical groups, and this must be reflected in their description.

In 1994 the International Council on Archives published the General Standard Archival Description ISAD (G). It reflects the hierarchical nature of archival collections and proposes five levels of description: fonds, subfonds, series, sub-series, file and item. Provision is made for adequate description to be given at the appropriate level so that all relevant metadata is included but not repeated.

As a means to creating find aids, in 1996 the same organization published the International Standard Archival Authority Record for Corporate Bodies, Persons and Families ISAAR (CPF) with the aim of standardising indices and guides by the uniformity of description of access points. The National Council on Archives also published its own **Rules for the Construction of Personal Place and Corporate Names** (1997).

To return to ISAD (G), two principle benefits from the proposed standard may be deduced, which indeed should be contingent on any useful standard. Firstly, each archive should have greater effective intellectual control over its deposits since the norms of ISAD (G) lead to a clearer and uniform description and hierarchical organisation of the deposits. Secondly, if a uniform system is implemented, communication and collaboration between individual archives will be fostered and facilitated. Both these considerations bring noticeable benefits to researchers and other users.

As well as facilitating archival description at a mechanical level, the principles of ISAD (G) are adaptable to electronic use and can benefit from EAD (Electronic Archival Description) which uses SGML format and can be put on to the internet. There are now software programmes, e.g. Calm 2000, which use EAD and are compliant with the norms of ISAD (G).

The Pontifical Commission for the Cultural Heritage of the Church, in its circular letter **The Pastoral Function of Church Archives**, reminds ecclesiastical archivists of the need to pay attention to the methodology used in archival organisation and description, taking into account the latest technologies (16). The same letter favours close collaboration with state and other archives (17) and argues for professional standardisation.

The archive of the cathedral of Santiago de Compostela uses the principle of provenance in listing material. It also uses a functional system which ties into provenance if function is identified with the activity of a concrete body or department within a body. This archive also takes account of national and autonomous legal norms (18). Thus far it has published four catalogues. The **Indice de Legajos** (Index of Bundles) reveals that the bundles are listed in one series that runs from 1 to 1250. Each bundle is described and dated, and there is the possibility of noting observations. However, the bundles are not described in a hierarchical manner but rather in one continuous series. Nevertheless, within the list several bundles form part of their own series, e.g. *Fundaciones de capelánias* nos. 1-5, which correspond to bundles 129 to 133 respectively. So within the list there is the possibility, since the collection is physically organised by provenance, to restructure the list to reflect this. Indeed, if we compare this to the brief catalogue given on the diocesan web page we can see that a more hierarchical structure has been set out which bodes well for future developments. The archive is in the process of creating electronic catalogues that will form part of a Galician cultural database with internet access. The national norms set out by the Spanish Ministry of Education and Culture and the Galician authorities are being followed both in the creation of catalogues and finding aids and in the technical specifications of putting these into electronic format and on to the worldwide web. As regards its collecting policy, it must be remembered that the archive is that of a cathedral and its material deals with matters arising from the functions of the cathedral chapter. However, remembering the many benefices that were once appropriated by it, as well as temporal endowments and legacies, and considering its continuity of more than one thousand years and the importance of the chapter in Galician history, its fonds are particularly rich and of prime historical importance.

The archive of the World Council of Churches did not give any information about its listing policies. However, it has on deposit some four million documents, 20% of which have been indexed and catalogued electronically and may be ordered via the internet. This is the only one among the three archives which is part of a library, and so it may be supposed that listing is carried out according to library standards. What is certain is that the internet service supports MARC and is oriented towards a bibliographical service. With regard to a collections policy, records are transferred to the archive after ten years. It might be

assumed, therefore, that appraisal is carried out by the departments before the records reach the archive.

The Liverpool Archdiocesan Archive uses the scheme of classification for diocesan records devised by the Catholic Archives Society. This scheme is organised hierarchically and is of course oriented towards diocesan records. At the highest level it has seven divisions, each of which is subdivided into as many as eleven subdivisions. The great weakness of the system is that since it intends to be all-embracing, any documents that are not typical of a diocesan fond have no category (19). As regards electronic sources, the archivist could not justify the expense of an EAD programme. However, the deposit has been catalogued on a word processing programme and is available in printed format. In its collection policy the archive gives priority to episcopal papers, which in practice includes much of the material emanating from the diocesan curia. The archive also houses Mr O'Byrne's art collection, Mr Murphy's photographic collection of Lourdes, and the **Catholic Pictorial's** audio-visual archive. Until now parishes in the archdiocese within Liverpool deposit material in the Liverpool City Archive, while those outside the city do so at the Lancashire Record Office at Preston. The Liverpool Archdiocesan Archive is committed 'to collate a central record of archdiocesan archive material held elsewhere' and 'to inform parish clergy that all future parish archives should be deposited in the Archdiocesan Archive.'

All three archives are thus aware of the need for archival standards. It is to be hoped that, especially since the use of computers makes consultation easier and ISAAD (G) becomes better known, the growth in interarchival collaboration will foster the acceptance of national and international standards. Thus, if listing and archival description become at least more uniform, it will assist the sharing of information and lead to uniformity of finding aids, which in turn will benefit researchers and other users of the archives.

PHYSICAL CONTROL AND CONDITIONS IN ARCHIVAL PRACTICE

Standards in the physical aspect of archival conservation are not mere academic abstracts, but rather the distillation of sound archival practice. In the physical preservation of archives the nature and composition of the media that support the document must be addressed: the climatic conditions; the possibility of regulating the atmosphere; the adaptation of buildings; the health and safety of staff and the public; and

the question of public access. These are among the points that need to be carefully considered if an archive is to function as it ought.

In Britain we have BS 5454, which contains recommendations for the storage and exhibition of archival documents, and there exists a Standard for Record Repositories produced by the Royal Commission on Historical Manuscripts (HMC). There is also a new standard promoted by the International Organisation for Standardisation, Draft International Standard ISO/DIS 11799, which is still at the consultation stage. Dating from 1998, it consists of nine chapters with three annexes. The introduction sets out the aims and needs of archives and libraries and places the standard in its international context. Chapter 1 gives the scope of the draft and warns that certain areas are to be left to local or national standardisations, e.g. security. Chapter 2 refers to another relevant standard, viz. ISO 9706/1994 and Chapter 3 defines its terms. Chapter 4 lists the dangers to be avoided in choosing a site for the building, while Chapter 5 refers to some of the characteristics of the building: it should be self-contained, fire resistant, and possess climatic inertia. The structure should be strong enough to support the weight of records and be divided so as to retard fire. Nor should it attract dust.

Chapter 6 deals with the installation and equipping of the archive. The plant should be in a separate building and supply pipes should be away from the repository. All monitors and systems controls should be connected to the plant room. There should be a fire safety system which is capable of detecting both heat and smoke, as well as manual fire extinguishers located at strategic points. The detection systems should activate local alarms, shut down air conditioning and heating, alert the fire service and sound the alarm throughout the building. The control panel should be located at a point accessible to both staff and the fire brigade. National fire and safety regulations may also apply. It also recommends the installation of an automatic fire extinguisher system designed to minimise damage to library and archive material either by fire or its own use, and such a system is to be maintained at regular intervals. A water mist system is preferred to sprinklers, and each area or compartment of the building must be made waterproof and have rapid drainage. Gas systems may be utilised in small areas, but Halon systems are no longer used, nor should carbon dioxide be used where people may be endangered. Where there is no automatic system, and even when there is, as an extra precaution it is recommended that nowhere is more than 6 metres from the end of an

extended hose, and that there are fire hydrants at all strategic points. There should always be an adequate supply of manual fire extinguishers and the staff should be trained to use them. Water should not be used on electrical fires.

The same chapter then recommends the installation of a monitored intruder alarm and advises the use of such lighting as minimises damage to the deposits. Only as much lighting as is needed for the retrieval of documents should be provided. Daylight is to be excluded and older buildings, reading rooms and other places where documents will be handled should be adapted accordingly. Suitable lighting can be provided by fluorescent lamps with diffusers, incandescent lamps with heat-absorbing filters (as long as they are 5 metres from the documents) and fibre optic lighting placed well away.

The next section of Chapter 6 considers ventilation and air quality. The building should allow air circulation and avoid the concentration of high relative humidity. The air should also be able to circulate all around the shelving and the entire repository should be kept free of dust and pollution. A special warning is given about the dangers to photographic and electronic media. The air should be regularly monitored and seasonal changes should be noted. If there is a filter system, this must not damage the documents and should be well maintained. Climatic inertia is recommended and appropriate relative humidity levels, avoiding fluctuations, while temperature and humidity should be consistently monitored by instruments that are both maintained and calibrated. All material which is kept in cold storage must be completely acclimatised before it can be handled.

The final section of this chapter considers furniture, and recommends that only those furnishings and fittings needed to store and handle the records be kept in the repository. No furniture should have sharp edges or be potentially harmful to the records, nor should it be combustible, emit harmful gases in case of fire, or attract dust. Furniture should be kept away from the walls so as to favour climatic inertia, and shelving should support the weight of the records and be deep enough to contain them, allowing the material to be placed upright.

Chapter 7 concludes the standard with a few general recommendations: there should be no smoking, eating or drinking in the repository, nor any irrelevant activity; all rooms should have an intercom or telephone fitted; cleanliness is essential, but cleaning agents must not

harm deposits; new acquisitions might need to be disinfected. Documents should be protected in suitable boxes or containers which meet the appropriate standards and must be acid-free. Books must be stood upright, but if they are large they may be stored flat, taking into account the pressure on them. Finally, care must be taken if large sheets have to be stored in a rolled-up position.

Chapter 8 reminds the reader of the need to draw up a disaster control plan (the details of which are given in Annex C). Chapter 9 deals very briefly with the care needed in mounting exhibitions and recommends that facsimile copies be made for this purpose. Annex A gives the maximum tolerated limits for air pollutants, while Annex B details the ideal temperature and relative humidity for the storage of various media.

Although any institution that is compliant with BS 5454 will find little that is new in this standard, nevertheless it aims to establish a basic model that all countries can adopt, while being susceptible to additions in individual countries.

If we return to the original principle that standards should effect sound archival practice and should aim to codify it so that it can be applied universally, it can be deduced that those which relate to the physical conservation of records must take into account the scientific analysis of the media on deposit, the atmospheric conditions, the health and safety of the staff, and the question of security and public access. Parchment, paper, photographic paper and negatives, microfilm, electronic disks, compact discs etc. all have different chemical compositions, some organic and others inorganic. They each have an ideal range of temperatures and relative humidity: e.g. photographic material should be kept slightly cooler than paper. The repository building should thus possess thermal inertia and be equipped to regulate, or at the very least monitor, heat and relative humidity. Geographical location is also important: e.g. an archive in Northern Europe would face very different climatic issues compared with one situated in the tropics. The European archive might need to take care with heating, while the tropical one would need to monitor air conditioning.

Once again there are many issues of health and safety, both for staff and the preservation of the records themselves: e.g. lighting should not be harmful to the records; and the circulation of air should dispel humidity and must be controllable, since the repository and the areas

where people work will have different requirements. If areas are to be separated, e.g. a paper repository, photographic storeroom and staff office, then they should each possess an intercom in case of emergency.

The problems relating to the location of the archive should also be discussed if a new building is to be used. Areas susceptible to natural disasters, those near storage sites of dangerous materials, or places at risk from military action or civil disorder must all be avoided. On the other hand, it is advisable to be near good means of communication and travel facilities.

In planning the fire alarm and extinguisher systems thought must be given not only to the preservation of records but also the safety of staff and public. The time taken for the emergency services to arrive, if required, and the possibility of connecting the alarm systems to them directly must also be investigated. The staff must be well trained in fire drill and a disaster plan should be drawn up and staff acquainted with it.

With regard to access, a balance must be struck between ease of access for the public and the security of the records. The public will not normally have access to the repository area, but access to the building for the disabled should be of prime importance in its planning. It should also be remembered that the staff will require adequate working and recreational facilities.

These are some of the conditions which may be deduced from good archival practice and represent the physical requirements of record preservation which should be present in any professional standard for this field. But how do the three archives under consideration meet such standards?

The archive of the cathedral of Santiago de Compostela is situated in the stone-built Chapter House. The climate is typically Atlantic, i.e. damp. The age of the building precludes the application of modern norms, although it has withstood siege in earlier times. However, no environmental dangers are seen to affect it. The whole cathedral complex has its own security service – there has been a trend to stage protest sit-ins in the cathedral itself - and there is night surveillance. The police station is situated on the opposite side of the Plaza del Obradoiro, while the fire and ambulance services are less than 1 kilometre away. The cathedral often has a first aid post. Although no standard has been quoted, the electrical installation is up to date, and

it is also interesting to note that the lighting circuits are independent in each section of the archive and that daylight halogen lighting has been installed to favour preservation. The upper storeys and reading room have small windows, but it would be difficult to alter them since the entire building is part of UNESCO's World Heritage Site. Most of the shelving is fitted and wooden, but in some areas it is metal. The wooden shelving is in contact with the wall, and this could lead to problems of circulation. The outer walls are so thick that damp cannot easily penetrate. There is also a strong room for special deposits. Climatic control is achieved through the thermal inertia of the building and dehumidifiers are used to keep the relative humidity at a suitable level. There are gas and smoke alarms which are connected to the fire station and a sprinkler system has been installed. There is also a security alarm system which is connected to a security firm and the police station. The staff comprises the Canon Archivist (who has his own office) and three assistants housed in two offices. The archive is open to researchers on recommendation and there is a reading room which can be invigilated by closed circuit television. It might also be added that there are public lavatories situated next to the archive in the cloister, and that since the cathedral is located in the centre of the city, public access is easy and most facilities are on hand.

The reply from the World Council of Churches was somewhat briefer. Nevertheless, it can be ascertained that no construction norms have been used in the building and that there are some unstated environmental dangers. There is no contact with the emergency services in the town. The electrical installation complies with Swiss norms. No details were given about shelving and lighting, but the temperature is kept at 22 degrees centigrade. The relative humidity is monitored, but cannot be controlled, and is naturally at between 50% and 65%. The fire alarm system is described as basic and the fire brigade must be contacted manually. There are no burglar alarms. The staff consists of the archivist alone and he has no office. The archive is open to all researchers and documents may be ordered electronically. We might add that this archive would benefit from considering the state of its security, undertaking a thorough survey and drawing up a disaster plan.

The first point to be noted about the Liverpool Archdiocesan Archive is that the preparation of a disaster plan forms part of its mission statement. Again we are faced with an old (nineteenth-century) building, part of which has been adapted for archival use. The building

is of stone and there are no natural dangers. The archive is situated on the third floor of the west wing and the repository faces east and west. The central administration of the college is responsible for liaising with the emergency services and also provides security. There are manual fire extinguishers and alarms. The extinguishers are regularly maintained and the general staff practice fire drill. The conservator from the Lancashire County Record Office advises on health and safety issues. The electrical installation is up to date and lighting is fluorescent. All the windows in the repository are fitted with ultra-violet filters. Metal shelving is used and is situated away from the wall. The temperature and other conditions are considered ideal, but although they are monitored, there is no way of controlling them. The archive is connected to the main central heating system and individual radiators can be turned off. The staff consists of the archivist and volunteers, and the latter must sign an agreement to respect the confidentiality of the archive. There is an office, lavatory and tea-making facilities for their use. The archive is open to the public and its use is actively encouraged. However, there is seldom more than one reader at a time. There is a reading room and readers' bags may be searched.

Thus it may be seen that at the international level there is an attempt to lay down a basic standard to which all countries can subscribe. This would give room for each country to legislate for its own specific climatic, administrative and economic conditions. It may also be noted that these standards should emanate from, and in turn foster, sound archival practice based on professionalism and scientific observation. Issues concerning the physical environment of archives are dealt with by the three repositories surveyed. Common principles of atmospheric control, electrical safety and fire prevention can be observed, as well as the need to provide a service to the public while taking into consideration issues of public safety and institutional security.

To be concluded

EDITORIAL NOTE

This article is a slightly edited version of a dissertation submitted in 1999 and is reproduced with the permission of the Liverpool University Centre for Archive Studies at the University of Liverpool.

NOTES

1. H. Jenkinson, **A Manual of Archive Administration** (London, 1965), p.83.
2. Ibidem p.44.
3. The Tumbo A, cf Archivo, legajo 1.
4. 'Oposicion'
5. See **Archivium** vol.28 (1982) for a list of all Spanish ecclesiastical archives.
6. This is the *Index of Bundles*. NB. although some authors prefer to leave 'legajo' untranslated, it is perfectly adequate to translate it as 'bundle' since the concept and terms are the same in the respective languages, at least in archival usage.
7. <http://www3.planalfa.es/arzsantiago/archivo%20Ca.htm>
8. <http://www.wcccoec.org/wcc/english.html>
9. ibidem.
10. Since this study was completed Upholland College has been sold and the Liverpool Archdiocesan Archives have been relocated in the crypt of the Metropolitan Cathedral.
11. Cf. Code of Canon Law c.482.
12. R.J.Cox, **Managing Institutional Archives** (New York, 1992), esp. pp.17, 238-54.
13. For a description of the archive see M. Whittle, 'Liverpool Archdiocesan Archive' in **Catholic Archives** 19, pp.18-23.
14. Jenkinson, op.cit., pp. 32, 38, 83.
15. Ibidem p.97.
16. **Church Archives: The Pastoral Function of Church Archives & Archives in Canon Law** (Catholic Archives Society, London, 1997), p.21.
17. Ibidem p.22.
18. The Spanish provinces are grouped into autonomous regions, each of which has its own government 'junta', 'Xunta' or 'generalitat'
19. E.g. the **Catholic Pictorial** photographic archive held at the Liverpool Archdiocesan Archive.

DISTANCE NO OBJECT: STUDYING FOR THE SOCIETY OF ARCHIVISTS' DIPLOMA IN ARCHIVE ADMINISTRATION

Lynda Crawford

Ask any archivist employed in Britain today how they qualified for their chosen profession and the majority will give you the same response: a first degree followed by a postgraduate qualification taken at University College London, University of Wales (Aberystwyth), University of Wales (Bangor) or the University of Liverpool. This is the 'accepted' and, indeed, best publicised route into the profession. A number of archivists, however, will give you a different answer and will tell you that they achieved their professional training on the job, by distance learning, having studied for the Society of Archivists' Diploma in Archives Administration. This in-service scheme, which provides a professional qualification equivalent in standard to those awarded by the universities, has operated since 1979, but still tends to be little known outside the Society itself.

The Diploma Course is open to anyone who is a personal member of the Society of Archivists or who works in an organisation which has institutional membership. Applicants must be graduates (or hold an accepted equivalent qualification) and must have at least one year's experience in archives or records management. In addition, they must be currently employed in an establishment which can provide an appropriate range of experience. Those working in specialist repositories, however, should not be put off by the latter criterion. Usually, if it is felt that a student's employing institution cannot offer the breadth of experience required, arrangements can be made to supplement this with the assistance of other institutions.

The range of students enrolled on the course is diverse: their employers include local government, universities, national repositories, businesses and specialist repositories such as Canterbury Cathedral or the British Antarctic Survey; their geographical spread covers the whole of the British Isles. Numbers fluctuate, but there can be up to fifty students enrolled on the course at any given time. Their reasons for studying can be equally varied. Some may always have intended to become archivists but, for one reason or another, were unable to attend one of the universities for full or part-time postgraduate study; others may have been employed in a repository in an alternative role - perhaps

clerical or administrative – and decided the time is ripe for a change of career; still others may inadvertently have found themselves responsible for archives in their employment, and may wish to formalise their position and their training. The beauty of the Society's Diploma, then, is that it provides a route into the profession for all such people, for whom the traditional pathway is either impractical or inappropriate.

Before the Diploma can be awarded, students must complete three specific elements: coursework, a dissertation and final exams. The coursework, which is based on a comprehensive training manual commissioned by the Society is divided into several different modules. Three of these are compulsory and cover the core subjects considered to be essential knowledge for any practising archivist. They are 'Archive Administration', 'Arrangement and Description' and 'Records Management'. Students are expected to complete a further two study modules from a choice of options such as 'Estate Archives', 'Business Archives', 'Ecclesiastical Records', 'Palaeography and Diplomatic', 'Records of Central and Local Government', 'Scottish Law, Government and Records' - even 'Audio-Visual Archives'! With such variety, students can select modules of direct relevance to their own working environment. Alternatively, they may opt to study something completely different in order to broaden their archival experience. In total, the coursework element of the Diploma involves the submission of around 28 written assignments, undertaken at the student's own pace, and in his or her chosen order. The course manual contains all of the teaching materials required for each unit, together with well-constructed reading lists. Many of the assignments are of a theoretical nature, though several do require more practical activity.

The second element of the Diploma, the dissertation, involves the completion of a 5000-word study on a subject suggested by the student and approved by the course director. The dissertation may be practical in nature, or may concentrate on more theoretical issues. Whatever the case, it is intended to allow students to place their particular learning and experience in a wider professional context.

The final examinations conclude the Diploma and are usually held in February. Students must have completed all other elements before being allowed to sit the exams. There are three written papers to be tackled, each lasting three hours, and covering the nature, use and management of records and archives. Exams are usually held in London, though alternative arrangements can be made if necessary.

Having looked at the structure of the course, then, perhaps it is time to consider the 'study experience' itself?. What are the practicalities for those students undertaking the Diploma? What level of commitment is required? What is the impact on working life? What are the ups and downs of distance learning?

Completing the course is certainly hard work. Whilst the Diploma is said to be undertaken at the student's own pace, in practice this means a minimum of two and a maximum of four years' study. Obviously, the sooner the course is completed, the more time pressure a student has to work under. Thus the reality of a two-year completion is one of near continuous study, with an average of one assignment needing to be submitted every three weeks in order to allow sufficient time for the dissertation and exam revision. This is a punishing schedule, demanding a consistently high level of commitment. A two-year timetable does have its advantages, however. The course is soon completed, students are quickly 'on a roll' with their assignments and exams are taken while the information is still very fresh in the mind. With a three or four-year completion there is inevitably less time pressure. Assignments can be completed at longer intervals and it may even be possible to take a significant break from study. On the minus side, however, the gaps between assignments can mean it is a battle to get back into the studying frame of mind, and by the time the exams come around students may be returning to topics which are little more than a distant memory. Weighing all of this up, each individual will have his or her own preferred approach and the flexibility offered is one of the real attractions of studying in this way. The course can be tailored to fit around work, family or any other commitments the student may have. Except in very particular circumstances (for example if an individual is employed on a fixed-term contract) students set their own agenda, and simply inform the course director when they intend to sit the exams. This usually occurs in June, when dissertation proposals are submitted. The only other demand made upon them is that they complete a minimum of eight coursework assignments for every year they are enrolled on the course.

Organisational skills come very much to the fore for all Diploma students. Since they are required to study independently, it is vital that they establish a clear timetable for themselves – and that they are disciplined enough to stick to it in the absence of specific deadlines. In addition, they must continually be thinking ahead in terms of securing

the reading material they require. They may be working in an institution without an extensive library of archival literature, and so will have to rely on the Society's library, inter-library loans, or on obtaining books from other students. This demands considerable forward planning, to ensure that materials are available as and when required. The organisational aspect of the Diploma, then, is a challenge in itself!

It is difficult to generalise about the impact of the course on working life, since every student has a different employer and so will have a different experience. Employers are asked to make a basic commitment of support. This involves the provision of study time during the working day, and the standard requirement is one morning or afternoon per week. In practice, students and employers may settle on an alternative arrangement, depending on circumstances – perhaps more concentrated periods of study leave, or allowing the student to undertake practical assignments during normal working hours. Whatever the case, the importance of employer support should not be underestimated. My own employer was very sympathetic, even organising visits to other repositories and encouraging me to attend relevant training courses and events. This certainly added to my learning experience and made me feel much more positive about my employer's attitude towards my studies.

On a more general level, distance learning can be an isolating experience, and this feeling of isolation is a drawback of the Diploma Course – especially for those employed in small repositories, or perhaps even working on their own. There are no peers on hand to offer advice and support, with whom to compare notes, or against whom to gauge one's progress. The Board of Studies is very aware of this, and so has devised a number of schemes to help improve personal contact. All students have a supervisor assigned to them for the duration of their studies. There is an annual 'start-up seminar' for all those new to the course, which provides an opportunity to meet and form contacts with fellow students, and also to obtain advice from course tutors and people who have recently completed their studies. Furthermore, it is a requirement of the Diploma that all students attend at least one seminar or residential course per year, throughout the period of their enrolment. Such arrangements provide an opportunity to learn from others, exchange information, compare experiences and gain some much-needed moral support. Distance learning can be lonely, and any contact with others is a welcome boost.

The student body itself has taken steps to improve and enhance personal contact. Some groups of students arrange occasional 'regional' meetings, where they can get together and discuss things informally. In addition, an electronic mailbase has been established as a general forum for students. Many of the messages posted to this are of a practical nature – requests for reading material or for advice on a particular aspect of an assignment. Others are simply messages of support and encouragement.

A survey of the mailbase messages can provide an interesting insight into how students view the course. The nature of distance learning, particularly that undertaken on the job, means that one person's experience is very different from another's. Aspects which some will find straightforward, perhaps due to the environment they work in or the resources they have available, may prove problematical to others. On the other hand, many of the concerns are remarkably uniform. Students are anxious about the varying expectations of different course tutors, or about perceived discrepancies in their marking systems. The turnaround times for the marking of assignments is sometimes a cause for comment, though of course there is recognition that tutors have other commitments. The dissertation is highlighted as an area for possible re-structuring, with some students feeling it is submitted too close to the exams, and some questioning whether a detailed study can realistically be achieved within a limit of 5000 words.

Raising such concerns is not intended to be negative; they are highlighted here simply because they cast an interesting light on the reality of distance learning. In fact, the experience of studying for the Diploma is really very positive. Of course it is hard work, it can be lonely, and there are times when the student feels as if he or she is on a treadmill. That said, it is an extremely stimulating and challenging experience, there is much to be learned and a good deal to be enjoyed. Those who complete the Diploma will find themselves well prepared for life as a professional archivist. Take the words of one student: 'I have learnt a lot and I do feel that the course has given me much more confidence to deal with issues at a professional level. For example, much to my surprise, the unit on archival ethics had a practical application almost as soon as I had finished the assignment'. This is surely a sound recommendation? But, at the end of the day, the proof of the pudding is in the eating ...

Anyone wishing to obtain further details on the Society of Archivists' Diploma in Archive Administration should contact the Course Director, Susan Healy, care of the Public Record Office, Kew, Richmond, Surrey TW9 4DU.



DIPLOMA STUDENTS' SEMINAR

Sister Mary Coke RSCJ

Just before Easter 2000 there was a meeting of the archivists of the Religious of the Sacred Heart in France, at the birthplace of our foundress. Nineteen countries were represented and every continent, so there was a great richness of culture to be shared as best we could, in spite of language differences. We all lamented the dearth of material resources and the increasing lack of records as we move into the twenty-first century, and though we in Europe suffer less, perhaps, from four- and six-legged friends determined to feast on our precious documents than our sisters in Africa, we found we all had our problems, and it was good to be able to share them. Some of the newer provinces have fewer records in any case, but I think we were all filled with fresh enthusiasm and a renewed realisation that 'The archives focus the richness of our heritage and energize us for apostolic life in today's world' (Canadian Province).

More importantly we found ourselves at one in our concern for *people* and the importance of our documents in preserving their story. Furthermore, there was much serious discussion on the whole question of *confidentiality*. How many people are lost to living memory yet made their worthwhile contribution to the life of our congregation and the Church, and if we dig down a little in our documents, we may find their story and bring them back, as it were, into memory. We owe it to them that they are not forgotten.

The following example may be helpful. Sorting out some papers belonging to deceased sisters one day, I came upon two grubby little envelopes which contained a few letters and receipts all written in French. They were from a home for the mentally ill and concerned a Sister Madeleine who had been confined there. Our records showed that she was a Breton and had been sent to England after her religious profession. There followed a curt statement; two years later that she had left the congregation. This was not so. Digging deeper I found that they had decided to send her to a home in France as they thought she would be happier there than in England. But the receipts showed that she was still in the charge of the English Province. Each year the bills came, followed by the receipts, and enclosed with them a little note on the sister's general well-being. After nearly thirty years in the home she was

well enough to return to a community and for the next six years she is recorded as having rendered humble service helping in the kitchen in one of our French convents before she became ill and died shortly after. A brief life of this sister appears in our Annual Letters, as is customary for all our deceased members. The bare bones of the record card which would 'write her off' did not reveal the whole story of that person.

Some may wonder if this matters; I think it does. The example I have given is not an isolated one. We are members of the same religious family and surely we wish to establish the full truth. We all receive requests from people researching their family history who need our help. Are we to be less zealous in preserving our own family history and the memory of its members ? Each person is unique and our family history is made up of the stories of all those unique persons. And neither should we forget that they all belonged to a natural family which may also be seeking to fill in the gaps in their own knowledge.

As religious archivists we are *preservers of the history of our order*. There are different levels of time and place in the documents we receive:

a) Time Past - what relates to the foundation and beyond, perhaps up until the post-Vatican II era.

b) Time Present - recent and current happenings.

In the past we had a rich vein to draw upon: journals, annals, circular letters from Superiors General, lives of the dead, account books, letters of superiors and individuals. There is a certain 'knock-on effect' of the Second Vatican Council whereby many of these things were abolished when changes were introduced. Nowadays we have weekly or occasional news sheets, faxes, e-mails and other papers of various kinds, mostly ephemeral. But this is practically all we have. We also need to keep our eyes open for occasional newspaper or magazine articles which may supplement our meagre holdings. If we fail to collect these, who will ? In most small communities much of this material will find its way to the dustbin after a month or two, and for this reason the archives are the only reliable source of back numbers. So much business is conducted over the telephone, and all the added pleasantries and pieces of news that used to be included in letters are now largely absent. That is why we must collect, date-stamp, and file these papers chronologically. We must also remember that *today's document is tomorrow's history*, and hope that our successors will be able to learn from them something

of the kind of life we live today, so different for many of us from that carefully recounted in the old journals. When houses close we may be able to lay hands upon a few diaries and cash books, when people die there are personal papers and perhaps letters, and when superiors reach the end of their term of office we can encourage them to deposit papers, floppy discs etc. under seals marked by *them* as to when such material may be opened, even though the discs will be unreadable by then and the computers obsolete. I would borrow Father Stewart Foster's remark in his article 'The Priest and Archives' (*Catholic Archives* no.20, p.50) and say that the *archivist* is a figure of continuity.

Levels of *place* may include the following: Mother House (international); Provincial House (national); Institution (local community); or Individual (personal). However, all of these levels may not exist in every case. Each level is mainly concerned with its own archive but must necessarily relate to the others, and may need to be concerned with all lower levels according to circumstances. The provincial archive, for example, need not collect papers emanating from the Mother House, as the latter has its own archive, but it is convenient to do so since it saves having to contact the central archive if some reference is sought. It also provides a useful and immediate source of such documents. If there is no local archive or archivist, then the provincial archive is responsible for institutional and individual ones. It is possible to take positive steps towards creating archival material, e.g. by encouraging the compilation of a Year Book where each community or even individual within the community writes a short account of their collective or personal ministry during the previous years.

There is a wealth of social and family history to be discovered in the papers of our deceased members and much light to be thrown on an individual's spirituality – and by extension on that of the congregation at a given period – through a study of their individual notebooks and retreat notes. An interesting study could be made of the development in the spirituality of our congregations since their foundation by using these papers. It is worthwhile to encourage people to write their memories of the deceased as soon as possible after death. Another positive step is to get the elderly to write their autobiographies or record them on tape or as an interview. We have only to think of what has happened during the lifetime of one of our centenarians, spanning the whole of the twentieth century. A card index of every member kept up-to-date with her changes of work and house is an essential reference.

It is for these reasons that I consider our archive as the collective *memory* of the congregation, storing anything from the decisions of the last chapter to the current changes in our telephone numbers. Keeping it up-to-date is important since I frequently receive requests from someone or other who needs to refer to a document they have lost – not that I have ever given them the document in question, but rather a photocopy. Within this memory I keep that of those who have left the congregation. Their index cards are retained together with any other information we have about them. This is important as I have more than once been asked to attest to the period a person spent with us for pension purposes. As one may see from the case of Sister Madeleine described above, it was fortunate that papers were kept.

I also consider the archive as a *resource centre* at the service of members of the congregation and researchers. Where else would one expect to find different editions of rule and custom books, lives and letters of the founder and members of the congregation, decrees of the chapters etc.? There are kept books written by members and background reference books, e.g. the Code of Canon Law, dictionaries, the documents of the Second Vatican Council, and a selected library of spirituality. With the proliferation of small convents such material is not always easily available.

As a result there may be a problem of *space*, so one needs to distinguish the essential from the non-essential. Some of the points I have suggested as useful may not find room in some archives, e.g. papers emanating from outside sources and background reference material. However, one needs to be wary of casting aside such items as birth certificates of individuals, which in theory may be obtained elsewhere, but in practice may have been among the many records destroyed during the Second World War. Moreover, papers of foreign nationals are virtually unobtainable and discrepancies often occur.

At the beginning of this paper I mentioned the subject of *confidentiality*. The question was raised by an archivist at the conference I attended: should we keep or destroy the remarks made about individuals in letters from local to major superiors? The archivist in question thought such material should be destroyed on the grounds of damaging someone's character. I note that Sister Helen Forshaw's article on the Womersley archives (*Catholic Archives* no.20, p.53) states that 'confidential material concerned with the assessment of students for ordination' is reserved but kept. The two things seem to me to be in

the same category, and I believe such material should be kept under seal until well past the lifetime of the individuals concerned or that of anyone who may have known them. But the archivist who raised the point was of the opinion that the remarks might cause grave offence in a family which came to learn about them much later, and so perhaps one should recommend that the material be kept under seal indefinitely. I have come across similar cases in school registers where remarks were made about pupils on their leaving school. A recent case concerned a well-known person, a former pupil of one of our schools, whose biography is being written and where the entry in the school register was requested. I knew the way in which this girl had behaved while at school, and sure enough there was a pretty damning remark about her in the last column of the register. I felt that such a remark could be taken up in the wrong way, and thus did not allow the register to be seen. I photocopied the first (factual) part, and gave that to the researcher. It may have been a case of 'not the whole truth', or of being economical with the truth, but I believe it was justified. Our archives are private, we are not funded by the state, and we have the right to refuse access. We are all aware of the abuses of trust suffered by at least one of our members from a television company, and we are wise to be very wary in what we give them. Once we have handed over the material and signed the paper they send us, we have no further control over it. Incidentally, it is always wise to ask for a letter of introduction for researchers who wish to use our archives and to check up on them if we have any reason to doubt that they are bona fide.

Another question that has been raised is that of the *deposit* of all or some of our archives in public record offices. I have reservations about encouraging deposits of this kind, and I believe that the advantages and disadvantages should be spelt out very clearly. Deposits should not be made without careful consideration. I am no longer as enthusiastic as I once was, even though I have deposited certain documents. There are obvious advantages: security; controlled atmosphere; upkeep and repair; insurance; cost of photocopying etc. But these advantages would seem to be outweighed by the disadvantages in the kind of scenario depicted in two articles in the current issue of **Archives de l'Eglise de France**, where grave reservations are expressed owing to stringent conditions imposed, including limitation of access and possible breaches of confidentiality by the employees of the record office.

I do not wish to dampen enthusiasm nor to be a prophet of doom, but I have had some experience in these matters. When I first deposited documents, the archivist was a Catholic, knowledgeable and interested. This particular archivist's successor was not, and when I wanted to have the deposited documents out on display in connection with a lecture I was giving to the local historical society, the new archivist did not seem to think there was anything of interest. I was able to give the exact serial numbers of the documents I wanted, and all was well. But what will happen when I have moved on or died ? It seems to me that carefully-worded contracts are a minimum requirement. I think this potential situation could be used as a strong argument in favour of a central depot for English Catholic archives. The French have one, and their membership is only 500.

In conclusion, I recognise that I am expressing my personal views, and that it is in some sense heretical to the professional archivist. Like many religious archivists I have no professional training but had to learn on the job, from books, from colleagues and from the Catholic Archives Society and other archival organizations. Undoubtedly training is very important, but so too are other things such as knowledge of languages, or at least that of the founder. How can one classify what one cannot read ? For many of us French is important, for others Latin or German. We may need to be more familiar with the system of classification used in our own congregation rather than in Catholic Archives Society publications. We are often landed with other jobs which may restrict the time we can give to the archives, but for all of us the grace of our vocation, the love of our order and the inner knowledge we have through living the life go far to make up for our lack of professional skills.

EDITORIAL NOTE

This article was first given as a paper at the conference of the Catholic Archives Society at Hinsley Hall, Leeds, on 30 May 2000.

Rev. T.G. Holt SJ

The name of Joseph Stevenson may not be remembered today outside a limited circle but in his life of eighty-nine years he contributed much to studies in British history. Born in Berwick-upon-Tweed on 27 November 1806, he died in London on 8 February 1895. It was a life of many changes and of enormous industry.

His father was Robert, a surgeon, and his mother Elizabeth (Wilson). He was christened in the Church of England in Berwick. His education was at Witton-le-Wear and at the grammar school attached to Durham Cathedral. Looking back on the early years of his life he could recall seeing a Highland regiment being reviewed on its return from Waterloo. He did not, it seems, do particularly well at school but he did acquire the beginnings of an interest in antiquity and especially in the lives of St Cuthbert and other early saints. He proceeded to Glasgow University but there is no evidence to show that he took a degree. In 1829 he returned to Berwick with the intention of entering the Presbyterian ministry and resided there long enough to qualify for service as a Licentiate in the Kirk, but was already showing signs that he wished to follow a literary career. He began an edition of Chaucer (which he soon abandoned) and a glossary of old English words which was later published by subscription. His father having died some years before, Joseph decided that he must try to obtain a situation which would enable him to help his mother and her younger children. In 1831 he moved to London.

At first he found employment working among the public records which were then kept in St John's Chapel in the Tower of London but soon obtained an appointment in the manuscript department at the British Museum. He was fortunate in that he had a letter of recommendation to Mr Madden, then Keeper of the manuscripts, and in the fact that the museum had just purchased the Arundel manuscripts from the Royal Society and extra assistance was needed to put the papers in order. After a week's trial he was given a permanent post in the summer of 1831. In September he married in Glasgow Mary Ann Craig and in August 1832 their eldest child, Robert, was born.

By this time Stevenson was becoming known in London and Edinburgh. His post at the British Museum led to his being acquainted

with those historians and students of antiquity who were regarded as leaders in the country and to his becoming a member of learned societies. In 1834 he was appointed a Subcommissioner of the Public Records and began to work on a proposed new edition of Rymer's **Foedera**. It has been mentioned that he had been a Licentiate of the Kirk before coming to London, but his children were baptised in the Church of England, and Stevenson's gradual abandonment of the Kirk caused displeasure in Scotland. At the time of the death from cerebral palsy of his son Robert in 1839, which was a cause of great grief, Stevenson retired from London, resigned his post on the Record Commission, and returned to Durham to take Anglican orders. In 1841 he became Keeper of the Records and Librarian and Archivist to the Dean and Chapter of Durham. For seven years he catalogued the charters and deeds in the cathedral treasury, and was awarded an honorary M.A. by the University of Durham.

Joseph Stevenson's studies were bringing him closer to Catholicism, though he does not seem to have had any contact with the High Church movement in the Church of England or with the Tractarians. The vicar of the church in which he held a curacy believed that the pope should be converted from popery and went to Rome to make an attempt to bring that about.

In order to support his growing family Stevenson had to look for preferment. Disregarding the views of those who thought he could do better by looking for it at Durham, he accepted in 1849 the living of Leighton Buzzard in Bedfordshire, which was in fact poor. The vicarage is said to have been almost uninhabitable. Stevenson and his family were there for thirteen years, during which time he built the vicarage, repaired the church after it had been struck by lightning, and obtained an extra curate. He continued the work of research and editing of records for the learned societies – for the Bannantyne, Roxburghe and Maitland Clubs, and for the Surtees and English Historical Societies – some twenty-five volumes in all which he had begun in earlier years. He also began a series – **The Church Historians of England** – of which eight volumes were published between 1853 and 1857.

In 1856, in response to the views of many including Stevenson, the government began to publish the national records. The first volume in the Rolls Series of which Stevenson was editor appeared in 1857 and the second, also edited by him, in 1858. The research involved led him to travel on the Continent visiting archives especially in France, where

he and his family made contact with Catholicism. At about the same time he came to see that he could not do the demanding work of a parish and work in the Public Record Office, where he had undertaken the calendaring of the Tudor records. In 1862 he resigned from the living of Leighton Buzzard. He was becoming more and more attracted to the Catholic Church and on 24 June 1863 was received by Father Peter Gallwey at the Jesuit church in Farm Street, London. His wife was received into the Catholic Church in 1865 by the Dominicans at Haverstock Hill. Stevenson's superiors and some of his colleagues at the Public Record Office did not hide their disapproval, so he resigned as a calendarer but kept his post as an editor on the Rolls Series. From London he moved to Birmingham and lodged in the priest's house at Selly Park, his wife boarding at the convent of the Sisters of Charity of St Paul. Here in Birmingham Stevenson continued editing the volumes of the Rolls Series and worked on two volumes of documents of the history of Scotland. He also began working for the Historical Manuscripts Commission reporting on private collections and those of corporations.

When his wife died in 1869 Stevenson decided to become a priest, moving to Oscott for his studies, and he was ordained by Bishop Ullathorne in 1872 at the age of sixty-six. At this time the government was desirous of sending a representative to the Vatican Archives to try to obtain transcripts of documents bearing on British history. Some ill-advised approaches failed to achieve anything and so Stevenson was asked to go to Rome. He had been given a pension in recognition of his valuable services to historical studies. After some difficulty, and with the assistance of Archbishop Stonor who resided at Rome, Stevenson was able to obtain permission to work in the Vatican Archives which were not then open to scholars. He brought back to England four years later thirteen folio volumes of transcripts for the Public Record Office. Moreover, when in England in the summer of 1874 he began work on the cause of the English Martyrs.

Stevenson had been thinking while in Rome that he would like to join a religious order and had applied to the Franciscans. He was told that at the age of seventy-one he was too old to undertake the life. He then tried the Society of Jesus, but with the same result. On his return to England in 1877 he met and asked the help of Father John Morris, the Jesuit historian who was giving a retreat at Oscott, with the result that he was able to join the Jesuit novitiate at Rochampton a month later. For

much of his noviceship Stevenson was allowed to work in the library of the house, and on completing it he was sent first to 111 Mount Street (the presbytery for Farm Street Church), then to St Aloysius, Oxford, and finally back to London in 1881, to the house of writers at 31 Farm Street, Berkeley Square. There he remained for the rest of his life.

During the next fifteen years Father Joseph Stevenson continued to write, as the list of his published works shows (see Bibliography below). Notable among these were two volumes on the life of Mary Stuart, **Scotland and Rome**, his edition of the **Life of St Cuthbert by the Venerable Bede**, and his **Life of Jane Dormer, Duchess of Feria**. Many articles on the sixteenth and seventeenth centuries were published in the Jesuit periodical **The Month**. In 1885 there appeared Stevenson's Supplemental Report on the manuscripts at Stonyhurst College in the Historical Manuscripts Commission's Tenth Report (Appendix 4). He had already (1872) produced two Reports on these manuscripts (in Reports 2 and 3). At the age of eighty-five Stevenson took part in a pilgrimage to Lindisfarne in honour of St Cuthbert. In the following year he received an honorary degree of Doctor of Laws from the University of St Andrews. When he died he had not long finished his last task – identifying in the Bodleian Library a series of despatches of the French ambassador which threw fresh light on the early years of the reign of Elizabeth I. He was arranging these for publication. Joseph Stevenson died at 31 Farm Street on 8 February 1895. As his entry in the **Dictionary of National Biography** stated, 'From 1831 for sixty years his pen was never idle.' Papers left by Father Stevenson and now in the British Jesuit Province Archives at 114 Mount Street, London W1 include the following: notebooks, diaries, miscellaneous notes, transcripts, a scrap book, newspaper cuttings, pamphlets and correspondence (general, foreign, with the Record Commission, bishops, religious and clergy).

AUTHOR'S NOTE

Acknowledgement is made to Francis Edwards SJ's 'A Traveller in Faith: Joseph Stevenson' in **Contemporary Review**, October 1994 and 'Converted by History' and 'A Septuagenarian Novice' by J.H. Pollen SJ in **The Month**, March & April 1895.

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Christine Johnson

In my last article for this journal (*Catholic Archives* 15), I reported on the work of the Scottish Catholic Archives during the years 1993 and 1994. In particular, I indicated the way in which a variety of deposits from different sources had begun to build up an overall picture of the Catholic Church in Scotland. Over the past six years further new deposits have both broadened the scope of this picture and filled in many more details.

DIOCESAN DEPOSITS

The Diocese of Argyll and the Isles added two categories of archives. The additional nineteenth-century correspondence contained a wealth of detail on the daily life of missionaries in the Highlands and Islands. Bishop MacPherson's files (1969-90) related mainly to legal and financial business, and to modern diocesan administration through such bodies as the College of Consultors and the Council of Priests. The Archdiocese of St Andrews and Edinburgh and the Dioceses of Dunkeld and Galloway also added more modern files to their previous deposits. Those of the Archdiocese demonstrated the change over from one Auxiliary Bishop to a number of Episcopal Vicars responsible for specific areas of administration (Communications, Education, Justice and Peace etc.). The Diocese of Motherwell, which was not created until 1947, unexpectedly deposited early nineteenth-century papers on the Scots foundations in Napoleonic France.

PARISH DEPOSITS

Six years' experience has shown that parish archives run a high risk of being lost or destroyed. In 1995 the parish priest of Galashiels handed in a large suitcase full of parish archives dating from 1852 to 1950. He had discovered the material at the back of a cupboard, where dampness had eaten into the base of the suitcase. The papers inside were, in the main, unaffected. Another few years in that cupboard would probably have seen them damaged beyond recovery. St Patrick's parish, Edinburgh, was served by secular priests until 1988, when the retiring parish priest was replaced by a Franciscan community. The incoming Guardian deposited several deed boxes which he had discovered in an attic. These contained not only further old parish records, but also the correspondence of a former Vicar General of the Archdiocese.

The last secular priest at St Patrick's retired to a bungalow and then to Nazareth House, where he later died. On checking the contents of his bungalow for any books or papers of possible interest before it was cleared and sold, I discovered a quantity of parish papers. They proved mainly to be from St Patrick's, but with a sprinkling of material from the priest's previous parishes. Furthermore, I discovered a large volume of correspondence pertaining to the priest's long held appointment as Archdiocesan Treasurer. A few choice items from St Patrick's later came to light in Nazareth House.

LOSSES

The archives of Galashiels and St Patrick's, Edinburgh, escaped destruction. Others have been less fortunate. The picture built up by the accumulation of archives has areas of blank canvas. In some instances there is documentary evidence of actual destruction; in others such a fate can only be presumed. The following are some examples of missing archives:

Pre-1878

1. The archives of the Vicars Apostolic of the Highland District, 1732-1827.
2. The archives of the Highland District seminaries, 1732-1829.
3. The archives of Bishop John MacDonald, Vicar Apostolic of the Northern District, 1869-78.

Post-1878

1. The archives of the Bishops of Aberdeen, 1878-1950.
2. The archives of Bishop Francis Thomson of Motherwell, 1965-83.
3. The archives of Langbank Seminary, 1961-78 (seemingly damaged by mice and subsequently destroyed).
4. The early archives of Drygrange College, 1953-c.1967.
5. The archives of St Mungo's Academy (opened 1858), destroyed when the building caught fire in 1975.

ST BENEDICT'S ABBEY, FORT AUGUSTUS

Thankfully, no such loss occurred when the Benedictine Abbey at Fort Augustus closed in 1998 and the buildings reverted to Lord Lovat. The contents of the archive room were despatched to the Scottish Catholic Archives and have now been sorted and catalogued. A decision is awaited from the Archivist of the English Benedictine Congregation

as to which, if any, should be transferred to the Congregation's own archive. The Fort Augustus archives are extensive and contain much of specifically Scottish interest. They cover the foundation of the monastery in 1878, its elevation to the status of an abbey and its subsequent development, and document the nationality and background of the monks who joined the community, as well as the rule under which they lived and worked. The archives shed light on the impact made on the adjacent village by Fort Augustus Abbey, whether in supplying shops and houses with electricity from its own generator, or putting on cinema shows open to the general public. The Abbey conducted its own boarding school for boys of secondary age, including a number whose parents were living and working abroad. In 1926 a dependent priory was established in Edinburgh, to which was attached a preparatory school. It moved to North Berwick in 1945 and closed in 1977. Thanks to a generous benefactor, Fort Augustus also founded a small priory at Buckie in Banffshire. The benefactor had hoped that this foundation would ultimately develop into an abbey, but this was never practicable. Fort Augustus did, however, establish two daughter houses in the United States: Portsmouth Priory, Rhode Island, which conducted a large and successful school for boys; and St Anselm's Priory, Washington DC, which was affiliated to the Catholic University of America. Both American houses became independent of Fort Augustus in 1949 and are now fully constituted abbeys of the English Benedictine Congregation. All of the daughter houses of Fort Augustus, with their schools etc., are documented in the abbey's archives. So too are the lives and personal interests of individual monks, a surprisingly large number of whom served as military chaplains in the two World Wars. Abbot Oswald Hunter-Blair spent three periods working in a Benedictine house in Brazil, while Dom Cyril Dieckhoff, a Russian by birth, researched and published a pronouncing Gaelic dictionary. Dom Andrew MacDonell was a key figure in the Scottish Immigrant Aid Society, promoting settlement in Canada.

THE FUTURE

Although the Scottish Catholic Archives should continue to receive additions to existing deposits, it seems unlikely that it will receive another major historical collection on the scale of the Fort Augustus deposit. But there is always the possibility that a treasure trove of missing archives may one day be discovered in some forgotten trunk to fill in another section of the picture.

EDITORIAL NOTE

Dr Christine Johnson is the Keeper of the Scottish Catholic Archives, and may be contacted at Columba House, 16 Drummond Place, Edinburgh EH3 6PL.

THE NORTHAMPTON DIOCESAN ARCHIVES

Margaret Osborne

EARLY YEARS

In 1983 when I was asked to look up some information in Bishop's House, my experience as an archivist was similar to that described by Sister Dominic Savio Hamer CP in her article 'The Whole Story ?' (*Catholic Archives* 16, p.30). I too was led '...down the cellar steps... ushered through a creaky door into a room resplendent with cobwebs, dusty cardboard boxes, and rusty iron cases.' I too was invited to help myself. As I had time on my hands, I returned the following week and asked if I could help sort, list and clean the papers, even though I had limited knowledge of the work.

The first task was to preserve and list the papers which had been deposited in the cellar over the past one hundred years. At first glance there seemed to be no logic as to what had been kept; for example, there were cardboard boxes of empty cheque stubbs from the 1880s and yet no pastoral letters (these were later found stored in a cupboard upstairs). Over the years further collections of papers have come to light, from hidden cupboards, the library, old filing cabinets and unused cellar rooms – the recent opening of one such room led to the discovery of some Victorian photographs.

Basic guidelines on the sorting and catalogue systems were acquired from the Catholic Archives Society meetings in 1984 and 1985. The County Archivist from the Northamptonshire Record Office paid two visits to Bishop's House and not only gave advice on the conditions for storage of the papers but also provided acid-free boxes, as well as giving tips on how to set out the catalogue books to ensure easy cross-referencing.

CHANGES IN THE ARCHIVE ROOMS

Following the advice received from the County Archivist, the cellar rooms have been checked for temperature and humidity and have been passed as satisfactory, although not perfect as a storage place for archives. Strip lighting has been installed and the rooms cleaned and painted. The slate shelves, though not ideal, are adequate for placing boxes, and the iron fire-proof door with extinguishers placed outside acts as a protection. The papers are being cleaned where necessary and

copies have been made of some which are in poor condition (especially fading photocopies). The papers are stored flat in boxes and newspaper cuttings and photographs are usually wrapped in stout manila paper. Paper clips and staples have been removed.

Each box has been given a number and the papers recorded in a catalogue book set out thus:

Box no.	Page no.	Subject	Place	Person	Notes
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From these books place, person and subject indices have been compiled for all the pre-1940 papers. The catalogue system is open-ended and material is being accessioned and added to it continually.

ORGANIZATION OF RECORDS

Some collections of papers were found covering the years of some or all of the Vicars Apostolic of the Eastern District and Bishops of Northampton since 1840. It was decided to keep these collections intact and to list them in the order in which they were found:

A Finance Papers: includes bills, correspondence, minute books. 26 boxes.

B Parish Returns: pastoral statistics etc. 6 boxes.

C Convent and Education Papers: statistics, Schools Commission etc.

D Printed Diocesan Papers: Encyclicals, Synods, Pastorals, Ad Clerum, Chapter etc.

E Clergy Records and Papers.

G First and Second Vatican Councils.

H Diocesan Children's Home. 4 boxes.

Parish Records 1 - 121: miscellaneous collections referring to parochial business. The files for parishes in the Diocese of East Anglia were transferred to Norwich in 1991.

Parish Registers: for a few parishes pre-1900.

The remaining letters have been sorted chronologically and divided into nine broad sections for convenience:

F.i Pre-1850: Provost Husenbeth Papers, Father Ignatius Spencer, Notes on early missions, registers etc. 6 boxes.

F.ii 1850-1858: Bishop Wareing's Papers, a notebook, 'History of Early Missions' 1 box.

F.iii 1858-1879: Bishop Amherst's Papers and Biography. 2 boxes.

F.iv 1880-1907: Bishop Riddell's Papers, including the Pastoral Letters of all the Bishops of England and Wales, Roman Encyclicals, Northampton Diocesan Record, Education papers. 19 boxes.

F.v 1908-1921: Bishop Keating. 6 boxes.

F.vi 1921-1932: Bishop Cary-Elwes. 2 boxes.

F.vii 1933-1939: Bishop Youens. 1/2 box.

Diocesan Magazines: there is an indexed and cross-referenced collection of these (place and person, but not subject). They date from 1865 to 1975, with only a few gaps between editions.

Photographs: these have been sorted into place, persons, groups and events, as well as boxes of unlabelled mysteries. An attempt has been made to match these with named prints in magazines etc. They have been boxed and numbered but are not preserved adequately.

The papers covering the period from 1940 to 1967 have been boxed correctly and catalogued, but not cross-referenced. Those post-1967 have simply been listed.

WORK IN PROGRESS

Father Gerard Collins's extensive collection of papers and books on the history of the Midland District and the Diocese of Northampton (including the present Diocese of East Anglia) is in the process of being catalogued, boxed and cross-referenced. So far the following work has been completed:

A.1-2 Clergy Records: including many obituaries

A.3-4a Father Collins's MSS on Bishop Wareing and the Eastern District and Diocese of Northampton, 1840-1858.

b Chronological collection of papers (from newspapers, archives and books) on diocesan progress, 1840-1858.

A.5a Father Collins's MSS on Bishop Amherst and the diocese, 1858-1879. 2 boxes.

b Chronological collection on diocesan progress, 1858-1879.

A.6a Biographical details of Bishop Riddell. 2 boxes.

b Chronological collection of papers, 1880-1907.

A.7-8a Biographical details of Bishops Keating and Cary-Elwes.

b Chronological collection of papers, 1908-1932.

A.9-10a Biographical details of later Bishops of Northampton

b Chronological collection of papers, 1933-1940.

B.1 MSS and collected papers and time lines re-town of Northampton.

B.2 MSS re-Northamptonshire missions (& Banbury).

B.3 Chronological papers and time lines re-Northamptonshire missions (& Banbury).

B.4a MSS re-Buckinghamshire missions.

b Chronological collection of papers on Buckinghamshire missions (& Tring).

c Datelines re-Buckinghamshire missions.

d Buckinghamshire martyrs and recusants.

B.5a MSS re-Sheffield and Biggleswade.

b Chronological collection of papers on Bedfordshire missions (& St Albans).

c Datelines of Bedfordshire missions.

The boxes still to be tackled include those of Norwich, Norfolk, Suffolk, Huntingdonshire and Cambridgeshire, material on the Midland District, other counties, martyrs, religious orders and general papers.

Access: As a private archive access is restricted and all information is available at the discretion of the Bishop's Chaplain. In general pre-1940 papers may be consulted and likewise post-1940 published papers. There is no reading room and any visits have to be arranged directly with the Bishop's Chaplain. There has been an increase in the number of enquiries both from within the diocese and from private researchers, and as a result a fee has had to be charged for non-diocesan work.

EDITORIAL NOTE

The diocesan archivist, Mrs Margaret Osborne, is in attendance at the archives on Monday, Wednesday and Thursday, and may be contacted at: Bishop's House, Marriott Street, Northampton NN2 6AW.

THE ARCHIVES OF THE CANONESSES OF SAINT AUGUSTINE,
BOARBANK HALL, GRANGE-OVER-SANDS

Sister Mary P. Darbyshire CSA

INTRODUCTION

The communities of the Augustinian Canonesses of the Mercy of Jesus, although united in a Federation, remain autonomous. The archives of each house thus have a distinctively 'family' character, and, according to the date of foundation, are comparatively modest. At least for a community such as that of the Convent of Our Lady of Lourdes at Boarbank Hall, Grange-over-Sands, founded in 1921, that is the case.

However, great importance has always been attached to the preservation of the archives. In the Constitutions approved in 1666 it was stipulated: 'In each house there will be a place set apart for the keeping of the archives. The Superior will have one key of it and the Bursar another. In this place there will be a safe where the important papers of the Monastery will be kept. It will be locked by three keys, one of which shall be kept by the Superior, and the two others by the Mother Assistant and the Bursar respectively.' At Boarbank it was the foundress herself, Mother Saint André, who for many years took charge of all that concerned the archives. More recently it was the late Sister Aloysius Byrne who, after attending the conference of the Catholic Archives Society at Ushaw in 1995, began the task of classifying the rich and varied material which had accumulated. Unfortunately, Sister Aloysius died in 1998, and at present I find myself, a veritable novice in the craft, trying to carry on her work. If I talk about classification, storage, preservation etc., it is more in the *hope* that one day this will be achieved, in a way not unworthy of the material in hand. Last year's session for beginners conducted at the Bar Convent, York, by Sister Gregory Kirkus has given stimulus and encouragement for the task. However, before describing the contents and the classification I hope to follow, a little historical background is necessary.

THE AUGUSTINIAN CANONESSES

The Augustinian Canonesses of the Mercy of Jesus belong to a branch of the ancient Augustinian Order which more than seven hundred years ago began serving the needy and distressed in the expanding French fishing port of Dieppe. In the Hôtel-Dieu, working alongside the Hermits of St Augustine and following the same Rule,

they cared for the victims of scurvy, plague, leprosy and fevers of all sorts which were prevalent in the overcrowded town. The Canonesses were also well known in Dieppe itself, visiting and caring for the destitute in their miserable hovels, even those who had lodged in the troglodyte dwellings hollowed from the cliff face. Incidentally, it was within these same cliffs that sisters from the Dieppe community worked in the underground hospital ('La Biomarine') during the Second World War, where thousands of French and Allied soldiers were treated in maximum security.

Following the tradition of the deaconesses of the early centuries, the Canonesses were dedicated to the faithful maintenance of the prayer of the Church, as well as all the activities of Christian charity. They took a vow to serve the poor and lived in community, summing up their ideal in the simple phrase: 'The same Saviour who is adored, hidden under the species of Bread, is served and honoured hidden in the Person of the Poor.' In the fifteenth century the sisters were given complete charge of the Hôtel-Dieu and drew up Constitutions based on the Rule of St Augustine. It was in the seventeenth century that, following the Council of Trent, they began a new era, with fresh Constitutions drawn up in 1631. Many ardent young women, eager to serve others, joined them. Thereafter they were called upon to undertake the care of hospitals in other towns: a foundation was made at Vannes in 1635, while in 1639 three sisters set sail for the new French colony of Quebec. It is interesting to note that these three sisters took with them a heavy wooden chest with a triple lock to house their archives. The chest may still be seen in the museum of the Hôtel-Dieu de Quebec.

One of the first foundations made by the reinvigorated community at Dieppe was at Quimper in Brittany, where a small group of sisters were sent to take charge of the hospital in 1644. This soon became an autonomous house. Ten years later the community at Quimper answered a call for help and established a house attached to the hospital at Tréguier, while in 1664 Tréguier itself founded a community at Guincamp. Meanwhile, other foundations were being made in Normandy and Brittany, each becoming an autonomous monastery but following the Rule of St Augustine and the Dieppe Constitutions (approved by Rome in 1666) with exact fidelity. Although the communities were now enclosed, the links between them were exceptionally close and were maintained by frequent correspondence and practical

assistance. During the French Revolution many sisters were imprisoned and one, Sister Marie Monique of the community at Château-Gontier in Mayenne, was guillotined. She was beatified in 1955.

FOUNDATIONS IN ENGLAND

At the end of the nineteenth century, threatened with expulsion from their hospital by the anti-clerical laws of the time, the community at Guincamp began to seek a possible refuge abroad. Thus came to be rounded, in 1902, the community of Our Lady of Hope at Waterloo, Liverpool. The threat of expulsion, however, was never to be put into effect, and the Guincamp community exists to this day. Meanwhile, the seed sown in Liverpool took root, and the small group of pioneers was established as an independent community, serenely carrying on the traditions of their forebears in an English context. They built a hospital where, during the First World War, the military were nursed. Several sisters were decorated for their devoted services. After the war the hospital was closed, but it was later re-opened under the name of Waterloo District General Hospital. The community was subsequently to develop greatly, both numerically and in the field of nursing. Two further foundations would be made in England (Grange-over-Sands and Ince Blundell Hall) as well as a flourishing mission in Nigeria.

It was in 1920 that Archbishop Whiteside of Liverpool was approached by a Mr Wilfrid Rigby from Warrington, Secretary of the Catholic Friendly Society, with a request for a convalescent home for Catholic workers to be opened in the north of England. The Archbishop put the request to Mother Saint André, the foundress who had brought the sisters from Guincamp and who was at that time Superior of the community at Waterloo. The property in Liverpool was too confined to provide the invigorating air and atmosphere required for convalescence, and so the community expressed its willingness to undertake the work provided that a suitable place could be found. Mr Rigby and his associates began their search and Boarbank Hall, Grange-over-Sands, was discovered.

The Convent of Our Lady of Lourdes, Boarbank Hall, was founded on the initiative of the Catholic Friendly Society. Established in 1823, the Society originally had the title of 'The Warrington Catholic Philanthropic Society' At that time the persecution and conviction of Catholics for non-attendance at Anglican services had ceased forty years earlier, but many disabilities still remained. No marriage was

recognised as legal unless it took place in the Established Church. No Catholic could keep or teach in any school, nor practise his religion outside a licensed building. Six years before the Catholic Emancipation Act of 1829, the Catholics of Warrington decided to establish a Friendly Society with three objectives: spiritual welfare; education; and the alleviation of material need. The Society was founded on 7 August 1823, in the reign of George IV and thirteen days before the death of Pope Pius VII. Bishop Milner, Vicar Apostolic of the Midland District, was still alive, and Bishop Thomas Smith was Vicar Apostolic of the Northern District. Fifty-nine names were inscribed on the first list of members, together with their chief occupations, which included those of priest, clerk, lawyer, scrivener, farmer, pickermaker, chairmaker, farm servant, colourer, shoemaker, hawker, ostler, blacksmith, cotton spinner, engineer, basketmaker, file-cutter and fustian-cutter. The first Secretary and Treasurer was apparently the Rev Dr Molyneux. The ideal of the Society was 'All according to their ability, to each according to his needs.' There was to be an annual Mass, sermon and feast. Help was to be provided for members in sickness and in times of bereavement and also for Catholic schools. This continued until 1911, when the National Insurance Bill was introduced. Under the inspiration of Mr Wilfrid Rigby, the General Secretary at the time of the foundation of the convalescent home at Boarbank Hall, great work was also done for the founding of the State Section of the Society.

The property discovered and thought eminently suitable by Mr Rigby and his fellow helpers was ideally situated, commanding uninterrupted views over Morecambe Bay, on land which had once belonged to Cartmel Priory, founded by the Augustinian Canons in the twelfth century. It was an encouraging augury. By another happy omen, Boarbank Hall, which was to become the home of the Augustinian Canonesses, had had as one of its first owners a Miss Mary Lambert, a wealthy Anglican lady who was noted for her generosity to the poor and who had provided both the church and the school for the local village of Allithwaite. Boarbank had been prepared already for its role of hospitality and care.

It was on 21 September 1921 that, after Mass and the installation of the Blessed Sacrament, the community was blessed and the Augustinian Canonesses officially took up residence in the new foundation. Of the eight sisters who formed the new community, four were of the original group from Guincamp. On the feast of St Michael, 29 September,

the convalescent home was officially opened and the first five patients received.

In spite of its poverty, acute at times, the community prospered. In 1928 a separate convent to accommodate the sisters was established through the generosity of the Catholic Friendly Society and numerous benefactors. This provided greater facilities for the spiritual training of the group of young sisters in the novitiate, while giving more comfort and space to the patients. In 1929 the then superior, Mother Mary of Mercy Couloigner, eager to respond to the ideals of the Church and the reiterated papal appeals for a dignified and meaningful liturgy, obtained the help of an English pupil of Dom Mocquereau of Solesmes in order to form the choir in the traditions of the Gregorian Chant. Miss Vilma Little, who had formerly been a professor at Oxford University and who had renounced her career to devote herself to teaching the Chant, until her death in 1968 spent many months each year training and conducting the choir. Thanks to her dedication and excellent tuition, even after the introduction of the present-day vernacular, the liturgical offices have always played a great part in the life and apostolate of the community.

During the eighty years since the foundation, the sisters have widened the scope of their hospitality and the original house has been extended to provide further accommodation both for patients and guests. A large chapel built in 1961 was in 1994 're-ordered' to meet the needs of the many sick clergy and patients in wheelchairs who participate in the Mass and Divine Office with the community.

In the history of the order there have also been important changes. Under the inspiration of the deeply spiritual and dynamic superior of the community at Maestroit, Mother Marie-Yvonne-Aimée de Jésus Beauvais, a project of federation between the monasteries was mooted before the Second World War, and was finally approved by Rome in 1946. Although still retaining their autonomy, the union between the different communities has intensified and, with the enclosure no longer existing, frequent meetings between the sisters are possible. A General Chapter every four years, an annual Assembly of Prioresses, shared formation sessions etc. are the order of the day. All this, in addition to the renewal following the Second Vatican Council, has significantly changed the face of the small community which arrived at Boarbank Hall nearly eighty years ago.

THE ARCHIVES

These different strands of historical development have led to the classification of the archives in the following manner:

A) The Foundation of the Convent of Our Lady of Lourdes

- 1) Annals
- 2) Correspondence between the Catholic Friendly Society and the community of the Convent of Our Lady of Hope, Waterloo, Liverpool.
- 3) Capitular proceedings.
- 4) Documents regarding the purchase of the property of Boarbank Hall.
- 5) Election of the Superior, Assistant and Council, and nomination of the sisters for the new foundation.
- 6) Financial agreements between the communities of Waterloo and Grange-over-Sands.
- 7) Annals, arrival of the sisters, opening ceremonies, documentation, photographs.

B) History of the Order

- 1) Documents, books etc. relating the history of the Canonesses of Saint Augustine of the Mercy of Jesus.
- 2) Ancient copies of Constitutions, Ceremonials, Regulations.
- 3) Documents relating to the Catholic Friendly Society.
- 4) Documents and books regarding the Canons of Saint Augustine and Cartmel Priory.
- 5) Deeds and documents relating to the property of Boarbank Hall and its former owners, especially Miss Mary Lambert.

C Development of the Community

- 1) Evolution of hospitality and nursing care; extension of the buildings.
- 2) Records of Sisters' entries, professions, deaths, obituaries.
- 3) Sisters' personal files.
- 4) Capitular and Council proceedings, elections, nomination of Sisters to help other communities.
- 5) Parish involvement, catechetics, instruction of converts.
- 6) Aggregation to the Order of Saint Augustine.
- 7) Ecumenical activities.
- 8) Records and copies of the **Boarbank Beacon**, a former publication circulated among ex-patients and friends.
- 9) Correspondence with Rome, decrees, permissions, dispensations.

- 10) Diocesan correspondence.
- 11) Correspondence with the UISG, Conference of Major Religious Superiors of England and Wales, other religious, friends and benefactors.
- 12) Liturgical documents; formation of the choir.

D) The Federation

- 1) History and development.
- 2) Documentation relating to Mere Yvonne-Aimée, the first Superior General.
- 3) Records of General Chapters, General Councils, Assemblies of Prioresses; correspondence with the Superior General.
- 4) Correspondence with sister communities: (a) Europe; (b) Canada; (c) Africa; (d) South America.
- 5) Documentation concerning the renewed Constitutions approved in 1983.

E) Miscellaneous

- 1) Copies of documents relating to the re-establishment of several communities in France after the Revolution.
- 2) Copy of **Les Religieuses Augustines de l'Hôtel-Dieu de Reims** (a community which joined our Congregation in 1934, but which traces its origins to the fifth century).
- 3) Photocopies of documents relating to houses of the Order in Paris closed after the Revolution.
- 4) Accounts of the beatification of Blessed Marie Monique l'Huillier of Château-Gontier, France, martyred during the Revolution and of Blessed Marie Catherine de Longprey, who is considered one of the co-foundresses of the Church in Quebec.
- 5) Photographs, press cuttings, recordings, videos of community events.
- 6) Relics.
- 7) Souvenirs of the various stages of the development of the community.

PRESERVATION AND STORAGE

Although the archives are preserved in a very small room, it is well fitted with Metabolt steel shelving, metal filing cabinet and wooden cupboards, where the above material is safely housed and in good order in IBS box files. Much work remains to be done in compiling an index; there is also the formidable task of translation. All the early

documentation of the foundation, annals etc. are in French. Photographs, videos, recordings etc. remain to be sorted and classified. The archives thus provide a challenge and are of enormous interest, and of course they are constantly growing. Space is always a problem. In the meantime various publications and periodicals have to be stored in the library. However, books of historic interest regarding the Order, the different communities and the Federation, as well as those relating to the locality, are kept in the archive cupboards (Sister Imelda Gorman).

CONCLUSION

The archives at Boarbank are indeed small, – ‘family size’ – but they have been lovingly preserved by our predecessors. In due course it is hoped that they will measure up to present day conditions for storage. In witnessing to the fashion in which, through vastly differing times and climates, our charism of common life, personal prayer, liturgy with the People of God, and hospitality in its various aspects have been lived through the last seven centuries, they stimulate new initiatives for the future. Further information may be obtained from: The Prioress, Boarbank Hall, Grange-over-Sands, Cumbria, LA11 7NH. Tel. 015395 32288.

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THE SISTERS OF BON SECOURS: THE HISTORY AND ARCHIVES OF THE UNITED STATES PROVINCE (INCLUDING BRITISH AND IRISH HOLDINGS)

Cindy Swanson

HISTORY

The Sisters of Bon Secours were founded in Paris in 1824, a little over a quarter of a century after the French Revolution. The sisters were not cloistered religious but were engaged in nursing the sick in their own homes, often staying with them for weeks at a time. 'Bon Secours' means 'good help', and the sisters' purpose was and is to bring compassionate care to the sick and dying.

The Sisters of Bon Secours were willing to serve wherever a need was present. In 1827 they were recognised by the civil government of France, and in 1830 they expanded beyond Paris to other French cities. By 1861 a Bon Secours ministry had been established in Dublin. In 1870 the congregation founded a house in London (and expanded their mission to include Scotland in 1948). On their fiftieth anniversary in 1874 the Sisters of Bon Secours received papal approbation.

In 1881 three sisters arrived in Baltimore, Maryland, in the United States, at the invitation of Archbishop (later Cardinal) Gibbons, and immediately began to nurse the sick. The congregation opened its first novitiate in the United States in 1912, its first hospital in 1919, and a School of Nursing in Baltimore in 1921. Throughout the twentieth century the Sisters of Bon Secours expanded their apostolate through a variety of health agencies, hospices, and nursing homes. They expanded geographically to Michigan, New York, New Jersey, Maryland, Pennsylvania, Virginia, South Carolina and Florida. Today the growth of Bon Secours health facilities continues, and compassionate delivery of health care, especially to people in need, remains the priority.

In 1958 the Sisters of Bon Secours in the United States became a separate province. Today, with their headquarters in Paris, members of the congregation minister to the sick and suffering in France, Ireland, Great Britain, the United States and Peru. The sisters also have missions in Ecuador, Zaire and Rome.

THE UNITED STATES PROVINCIAL ARCHIVES

Description: The archives function as a repository for all materials relevant to the Sisters of Bon Secours in the United States. They contain

material on the founding history, spirit and growth of the congregation in the United States. The bulk of the material dates from 1881 to the present day. Contents include founding documents, provincial administrative records and documents (vow registers, constitutions, prayer manuals, published and unpublished histories, provincial chapters and general assemblies, goals and objectives, annual reports, task forces, programmes, publications etc.), financial and property records, records of provincial houses and convents, formation, vocation, Associates, jubilees and anniversaries (sisters, provincial, Generalate), records of the Bon Secours Health System and missions and apostolates throughout the United States and Ecuador, and clipping files, as well as photographs, slides, audio cassettes, videos and artefacts (habits, memorabilia, awards etc.).

Some material is also collected about Bon Secours convents in other countries (Peru, France, Ireland, Great Britain). The archive has published histories, such as **History of the Congregation of Bon Secours of Paris** (includes information on the foundation of the provinces in Ireland and England) and **Bon Secours Sisters in Ireland**, a history of the Irish Province. Unpublished materials include various General Chapter and Enlarged General Council records, correspondence with the provinces in Ireland and England, Generalate annual reports and newsletters (including information on Bon Secours convents and facilities and sisters in Ireland and Great Britain), some Irish provincial planning documents, reports and newsletters, a memoir by an Irish sister, some English provincial reports, miscellaneous documents/ephemera from the Irish and English Provinces, and photographs of Irish and British sisters and/or meetings held in those countries. With the exception of published histories, most of the aforementioned material dates from the mid- to late-twentieth century, with the bulk of it being from the 1980s onwards.

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Archives Internet Home Page: The archive does not have its own home page yet, but historical and current information about the Sisters



MOTHER ST FERDINAND, FIRST SUPERIOR OF THE SISTERS OF BON SECOURS IN BALTIMORE



THE ORIGINAL BON SECOURS HOSPITAL IN BALTIMORE

of Bon Secours can be found at the International Bon Secours master site: www.bonsecours.org. Through this address internet users can access the webpages for all provinces, including Great Britain, Ireland, Peru, France and the United States.

Hours of operation: By appointment only.

Programme Description: Closed stacks. Reference room open to researchers by appointment only. The use of certain documents may be restricted. Duplication services available (at cost). United States copyright laws apply to all duplication of materials.

EDITORIAL NOTE

The author, who is Archivist for the Sisters of Bon Secours in the United States, kindly sent the Editor a copy of a most informative 300-page history of the congregation in America. **The Sisters of Bon Secours in the United States 1881-1981: A Century of Caring** by Sister Mary Cecilia O'Sullivan CBS, is a scholarly record of the North American foundation.

THE WORK BEHIND THE SCENES

Sister Dominic Savio Hamer CP

On 27 October 1963, the feast of Christ the King in St Peter's Basilica in Rome and during the Second Vatican Council, Pope Paul VI beatified the Passionist, Dominic (Barberi) of the Mother of God. Whilst there are many wonderful archives in England, there are not many that house the documents pertaining to a *beatus*. The Passionist Archives of St Joseph's Province, however, have that rare privilege in holding records of both the life of Blessed Dominic and the Process for his Beatification. Moreover, these documents are currently held on the same site as his shrine, where his remains are venerated, in the Church of St Anne and Blessed Dominic in Sutton, St Helens, Lancashire. These Barberi Papers consist of originals or copies of Blessed Dominic's letters and of letters sent to him, such as by J.H. Newman, J.D. Dalgairns and others from Oxford, by Ambrose Philipps and by the Passionist Superior General, most of which, indeed, have already been published; originals or copies of some of his spiritual writings; writings about him, such as in articles and newspapers; copies of sermons about him; relevant pictures and photographs; and the massive documentation of the different stages in the Process culminating in the Decree of Beatification in 1963. It is this documentation that records the work behind the scenes in the Beatification Process and that, coupled with the more narrative Platea, or House Records, of St Anne's Retreat, affords a rich, comprehensive picture of all that comprised a beatification process before the changes made by the Second Vatican Council.

The Cause for the ultimate Canonisation of Father Dominic Barberi was introduced in 1889 with the initiation of the Informative Process in all the dioceses in which he had lived and worked. In a letter to Cardinal L.M. Parocchi, Vicar of Rome, on 2 October 1889 Cardinal John Henry Newman formally testified, 'Father Dominic of the Mother of God was a most striking missionary and preacher and he had a great part in my own conversion and in that of others. His very look had a holy aspect which most singularly affected me as soon as I saw him and his remarkable good humour in the midst of his sanctity was in itself a really holy preaching. No wonder, then, that I became his convert and penitent. He was a great lover of England. His sudden death filled me with grief. I hoped, and still hope, that Rome will crown him with the aureole of the saints.' That Informative Process ended in 1893. Five

years later, in 1898, Father Pius Devine CP published his **Life of the Very Reverend Father Dominic of the Mother of God (Barberi), Passionist**, which he had had in manuscript form since 1883 and which was based both on oral history, not always accurate, and on letters in the archives.

The Process *Non-Cultu*, held in 1911, satisfied Rome that no public acts of veneration or anything savouring of superstition concerning Father Dominic had ever taken place and so on 14 June of the same year Pope St Pius X declared him 'Venerable'. What was called the *Processus Inchoativus* was then opened. The Barberi Papers record the setting up of the Birmingham Process in 1912 and contain eleven letters, written in 1912-13, from the Passionist Father General in Rome to Father Urban Young CP, the Vice-Postulator of the Cause in England. The outbreak of the First World War in 1914 inevitably affected these proceedings but after 1918 they were continued in various diocesan courts in Italy, Belgium and England. The Barberi Papers contain twelve letters which Father Urban received from the Superior General in 1921, another twelve in 1922, twenty-two in 1923 and thirty-four he received between 1924 and 1926. In the meantime, as recorded in the Platea of St Anne's Retreat, in 1922 Frederick William Keating, the new Archbishop of Liverpool attended a Catholic meeting in St Helens. In the course of his address he said, 'There is still another link which has always been of the deepest interest to me personally, and I am sure to all English Catholics at large, the parish of Sutton. It contains two men's bones who may yet be canonised saints in the near future, two men who sounded the trumpet which announced the birth of a new and better day for Catholics; who were the apostles and the first labourers in the glorious work of the reconversion of England to the Catholic Faith. I am sure I need not mention their names to this audience, Father Dominic and Father Ignatius Spencer. Both these names were household names to me when I was only a child, for I had the happiness of living where they lived and constantly meeting people who had heard and knew their voices and had witnessed their splendid lives. And now to think that so near their bones are resting in honour and that I may before long have the joy of kneeling at their tombs and asking their prayers and blessing upon the great work that has been entrusted to me. Many here present may live to see the name of Father Dominic and I hope also the name of Father Ignatius Spencer upon the roll of the Church's saints. Oh! That that privilege might also be mine! Then I should willingly say my *Nunc Dimittis*, but I see in the near future those shrines frequented by

multitudes of pilgrims from the whole English-speaking Catholic world as the first saints to be canonised, of our blood, apart from the Martyrs, since England was lost to the Faith.' The spark lit by Archbishop Keating quickly caught fire. From 19-27 August 1923 a novena of Masses was made in St Anne's, Sutton for the Cause of Venerable Father Dominic and the Conversion of England. A notification of this novena was made in the Catholic Press and requests made for petitions to be placed at Father Dominic's tomb. The response was remarkable. Intentions, still preserved in the Barberi Papers, poured in from all over England, Ireland, Holland, Belgium, France, Italy and America. In October 1923 a group of fifty people from the Sacred Heart Parish in Darwen made a pilgrimage to Venerable Dominic's tomb. On 24 February 1924 another group of forty from the Catholic Evidence Guild in Liverpool also came on pilgrimage. On 6 April a pilgrimage of five hundred Knights of St Columba came from many parts of West Lancashire. Father Cyril Barker CP preached a sermon, which was followed by a Blessed Sacrament Procession round the grounds. On Ascension Thursday, 29 May another group of fifty came from Thatto Heath. In the same year, 1924, other pilgrimages came from the Sacred Heart, Darwen; from Blackburn; from St Ethelbert's, Bolton; and from SS Peter and Paul's, Bolton, as well as priests and students from Oscott, Upholland and Ushaw. The present practice of setting aside a special pilgrimage day in honour of Venerable Dominic was started on 23 August 1925. The Archbishop gave permission for a Procession of the Blessed Sacrament and teas were provided for 580 people. In fact 2,500 people came, including a band and 325 from St Alphonsus's parish, Liverpool; 80 from St Ethelbert's, Bolton; 60 from St Gregory's, Farnworth; 110 Knights of St Columba; and 60 from St Mary's, Widnes. Eighteen large charabancs came to Sutton that day and St Edward's Orphanage Band played the music. On 27 September 1925 220 pilgrims came from St Mary's, Mulberry Street, Manchester; and on 8 November the children came from the convent at Blackbrook. On 29 August 1926 as many as 2,000 pilgrims came from Liverpool, Farnworth, Bolton, Warrington and St Helens. It was against this background that when the English court closed in 1926, Father Urban Young published his book, **Life and Letters of the Venerable Father Dominic (Barberi) CP, Founder of the Passionists in Belgium and England**, in which he presented valuable material from the Processes as well as printed copies of a large number of additional letters, preserved in the Barberi Papers and in the Archives of Colwich

Benedictine Abbey. During the next few years a number of further letters came to light, with the result that in 1935 Father Urban Young published **Dominic Barberi in England, A New Series Of Letters**. Since these letters, however, were mainly from Father Dominic to the Passionist Superior General, the originals are mainly in the Passionist General Archives or the Postulation Archives in Rome.

Some of the more fascinating documents in the Barberi Papers are those that record the various examinations of the remains of Father Dominic, one of which was held in November 1936 in the presence of Archbishop Richard Downey of Liverpool. A newspaper cutting from **The Universe** for 2 September 1938 records the first public pilgrimage to the place of Father Dominic's death, the Duke of Edinburgh Hotel in Reading, known in 1849 as the 'Railway Tavern'. Given the powerful impetus in demonstrations of devotion to Father Dominic at this time, his Cause might have proceeded rapidly but for the outbreak of the Second World War in 1939. In the years that followed, however, a great deal of work was going on behind the scenes, especially in Rome in examining two miracles attributed to his intercession. As a result, after a long period of little to report in these English archives, in 1962 there was suddenly an explosion of documentation that culminated in the Beatification in 1963. What emerges from these English archives in this period is the nitty-gritty of planning what would have to happen in England, and in Sutton in particular where Venerable Dominic's remains then lay in the crypt, if he were beatified; and how it was all going to be organised.

On 21 March 1962, according to a copy held in the Barberi Papers, the Passionist Father Provincial wrote a letter to Cardinal William Godfrey of Westminster, informing him that on 27 February 1962 the Medical Commission of the Sacred Congregation had approved the two miracles. This letter was followed by another, on 27 April 1962, enclosing a copy of a Memorandum, issued on 10 April 1962 by the Passionist Postulator General, detailing the history of the Cause from 1936. The next stage was to present this evidence to the Sacred Congregation of Rites. Thus in Rome the Process continued according to the time-honoured procedures of the Holy See. On 23 November 1962 the Passionist Superior General sent out a circular letter telling the Passionist Congregation that on 18 December 1962 an important meeting would take place at the Vatican regarding the possible Beatification of Venerable Father Dominic, and stipulating prayers for its

success. Thereafter there was silence. The Barberi Papers contain copies of the letters that went to and fro between the Father Provincial of St Joseph's Province and his 'men' in Rome, all intensely exciting for the correspondents but unknown to anyone else. By the end of March 1963 this 'secret' correspondence had become extremely practical: there was a good Italian firm that made medals; a *beatus* would require a better chapel than the crypt; and a new *life* would have to be written.

Once again the Records of St Anne's Retreat flesh out the brevity and formality of the letters. On 30 January 1963 the Passionist Provincial in England had appointed a committee to discuss and arrange all sorts of details in the event of Venerable Dominic's being beatified in 1963-4. The Rector in Sutton went to Dublin to see Mr Gerard Earley at the Ecclesiastical Studios. He came, examined and measured the chapel of St Paul of the Cross and designed a new shrine of marble and mosaic. In April the parishioners were invited to make a novena to St Paul of the Cross as usual and a novena of prayer for the Beatification of Venerable Dominic. The death of Pope John XXIII on 3 June 1963 sent a ripple through the proceedings. Would that cause a delay? It was with relief that, on 19 July 1963, the Passionists heard unofficially that on 24 September Pope Paul VI would probably preside over the General Congregation finally responsible for beatifications and that Venerable Dominic would probably be beatified on 27 October. 'It seems incredible', wrote the annalist, 'that the prayers of scores of years and thousands of pilgrims are being heard this very year.' One of the problems, however, was that the people could not be told of these possibilities, or even probabilities, and yet it was essential to start booking accommodation in Rome for those who would wish to go to the Beatification. The committee, therefore, decided to organise a Passionist pilgrimage to Rome for 27 October, without mentioning the possible Beatification. That was one problem solved but what about the possible *recognitio* and the preparation of a new shrine? How could a new shrine be prepared without the people's cognisance? As it happened, St Anne's church was suffering acute damage from mining subsidence. The alabaster altar in the Chapel of St Paul of the Cross was already broken in several places and so, under the apparent pretext of necessary repairs, this chapel was prepared to become the shrine of the new *beatus*. Early in August 1963 word came from Rome that the Archbishop of Liverpool could proceed with the exhumation and *recognitio* and also that the General Congregation would definitely meet on 24 September.

Throughout August and September, as recorded in the Barberi Papers, the committee discussed publicity, a new full *life*, a pamphlet *life*, articles in newspapers and periodicals, the pilgrimage to Rome, tickets in St Peter's for pilgrims, local celebrations, TV and radio coverage, medals, pictures, statues, a national celebration with the Hierarchy and, by no means least, finance. The Father Provincial and the Rector of Sutton went to see Archbishop John Carmel Heenan of Liverpool about the exhumation and *recognitio*. He willingly accepted the task but left the arrangements to the Passionists. Their most formidable problem was how to obtain permission from the Home Office to exhume Father Dominic's remains; to rebury them in a new sarcophagus and shrine; and to extract a number of bones to be taken to Rome as relics. As recorded in the Platea, however, with the willing, joyful and invaluable help of Monsignor Derek Worlock, then Secretary in Westminster, this task was eventually happily and successfully fulfilled. Moreover, as Cardinal Godfrey had died in January 1963, in September Archbishop Heenan was translated to Westminster and Monsignor J.O. Bennett, who was appointed Vicar Capitular for the Archdiocese of Liverpool, then took over all the business concerning the *recognitio*, even engaging the eminent surgeons who were to assist at it. In the meantime, the committee had been busy, secretly 'shopping' for the many items required: scissors, ribbons, basins, towels, parchment, pens etc., as well as a coffin, a new Habit with Sign, Beads and Girdle, the new sarcophagus and the chapel. Since the whole process had still to remain strictly secret, the area around the chapel and tomb was partitioned off. During September and October Earley's men from Dublin were working almost round the clock to have the chapel ready, not an easy task when no wall was perpendicular and no floor level.

On Sunday, 22 September 1963 there was Exposition of the Blessed Sacrament from 4 p.m. to pray for a favourable outcome of the General Congregation's meeting in Rome on the 24th, the feast of Our Lady of Ransom, or Our Lady of England. 'During the days that followed', wrote the annalist, '25, 26 and 27 September, priests and people waited breathlessly, anxiously, hopefully - for the NEWS.' At last at 2.30 p.m. on 28 September 1963 it came. The Holy Father had ratified the findings of the Sacred Congregation of Religious; the miracles of Venerable Dominic were approved; and he would be beatified on the feast of Christ the King, 27 October. It was then possible to reveal openly that the pilgrimage to Rome was a pilgrimage to the



THE BEATIFICATION OF FATHER DOMINIC BARBERI CP, 27 OCTOBER 1963

Beatification and, at last, with only a month to go, the Beatification Committee launched into full publicity.

The *recognitio*, of course, had still to be carried out in the strictest secrecy and this was done from 9 a.m. on Monday, 14 October 1963. Otherwise, sixty men and thirty women from the parish formed a committee to organise the celebrations that would take place in Sutton itself. Posters were printed and distributed, leaflets given out and notices put in the newspapers. Contacts were made with radio and television; a press conference was held; and a giant marquee was hired to shelter the pilgrims. In St Anne's church itself, the whole sanctuary was draped in gold satin, whilst drapes in the Papal Colours stretched above the arches and down the nave. Across the entrance of what was to be known as the Chapel of Blessed Dominic a curtain was drawn which would be opened at the Solemn Blessing of the shrine. On Friday 25 October about twenty parishioners left for London to meet all the other pilgrims from Passionist parishes en route for Rome.

Finally, in addition to the numerous *Positiones* detailing the Cause for the Beatification, the Archives of St Joseph's Province hold a copy of the Solemn Decree pronounced by Pope Paul VI in the splendour of St Peter's, Rome on that feast of Christ the King, Sunday, 27 October 1963 and containing those momentous words: 'We grant by virtue of these letters and Our apostolic authority, that the Venerable Servant of God, Dominic of the Mother of Cod, priest, may henceforth be styled *Blessed*.'

Now these same Archives await the documentation of his Canonisation and, if God so wills, of his being declared a Doctor of the Church.

THE ARCHIVES OF CATHOLIC LAY SOCIETIES: I ST JOAN'S INTERNATIONAL ALLIANCE

Robin Gard

INTRODUCTION

A preliminary list of Catholic lay societies was published in **Catholic Archives** 10 (1990), following which a survey of the records of one hundred or so selected societies was undertaken by volunteers. As reported in **Catholic Archives** 14 (1994), this survey discovered much useful information concerning the whereabouts and nature of these records, and this is still held on file. To a modest extent, interest in the subject was sustained by the publication in **Catholic Archives** 16 (1996) of a report on the records of certain lay societies deposited in the Westminster Diocesan Archives. The Society is presently engaged, by whatever means it can mobilise, in a comprehensive survey of all Catholic archives, and a new initiative to identify the archives of lay societies is intended as part of this survey. In the meanwhile, in order to show the importance of these records in the life of the Church during the last two centuries, brief histories and summaries of the archives of a number of lay societies are offered. In this issue of **Catholic Archives** the records of St Joan's International Alliance are considered.

ST JOAN'S INTERNATIONAL ALLIANCE: A BRIEF HISTORY

In 1911 Gabrielle Jeffrey and a number of other women in London founded the Catholic Women's Suffrage Society 'to band together Catholics of both sexes to secure for women the Parliamentary vote on the same terms as it is or may be granted to men.' Hitherto the movement for women's suffrage had been secular, political, and at times militant, and the new society sought to present the Catholic viewpoint. In 1918 the Representation of the People Act enfranchised women aged over thirty who were occupiers or wives of occupiers of property. In response to this the C.W.S.S. resolved to campaign not merely for an equal franchise with men, but also for political, social and economic equality, and generally 'to further the work and usefulness of Catholic women as citizens.' The Society publicised its views through a monthly periodical entitled **The Catholic Suffragist**, which first appeared in 1915. After the 1918 Act the publication was renamed **The Catholic Citizen**, and had an English edition and one in French (**L'Alliance**).

In 1923 the C.W.S.S. expanded its activities to cover all aspects of women's rights and renamed itself 'St Joan's Social and Political Alliance', adopting St Joan of Arc as its patroness. The Alliance soon established international links with members in twenty-four countries, and is now a worldwide organisation called St Joan's International Alliance. Its broad objective is 'to enable interested Catholics to work for equal rights and opportunities for men and women in all fields.' As early as 1924 the Alliance became a founder member of the Liaison Committee of the International Organisations of Women, and later obtained consultative status on the Economic and Social Council of the United Nations. It is officially recognised by the International Labour Organisation, and is represented at UNESCO as a non-governmental organisation.

In the western world the Alliance has sought to secure and advance women's rights in education, working conditions and career opportunities, ownership of property, marital and divorce rights, indeed in all areas of actual or potential sexual discrimination. In Africa, Asia, and elsewhere it has campaigned vigorously for the provision of services for women's health and social needs, and against slavery, prostitution, ritual mutilation and the like, and participates fully with the United Nations and other international agencies where combined action is possible.

The Alliance, through its current periodicals, *The Catholic Citizen*, *L'Alliance* (France), *L'Alleanza* (Italy), and *Terres des Femmes* (Belgium), states its views forcibly, but while occasionally critical of the Church, it remains constitutionally loyal to the Pope and to the Church's apostolic authority. Although the membership of the Alliance is not restricted to women, it proffers mainly feminist views on many issues on the domestic front, and has in recent years presented, officially and privately, to bishops and to Rome, the claims of women in the ecclesiastical domain, including the question of the ordination of women.

As in most organisations, the work of the Alliance has been sustained and its policies developed to meet changing needs by the commitment of many individuals. In the United Kingdom Section these include Gabrielle Jeffrey, Nancy Stewart Parnell, Dr Fede Shattock, Phillis Challoner, Christine Spender, Vera Loughton Matthews, Florence Batty (who was awarded the honour 'Pro Ecclesia et Pontifice' for her work), Professor Ursula King, Sister Rita Hannon LSU, Sister Kira

Solhdoost, and Helen Stewart (editor of **The Catholic Citizen**). But the Alliance is truly international. Its current President, C. Virginia Finn, and its Secretary, Bernice McNeela, are from the United States, and its Vice-President, Gisele Bwangi-Pirard, its Treasurer, Claude Cury, and its International Agent, Anne-Marie Pelzer (also editor of **Terre des Femmes**) are from Belgium. Among others who have held office or who have been prominent internationally are the following: Mme Leroy Boy (Belgium); Tira Govaart-Malkes (Holland); Catherine Capell, Maryvonne Stephan, Therese Royer (editor of **L'Alliance**), and Marie Lenoel (France); Dr Gertrud Heinzelmann (Switzerland); Ida Raming and Dr Josepha Theresia Munch (Germany); Carla Ricci (editor of **L'Alleanza**) and Francesca Marangelli (Italy); Mother Anna Dengel and Dr Agnes McLaren (India); Pat Fogarty (Australia); and Frances McGillicuddy, Dorothy Awes-Haaland and Frances Sawyer (U.S.A.).

THE ARCHIVES

The archives of the Alliance are deposited in The Fawcett Library, housed in the London Guildhall University Library, and are as complete, and certainly as extensive, as those of any Catholic lay society. They have been listed professionally and may be consulted freely under the Library's usual conditions, although copyright rules apply and permission needs to be obtained for publication of any research or extracts in articles in journals or otherwise. The following is a summary of the detailed list available in the Library.

- A. *St Joan's Social and Political Alliance* (Catholic Women's Suffrage Society, 1911-22; later Great Britain and Northern Ireland Section of St Joan's International Alliance): minutes, agendas, reports, accounts, membership lists, biographical notices, articles, booklets, newsletters, publicity material, and other papers of annual general meetings, committees etc., 1911-90.
- B. *St Joan's International Alliance*: minutes, reports, programmes, correspondence, accounts, papers etc. of meetings of the Council in Europe and America, and of executive and other committees, 1965-91.
- C. *Correspondence Files*: correspondence and files of Lydia Halsey (United Kingdom President, International Treasurer), 1969-81; Agnes Maguire (United Kingdom Treasurer, International Treasurer from 1980), 1971-83; Kathleen Gabb (United Kingdom President), 1972-82; Helen Stewart (International President from 1980), 1976-83; Sister Kira Solhdoost (United Kingdom President from 1982), 1976-87;

- Doreen Barker (United Kingdom Secretary), 1978-83; and Yvonne Sowerbutts, c.1948-77.
- D. *Florence Batty* (Secretary, United Kingdom Section, 1912-62; Secretary, International Alliance, 1931-62; died 1965): correspondence and papers, autograph volumes, commemorative booklet (1934), papers re-St Joan's Quincentenary (1930-31), awards etc., 1911-62; **The Way of Florence Barry** by Nancy Stewart Parnell (1973).
- E. *Joan Morris* (1901-88, writer and film producer): publications, articles, lectures, typescripts, research notes, correspondence, press cuttings, autobiographical notes, and other papers mostly on the role of women in the Church, including **The Hidden History of Women, Pope John VIII: An English Woman, The Pentecost, Dual Cathedrals in the Middle Ages, The History of the Role of Women in Church Government, Women Doctors in the Church, Eucharistic Celebration by Women, The True Tradition of Women in the Church, Women in Male Disguises**, the Siena Lectures, Damascene Pictures (leaflets), c.1965-88.
- F. *Subject Files*: on the ordination of women, women in the Church, the revision of the Code of Canon Law, liturgical language, Women's Action Day (1980), International Women's Day, sex equality etc., c.1960-90.
- G. *Publications*: **Bulletin** (of the Great Britain and Northern Ireland Section), 1984-90; correspondence, reports, texts, mailing lists etc., 1977-91; NB. Copies of **The Catholic Suffragist and The Catholic Citizen** are held in the Library.
- H. *Other Sections*: Belgium; France (including **Revue de L'Alliance de Sainte Jeanne D'Arc**, 1931-39, and **L'Alliance**, 1973-87); Canada, United States.
- J. *United Nations*: correspondence and papers re-participation in United Nations commissions, conferences etc., 1969-85, including the United Nations Association U.K., 1970-86; Conference of Non-Governmental Organisations, 1962, 1976-79; International Women's Year (1975); Commission of the Status of Women, 1980; reports and papers on other issues, 1979-82.
- K. Photographs: of groups, individuals, conferences etc., c.1905-1970s.
- L. *Press Cuttings*: volumes of newspaper cuttings, 1911-60.

- M. *Other Organisations (Religious)*: publications, newsletters, reports, articles, notices of meetings etc., including Roman Catholic Feminists and the Dorcas Group, Newman Association, Catholic Renewal Movement, Catholic Information Services, World Union of Catholic Women's Organisations, Society for the Ministry of Women in the Church, Movement for the Ordination of Women, Christian Parity Movement, Ecumenical Feminist Trust etc.: mostly 1970s-1980s.
- N. *Other Organisations (Secular)*: minutes, reports, newsletters, papers etc. re-Status of Women Committee, Women's National Commission, Fawcett Society, Josephine Butler Society and other organisations, including National Council of Women, Women's Rights Campaign, Women Against Rape, Commonwealth Countries League, English Collective of Prostitutes, Anti-Slavery Society: all mostly c.1970s-1980s.
- P. *Periodicals/Printed Papers (Non-St Joan's Alliance)*: single issues of periodicals, including **Catholic World**, **Catholic Worker**, **Diakonos**, **The Ecumenist**, **Das Thema**, 1971-81; leaflets, including orders of service, works of Alice Stephen, leaflet of The Guild of the Pope's Peace (1915), c.1912-80; conference papers, including conferences at Wood Hall Centre, Wetherby Reports, conferences of secular priests (1970), 1967-70; International Catholic Organisations, 1977; National Pastoral Congress, 1980; Bishops' Conference reports etc., 1982-85.

Artefacts: Catholic Women's Suffrage Society badges; signed menu card, 1918; medals of Popes Leo XIII and Paul VI; medal with royal coat-of-arms and head of St Joan of Arc; another of St Joan of Arc on horseback, undated.

Reader's wishing to obtain further information about St Joan's International Alliance are encouraged to write to: Bernice McNeela, International Secretary, 557 McHenry Road, 407 Wheeling, Illinois 60090-9209, U.S.A., or to Ianthe Pratt, Co-Ordinator Great Britain Section, 36 Court Lane, London SE21 YDR. Enquiries concerning the archives should be directed to: The Librarian, The Fawcett Library, London Guildhall University Library, Calcutta House, Old Castle Street, London E1 7NT.

BOOK REVIEWS

The past year or so has witnessed the appearance of a host of studies which draw heavily upon material from Catholic archival holdings in Britain and Ireland or which touch upon aspects of the Catholic history of these islands. The following are among the publications which have come to our attention, each with a special interest to those concerned with the archival heritage of the Church.

A Tudor Journal: The Diary of a Priest in the Tower 1580-1585 by Brian A. Harrison (St Paul's, 2000, pp. 240: £29.99) is a carefully researched and well illustrated monograph which sheds new light on a journal (written in Latin) kept by a priest imprisoned in the Tower of London during the reign of Elizabeth I. The Latin text is given as well as an annotated translation, and its author is identified not as Edward Rishton, as previously supposed, but John Hart, a convert to Catholicism while studying at Oxford. Hart was ordained at Cambrai in 1578 and arrested at Dover in 1580 as he entered the English mission. He would have suffered martyrdom with Campion in 1581 but pleaded for his life. He later recanted, was sentenced again, but instead was exiled to the Continent and died in Poland in 1586. Brian Harrison, a former Yeoman Warder and Honorary Archivist, has made extensive use of archival material from the Tower, assisted by Sarah Barter-Bailey, historian and Keeper of the Royal Armouries Library. The book is a model of how to produce a critical edition of an original document.

An equally scholarly production is to be found in **The Letters of Dr John Lingard to Mrs Thomas Lomax (1835-51)** edited by John Trappes-Lomax (Catholic Record Society, 2000, pp.243). Volume 77 in the Record Series of the Catholic Record Society, this is a painstaking edition of ninety-nine previously unpublished letters written by the priest-historian John Lingard to Mary Frances Sanders (later Mrs Thomas Lomax), a convert to Catholicism in 1834. The letters have been in the possession of the Trappes-Lomax family ever since they were written. The editor makes judicious use of Lingard's works and other printed material in his copious notes, and among the archivists and historians acknowledged for their assistance are the following: Mr Leo Warren; Father David Lannon (Salford); Father Peter Phillips (Ushaw); Father F. J. Turner (Stonyhurst); Brother Jonathan Gell (Mount St Bernard Abbey); Mrs Rodger (Arundel Castle Archives); Mrs Jo Ann Haien (Diocese of Jackson, U.S.A.); and Father Payne and Mrs Margaret Osborne (Northampton). It is again gratifying for the Catholic Archives

Society to see so many of its members involved in helping such an important volume to see the light of day.

The international reputation of Lingard as an historian forms the centrepiece of Edwin Jones' ground-breaking and controversial study of the concept of nationhood in **The English Nation: The Great Myth** (Sutton Publishing, 2000, pp.xx + 332: £12.99). A Welsh Catholic and a former pupil of the great Professor Butterfield at Cambridge, Jones argues that from the Reformation onwards English historiography has divorced the study of the country's past from its natural European (and Catholic) milieu in the interests of subscribing to a false view of England as a nation state. John Lingard emerges as the one historian who, until very recent times, was able to situate English history in its rightful context. Jones has made extensive use of manuscript sources in the Bodleian, Cambridge University and British Museum Libraries, and particularly the Lingard Papers at Ushaw College. For an analysis of Lingard to appear so prominently in such a general work can only be welcomed by Catholic historians and archivists.

Another historian of international repute – although of surprisingly slender published output – is the subject of Roland Hill's **Lord Acton** (Yale University Press, 2000, pp.xxiv + 548: £25.00). Acton, Regius Professor of History at Cambridge from 1895 until his death in 1902, was one of the leading lay Catholics of the Victorian era, indeed arguably the most prominent, but as a critical historian of the papacy and the protégé of Dollinger, Acton's relationship with the Church was anything but straightforward. Hill has produced a very full biography which situates Acton within the various contexts of his life: aristocratic English and European Catholicism; continental scholarship in the age of debate over Papal Infallibility; and the historical tradition of Cambridge University. During the First Vatican Council Acton remained in Rome in order to galvanize the opposition to Pius IX's eventual declaration of Infallibility. A diplomat, courtier and politician earlier in life, Acton did not become a professional historian until 1895, by which time he was 61; but he was always a great advocate of the use of archives in the writing of history and was himself one of the most prodigious collectors of books: by the time of his death more than 70,000 graced his private library at the Acton country seat at Aldenham, Shropshire. Acton read profusely and made detailed notes. His biographer has followed a similar path in that he has spent many years working in archival collections and reading a vast array of secondary literature.

Hill's bibliographical section, which gives detailed descriptions of the archival sources consulted, reveals the use made of several collections familiar to readers of this journal, including the following: the Archivio Segreto of the Vatican (correspondence and also much material on Dollinger); Brompton Oratory Archives (letters of Newman and Faber); Propaganda Fide Archives (correspondence of English bishops with the Vatican); Shrewsbury Diocesan Archives (the Acton seat at Aldenham was in Shropshire); Westminster Diocesan Archives (some Manning papers). The Cambridge University Library, which houses Acton's personal library, is now also the repository for his private papers, which hitherto were housed by the Woodruff family (the late Hon. Mia Woodruff, widow of Douglass Woodruff, Editor of *The Tablet*, was the grand-daughter of Lord Acton). Among the many archivists mentioned are Monsignor Charles Burns (Vatican), Canon John Marmion (Shrewsbury), Miss Elisabeth Poyser and her successor Father Ian Dickie (Westminster). This is a very well written book and is to be much recommended, especially to students of English historiography.

By contrast to Acton the published output of the polyglot liturgical scholar and ecclesiastical historian Father Adrian Fortescue (1874-1923) was immense: 14 books, 15 pamphlets and countless articles. *The Wisdom of Adrian Fortescue* compiled and edited by Michael Davies (Roman Catholic Books, 1999, pp. 421) is a collection of articles by Doctor Fortescue (as he was always known) on aspects of the liturgy, preceded by a biographical essay, bibliography and illustrations. Although Davies recognises that a full-scale study of this remarkable priest-scholar is still to appear, nevertheless this volume goes some way to fill the void. Davies has consulted a number of archival collections, including those of the Westminster Diocese (correspondence) and Downside Abbey (Fortescue Papers). The latter include Fortescue's diaries written in several languages in his own superb calligraphic script. In 1908 Adrian Fortescue became the first resident priest in England's first garden city at Letchworth, Hertfordshire, and he contributed a great deal to the cultural life of a town which was very much part of the Arts and Craft tradition.

Maria McClelland, a past contributor to this journal (*Catholic Archives* 16), has recently published *The Sisters of Mercy, Popular Politics and the Growth of the Roman Catholic Community in Hull, 1855-1930* (The Edwin Mellen Press, 2000, pp. xvii + 347). A small group of Mercy nuns was sent from Dublin to Clifford, Yorkshire, in 1855 and

two years later established a convent in Hull. It was from here that the 'Great Convent Case' of 1869 took place, legal proceedings which did much to reinforce the negative image of 'nunneries' in mid-Victorian England. Maria McClelland traces the development of the Hull Mercy nuns during the first seventy-five years of their existence, illustrating the way in which their struggle to establish a system of Catholic education in the city often took place against the backdrop of suspicion from the civil (and sometimes ecclesiastical) authorities. This study makes use of a rich array of archival material: that of the Sisters of Mercy at Hull and Baggot Street, Dublin; the diocesan archives at Leeds and Middlesbrough; the Hull Local History Archives and those of St Charles' Catholic Church, Hull; and the Catholic Education Council Archives. Mention is made too of help given by the archivists of the Holy Child and Visitation congregations, as well as the assistance of the Public Record Office, Kew. Moreover, it is a joy to find a bibliography which gives *detailed* archival information.

Education is very much the theme of a book using archival material of a different kind. **The Buildings of St Edmund's College** by David J. S. Kay (St Edmund's College, Ware, 2000, pp.128: £10) is a very well produced (and inexpensive) photographic record of the development of one of England's historic Catholic establishments – successor (with Ushaw) to the English College at Douay and for many years the seminary of the Archdiocese of Westminster as well as a school for lay pupils. Although the seminarians have long since departed, the flourishing independent school retains strong links with the traditions of the earlier phases of Edmundian history. This book, which draws upon dozens of photographs from the college archives and is accompanied by a brief history of St Edmund's by Duncan Gallie, the College Archivist, provides a pictorial overview which will be of interest to historians, students of architecture, and all those associated with the college. It serves as a model of what can be done to bring an important photographic collection into the public domain.

The Holy Year and Jubilee of 2000 has done much to stimulate the publication of diocesan histories. **Shrewsbury: Millennium Essays for a Catholic Diocese** (Downside Abbey Books, 2000, pp.viii + 264) is edited by Canon John Marmion, the Diocesan Archivist. It is a scholarly volume which encompasses aspects of the history and development of diocesan life against the background of the revival of Catholicism in Shropshire and Cheshire from the end of Penal Times. Contributors

include a number of members of the Catholic Archives Society: Sister Mary Campion McCarren (women religious); Dom Aidan Bellenger (Acton Burnell, where the Benedictines of St Gregory's, Douai, settled en route to Downside); and Canon Marmion (historical introduction and education). Needless to say, the diocesan archives and the collections of religious houses and parishes in the Diocese of Shrewsbury have been very effectively utilised in the production of this volume.

There are several ways in which a diocesan history may be written. A different style has been adopted by Michael Morris and Leo Gooch, who have collaborated to produce **Down Your Aisles: The Diocese of Hexham & Newcastle 1850-2000** (Northern Cross, 2000, pp.288). This lavishly illustrated record of the diocese (which covers Northumberland and Durham) falls into two parts: Dr Gooch's outline of the history of the Diocese of Hexham and Newcastle; and Michael Morris' collection of articles on the parishes published in the diocesan newspaper (**Northern Cross**) between 1983 and 1999. This is a book which will appeal to both historians and a more popular readership on account of its blend of diocesan and local information. Among the many archivists and librarians acknowledged is Robin Gard, the founding Editor of **Catholic Archives** and currently Diocesan Archivist of Hexham and Newcastle.

Another diocesan archivist who has been busy in the production of a diocesan history is Father Michael Clifton. **A History of the Archdiocese of Southwark** (St Austin Press, 2000, pp.95: £5) is a compact volume which seeks to give a general overview of the principal developments over 150 years of this important see. The book is divided into ten chapters which chronicle the episcopates of the eight Bishops and Archbishops of Southwark and cover topics such as education, seminaries, diocesan societies, benefactors and religious orders. The study concludes with a synopsis of each deanery. The advantage of such a book is that it is brief enough not to deter the more general reader, but nevertheless provides a commendable introduction to the history of the diocese written by an archivist who is also an historian.

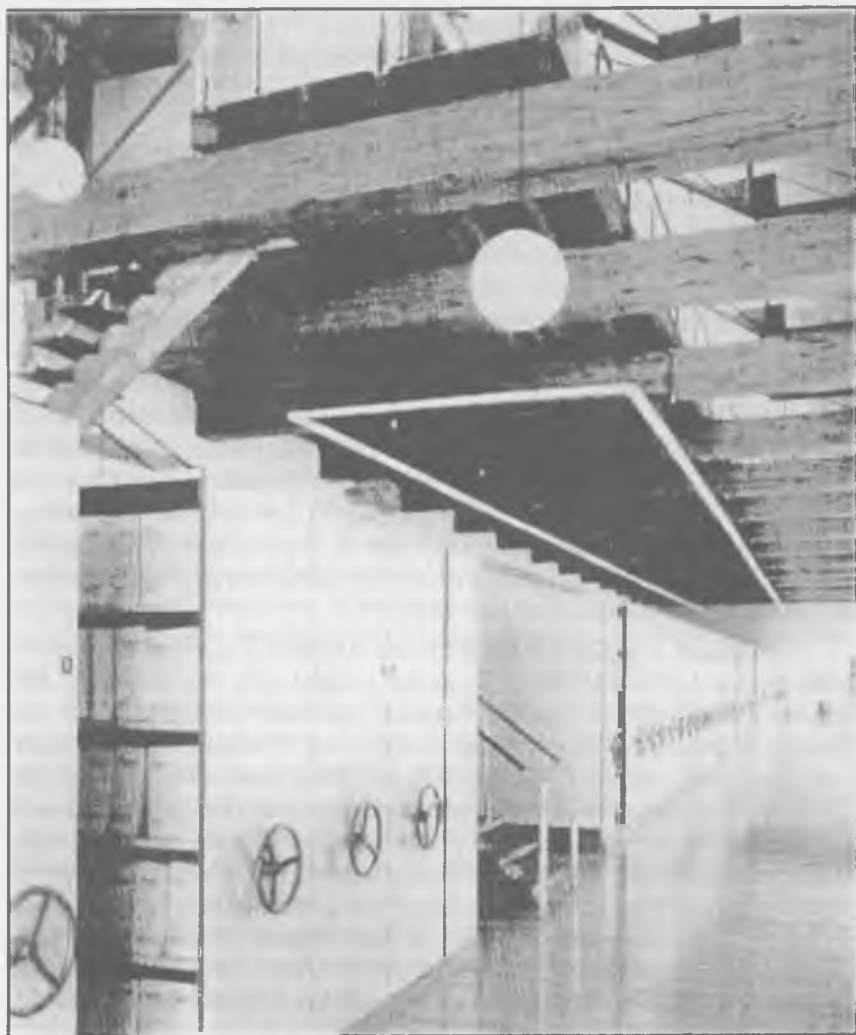
The same is true of a much longer publication by Father J. A. Harding, Archivist of the Diocese of Clifton. **The Diocese of Clifton, 1850-2000** (Clifton Catholic Diocesan Trustees, 1999, pp.294 £7.60 incl. p&p, from Finance Office, St Nicholas House, Lawford's Gate, Bristol BS5 0RE) is a scholarly yet again very readable account of one of the original Restoration dioceses. Dr Harding uses his expertise as

Diocesan Archivist to draw upon a great many resources in telling the story of the Catholic community in Somerset, Gloucestershire and Wiltshire.

The Returning Tide: Northampton Diocese 1850-2000 by Father Derek Lance (Diocese of Northampton, 2000, pp.xviii + 86, £8.95) is a large-format and well illustrated chronicle of yet another of the original (1850) dioceses. Incorporating the whole of East Anglia (until a separate diocese of that name was erected in 1976) as well as Northamptonshire, Bedfordshire and Buckinghamshire, this diocese was confronted with developing a system of parishes and schools in the least Catholic part of England. Father Lance has succeeded in presenting an account of the history of the diocese which will appeal to the general reader, but which is nevertheless based on careful scholarship. Among those credited with assisting the author is Mrs Margaret Osborne, Diocesan Archivist, whose own article on the Northampton Diocesan Archives appears elsewhere in this journal. Together with the Shrewsbury, Southwark, Clifton and Hexham & Newcastle volumes, the publication of this book is ample proof that the past year has been most fruitful in terms of diocesan histories.

Clifford Longley's **The Worlock Archive** (Geoffrey Chapman, 2000, pp.xii + 388: £19.99) is a candid insight into the thoughts and actions of one of the leading English Catholic churchmen of the twentieth century. Based around Archbishop Worlock's hitherto unpublished papers and his 'Vatican II Diary', this study sheds much light not only on the character of its protagonist, but on the development of the Church in the post-Vatican II era. Longley's introduction gives a history of the Worlock papers and their removal to Upholland under the archival care of Dr Meg Whittle, to whom generous tribute is paid on account of her assistance to the author. Whatever one's views on Clifford Longley's interpretation of the Worlock years, this book is essential reading for students of contemporary English Catholicism.

A most interesting study of Scotland's eighteenth-century clandestine seminary is provided by John Watts in **Scalan: The Forbidden College, 1716-1799** (Tuckwell Press, 1999, pp.xi + 276: £14.99). The foundation and development of this remarkable institution is charted, and so too are the personalities and conflicts within the Church in Scotland during this phase of the Penal Times. The author has left no archival source untapped in this detailed survey, and once again it is most useful to have a breakdown of archival material. In addition to the



Document storage in the Santiago de Compostela Archdiocesan Archives

Scottish Catholic Archives and the Archives of the Scots College, Rome, Dr Watts has worked in many national and local repositories: Scottish Record Office, National Library of Scotland, Elgin City Library (which houses some local Catholic records), and Edinburgh University's School of Scottish Studies. It is particularly interesting to see mention made of the 'Status Animarum' from 1814 kept at the Catholic Church at Tomintoul, and even more so that the publication of this book has been assisted by the Hierarchy of Scotland.

Trystan Owain Hughes of the School of Theology and Religious Studies in the University of Wales at Bangor has published a very informative study of twentieth-century Welsh Catholicism. **Winds of Change: The Roman Catholic Church and Society in Wales 1916-1962** (University of Wales Press, 1999, pp.xii + 291: £25) considers the period from the formation of the Welsh Province to beginning of the Second Vatican Council, and the author is particularly adept in his analysis of the reaction to the growth of Catholicism in a predominantly Nonconformist society. The diocesan archives of Menevia, Wrexham and Westminster are the chief ecclesiastical sources used, while the archives at Caernarfon, Cardiff Library, the National Library of Wales, Newport Library, Swansea Library and the University of Wales at Bangor were also consulted. There is an interesting comment made in the Preface (p.ix): 'Although access to the archives of the archdiocese of Cardiff was denied, the abundance of material from other sources, both manuscript and printed, has meant that the balance of the work has not been seriously affected. Correspondence with officials of the Venerable (English) College at Rome revealed that its records contain nothing relating to Wales or the Welsh bishops, while the Vatican archives only allowed material prior to 1908 to be consulted.'

The English College is very much at the heart of Judith Champ's **The English Pilgrimage to Rome: A Dwelling for the Soul** (Gracewing, 2000, pp.xii+230). The author traces the development of the English presence in Rome from Saxon times to the twentieth century, and draws heavily upon the archives of the Venerabile, as well as material from Oscott College, the Jesuits at Farm Street, the Dominicans at Edinburgh, and the Thomas Cook Travel Archive, Peterborough. This is a particularly pleasing publication for the Holy Year.

Finally, the Hispanic world is represented by two very different types of publications. Elisardo Temperan Villaverde and Antonio Cepeda Fandino are the compilers of **Arquivo Historico Diocesano: Fondo**

General (Mosteiro de San Martin Pinaro, 2000, pp.248). This beautifully printed and illustrated introduction to and inventory of the historic archives of the Diocese of Santiago de Compostela begins with a quotation from the Vatican document **The Pastoral Function of Church Archives** and is an excellent example of what it is possible to do in order to make the contents of an important archival collection more widely known. The second publication is the work of the Archbishop Emeritus of Birmingham: **The Man Who Founded California: The Life of Blessed Junipero Serra** (Ignatius Press, 2000, pp.240) by M. N. L. Couve de Murville is a lavishly illustrated account of the life of the Franciscan friar from Majorca who established Catholic missions in Mexico and California in the eighteenth century. The author has worked in the Los Angeles Diocesan Archives and in Palina, Majorca, the Carmelite Monastery, Carmel, California, the Santa Barbara Mission Archive Library, and libraries at Canterbury, Oxford and San Francisco. The result is a scholarly investigation presented in a very readable fashion.

S.F.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 2000

The twenty-first annual conference, held at Hinsley Hall, the Leeds Diocesan Pastoral Centre, on 29-31 May, was attended by some 55 members, including three from Ireland.

The conference was opened on Monday afternoon by Father Chris Smith, Chairman, who welcomed members and then introduced the first speakers, Mgr George Bradley and Mr Robert Finnigan, Archivist and Assistant Archivist of the Diocese of Leeds, who described the history, present situation and future prospects of and for the archives, currently well housed in the Centre. After supper, Michael Gandy, in a stimulating and occasionally provocative talk on 'The reconstituted archive: external sources and collection development', recommended many public and other sources which congregational archivists could explore to supplement the information in their archives.

In the first of the morning talks on 30 May, Sister Mary Coke RSCJ, speaking on 'Reflections of a Religious Archivist: a view from within' (reproduced in this edition of Catholic Archives), sought to extend the conventional role of the congregational archivist as simply a keeper of records by suggesting how certain records could be created, e.g. by keeping a log book, recording the memories of older members, and by tracing former members of their congregation. She felt that the commitment of most religious archivists made up for their lack of formal training. Patricia Harcastle of the Catholic Media Office spoke next on 'Dealing with the Media', and urged Catholic archivists to cultivate contacts with the media, and to make good use of every opportunity and media outlet - not least with the diocesan and local public newspapers - to spread the Gospel, adopting where possible 'media speak' in any news items provided.

During the afternoon Sister Mary Gregory Kirkus kindly guided some twenty or so members on a visit to the Bar Convent chapel, library and archives, while those who remained at Hinsley Hall were taken in small groups by Mgr Bradley and Mr Finnigan to see the Leeds Diocesan Archives. After supper the conference divided into four interest groups: Disaster Planning; Parish Records; Millennium Projects; and the services which the Catholic Archives Society provides for new members.

The final morning began with Mass for the repose of the souls of our deceased Patron (Cardinal Hume) and President (Bishop Foley), celebrated by Bishop David Konstant of Leeds, with our priest members

concelebrating. Reports from the interest groups and other topics occupied much of the Open Forum. This was followed by the Annual General Meeting. Father Smith reviewed the Society's work and activities during the previous year, thanked the Officers and Council, particularly Margaret Harcourt Williams (Secretary) and Brother Damian Roe FSC (Treasurer), for their efficient work. He congratulated Sister Mary Campion McCarren FCJ, representing the Publications Sub-Committee, and Father Joseph Fleming for the publication of the long-awaited **Archive Principles and Practice**, as well as Father Stewart Foster for **Catholic Archives** no. 20 and Sandre Jackson, Editor of **CAS Bulletin**. The Officers were duly re-elected and three Council vacancies filled. Abbot Geoffrey Scott spoke briefly on the arrangements for the conference in 2001, to be held at Douai Abbey, near Reading, from 28 to 30 May. Proceedings concluded with generous applause for Anselm Nye, Vice-Chairman, for organising the conference, and with thanks to Hinsley Hall for its warm hospitality. A full account of the conference is to be found in **CAS Bulletin** 22.

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Introductory Notes

Traditionally this page has been entitled 'Editorial notes'. Unfortunately the Editor has been unable to see **Catholic Archives 2002** to completion - hence 'Introductory Notes'.

Last year, Father Foster pointed out that he was presenting the first part of Father Joseph Fleming's study on archival theory and standards and promised the second part this year. This has been held over once again, this time not for reasons of space but for reasons of time. With the Editor unavailable, it was not possible for others to edit in such a way as to synchronise with the first part before sending the draft journal to the printers.

Catholic Archives 2002 offers T. E. Muir's wide-ranging article on the archival evidence for English Catholic Music, a topic covered with detailed knowledge and infectious enthusiasm. The reports on particular archives are extended by the inclusion of Fr John Sharp's contribution on the Birmingham Archdiocesan Archives and by the second part of Robin Gard's contribution on the archives of lay societies. Four more congregations of religious sisters have responded to the Editor's appeal for reports no matter how brief, and no matter how modest their holdings. May their example be followed by yet others. The text of Fr Peter Phillip's address delivered at Hornby to mark the sesqui-centenary of John Lingard's death is offered here to a wider readership.

The book review section owes much to the kindness of the Catholic Family History Society which readily gave permission for some pieces deemed to be of interest to CAS members to be reproduced here.

Finally, while thanking the contributors, and offering the customary invitation to others who may feel they have something to offer, Catholic Archives Society thanks especially those members who have rallied to ensure the production of **Catholic Archives 2002** and wishes the regular Editor a speedy return to health.

Mary Campion McCarren fcj

Publications Co-ordinator

Margaret Harcourt Williams

CAS Secretary

NEW CAS PATRONS

Following the deaths of Cardinal Hume and Bishop Foley, for so long the Patron and President of the Society respectively, Council approached Cardinal Murphy O'Connor and Archbishop Marchisano inviting them to become joint Patrons and Abbot Geoffrey Scott OSB was invited to become President. All three accepted. We produce here the letters of acceptance from the new Patrons.

ARCHBISHOP'S HOUSE,
WESTMINSTER, LONDON SW1P 1QJ

3 May 2001

G76130

Dear Chris,

Many thanks for your letter. It was good to hear from you and I hope all is well with you. Goodness me, how the years have passed from our happy days at the College! But I am pleased to know that you are Chairman of the Catholic Archives Society and, of course, would want to help in any way that I can.

It is kind of you to ask me to be a Patron and I will be very pleased to accept. I am also delighted that you have asked Archbishop Marchisano who is a friend of mine and I hope he too is able to accept.

Anyway, Chris, give my good wishes to all those at your conference at the end of May and the assurance of my support and my prayers.

With kind wishes

Yours ever in Christ,
+ *Cormac*
Archbishop of Westminster

Vatican, November 7, 2000

PONTIFICIA COMMISSIO
DE BONIS CULTURALIBUS ECCLESIAE

528/94/83

PROT.N.
(Hic numerus in responsiones referatur)

Dear Father,

I was extremely pleased to receive your kind and gracious letter of October 10th along with the Autumn 2000 edition of the CAS "Bulletin", but also surprisingly and greatly honored by your request to become a Co-Patron of your Society. Surprised because I do not know if I'm the right person since I do not hold a specialized degree in archive science per se, even if from the time of my training at the Pontifical Biblical Institute in Rome years ago I was able to cultivate a very special appreciation of paleographical studies and archival research.

If my nomination to this position, as the description you have included of this post seems to indicate, would mean openly expressing my full support and that of this Pontifical Commission to the wonderful work carried out by your Society and helping it further in some productive way to achieve its praise-worthy endeavours, I graciously accept. I'm also honored that I would share this post with a very dear friend and brother in Christ, Archbishop Murphy O'Connor.

If you and the members of the Society are ready to accept my limits but at the same time my complete willingness to assist your work the best I can, I will gladly take on this responsibility.

Again, I wish to renew my sentiments of deep gratitude to you and to all the members for your kind thoughtfulness as well as for the good work carried out last year as reported in your excellent Conference held last summer.

May the good Lord continue to bless and guide your important initiatives with His Wisdom and Love, and keep each one of you in His loving care and protection. Looking forward to cooperate more closely in the near future, I gladly take this opportunity to renew my prayerful and most cordial wishes, as I remain

Yours Sincerely in Jesus Christ,
Archbishop Francesco Marchisano
President

John Sharp

Twenty years ago, in the first issue of **Catholic Archives**, Fr Denis McEville wrote about the Birmingham Diocesan Archives. He explained how the archives had been formed and the methods used in sorting and classifying material. As the first archivist of the archdiocese, Fr McEville was a pioneer in the field of diocesan archives and applied methods to his task which have now become commonplace. Unfortunately, he died in the same year as his article and, inevitably, some of his pioneering methods have been superseded; he himself acknowledged, for instance, that circumstances had dictated an unsatisfactory method of classification of documents.

It is, however, his great achievement to have gathered into the archives a number of older parish registers and to have provided calendars of the historical documents, the so-called 'A', 'B', 'C' and 'R Series', which form part of the National Register of Archives Report 8219. They have been widely used by scholars and quoted in their publications and are firmly established in English Catholic historiography. A major disadvantage is that, with the exception of the 'A Series', none of the Series was indexed, so that researchers must trawl through the calendars to find what they want. As Fr McEville also noted in his overview of the archives, he had begun to arrange material from the twentieth century in the same manner to form a 'D' Series, although little progress was made with this beyond putting it into a strict chronological order and producing a rudimentary calendar for the years 1900-11.

In the years that followed 1981 the sheer volume of material deposited overwhelmed the resources of the archdiocesan archives in every way. Although a move was made to more spacious accommodation within Cathedral House in the hope that it would house the growing collections, it left inadequate room for researchers.

The parochial responsibilities of the archivists, combined with an ever-growing number of researchers and genealogical enquiries, meant that much energy was spent in dealing with these to the detriment of proper sorting and cataloguing. Despite heroic efforts on the part of the archivists and voluntary helpers, and given the lack of finance and of staff, it is difficult to see how more could have been done.

By 1997 Archbishop Couve de Murville was anxious that the archival facilities and services of the archdiocese should be improved, in line with the recommendations of the recently-published Circular Letter of the Pontifical Commission for the Cultural Heritage of the Church, 'The Pastoral Function of Church Archives'. A large space in the crypt of St Chad's Cathedral was made available as a possible new store, and a visit was made by the Director of Advisory Services of the Royal Commission on Historical Manuscripts to advise on possible developments. In the light of his recommendations, the area in the crypt was cleared of rubbish, some remedial work was undertaken to the fabric, and a dehumidifier and a hygrothermograph were installed. The area was then left vacant for over a year, its relative humidity and temperature being monitored on a constant basis to assess its suitability as an archives store. Over a twelve-month period the humidity and temperature were found to be fairly constant and within acceptable levels. An intruder alarm and sophisticated smoke-detection system were then installed and the store was equipped with a combination of fixed and mobile shelving.

During the eighteen-month period that the store was being prepared, a concerted effort was made to sort and classify the large amount of archival material that lay, unsorted, in boxes piled one on top of another. This was a relentless and time-consuming exercise, but the material was organised into different collections. The integrity of deposited collections was maintained. Thus, for example, the large archives of Sedgley Park School and Cotton College and of Besford Court School were treated as distinct collections within the larger archival collection. The same was true of the Papers of Archbishop Grimshaw and of Archbishop Dwyer. In some cases papers from more than one source were integrated to form a single, coherent collection; 'Archbishop's Papers 1929-1965' became one such collection. The provenance of many papers, however, was unknown since no accessions register had been kept. The result was that new, sometimes artificial, collections had to be made; for instance, 'Diocesan Papers' and 'Education Papers' became collections of material that did not fit anywhere else. As the papers were sorted and filed, they were boxed and given reference numbers. To help in the work, computers were purchased, together with an archives software programme, with the intention that nothing would go into the archives store unless it had a reference number which would make possible its retrieval for research-

ers.

The process of sorting threw up many curios and anomalies, not least the large number of medieval charters relating to Erdington, the records of the Court Leet of the Manor of Birmingham, and deeds and related documents relating to the Coyne family, which had probably come to the archdiocesan archives from Oscott and had been catalogued as part of the 'C Series' with the reference numbers CD 1a-443. The decision was taken, with the permission of the Diocesan Trustees, to transfer these documents to the Birmingham City Archives on permanent loan. Some other papers which had no intrinsic connection or relevance were similarly donated or loaned to other specialist collections in the country. Fr McEvelly had initiated such a process in 1974 when he had transferred a collection of documents relating to the Priestley Riots of 1791 from the 'C Series' to the Birmingham Central Library.

The time arrived to move the archives to the new store, and to facilitate this, the archdiocesan archives closed to the public for seven months (June-December 1999). The existing archives room was refurbished and converted into a search room with accommodation for 12 people to work comfortably and with access to the reference library and the catalogues (either on computer or hard copy) and to a microfilm and microfiche reader. Security measures were put in place similar to those in public record offices.

We opened again to the public in January 2000. Two open days for clergy were held that month and elicited a single visit from a solitary priest looking for information about his parish! An official launch in March was a little more successful and attracted 57 invited guests, ranging from local academics to locally-based archivists from record offices in the West Midlands. They included the Director of Advisory Services of the R.C.H.M. who commented favourably on 'the transformation of the facilities since my last visit in 1997'.

The investment of the archdiocese in the archives during the period has been enormous, and the allocation of an annual budget to be spent on equipment, materials, conservation and repair is testimony to its continued commitment. We have facilities and equipment of which Fr McEvelly could only have dreamt! Of course, much remains to be done and improvements made, but the initiative of Archbishop Couve de Murville has borne substantial fruit.

In the course of 2000 the archdiocesan archives were visited by 333 people, the majority researching their family history, but also research students and academics. We are open to the public by appointment only on three days of the week from 11 am until 6 pm. Whenever possible, all written and e-mail enquiries are dealt with on the day of receipt, but we have a strict policy of not undertaking any genealogical research; those who cannot come to research in person are put in touch with local members of the Catholic Family History Society.

Although the archdiocesan archives is the only designated repository for the registers and other archival material from the parishes of the archdiocese, our parish collections are relatively poor. A beginning has been made in the task of encouraging parishes to care for their archives and think about their longer-term storage in the archdiocesan archives. A leaflet on Parish Archives was sent to all the priests of the archdiocese, and it is hoped that the system of parish visitation will bring in more material. In the meantime, there is a continuing programme of rebinding and repairing parish registers that have already been deposited and are in need of attention. To date nearly 200 registers have been rebound, the work being greatly boosted by a generous grant from the Marc Fitch Fund.

Only now is it possible to return to the series of early twentieth-century papers which Fr McEvelly intended to form the 'D Series'. A start has been made to the long and slow process of cataloguing them individually. When completed, it is hoped to put the other early series on to computer so that the search engine will make light work of finding whatever a researcher wants. Although this should be the first priority of the work of the archives, it tends to be crowded out by other concerns. But over the last four years great strides and improvements have been made and, if the archdiocese continues to invest in its archival service, much will be achieved in the years to come.

FROM SIGHT TO SOUND: ARCHIVAL EVIDENCE FOR ENGLISH CATHOLIC MUSIC

T.E. Muir

1829-1962.

In general Catholic historians, especially for the post recusant period, have paid little attention to music.¹ Yet the single factor that defines Catholicism - apart from loyalty to the Pope - is its liturgy, especially the Mass; and here, apart from the text, the greatest influence is exerted by music, as official documents have frequently acknowledged.² Music, as Pius X explained, is a vehicle for conveying text; it sets the mood of the service; and at the lowest level it advertises the faith.³ Moreover as a language it can be 'read' like any other form of evidence, often with multiple layers of meaning. For example the Tower Music Room at Downside has a copy of *The Ecclesiastical Choir Book: Selections from the Great Masters of the Sixteenth Century*.⁴ Published in 1848 it was dedicated to Nicholas Wiseman, the future Cardinal of Westminster, who had strong Ultramontane leanings. Renaissance Polyphony then was an instrument in the campaign to impose 'Roman' order on a wayward English church. Yet the same collection also has copies of Richard Terry's *Downside Motets* published some fifty years later. Here some of the same pieces are found alongside works by English Renaissance polyphonists. So, as Terry explained in the preface to Volume V, the object was to show that Roman uniformity was compatible with a native English tradition.⁵

This is not to deny though that in all periods people have written about Catholic music; but often such views are really polemical instruction by interested parties. Terry for example in the preface to *The Westminster Hymnal* under the heading 'The Need for Uniformity' declares that in the matter of hymn performance 'each Congregation is a law unto itself' giving numerous instances of mutilated hymn tunes, but without supplying objective statistical evidence of this happening in particular parishes. He is simply expressing an opinion based on inchoate surface impressions.⁶ This sort of thing is excellent historical evidence for what people *thought* was happening, or ought to be happening; but it does not tell us what was *actually* happening. Moreover there has been no concept of *English* Catholic Music. The assumption has always been that it is, at best, part of an international Catholic scene. The consequences become clear for example when

looking at developments in plainchant from the 1880s onwards. The achievements of Solesmes are well known; but there is almost nothing about how, why and to what extent its style spread in England, even though much of the material is readily available.⁷

The aim of my research is to put this right. First, through the study of the collections, publishers' catalogues, diocesan lists and advertisements on the back of sheet music, the basic repertoire will be defined, initially for the years 1903-62 but inevitably, by way of comparison, spreading to periods before and after it. It will then be possible to measure statistically such issues as the impact of particular composers, the relative musical importance attached to different parts of the liturgy and the proportion of music written in particular styles at any one time. Secondly through case studies based on particular collections a start can be made to find out what was happening 'on the ground'. Music may have been written; but that does not necessarily mean it was performed. This can be supplemented by looking at monthly programmes published in parish or school magazines; and in a more general way by a sampling of visitation returns. This is because dioceses sometimes asked how often there was a sung mass and how much money was spent on the choir.⁸ Thirdly the statistical data, when combined with such evidence as official instructions, polemical articles in magazines and private letters, makes it possible to measure the dynamics of change. For example to ask why, in what ways and how successfully there was a revival of plainchant or Renaissance Polyphony after 1850. Inevitably there will be several gaps; and here there is only space to describe the contents of some collections. Nonetheless the matters examined so far do give a good idea of what is there; and for this I am already greatly indebted to the kind help given to me by the keepers of these collections.

THE COLLECTIONS.

AMPLEFORTH ABBEY LIBRARY AND ARCHIVES, NR. YORK YO62 4EN.

Musically this is strong in two areas: first there is a large collection of hymnals going back to the mid nineteenth century; secondly there are the surviving papers of Dom Laurence Bévénat, one of the most important Catholic composers in the Twentieth Century, especially after the Second Vatican Council (it is unfortunate that he

burnt so many of his earlier works). Not only do these contain some 300 separate manuscript and published works, they also supply invaluable details about his life, family background and interests. The secondary supporting material, such as biographical outlines and supplementary articles, is very well organised.

DOWNSIDE ABBEY: STRATTON ON THE FOSSE, NR. BATH, SOMERSET BA3 4RH.

In the Twentieth Century Downside's best known musician was Dom Anthony Gregory Murray (1905-92); and the bulk of his boxed papers are stored in the archives. These give first hand evidence of his life, training and multifarious interests. Drafts and printed versions of his articles show how his thinking evolved; for example from being an active promoter of plainchant to arguing that it was too difficult for congregations to manage. There are also a very large number of manuscript and printed versions of his compositions and arrangements (especially for Organ and Recorders). Amongst other things these demonstrate his crucial importance - along with Bèvenot (see Ampleforth) - in popularising Gelineau Psalmody during the 1960s and in the development of simple four part harmony settings of the Ordinary, beginning with *The People's Mass* of 1950.

The picture can be amplified further from the contents of the Tower Music Room. In addition to a large generalised collection of recordings, there is a mass of variegated material that mainly belonged to him - including several cassette recordings. Most of the sheet music (which is uncatalogued) covers the period c1900-90, the religious elements in particular exposing his early interest in Renaissance Polyphony (following his mentor Richard Terry) as well as his activities after the Second Vatican Council.

Other papers relating to Downside musicians are also held in the archives. In particular C.T. Gatty's papers, assembled in 1925, throw detailed light on the researches and other business preparations behind the production of the *Arundel Hymnal*.⁹ In the library there is a fair sized music section with, for example, Murray's own 1932 edition of the *Westminster Hymnal* annotated in Terry's own hand for the revised version of 1940. Its liturgy section is also well worth close study, as there are numerous editions of Graduales, Antiphonales and other plainchant volumes. These can usefully be read in conjunction with the musical provisions of the numerous 'rules' and decrees for different

religious orders stored in the vicinity. Scattered throughout the library are numerous, and in many cases comparatively rare, pamphlets and articles, often of primary importance. For example there is a copy of Clifford Howell's translation of *An Instruction by the Sacred Congregation of Rites on Sacred Music and Liturgy*.¹⁰ Together these materials demonstrate the prime importance of Downside as a shaper of twentieth century Catholic Music.

DOUAI ABBEY, UPPER WOOLHAMPTON, READING, BERKS RG7 5TQ.

Here the relevant musical material can be found in three places. The library has a limited stock of music, but it is of the highest quality. For example there is a complete edition of *Palestrina's Werke*, published by Brietkopf and Hartel under the direction of F.X. Haberl between 1875-85 in nine double volumes. Secondly the archives contain the papers of Bishop Austin O'Neill (1841-1911) including his correspondence with Bishop Hedley (another musician) and the nuns of Stanbrook Abbey.¹¹ These demonstrate the close connection between developments in the revival of plainchant (especially by Solesmes) and the movement within the English Benedictine Congregation to create virtually autonomous houses concentrating on a monastic life rather than missionary work. There are also some compositions by O'Neill himself and a valuable volume of 'Motets used in St Edmund's Chapel, Douai' associated with O'Neill's music teacher Dom Cuthbert Murphy (1826-91). Thirdly there are well organised stocks of music in the Choir Office, belonging to John Rowntree. This is a practical working collection and should not be viewed as an archive. Nonetheless it has several important historical items rescued at the closure of the school. These include two large volumes marked 'Messés et Antiennes' containing numerous early nineteenth century works. Although these are French publications the balance of material is surprisingly similar to that found in Vincent Novello's publications at about the same time.

ST MARY'S ABBEY, STANBROOK, CALLOW END, WORCESTER WR2 4TD.

This is an enclosed house so an outsider cannot have direct access to the library. Nonetheless the nuns are exceptionally helpful

and, as at Ampleforth, can give exceptionally good additional backup in the form of summaries and basic biographical details of key figures in the musical history of the community. It is thus possible to produce some sort of picture of the musical material that is available.

First there is the complete range of Stanbrook's plainchant publications - vital for anyone studying the evolution of plainchant in England after 1890. The real strength of the archives though lies in its voluminous manuscript papers. Of particular importance is the correspondence between Dom Laurence Shepherd (chaplain between 1863-85) and Abbot Prosper Guéranger of Solesmes. There are also the letters exchanged between Laurentia MacLachan (1866-1953) and André Mocquereau, Henry Bewerunge (a plainchant and Renaissance Polyphony expert of Maynooth seminary, Ireland) and numerous other important figures, including Anglican plainchant experts and collectors of valuable medieval music manuscripts. Some of these match up with letters held elsewhere, such as the O'Neill papers at Douai; and as at Douai they demonstrate the close connection between developments in plainchant research and the drive towards autonomous abbeys in the English Benedictine Congregation. The Bewerunge letters also throw important light on the writing of *The Grammar of Plain-song*, arguably the most influential plainchant training manual in England before the introduction of *Plain-song for Schools*¹², as well as on the violent controversies concerning plainchant performance and the editorial work surrounding the production of the Vatican and Solesmes Editions after 1905. Taken together these papers demonstrate that Stanbrook was a principal conduit through which Solesmes style chant came to dominate the English plainchant scene in the Twentieth century. In addition through discussion of MacLachan's work on the Worcester Antiphoner, they show how a peculiarly English dimension was given in places to these developments.¹³ This though is not the whole story; for like many abbeys after the Second Vatican Council the nuns worked energetically to compose new music for the liturgy - especially the Office; and much of this can be easily found not only in the chant books used in the chapel but also in modern publications and recordings.

**LONG CRENDON: PRESBYTERY FOR THE CHURCH OF 'OUR LADY OF LIGHT':
BUCKINGHAMSHIRE HP18 9BS.**

This very large collection, containing some 10,000 by and large

unsorted items, belonged to the now defunct Church Music Association. Beginning as an offshoot from the Society of St Gregory after the War the CMA enjoyed a largely separate identity until re-amalgamation with its parent in the late 1970s. Its collection was then stored in the basement of the St Thomas More Centre in London from whence it was rescued by Mary Pethicka and brought to Long Crendon.

The CMA had its own magazine, *Church Music*, so its reviews can be profitably studied in conjunction with publishers' specimen copies in the collection. Unfortunately there are not many issues of this at Long Crendon.¹⁴ The evidence of signatures shows that much other music was given by members. This, together with the publishers' tendency to reprint old editions, accounts for the presence of a significant body of older music dating back to the 1900s. There is also a file of music manuscript material relating to the activities of the Society of St John Chrysostom (studying the music of the Orthodox church) in the 1920s and 1930s. A particular feature of the CMA was its ecumenical character - with a strong Anglican wing. So at least half the music - much of it published by the Oxford University Press - belongs to this tradition. It is thus possible to compare Anglican and Catholic repertoires and assess their influence on one another. This is especially important for the period during and immediately after the Second Vatican Council when English Catholics looked closely at Anglican musical approaches to a vernacular liturgy. For earlier periods comparisons between editorial methods - and therefore performance styles - for the same pieces published for the two traditions may prove especially fruitful.

The collection also shows very well how professionally trained Catholic composers, and the major Catholic publishing house - L.J. Cary and Co. - responded to the challenges of the 1960s. Moreover the CMA had its own publishing outlet - St Martins Publications; and its output can be compared with the efforts by the Royal School of Church Music to modernise the Anglican music and liturgy at that time, for which there is substantial material. The long term failure of these responses, in the face of fierce competition from Folk musicians and the St Thomas More group of composers, constitutes one of the most important chapters of recent English Catholic musical history.

STONYHURST COLLEGE, NR. BLACKBURN, LANCS. BB7 9QD.

Here most of the musical material is stored in the Music

Basement. At different times in the College's history it has been subject to considerable reorganisation; so the present picture, from the historical perspective, is somewhat unclear. Basically there are three divisions. First there is a recently rediscovered consignment of about forty volumes of early-mid nineteenth century music stored in a cupboard in the piano master's room. This shows that at that time Stonyhurst enthusiastically performed a repertoire of Masses by composers like Haydn and Mozart on a grand scale. Secondly there is a considerable quantity of material from the late nineteenth century onwards stored in the room formerly belonging to the Director of Music. This includes organ notebooks listing everything that was done in St Peter's Church from 1964 till about 1980 along with various full editions of the *Stonyhurst Cationale* and other publications specially prepared for Jesuit Colleges by John Driscoll in the 1920s and 1930s¹⁵. These are of inestimable value. Thirdly all the material - secular as well as religious - currently used by the music department is stored in a separate room dedicated for that purpose.

The Arundell Library itself is, at first sight, rather disappointing. However there is a very early version of John Wade's *Adeste Fideles* and a remarkable set of huge eighteenth century plainchant volumes formerly belonging to the Royal Chapel in Grenada, Spain. More mundanely, there is much ephemeral material - such as concert programmes and service sheets for great occasions. In addition the Arundell Library Annexe has a selection of old hymnals and musical manuals, together with a considerable quantity of liturgical books - so the music can be placed in its proper context. It will be apparent then that much music has been lost; especially that of a more ephemeral nature - such as the music used in the Sodalities or - for the 1960s, 1970s and 1980s - in Playroom Masses (Stonyhurst is organised 'horizontally' into year groups known as 'Playrooms'). However material keeps turning up in the most unexpected places, underlining the vast influence exerted by the College within and outside the English Jesuit world. For example the diary of the nonconformist Moses Heap at Rossendale Public Library contains a remarkable account of the Whitsunday celebrations for 1850.¹⁶ Moreover, for the early nineteenth century a useful point of entry are the contents of chapels owned by Old Stonyhurst, Liege and St Omers pupils, such as those at Lulworth (the Weld family), Wardour Castle (the Arundell family) and Everingham

(the Maxwell family). These demonstrate the influence exerted by the college on their minds at a formative stage in their upbringing.¹⁷

THE BAR CONVENT, BLOSSOM ST, YORK YO24 1AQ.

[A] THE EVERINGHAM COLLECTION.

Everingham is a large country house mid way between York and Hull. In the grounds there is a large chapel built by William Marmaduke Constable Maxwell, Tenth Lord Herries, which was consecrated in 1839. The Maxwells were keen musicians; and under their patronage an enormous collection of some 3,000 items was accumulated, mainly for the period up to the First World War, but running up till the sale of the house in the late 1970s. At that point the collection was rescued by John Rowntree, sorted in a rudimentary fashion and brought for safe keeping to the Bar Convent.

The material shows very clearly the threefold division into which most nineteenth century Catholic music falls. Beginning with a 1785 publication of Samuel Webbe the Elder's compositions,¹⁸ there is a substantial amount of early nineteenth century engraved music, much of it edited and published by Vincent Novello. Here the predominance of the Classical 'Viennese' style is very apparent. Next, for the mid-nineteenth century there are several Octavo editions published by J.A. Novello together with an almost complete set of manuscript part books. There are also a few original compositions specially dedicated to the Maxwell family. Finally, for the period c.1890-1914 there are numerous sets of mainly Cary editions of Renaissance Polyphonic and original works characteristic of that period. Relatively little material survives for subsequent periods apart from clear evidence for the adoption of Solesmes style chant in the 1930s.

In addition there is a considerable quantity of liturgical books. Vespéral books for the early-mid nineteenth century are particularly important, as they confirm the more widespread use of English suggested by the evidence at St Cuthbert's church, Durham (see below). Moreover there is a volume of 60 Anglican chants composed by Dr Camidge, the eighteenth century organist at York Minister¹⁹. As in Durham then with Vespers there seems to have been a considerable seepage of material from the Anglican tradition, something that was to be eradicated in later decades.

Many of the Maxwells went to Stonyhurst; so, not surprisingly,

there is a Jesuit tinge to the collection. For example there is a copy of *Saint Winifrid's Hymn Book*²⁰ compiled by Seminarians of St Buenos and a mid nineteenth century set of Litany chants used at Farm St. Church, London published by John Lambert. However there is also evidence, in the form of compositions by W. Schulthes and an edition of W. Pitts' *Oratory Litanies*, of influence from the London Oratory.²¹ More significantly though the collection shows English Catholic music at a cross-roads between what was provided in a chapel like Lulworth or Wardour Castle and that in an urban parish like St Cuthbert's, Durham. The Welds and Arundells received their Continental Catholic musical education direct from Jesuit schools on the Continent; but the Maxwells got theirs indirectly via Stonyhurst. This was supplemented by what they picked up in London - but not so much from the embassy chapels, as had formerly been the case - and from Continental tours. For example some music, especially compositions by Louis Lambillotte, was purchased direct from shops in Paris.²² Everingham then is perhaps one of the last of a small group of Catholic household chapels with a really strong musical tradition reaching right back to the Petre household at Ingatestone in the early seventeenth century, where William Byrd had worked.

[B] THE BAR CONVENT COLLECTION.

This moderate sized collection, stored in a cupboard on the chapel gallery landing, contains 58 separate published volumes and a further 112 distinct pieces loosely stored in folders or manuscript books. Much of the music comes in multiple copies or has been duplicated. It covers the period c1890-1980 and reflects the needs of the girl's school and of the IBVM as a religious community of women. Consequently the principal focus is on plainchant, hymnody - including carol collections, and material suitable for Benediction. The plainchant mainly relates to the 1920s; but there is a Pustet publication of 1895. Most of the Benediction material belongs to the period 1890-1910; but at least half of this was copied out after the Second World War. In addition there is a little music arranged or composed by Sister Mary Champion IBVM, but the bulk of her surviving output has been transferred to the IBVM community at St Mary's, Ascott, Berks SL5 9LL.

For the period immediately following the Second Vatican Council there is a fair amount of music which includes some rare and

interesting material. For example there are copies of adaptations of Latin chant for the English Mass from St Mary's, Knaresborough and Anthony Milner's *Chants of the Ordinary of the Mass* specially composed for Catholics at Eton College.²³

THE TALBOT LIBRARY, ST WALBURGHE'S CHURCH, WESTON ST, PRESTON, LANCS. PR2 2QE.

The Talbot Library owes its existence to the remarkable vision and initiative displayed by Bishop John Brewer of Lancaster and Fr Robert Canavan. With a skeleton budget, by the simple expedient of encouraging Parish priests and convents to clear out the contents of their presbyteries and houses an enormous ragbag collection of books and music has been quickly built up and continues to be added to at a hectic pace. For the researcher it is one of the most exciting places to visit. There is always something new to discover as contributions are sorted by its devoted volunteer staff.

Essentially the musical material falls into seven categories. First there is a substantial collection of plainchant volumes dating from all periods beginning with a rare Pustet *Graduale* of 1875. Secondly there is a large number of Catholic and other denominational hymnals from about 1880 onwards. Thirdly there are fourteen boxes containing sets of some 44 Masses, 50 Motets and a dozen other miscellaneous items of church music. Church stamps and signatures show that at least half (about 25 Masses, 17 motets and 3 miscellaneous items) had been obtained by Bolton le Sands church, Near Carnforth, Lancs. between its consecration in 1884 and the First World War. The number of copies suggests that at its peak it had a choir of about 20 in a church with an estimated seating capacity of 200. This gives an excellent snapshot of what a small congregation could achieve with effective leadership.

Fourthly there are about 400 separate publications of sheet music, some of it in duplicate copies. These are evenly divided between the mid nineteenth century, c.1890-1914 and from the late 1960s and 1970s. With the latter there is a predominance of Gestedner and photocopied material, much of which came from the former convents of Wigton, Cumbria and the Sisters of the Apostles, Leigh. Ephemeral material of this sort is as at a premium for anyone wanting to get an understanding of what was happening immediately after the Second

Vatican Council. To the mid-nineteenth century belong some precious manuscript volumes and printed collections from St. Augustine's, Preston and a 'Miss Oldfield' of St Cuthbert's, Bradford and St Ignatius, Preston.

Fifthly and sixthly there is some theoretical religious music reading - such as Chester Walker's *The Plainsong Reason Why*²⁴ - and a good deal of secondary backup in the form of back issues of for example *The Westminster Cathedral Chronicle* (1949 onwards), *Liturgy and Music* (known as *Liturgy* till the 1970s), *The Rambler*, and *The Orthodox Journal*. The contents of the latter two are being computer catalogued.

Finally, scattered in boxes and steel cabinets there are large unsorted consignments of old cassettes, LPs and 78 rpm records. Most of these are non religious; and as such they reveal a good deal about the listening habits of Catholic priests! Some though have considerable interest for the historian of church music.²⁵ Of these the most ephemeral could prove to be the 200 or so cassettes dating from the 1970s and 1980s. These are precious evidence of how music from that period actually - according to their publishers - was meant to sound. As with other forms of evidence such music is at its most vulnerable when it immediately falls out of use.

USHAW COLLEGE, CO. DURHAM DH7 9RH.

Although now divided into two parts the Ushaw music collection is really a single entity; one section of it only recently having been removed from the old music room to the dormitories. By and large it is unsorted; but a list of contents is being prepared. The collection contains several thousand items; but many of these are multiple copies. Nonetheless in terms of size, and given the dominant role of Ushaw as the principal Northern seminary, the collection must surely be one of the most important in the country. This is shown by the connections between the Seminary and the parishes served by its alumni, as illustrated by the contents of the collection at St Cuthbert's, Durham (see below) and by the sizeable file of material in the dormitories formerly belonging to the church of Our Lady and St Oswin, Tynemouth. Although, as befitted a Seminary, there is a lot of music for Tenors and Basses, as Ushaw also had a school the majority was composed for mixed voices.

The collection seems to have been assembled in three great bursts of activity. The first of these - between the 1830s and 1860s - is associated with the Presidency of Charles Newsham, a prolific composer whose *Collection of Music Suitable for the Rite of Benediction*²⁶ was the standard work before A.E. Tozer's 1898 publication.²⁷ So, apart from a considerable quantity of music by Haydn and his contemporaries - much of it still in use in the 1880s - there are several manuscript arrangements and original compositions.

The second great burst of activity occurred in the 1900s. It is dominated by Fr Edward Bonney. There is a large collection of organ music belonging to him in the dormitories; and in the Music Room there are several specially bound volumes containing over a hundred Masses by members of the St Cecilia Society from the 1860s onwards. However, since most of them survive as single copies, there is some doubt about how many were actually performed. Nonetheless they do betoken a strong interest in Renaissance Polyphony; a point reinforced by other specially bound volumes of Charles Bordes' *Anthologies*, produced in the 1890s.²⁸ It is noticeable that most of this occurred before Terry began his allegedly pioneering work in this field at Westminster Cathedral! By contrast, apart from a couple of issues of *Paléographie Musicale*, evidence for interest in plainchant is meagre²⁹

The third great period - the 1950s-1970s - coincides with the arrival of the Gestedner machine and is associated with another major figure, Fr Laurence Hollis, choirmaster and Vice President up till 1967. Accordingly multiple copies of old Renaissance polyphonic works, small scale Cecilian motets, and Perosi masses were duplicated in the 1950s; and alongside them appeared several locally composed items. This evidence shows that, beneath the placid surface of the 1950s, strong movements for change were developing that do much to explain the explosion of activity after the Second Vatican Council. In the 1960s and 1970s, paralleling the example set by the Church Music Association, numerous Anglican publications were bought, along with numerous new works by Catholic composers including early efforts by members of the St Thomas More Group.

Liturgical music constitutes only part of the Ushaw collection. In the dormitories there are numerous Negro Spiritual and semi-religious settings; several of which were obtained from Robertson Publications in Wendover, Buckinghamshire. There is also evidence here for the large scale performance of oratorios. In the Music Room

there are about a hundred settings of music for amateur dramatics, as well as much orchestral and instrumental music - most of which relates to the nineteenth century. This should not be regarded as distinct from the liturgical material. At that time on great occasions Mass settings were accompanied by small orchestras, for which there are even a few sets of parts at Ushaw. Moreover, as the future bishops Cuthbert Hedley and Austin O'Neill recognised at Ampleforth and Douai, musical amateur dramatics was one way of training suitable voices for the choir.

ST CUTHBERT'S CHURCH, OLD ELVET DURHAM DH1 3HL.

The value of the collection is twofold. First it gives an excellent example of the full repertory of a well established Victorian parish (the church was built in 1827). Secondly it reveals the strong influence of Ushaw. Most of its senior priests were trained there; and all of them displayed strong musical interests. This is especially true of Canon William Brown (parish priest between 1887-1924) who, as well as being a composer in his own right, was the most active of the copyists. His Oboe tutor still survives in the Ushaw Music Room.

The Victorian music is stored in a chest of drawers up in the choir loft. It consists of 16 printed and 8 manuscript volumes, 6 of which are part books, the earliest of which were copied in the 1850s. For the period 1920-62 only seven printed volumes survive. Thus, if the hymn books are excluded, this gives a potential nineteenth century repertoire of over 1,000 pieces, 455 of which were copied into the part books and thus, presumably performed. Curiously though the part books contain many pieces that do not appear in the printed volumes. This suggests that either St Cuthbert's had more volumes which have subsequently been lost or the works were copied from materials held at Ushaw. The collection should be studied in conjunction with J.M. Tweedie's parish history *Popish Elvet*³⁰ which supplies a useful chapter on the music and benefits from access to documents (such as the choir rule book drafted in the 1840s) that no longer seem to be available.

A notable feature is the enormous number of Litanies (64), O Salutaris (28), Tantum Ergo (29) and Psalm Settings (131). The latter use Anglican psalmody, and there is some evidence to suggest that they were sung to English words long after the ban imposed by the Vicars Apostolic in 1838. 76 of the chants are by identifiable Anglican composers; and of these 31 are by Francis Lingard, a Durham Cathedral lay

clerk. This is clear evidence of the considerable crossover between Anglican and Catholic church music in the 1850s for certain sorts of music; something that was to be increasingly frowned upon by the hierarchy later in the century.

OTHER MATERIALS.

In addition to what has been described so far, a number of other sources deserve mention. University libraries often hold interesting material. For example the Pratt Green collection in the University of Durham contains several old hymnals transferred from Ushaw College's main library. In the Westminster Diocesan Archives (W8 6AF) some of the minutes of the bishops' Low Week meetings deserve careful scrutiny - especially as regards preparations for the *Westminster Hymnal* from 1905 onwards and responses to the Second Vatican Council, on which further documentation can be obtained from the offices of the Bishops Conference (SW1V 1BX).³¹ The Westminster archives also have a complete set of the *Westminster Cathedral Chronicle* virtually every issue of which after 1949 (and many before that date) gives a complete programme of the main service music. Similar evidence can be found for certain periods at least in many parish magazines.³² Similar lists can also be found in journals like the *Stonyhurst Magazine*. Even where this does not happen they often contain invaluable articles of a historical nature or giving 'the state of play' as it were; excellent examples being *The Ampleforth Journal*, the *Downside Review* and the *Ushaw Magazine*. Letters and articles in the Catholic press are also important, as the bitter controversy over plainchant in *The Tablet* for the 1900s demonstrates. Reference should also be made to the invaluable contents of *Music and Liturgy*, the periodical organ of the Society of St Gregory.³³ Finally one should not neglect the value of aural evidence, especially from older members of stable religious communities.

It should thus be apparent that the amount of available material is vast; too vast to be fully described in an article like this. Nonetheless it shows that English Catholic music - as a social experience if nothing else - played a vital role in the history of that community in the nineteenth and twentieth centuries.

Notes:

¹ See for example Hastings, A: *A History of English Christianity 1920-85*. London: Collins. 1986. This is an excellent general account; but says virtually nothing about

the music in period covered. Two notable exceptions however are Zon, B: *The English Plainchant Revival*. Oxford: Clarendon Press:1999 and Olleson, P: 'The London Roman Catholic Embassy Chapels and their Music in the Eighteenth and Early Nineteenth Centuries' in Jones, D.Wyn: *Music in Eighteenth Century Britain*. Aldershot: Ashgate. 2000.

- ² For examples see Hayburn, R.F. *Papal Legislation on Sacred Music 95AD to 1977AD. Collegetville, Minnesota: The Liturgical Press. 1979.*
- ³ Pius X in his Motu Proprio decree 'Tra Le Sollecutudini' of 1903, translated by Terry, R. In *Music of the Roman Rite*. London: Burns Oates and Washbourne Ltd. 1931. Appendix B p.255.
- ⁴ Ed. Anon.: *The Ecclesiastical Choir Book...* London: James Burns: 1848. This copy formerly belonged to Charles Gatty, editor of the *Arundel Hymnal*. London: Boosey and Co. 1898/1901/1905.
- ⁵ *Downside Motets*: Vols. IV, V, VI. Downside Abbey: 1898 (Vol IV) and 1901 (Vols. V and VI).
- ⁶ Ed. Terry, R: *The Westminster Hymnal* London: R and T Washbourne. 1912. Preface: V.
- ⁷ However the role played by Stanbrook Abbey in this development is adequately covered by Corrigan, F.K: *In A Great Tradition: A Tribute to Dame Laurentia MacLachan*. London: John Murray. 1956. Unfortunately this book is now difficult to get. For a good modern survey of developments at Solesmes see Bergeron, Katherine: *Decadent Enchantments: The Revival of Gregorian Chant at Solesmes*. Berkeley, Los Angeles, London: University of California Press. 1998.
- ⁸ See for example the Visitation returns for many parishes stored in the archives of the Diocese of Hexham and Newcastle for 1926-76 (questionnaires) and 1921-33 (for money spent on the choirs).
- ⁹ Boxes 1267-9 and 1264-5.
- ¹⁰ London: Herder. 1959
- ¹¹ Most of Bishop Hedley's papers are stored at Aberystwyth Record Office. See especially Nos. 42, 43, 47, 66, 72, 96 and 98 in the file.
- ¹² *The Grammar of Plainsong in two parts by the Benedictines of Stanbrook*. Worcester: Stanbrook. 1905. *Plainsong for Schools*. Liverpool: Rushworth and Dreaper. 1934/1937.
- ¹³ See for example the almost exclusive use of English medieval sources in the Stanbrook *Hymnale* (1963).
- ¹⁴ The most complete set can be found in the Divines' Library at Ushaw College.
- ¹⁵ Ed. Driscoll, J.: *The Stonyhurst Cationale*. London: Manresa Press. 1936.
- ¹⁶ I owe this information to the kindness of Sally Drage.
- ¹⁷ Stonyhurst began life as a school on the Continent: based at St Omers (1593-1762), Bruges (1762-1773) and Liege (1773-94)
- ¹⁸ Webbe, S. (the elder): *A Collection of Sacred Music as used in the chapel of the King of Sardinia in London*. No publication details but from other sources thought to date from 1785.
- ¹⁹ *New and Corrected edition of Dr Camidge's Chants as used in York Cathedral*.

- London and Preston. N.d.
- ²⁰ St Buenos students: *Saint Winifrid's Hymn Book*. London: Richard Butler. N.d.
- ²¹ Ed. Pitts, W.: *One Hundred and Thirteen Oratory Litanies*. London: Novello and Co. A note states that this was bought for Angela, Lady Herries in 1887 from a shop in South Kensington by 'H.J.H'
- ²² For example Lambillotte, Louis: *Messe à 3 voix égales* and *Salut pour le jour de L'Immaculée Conception*. Paris: M.M. Nicou-Choron. N.d.
- ²³ Published by Basil Ramsey, Eastwood, Essex. 1976.
- ²⁴ Publ. London: Novello, Ewer and Co. 1875.
- ²⁵ See for example the recording of Vittoria's *Tenebrae* sung by the Sistine Choir under the direction of Lorenzo Perosi and Antonio Rella. HMV DB1572 32-2316.
- ²⁶ London: Burns and Lambert. N.d. But dedication to Cardinal Wiseman in the revised edition by John Richardson suggests a post 1850 date.
- ²⁷ Ed. Tozer, A.E.: *Complete Benediction Manual*. London: Cary and Co. 1898.
- ²⁸ Répertoire de Chanteurs de Saint-Gervais: *Anthologie de Maîtres Religieux Primitifs des Quinzième, Sizième et Dix-Septième Siècles*. 'Edition Populaire à l'usage des maîtrises et des amateurs par Charles Bordes. Paris; Schola Cantorum. N.d. The volume in which these appear is stamped 'Anthologie Bordes. Deuxième Année. E. Bonney'.
- ²⁹ Mocquereau, Andre: *Paléographie Musicale Vol. VII and IX*: Tournai, Paris, Rome: Desclée, Lefèbre and Co. 1906 (vol VII), n.d. for Vol. IX (cover missing).
- ³⁰ 2 vols. Durham: Private publication.
- ³¹ See also the Bourne Papers (Bo 1/33 and Bo 1/87) for further details about *The Westminster Hymnal* and the production of diocesan lists of approved music from 1904 onwards.
- ³² See for example the *Farm Street Journal* for the 1920s onwards (Church of the Immaculate Conception, London WIY 6AH) and *St Dominic's Parish Bulletin* (Newcastle, NE1 2TP) for the 1930s. The latter are stored in the Dominican Community Library there.
- ³³ For certain periods this was published as *Liturgy* and should not be confused with a completely separate - though also at times useful - journal with the same title.

THE ARCHIVES OF THE CATHOLIC LAY SOCIETIES

Robin Gard

Catholic Archives 2001 contained Part I of this article and dealt with the archives of St Joan's International Alliance.

THE GUILD OF OUR LADY OF RANSOM

The Guild possesses very few archives in the conventional form of minute books, correspondence, accounts, and the various papers which exist for many similar national bodies of like antiquity. Superficially, this would seem strange for such a high profile organisation devoted to the ambitious objective of the conversion of England with a numerous membership throughout the country and engaged in well advertised pilgrimages, lectures, weekly parish appeals, and a well established periodical, The Ransomer, activities which it would be thought would generate many varied records. Their absence is not, however, so surprising when one considers that The Guild, despite its national appeal, has always been directed personally by its Master who from the outset and to this day has been aided by the minimum of secretarial support or national organisation. Thus, such records as have been created over the years have been largely the private papers of its four successive Masters, each of whom has led a missionary life, with limited opportunities of, and indeed little need for, letter writing, arranging meetings, conducting negotiations, making corporate decisions, reporting actions, and the like, which in other organisations create records and archives. While each Master will have corresponded with many notable figures in the Church establishment, as well as with Guild activists and members, very little of such papers have survived, each Master retaining only such papers as he deemed of current use, and it is known that one Master disposed of papers before his time. Even so, the achievements of The Guild since its foundation on 17 November 1887 are probably better recorded than those of many lay societies of like age, and this is because its activities have been thoroughly documented in its publications begun by its first Master, Fr Philip Fletcher, in 1886 and continued in one form or another to the present day.

The early history of The Guild and an account of its publications

are given in two articles in The Ransomer, Vol. 26, No.6 [1977] and Vol. 33, No.7 (Easter 1996). Briefly, Fr Philip Fletcher (1848-1928), Oxford graduate and convert clergyman, devoted his whole life to the conversion of England, in which cause he had been inspired by the heroic missionary work of Fr Ignatius Spencer (1799-1864) in his Apostolate of Prayer for the same cause a generation earlier. When parish priest at Uckfield he started in July 1886 a monthly magazine, Faith of Our Fathers, and after the foundation of The Guild in November 1887 this became its periodical. Fr Fletcher funded it himself, edited and indeed wrote most of its contents throughout its twenty or so years until in 1900 it was acquired by Cardinal Vaughan and published under the title of St Peter's Net recording the rescue work of the dioceses of Westminster and Brentwood. As well as being a zealous missionary, Fr Fletcher was a keen historian, with an omnibus mind, a facile pen, and a gift for writing plain and simple language popular with the ordinary reader. Faith of Our Fathers included articles on the lives of martyrs, notes on historic shrines, responses to Protestant objections to Catholic beliefs, catechetical instructions, stories of heroism and conversion, even a series, A to Z, of the causes of lapsing from the faith, a children's corner, and various entertainments. Fr Fletcher lived in an age which was largely unsympathetic, even hostile, to Catholics, who were regarded as a peculiar, alien, people, and whose proselytizing mission was vigorously opposed. The Church had in Fr Fletcher a doughty champion who promoted and defended Catholic beliefs, rebutted Protestant criticisms, informed Catholics of their historic traditions, gave them pride in their faith, the courage to live it, and zeal to proclaim it.

Fr Fletcher also contributed Ransom notes to The Catholic Register and The Catholic News, and when the latter ceased to publish his weekly column in 1893 he started his own weekly magazine, The Ransomer, ambitiously sub-titling it A Weekly Organ of Ransom Work All over the World. This continued until 1897, when it was absorbed into The Catholic Standard, subsequently The Monitor, and later The Monitor and New Era, until 1915, although Fr Fletcher's input ceased around 1900, when he suffered ill health. Recovering, he started yet another periodical, The Second Spring: A Magazine for Ransomers, with much the same mixture of contents as before, and this continued until 1929, when in the year after Fr Fletcher's death, it was renamed The Ransomer and is still published, thrice-yearly, today. In all these publications and in Fr Fletcher's columns in the Catholic papers of the

day, including The Universe from 1905, the work of The Guild is well recorded and, additionally, Fr Fletcher's own reminiscences were published in 1928 in Recollections of a Ransomer. Fr Fletcher and the co-founder of The Guild, Lister Drummond, its secretary for many years, C.F. Emery, its treasurer, Charles Rock, its magazine distributor, George Elliot Anstruther, who succeeded Drummond as secretary, W. Vance Packman, J.P.L. Wharton Hewison, F.W. Chambers, and W.J. Blyton, successive editors, were also active in The Catholic Truth Society, The Catholic Evidence Guild, St Anselm's Society for the circulation of Catholic literature, the Historical Research Society, and the Catholic Record Society, so that information on these and other lay societies may be found in The Guild's publications.

Fr Fletcher was succeeded as Master by Mgr John F. Filmer (1928-1951, d. 1959), likewise a convert clergyman, and he was followed by The Guild's third convert priest, Mgr Laurence Goulder (1951-1968), and thereafter by the present Master, Mgr Anthony G. Stark, K.H.S., who has maintained and extended the traditional work of The Guild, notably the Tyburn Walk, the London and regional pilgrimages and excursions, the annual novena and Walsingham Walk, now in its fiftieth year, and of course the Master's weekly parish appeals. To the original aims of The Guild, the conversion of England, the forgotten dead, and the return of lapsed Catholics, have been added prayers for vocations, for priests and religious, greater devotion to Our Lady, increased loyalty to the Pope, the canonisation of the Ven. John Henry Newman, and others. Funds raised by The Guild are almost wholly given to the Bishops for the support of poor parishes.

The Guild is not entirely devoid of archives, and among the records held at its office in Wimbledon are minute books of the annual general meeting (under a new constitution of 1925), 1925-1997; minute books of the executive committee, from 1937; annual reports (bound and loose), from 1925; and some twenty or so spring-back folders of historical notes prepared by Mgr Goulder and Mgr Stark on the history of the Church in England, for pilgrimages to historic places of Catholic interest in London and elsewhere, for Ransom lectures, sermons on appeals, and the like. Mgr Goulder published a series of Pilgrimage Pamphlets on the Medieval Church, the Monasteries, London, Winchester, Norwich, Canterbury, Westminster, and the Universities. Finally, the Guild holds copies of Faith of Our Fathers, The Second Spring, and The Ransomer, other copies of which will of course also be

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available in The British Library.

Despite its remarkable achievements during its long life, The Guild's missionary work is even more needed today in an increasingly secular world. Readers seeking membership or further information are encouraged to write to The Very Rev. Mgr Anthony G. Stark, KHS, Master of The Guild of Our Lady of Ransom, 51 Southdown Road, Wimbledon, London, SW20 8QJ

THE CATHOLIC SOCIAL GUILD

Leo XIII's encyclical Rerum Novarum [The Workers' Charter] of 1891, which had been inspired by examples of practical social action on the continent, prompted many people of social conscience to seek reforms based on Christian principles. In England several priests and lay men and women met in Manchester in 1909 and founded the Catholic Social Guild. Its primary objectives were to facilitate contacts between students and workers, to apply Catholic teaching in actual social conditions, and to cultivate public interest in social questions. Fr Charles Plater, a young Jesuit priest, was the visionary among the group, Mgr Henry Parkinson, rector of Oscott, its chairman, G.C.King, its secretary, Leslie Toke, a Fabian socialist, its treasurer, and Fr J. Lomax and Mrs Virginia Crawford, the respective organising secretaries of its northern and southern committees. Other founding members included James Britten, founder of the Catholic Truth Society in 1884, George Eliot Anstruther, president of the Catholic Young Men's Society, Margaret Fletcher, founder of the Catholic Women's League, and Mrs Philip Gibbs.

At first the Guild sought to promote its objectives through publishing, circulating pamphlets and leaflets, lending books for study, establishing branches, training tutors, forming study groups, and enlisting influential support. With the encouragement of the bishops, notably Bishop Casartelli of Salford, and with the co-operation of established Catholic lay organisations, such as the Society of St Vincent De Paul, the Catholic Young Men's Society, the Ladies of Charity, the Catholic Federations, the Catholic Women's League, the Catholic Truth Society, as well as The British Institute of Social Service, the Guild soon spread throughout the country. Immediate publicity was obtained through an article by Fr Plater in the November 1909 edition of The Month on 'A Catholic Society of Social Study' and a CTS

pamphlet on Catholics and Social Study.

Once established, the Guild soon embarked on several substantial publications. Its first Catholic Social Year Book appeared in 1910, and there followed a series of study manuals, text books, CTS pamphlets on contemporary social problems (23 were issued before 1914), and group study course notes, such as Mgr Parkinson's Primer of Social Science (1913). Spiritual retreats, 'the basis for social work', were also arranged for members. Programmes for Guild action were proposed in such fields as suffrage and representation, old age pensions, worker's compensation, reform of the Poor Law, family health, better housing, a living wage, employment prospects, and training for social work. Among early text books were Ideals of Charity (1908) and The Church and The Worker (1916) by Mrs Crawford, First Notions of Social Science (1913) by Mrs Philip Gibbs, The Gospel and the Citizen (1917) by Fr Martindale, and The Christian Family (1921) by Margaret Fletcher. The year books were transformed in 1916 from collections of essays into volumes devoted to single subjects: National Reconstruction (1916), Catholics in England: Their Needs and Opportunities (1917), A Christian Crusade (1918), A Handbook for Social Study (1923), A Code of Social Principles (1929), and Catholic Social Action 1891-1931 (1933), while the 1931 papal encyclical Quadragesimo Anno was given maximum coverage. The Guild also published a Quarterly Bulletin and in 1921 launched a monthly periodical The Christian Democrat, and from 1935 to 1959 published The Catholic Worker.

Such were some of the early endeavours of The Guild which between the Wars was one of the most active Catholic lay societies engaging thousands of Catholic students, workers and ordinary parishioners learning in formal college education, diocesan and local study groups, and in parish discussions about Catholic social teaching and how it could be applied in actual living and working conditions. But Fr Plater, as early as 1909, had another vision, that of a Catholic college where working men and women could study the Church's teaching at an academic level so that they could return home and provide leadership in their workplaces and in local movements for social reform. The Guild moved its offices from London to Oxford in 1919, Fr Plater died in 1921, and his memorial was the foundation of The Catholic Workers College, which began in October 1921 with Fr Leo O'Hea SJ as principal and three students. From 1922 it occupied houses in Walton Well Road,

Oxford, but in 1953 moved to Boars Hill and was renamed Plater Hall. Finally, in 1975 it transferred to its present well-designed buildings and campus at Headington and flourishes as Plater College.

Under Fr O'Hea's guidance (1921-1953), the College developed good relations with Oxford University, allowing its students access to lectures and diploma examinations, and in 1925 it was recognised by the Board of Education. Its students were then mostly working class men and women sponsored by Catholic societies, dioceses, firms, and a mixture of private and parish funds, and many later played a significant role in local Catholic public life, Pat Bartley (1909-1959) being elected MP for Chester le Street in 1950. The annual Summer Schools were popular occasions for re-unions, lectures by leading Catholics, study sessions, and valuable meetings of Guild members throughout the country. Fr O'Hea was also active in fostering international contacts with leaders of Catholic social action in Europe, supporting League of Nations and other initiatives for peace, and combatting Fascism and Communism.

Fr O'Hea was followed as principal in 1953 by Fr Charles Pridgeon SJ (1953-1958), and then by Fr Charles Waterhouse SJ, Denis Chiles, Joe Kirwan and Michael Blades, the present principal, the last two having both been students of the College.

Among notable Guild activists and supporters during the inter-Wars and post-War years were Maurice Leahy, its secretary, Joseph Thorman, Bishop of Hexham and Newcastle, its president in the 1930s, Fr Lewis Watts SJ, Fr Vincent McNabb OP, Barbara Ward, Dr Letitia Fairfield, Margaret Leys, principal of St Anne's College, Oxford, Fr Andrew Gordon SJ, Professor Michael Fogarty, and Fr Paul Crane SJ, who transformed The Christian Democrat into a lively journal.

With the inauguration of the Welfare State after the 1939-1945 War, many of the reforms for which the Guild had campaigned seemed to have been, or were likely to be, achieved, and there were divided opinions as to the Guild's attitude to issues which had become heavily politicised. The purpose of the Guild came to be questioned and after much heart searching the hierarchy decided in 1959 to reconstitute it on diocesan lines. The Guild has since ceased to exist. However, many perennial social problems persist and new ones have emerged and in the absence of a national organisation like the Guild these are being countered by determined Church and inter-Church initiatives. The

history of the Guild is well recorded in Catholic Social Action in Britain 1909-1959: A History of the Catholic Social Guild, by J.M.Cleary, published by the Guild in 1961.

When the Guild came to an end Plater College adjusted well to the changed circumstances, broadened its courses, and came to attract a wider range of students. Even so, it continues to fulfil the fundamental objectives of the Guild's founders by providing men and women from all walks of life with the opportunity of understanding the problems of contemporary society through academic study of the social sciences and the application and development of the Church's social teaching.

The surviving records of the Catholic Social Guild and The Catholic Workers College are held at Plater College, Oxford. They are presently being listed but may be inspected by qualified researchers on application to The Principal, Plater College, Pullens Lane, Oxford, OX3 ODT. The following is a select summary of their contents, as arranged at the moment.

- A. Government: minute books of the executive committee, 1910-1966, and of the education committees, 1926-1967; miscellaneous papers, including early leaflets, articles, principal's reports, papers re scholarships, women students, the presidency, College prospectuses, appeals, etc., c.1909-1970s.
- B. Property: correspondence and papers re 1, 3 and 5 Walton Well Road, Oxford, c.1922-1955; Boar's Hill, c.1954-1966; Headington, 1960s onwards.
- C. Officers and Staff: few, but including biographical notices of Mgr Henry Parkinson, Henry Somerville, Leslie Toke; papers re pensions, applications for staff appointments.
- D. Students: lists of, and reports on, students, 1921-1952; students register, 1961-1972; papers re scholarships, grants, funding, etc., c.1925-1970.
- E. Correspondence: letters (2) of Fr Charles Plater, 1907, 1915; Mgr

Henry Parkinson, c.1912-1920; Sidney Webb (2) to Mrs Crawford (secretary), 1910; various correspondents, 1922-1924; correspondence of Fr L. O'Hea on numerous topics and with various persons, including Cardinal Bourne and Cardinal Hinsley, and re the League of Nations, Christian Action, Young Christian Workers (France), Germany, 1950s; and extensive correspondence (unlisted), c.1925-1966.

F. Accounts: ledger, 1922-1927; financial statements, 1946-1953; various accounts, 1959-1968. Further accounts unlisted.

G. Summer Schools: programmes, 1921-1966; correspondence, c.1960s-1970s.

H. Clubs and Associations: minute books of the Plater Study Circle, Oxford, 1924-1929; the Quadragesimo Club, 1929-1939; the Plater Dining Club, 1932-1942; and The Platernian Association, 1934-1938; minutes and papers of The Platernian Associations and The Platernian periodical.

J. Special Topics: Mostly correspondence and papers of Fr L. O'Hea on various topics in which the Catholic Social Guild was concerned or he himself personally interested, including the 'living wage', women in industry, workmen's compensation, strikes, War aims, post War reconstruction, etc., c. 1920s-1950s

K. Conferences: Humanism conference, Zurich, 1975.

L. Lecture Notes: mostly of J.R. Kirwan, c. 1950s-1970s

M. Other Organisations: minute book of the Oxford League of Natural Life, 1935-1936; correspondence and papers re the Association of Catholic Trade Unionists, 1947, and the Federation of the same, 1970-1976.

N. Miscellaneous Publications: publications of the Guild and of

other organisations, c. 1910-1970; the Tyneside Papers, Nos. 1-10, 1926-1927. Note: The College Library contains copies of all Guild publications.

O. Newspapers: various loose copies, including The Catholic Worker, 1950s; newspaper cuttings (unclassified), 1960s-1970s.

P. Plater College: annual reports, 1948-1985.

Q. Papers of W.C. Ainsley: mostly 1970s-1990s.

S. Photographs: albums (2) of annual groups of students, 1921-1963.

T. The Platernian: copies of the College periodical, c.1952-1994.

DOMINICAN CONGREGATION OF ST. CATHERINE OF SIENA
OF NEWCASTLE NATAL S AFRICA

Sister Eleanora Murphy O.P

ORIGIN:

Our roots go back to Augsburg, Bavaria, to the convent of St Ursula. St Ursula's was founded as a Beguinage in 1335 and affiliated to the Dominican Order in 1349. In spite of attempts to make the Sisters apostatise at the Reformation and forcing them to leave their convent they regrouped later and assisted in the restoration of other Dominican convents in Germany. On the 14th of September 1877 a pioneer group left Augsburg for South Africa and reached King William's Town, Cape Province on the 22nd of October 1877. It was at this convent that Agnes Niland, our Foundress, sought admission in August 1880 and was professed on the 25th of January 1882 having been given the name Sr M Rose

Sr M Rose was a great asset to the German speaking King William's Town community being fluent in English, French and Afrikaans. She taught Music and Art, was appointed Novice Mistress and sent to East London and then to the Transvaal to Potchefstroom to a new venture where a school was established. That convent was under the jurisdiction of the King William's Town foundation. Sr M Rose was then asked to establish a hospital at Klerksdorp. Problems of communication and the obtaining of permission for everything hindered the work. The situation worsened and after praying and taking advice Sr Rose decided to seek a transfer. She was warmly welcomed by the Oakford Congregation, an autonomous offshoot of King William's Town. The Oakford Congregation made a foundation in Newcastle Natal in 1891 and Sr M Rose was assigned there but by 1896 the school was in financial difficulties as the expected development of the coal industry had not materialised and a decision was taken to close the school. Bishop Jolivet of Natal knew that would be a retrograde step preventing the growth of the Catholic Church in an area where it had but a tenuous hold. Bishop Jolivet and Mother Gabriel of Oakford went to Newcastle on the 30th of January 1896 and the Bishop records in his

Journal:

"I arrived at Newcastle at about 9a.m. (I held) canonical visitation of the community. The separation of the house of Newcastle from that of Oakford was decided and Mother Rose was elected Prioress of Newcastle."

and so our Congregation was born.

The sisters were asked individually whether they wished to return to Oakford or remain in Newcastle as members of an independent Congregation under Bishop Jolivet. Five sisters chose to remain and three returned to Oakford. It was on the 31st of January 1896 that the new Congregation of Saint Catherine of Siena of Newcastle Natal was launched. Mother Rose was installed as Prioress and the community of six accepted responsibility for the development of the new foundation in Newcastle and for the debts it carried.

Subsequently Mother Rose went to Europe to seek for helpers, financial assistance and contact with the Dominican Brethren in Rome. Postulants came, the work expanded but the outbreak of the Boer War saw the Sisters and children dispersed as refugees. Education was the principal apostolate and subsequently schools were built in the Transvaal and Natal. Mission stations were set up, medical aid given, the kraals visited and catechesis given. The Sisters provided education in South Africa from pre-school to Teacher Training until the Bantu Education Act of 1953 finally led to withdrawal from zoned areas. The loss of grants for the Mission Schools in the Apartheid years curtailed the work and led to closure. Some convents were handed over to congregations of African Sisters that the work might continue.

There was expansion to England, Canada and the United States. Diminishing numbers of Sisters, in the eighties, meant rationalisation of resources and a moving away from previous major involvements. All schools in England were handed over to the local Diocese who became the trustees of what was formerly Congregation property. Alert to the changing needs of Church and people the Sisters in Europe and South Africa have entered into diversified collaborative ministries.

The Congregation has never been large numerically; the total at the close of 1999 was 151 sisters. We are fortunate to have as much as we have in our Archives since Rosary Priory received a direct hit during the bombing in 1940 and our South African Mother House was destroyed in the Boer War.

ARCHIVES: The Archives are housed in the Generalate at Rosary Priory, Elstree Road, Bushey, Watford, Herts WD23 4EE. There is a Heritage Room in Boksburg, Gauteng, South Africa and in the Niland Centre, at Rosary Priory, Bushey containing artifacts and memorabilia.

CONTENTS: The contents of the Archives are housed in steel cabinets and wooden chests and box files in a long bright room which was at one time the oratory. The Inventory is divided into Sections and Sub Headings.

SECTIONS:

- I MOTHER (a) Mother Foundress' letters, diaries and letters
 FOUNDRESS from sisters
 (b) Mother Monica's diaries
- II HISTORY Short history of the Congregation by Sr Xavier Dunphy
 'The Mustard Seed' by Sr Columbanus
 Memoirs written by Sr Gregory Coffey
 Memoirs of the Mission Stations written by Sr
 Crescentia
 Correspondence re the amalgamation from the West
 Grinstead Sisters, Sussex
 Mother Rose Niland, Follower of St Dominic 1860-
 1947 by Sr Shelagh Maher,
 Record of plans and Title Deeds of Convents &
 School
- III GOVERNMENT Information of General Chapters from 1925
 Directories, Constitutions, Liturgy
 Prioress Generals' Official letters ,
 Circulars Annals and Visitation Reports,
 General Council books,

Congregational Meetings, Minutes and Reports,
Prioresses' Reports, Inventories and School Reports,
Election of Prioresses, Sub Prioresses, Novice Mistresses,
House Councillors, Resignations,
Letters of appointments for various offices,
Information Booklets... Schools Vocation Promotion

IV CORRESPONDENCE

CHURCH Pope and Cardinals

Master General and Dominican Order

Archbishops, Bishops

Apostolic Delegates

Sacred Congregation for Religious

Vicar General

Major Religious Superiors, USIG

Parish Priests Salvatorian Fathers

IV EDUCATION & LEGAL AUTHORITIES

Lawyers

Education Authorities

Loans 1913-1932

Cemeteries

V SISTERS' RECORDS

VI NOVITIATE

VII PHOTOS & SLIDES

VIII ENGLISH & SOUTH AFRICAN CONVENTS

IX ENGLISH & SOUTH AFRICAN SCHOOLS

XI FORMER ENGLISH CONVENTS & SCHOOLS

XII FORMER SOUTH AFRICAN CONVENTS & SCHOOLS

XIII FORMER MISSIONS Blerik Holland, Edmonton Canada, U.S.A.

ACCESS TO THE ARCHIVES. Researchers and others are welcome to visit the Archives providing application is made in writing to the Archivist. The permission of the Archivist must be obtained before any extract from the Archives or reference to their content is published. The laws of copyright must be observed.

OAKFORD DOMINICANS IN ENGLAND

Sr Carmen Brokamp OP

The Congregation of the Dominican Sisters of Oakford was founded in South Africa in March 1889, at the request of Bishop Charles Jolivet, O.M.I. from Natal, when eight sisters from the Dominican Sisters at King Williams Town arrived in Oakford.

On May 30, 1890 these sisters were declared independent of King Williams Town. Thus was begun the CONGREGATION OF THE DOMINICAN SISTERS OF ST CATHERINE OF SIENA OF OAKFORD, NATAL.

At the first General Chapter of the Congregation in March 1919, the opening of a House in England or Ireland was decided on. It was to serve as a probation House for postulants offering themselves for the religious life in our Congregation.

In 1919 a property had been advertised for sale at Wimborne, Plymouth Diocese, in the south of England. Refugee Nuns from France, who had bought it during the war years, now wished to return home. Mother Joseph Ryan, the Prioress General of Oakford, accompanied by Sr Angela Clare, left in May to inspect the property, but it was found to be unsuitable. As there was nothing else viewed in that Diocese as being suitable, the two travellers left for Ireland. When they alighted from the train in Dublin, Sister Angela was approached by a priest who was on leave from England. He wanted to know all about them, who they were, and why they had come from South Africa. This priest happened to be lodging at the same place as Mgr O'Grady, the Vicar General of the Brentwood Diocese, and as the Priest discussed over dinner table that night his meeting with the two South African Dominicans, Mgr O'Grady pricked up his ears. He was in Ireland for the expressed purpose of seeking a Community who would open a school in a Parish he was planning to form in the small village of Chingford. The next morning he made an appointment to meet our two travellers. That was the remote introduction to Chingford. In a few days time the Sisters returned to England, and when Mgr O'Grady showed them the house in Forest View, he said to Mother Joseph, "this house was made for you, Mother Joseph". The price asked was £4,000 (four thousand pounds). Negotiations began at once with Oakford. It took a few

months, the money was not available, until Bishop Delalle O.M.I. from Durban came to England to inspect the house. He cabled to Durban, that the money needed to be raised and sent.

The first four sisters, Mother Joseph Ryan and Sr Angela Clare as well as Srs Francis Xavier Cullen and Declan Hannigan, who had come from South Africa to be the first teachers in the school, took possession of the house in January 1921. The house was dedicated to Our Lady of the Holy Rosary.

CHINGFORD

In 1921, Chingford was founded as a Probation House for applicants for the Novitiate. Permission to open a Novitiate was granted in 1924. By order of the Apostolic Delegate for South Africa, Archbishop Gylswijk OP, it was to be a joint Novitiate for the three Dominican Congregations, Oakford, King Williams Town and Salisbury. Mother Margaret Mary Murphy was sent from Oakford to Chingford as Novice Mistress. This joint Novitiate lasted only for three years.

In 1921 the Convent School was opened, classes with the first eight pupils were held in the Church, as there was no Parish Priest assigned. In 1928 a priest took up his residence and wanted to reserve the Blessed Sacrament in the Church, therefore, the school could no longer be in the Church. The sisters, overnight, removed the furniture to the convent and the 40 pupils were transferred there. The school, known as "St Dominic's Convent School", soon blossomed. In 1929 the Elementary School, known as "St Mary's School", was opened.

During World War II the school buildings were taken over by the military, but they vacated it as unsuitable a fortnight later. But meanwhile the sisters at the Elementary School were evacuated with their pupils to Chelmsford as Chingford was considered very much in the War Zone. Parents of the Convent School Pupils also begged that their children would be evacuated under the care of the Sisters. Eventually a house was secured for their accommodation at Stinchcombe, near Dursley in Gloucestershire. It was the home of Evelyn Waugh, the convert author.

In 1940 a second evacuation took place at Wolverhampton with Sisters and pupils from the Elementary school, but the Convent school carried on at St Dominic's and was miraculously protected from the

bombings and raids. On May 7 the announcement was made that the Second World War had come to an end and after that the sisters and pupils eventually could return to Chingford.

In July 1959, St Dominic's Convent School was closed, after it had been open for 37 years. The building was taken over by the diocese, temporarily, and known as St Paul's Modern Secondary School, however, some of our sisters were still teaching there until the new school site was blessed at Woodford in 1964.

1963 marks the beginning of Youth work when Father Brennan brought nine young girls for a five days' Craft and Cooking course. In October 35 young ladies attended a retreat given at the Convent. This was all in the interest of Vocation work for which many prayers were being said at the Convent. In 1964 the former St Dominic's was converted into a Retreat House, known as Walsingham House. On April 2, 1965, Walsingham House was officially opened as a

DIOCESAN CENTRE FOR YOUTH CLUBS AND RETREAT HOUSE,
by Bishop Wall of Brentwood. Youth work began in earnest and without stop, for in no time the whole year was booked.

In 1983 the community at Chingford moved into Walsingham House and the convent was sold.

In 1985 St Joseph's was sold and Walsingham leased to the Diocese for ten years. In 1996 Walsingham was sold to the Diocese.

In April 1986 the community of sisters left Chingford after 65 years of service to the people in the diocese and moved to Burghwallis.

CHIPPING NORTON

In 1949 our sisters took over the parish school of Chipping Norton, Oxfordshire, from the Notre Dame Sisters. It was considered, that there was much opportunity for this kind of work in the poorer districts of England. The sisters served in this district for 11 years. On July 29, 1960 our sisters were withdrawn from Chipping Norton.

KESWICK

On January 2, 1968 four Sisters left Chingford for Keswick, Cumberland, to take up Youth Work in that district, in Lakeside House. They had responded to the invitation of Fr O'Dea. In 1970 the diocese

bought the Hotel "Castlerigg Manor" and this became the Youth Centre. The gate lodge became the convent for the sisters. For a good twelve years the sisters were engaged in the work at the Youth Centre and taking care of the house. On May 23, 1980 our sisters were withdrawn from Keswick.

PRESTON

In 1971 our sisters were invited to come to Preston, to assist in serving the new Youth Centre in Preston and teach in the Bl. Cuthbert Mayne School. They first lived with the Little Sisters of the Poor until they were able, in December, to move into a semi-detached rented house in St Joseph's Parish. Soon the sisters were also involved in the Parish work and visiting.

In 1974 the sisters moved into the newly built convent at 150 Fletcher Road. There our sisters are still today, involved in the parish, teaching and nursing.

ASHURST

In 1980 seven sisters requested to separate from the congregation and form their own independent congregation. They moved into the lodge at Chingford, being on "leave of absence".

In December 1981, after many negotiations, the sisters in the lodge were given permission for the establishment of an "experiential community" for some years. With that five sisters moved to Ashurst, to begin their new life. They ran a retreat centre there, belonging to the Montfort Fathers. In 1987 a house was bought at Ashurst, as convent for the sisters there.

After the experiential time, the sisters officially asked for separation, which was granted by Rome in 1994. We wish them well and God's blessing in their new endeavour.

PINNER

In 1983 a house was bought in Pinner and four sisters moved into it. The apostolate was parish work, training of catechists and visiting the people in the parish. A community is still living in 34 Love Lane, Pinner, involved in ecumenical programmes and parish work.

ST ANNES'S REST HOME, BURGHWALLIS

In 1985 it was decided to purchase St Anne's in Burghwallis. St Anne's was a rest home for the elderly and our sisters took over the management and care of the people. The place was also used for retreats, diocesan meetings and prayer meetings of various groups.

In 1993 A Board of Trustees was formed of which the Hallam Caring Services were part.

In 1997 it became clear that we were no longer able to continue our work at St Anne's Rest Home at Burghwallis. It was sold to the Rt Rev Bishop John Rawsthorne of the Diocese of Hallam. On March 6, 1998, a solemn handing over of the keys of St Anne's to the Diocese took place. There are still some of our sisters in the home as residents and/or care-giver. We are very grateful to have this haven of care for our elderly sisters.

A REGISTER OF THE ARCHIVES AS KEPT IN THE GENERALATE OF THE OAKFORD DOMINICAN SISTERS IN BEDFORDVIEW, SOUTH AFRICA

MEMBERSHIP

- * Personal files of members
- * Personal files of deceased members
- * Personal files of members who have left
- * Vow Formulas
- * Wills

PROPERTY

- * Title Deeds of same
- * Documents and correspondence re purchase and sale
- * Building Plans

GENERAL ADMINISTRATION

- * Council Meetings,

- * International Meetings
- * General Chapters
- * Constitutions,
- * Minutes of various Meetings
- * Documentation of Legal Matters

FINANCES

- * Financial Documents
- * Investment Policies
- * Minutes of Finance Meetings
- * Financial Statements

PUBLICATIONS

- * Printed Documents
- * Journals
- * Newsletters

HISTORICAL DATA

- * History of Institutions and Convents
- * Historical essays from the early beginnings
- * Annals,
- * Newspaper cuttings from historical events
- * Photographs

CORRESPONDENCE

- * Correspondence with Local Bishops
- * Correspondence with Rome
- * Correspondence with Governments
- * Correspondence with Individual Sisters
- * Correspondence with Lawyers, Civil and Canon Lawyers

REGIONAL MATTERS

- * Copies of Regional Council Meetings
- * Documents of Regional Events

ADDITIONAL INFORMATION

The General Administration of the Congregation is situated in Johannesburg, here in South Africa. Here we have details of and documentation of our Congregation.

At present the Secretary of the Congregation is in charge of the archives in the Generalate.

There are other well kept Archives in Germany in our Provincial House in Neustadt / Main.

There are no archives kept in England, except for personal documents of members in the English District, Minutes of Council Meetings, Financial Statements and Title Deeds of our properties.

Another place where historical data, photographs and exhibits are kept is in our Motherhouse at Oakford in Kwa-Zulu Natal in South Africa. This is kept more in a Museum Style.

Our Archives are by no means complete. We would like to have had more time and energy to spend on the project. So any request for possible access for research would have to go via the Secretary of the Congregation at Bedfordview. P.O. Box 48, Bedfordview, Transvaal, 2008, Republic of South Africa

THE CONGREGATION OF THE SISTERS OF ST ANNE

Sister Ethel Hudson S.S.A.

1. Diocesan Congregation
2. Founded January 1927 in the Pontificate of Pope Pius XI
3. Name of Foundress

Secular Name: Florence Grace Gordon-Smith

Religious Name: Sister Mary Agnes. 1st Vows 26/7/27

Born: August 21 1881. Died September 4 1961

4. Second Approbation with Perpetual Vows granted by Pope Pius XII in 1947.

EARLY WORK OF MISS F.G.GORDON-SMITH

In 1905 Miss Gordon-Smith worked as a volunteer social worker and nurse in Hoxton, N.London. (She had previously trained as a nurse in order to fulfil her longing to help those more unfortunate than herself who lived in deprivation and poverty all round her.) She had recently become a Catholic. In 1911 she moved to St. Anne's Parish, Vauxhall and was introduced to Bishop Brown of Pella, Auxiliary Bishop of Southwark, who was also parish priest of St. Anne's. With his permission and under the Patronage of Bishop Brown, she, with some companions around her (trained nurses, social workers and one teacher), brought St. Anne's Settlement into being.

This comprised an Infant Welfare and Children's Clinic, Home Visiting, and Nursing, and a Catholic Women's Guild. A free Refugee Hostel was also opened for needy girls which eventually ran for ten

years, in which 2,000 girls were assisted. The work continued until 1927. A suggestion had been made to Miss Gordon-Smith that this work should be made permanent by the formation of a Religious Congregation. Previous to this Sister Smith had tried her vocation twice with existing Congregations but had left, convinced that this was not where she was intended to be. After much soul searching and prayer, and with the assistance of Fr. Steuart S.J., letters of introduction were given to Miss Gordon-Smith, and she and a companion went to Rome. They were received by Pope Pius XI, and the first Approbation for the new Congregation was given, and the name of Agnes given to Sister Gordon-Smith on 21st January 1927, the Feast of St. Agnes. Some others joined them from time to time and numbers increased. The work of the few (now religious) Sisters was continued in conjunction with St. Anne's Catholic Settlement, and the infant Congregation nurtured and sustained by Fr Steuart. This is evident from the numbers of Spiritual Conferences he gave and his wise advice to Mother Agnes in drawing up The Rule and Constitutions.

In 1928 a new Convent was opened at Union Rd, Rotherhithe, at the invitation of Fr Leahy, who knew M. Agnes at Vauxhall. In 1929 Fr Steuart S.J. arranged for M. Agnes to meet M.M. Visitation, a Good Shepherd nun from Finchley. This resulted in M.M. Visitation becoming the Congregation's first Novice Mistress in Harleyford Rd on September 30th 1930.

In January 1932 a House was rented in Lingfield Road Wimbledon to accommodate aspirants to the Congregation. As numbers increased No.14 The Downs at Wimbledon was purchased for them. Plans were considered to extend No.14 and in 1938 permission from Rome was required and given to borrow £2,000. No. 12 The Downs came on the market then and was bought by the Congregation. This House became St. Teresa's Home which was opened in October 1938 to accommodate people of small means suffering from terminal cancer and heart disease. In 1941 a Children's Ward was added there to relieve London Hospitals during the War. In 1948 changes in the NHS resulted in the Home being converted to a Maternity Hospital with 23 beds. Extensions to the (now) Hospital were carried out bringing the number of beds to 70, until in 1967 the NHS terminated their contract with the Hospital on opening their own unit in Roehampton. During its life time St. Teresa's had recognised courses in obstetric training and Pupil

Midwives Part 2 Certificate. In 1986 due to financial problems the Hospital closed. 36,945 babies had been born there.

His Holiness Pope John Paul 11 visited Southwark in 1982. He encouraged the Religious 'not to neglect your sick and elderly'

In 1987 The Congregation opened St Teresa's Home for the Elderly in Lansdowne Rd Wimbledon. This house was converted from what was a Formation House. This was moved to 14a The Downs.

A foundation was made in Plymouth in 1932 at the request of Dr Barrett, Bishop of Plymouth. The Sisters started work in six Parishes, and still continue but are limited by lack of personnel.

In 1954 Bishop Cowderoy gave permission for the Sisters to take on a Hospital in the N.R. of Ghana. This was run successfully and became a well equipped 100 bedded unit. Extensive Clinics in Damongo with a forty mile radius were carried out, and the conversion of the people to Christianity followed the good work. The Hospital was transferred to the Sisters of the Holy Spirit in 1976.

A Convent was opened in Menevia Diocese in Wales in 1963, and the Sisters worked on the Travelling Mission. A Convent was opened in Eglwysfach, moved to Machynlleth in 1964, then to Tywyn. A convent at Pontlanfraith was forced to close, and work in Wales sadly ceased in 1986 due to lack of Vocations.

In 1938 the Spanish Recollects at Honiton made an urgent request for the Sisters to open a school, there being no Catholic School in the area. The Sisters opened a small school in Ottery St Mary in 1938, and, as teaching is not a permanent part of their work, handed over the school to the Marist Sisters in 1942, with sixty pupils on the roll.

REVISION OF THE RULE, CONSTITUTIONS AND DIRECTORY.

In 1980 this Revision was delivered to the Archbishop for his approbation. In January 1986 all was received from the printers.

INSPIRATION AND DEDICATION OF THE CONGREGATION

Mother Mary Agnes Gordon-Smith was inspired by Our Lord's own words from the Cross SITIO - I Thirst - a thirst for souls. "Lord, give me souls and take all else" was constantly on her lips.

Conscious of her mission as "being sent" and of her desire to live

the spirit of Christ, she wished that those who joined her should, like herself, spend themselves in seeking and helping the poor and suffering, whether this poverty and suffering be of the body or of the soul. This apostolate was to be carried out mainly in the Parish context since the Parish is the nucleus of the Church. But she wished her Sisters to be 'Sisters of the Hour', mindful of changing times, and ever open to the immediate needs of the Church since, as our original Rule says: "The aim of the Congregation is to be broad and adaptable."

We honour St. Anne as our special Patron, and ask her to look upon us as her children, and from her place in Heaven to be mindful of us and help us as on earth she minded and helped her daughter Mary, the Immaculate Virgin Mother of God.

As active apostolic religious, we live in community and take vows of consecrated chastity, obedience and poverty, observing them in the way defined in our Constitutions. As Sisters of St. Anne we seek to understand and grow in the spirit which our Foundress wished to see in those who joined her:

GENEROSITY-

The constant theme of her Conferences from the earliest—"Let us be a very generous Congregation, generous in prayer, generous in the entire gift of ourselves" (1.6.29) to "Gold, the gift of self, to be as great and unreserved as we have the grace to make it" (Epiphany 1960).

GRATITUDE-

This generosity was to find its source in an intense spirit of gratitude. "Quid retribuam?" How shall I repay the Lord for his goodness to me?" was often on her lips, and equally often Julian of Norwich's saying "Love is repaid by love alone."

SIMPLICITY-

Her ideal Sister of St. Anne was to make "simplicity her aim in all things, extending to simplicity in her Convent, Convent Chapel, Habit and way of life"(undated Conference). She declared that "the works the Sisters are doing will only succeed when their lives are seen to be simple" (letter to a Sister 1938); and she left as her final recommendation "Simplicity to be the key and watchword of our dear Congregation".

ATTITUDE TO OUR APOSTOLATE-

She stressed from the beginning that "we have bound ourselves to a life of service, the way of suffering with those who suffer, mourning with those who mourn . We are to do all in our power to fit ourselves to be of real assistance". But first and foremost we are to remember that "if we would wish to bring souls to Christ we must be prepared to follow in His footsteps and grow more like Him, bearing the Cross with and for Him". (All quotations from Conference of 3.8.28). She summed up the ideal we must set before us in the lines:

"May I so fashioned to His likeness be

That men in me my Saviour's image see" (Quoted in Conference of 24/7/53)

CONGREGATION OF THE SISTERS OF ST. ANNE

When engaged in apostolic work and on formal liturgical occasions we wear a habit, uniform in general appearance and a veil "by which we show that we are totally given to Christ the Lord, and dedicated to the service of the Church. Habit and Veil are blue. A uniform silver crucifix is always worn. CONST.22

The Archives of our Congregation are kept at St Anne's Convent 14 The Downs, SW20 8HS. They are in my custody. The relevant Authorisations are at Bishop's House, St. George's Rd, Southwark.

CONTENTS OF ARCHIVES ARE AS FOLLOWS:

1. Chapter Minutes and Daily Analysis Books. Reports. General Council Minutes.
2. Copies of Original Rules. Present Rules and Constitutions and Authorisations.
Dispensations of Sisters. Personal Files. Sisters personal Vows.
3. Annals. Fr Steuart's Conferences. M.M.Agnes Conferences and personal Notes. Historical Background.
4. Correspondence and files re foundations. St. Teresa's Hospital memorabilia Slides, Press Cuttings.
5. Photographs
6. Personal Letters, documents. M. M. Agnes etc.

THE ARCHIVES OF HOLY CROSS ABBEY, WHITLAND, SA34 0GX,
WALES , CISTERCIAN NUNS

Sister Jacqueline Moor OSCO

The community of Cistercian Nuns transferred to Whitland in 1988, having been at Stapehill since 1802. They are happy to provide the following list of their holdings but stress that the papers are private and not for public perusal.

A GENERAL SUMMARY OF WHAT WE HAVE IN OUR ARCHIVES

THE ARCHIVES INCLUDE:

- Registers of the community from the beginning to the present day
- Some Chapter conferences of our M. Foundress, Mme. de Chabannes
- Visitation Cards from the beginning to the present day
- Book of the Acts of the Chapter
- Account Books from the beginning to the present day
- Business papers and documents regarding financial matters, taxes, etc. from the beginning to the present day
- Business papers and documents regarding repairs and improvements to the property of Stapehill during our time there
- Various maps of the district around Stapehill, and plans of the monastery
- Various letters to Superiors from bishops, abbots and others
 - Letters to the Community from Superiors away at Chapters or meetings
 - Personal papers, notebooks and letters of some sisters
 - Photographs of the community and of single members and friends
 - Letters & papers relating to members of the community, from the beginning to the present day
 - All old papers concerning the^t running of our Farm at Stapehill

Notes and 3 vol. unpublished MS, history of the Cistercian monastery of Holy Trinity and St. Susan at Lulworth, by a member of the Community

Schedules of Vows

Wills made by the Sisters

Death certificates

3 Folio volumes of Latin Choir Books: Psalter, Antiphonal 1 & 2.

Holy Cross Abbey, Whitland, Wales. Cistercian Nuns, transferred from Stapehill, where we were 1802-1988

HOMILY DELIVERED AT HORNBY, JULY 15TH 2001,
ON THE OCCASION OF THE 150 ANNIVERSARY
OF THE DEATH OF JOHN LINGARD.

Peter Phillips, Shrewsbury.

John Lingard walked for the last time here in his garden on Easter Sunday 1851, looking at the saplings he had planted out from acorns provided by his oak, itself once an acorn picked up by Lingard on the shores of Lake Trasimene. It has grown hale and hearty in the last hundred and fifty years, as has the community it might be thought to represent. It belongs: it flourishes in the place, in pace with the highs and lows of our British seasons. He would have been glad.

The following day he took to his bed. His last years had been dogged by illness which brought considerable pain, and cataract which made reading in anything but the brightest light more and more difficult. It was met with a characteristic lack of self-pity and a humour marked with what we might now consider an overly brash and Georgian delight in the vagaries of our internal systems. Increasing difficulty in breathing made it more convenient to spend those last days and nights propped up on the sofa in his library and there, amidst his books, he died just before midnight on July 17th 1851. He had been missionary in this parish for forty years and, to the end, he had reflected on Catholic life in this country with a gentle and probing irony. In the months before his final illness, he witnessed the restoration of the hierarchy, and his pupil Nicholas Wiseman - now a Cardinal and Archbishop of Westminster - with wry humour. 'I always thought it ridiculous myself because Westminster was a bishopric created by Henry VIII, and to make it an archbishopric for Catholics would be strange.'

But Westminster and its See is now a familiar part of Catholic, and not only Catholic, life in the country, a result, in some ways, of Lingard's contribution to a subtle redefinition of what it means to be English and a Catholic. The whole course of Lingard's life marked a period of transition for the Catholic community and Lingard himself had played a major part in this. He was born in Winchester on February 5th 1771 before the first Penal Laws had been struck from the Statute Book, and during a summer break from Douai had joined his father in signing the required oath of loyalty to George III in 1791. He was a few

years short of fifty before the process was complete and he could write to congratulate Charles Butler on the part he had played in bringing about Catholic emancipation in 1829.

John Lingard had entered the English College, Douai, as a schoolboy of eleven, to escape for home in 1793 amidst the turmoil of the French Revolution and War. He was a key figure in the gathering of the northern exiles from Douai and in the difficult journey towards the setting up of a new English seminary at Crook Hall and Ushaw, the seminary which still contributes so much to the Church in the North. A visit to Rome in 1817 meant that he was at hand to play a part in the reopening of the Venerabile after the ravages of the French occupation of Rome. It was at Crook that he was ordained deacon, but he travelled down to the Bar Convent in York for ordination as priest in April 1795.

At Crook, Lingard wrote his first book, a study of the Anglo-Saxon Church, in which he is at pains to show how Christianity brings culture and civilisation together with its promise of salvation, and is as keen, quietly and subtly to undermine an aggressive approach to the English Church on the part of Rome, as he was to indicate England's long-standing links with the See of Peter. Lingard always preferred to work in the wings than to strut in the lime-light. He found a home and good neighbours in Hornby. He did his most important work here. The quiet daily round of service to his flock and the life of scholarship he found congenial: for this he turned down bishoprics and academic appointments. He was a valued advisor to the bishops as well as to laity, a forthright controversialist, and a warm friend. If he had been prepared to give up Hornby for Rome in 1826, I think there is little doubt that Leo XII would have made him a Cardinal. Whether he became a Cardinal *in petto*, who knows, he certainly enjoyed sharing the tale in the more expansive mood of old age.

He it was who built the Chapel here, out of the profits of the first volumes of his *History*. 'Henry VIII's chapel', he joked, because his study of that king had paid the bills. He shared what he had earned generously. He preferred liturgy to be intelligible and attractive both to the Catholic community and to Protestant visitors, disliking repetitious litanies and flowery metaphor. He wanted his congregation to understand and follow the celebration of Mass. There is little doubt that he would have approved the liturgical changes of Vatican II. He sought simplicity, disdaining both the mediaevalism of Pugin's Gothic Revival

and the unwarranted pomp that often accompanied the opening of churches, the church being 'turned into an opera house' and the bishop performing as the first dancer in the ballet'. Perhaps he might have approved of this Mass in English, here in his beloved garden. Of course, it is to him we owe one of the most beloved of English hymns, his translation of the Ave Maris Stella, *Hail Queen of Heaven*, which has survived into our modern repertory of hymns while many a Victorian contribution has been quietly laid to rest.

A public controversialist, an historian who sought to include, rather than exclude, the Catholic in the pattern of our English history, an ironic observer of all types and conditions of people, the most unclerical of clerics. Though he bore not fools gladly, he approached others always with a delicate respect, numbering non-Catholics among friends and correspondents. Both Henry Brougham, who became Lord Chancellor in the Whig administration which saw the Reform Bill through Parliament, and the Tory, James Scarlett, Lord Chief Baron of the Exchequer looked forward to the chance of sharing Lingard's table when they were travelling North. It is interesting to compare his support for the convert Mary Sanders in her difficulties with her family with his letters to Hannah Joyce, a Liverpool Unitarian: there is no attempt to convert Miss Joyce, though there is a little gentle teasing of her as a heretic. He liked nothing more than a quiet evening with the Anglican priest across the road, who on his death bequeathed his pets into Lingard's care. Hornby has one of the few Anglican churches where there is a monument to the local Catholic priest and it attests his ecumenical sensitivity. At the end of one of his early works, he wrote: 'Did I want an epitaph on my tomb, it would be. *'Here lies an advocate for the union of Christians'* although we must confess that this remark might not be quite what it seems.

As we stand at the foot of this great oak, we give thanks together for the stock whence we have sprung and it is well done. Because of such a one as John Lingard we can acknowledge deep roots. Sure of our past, we have the courage to embrace our future with prayerful confidence.

BOOK REVIEWS

Madeleine Sophie Barat (1779-1865): A Life, Phil Kilroy, Cork University Press, 550pp , £30, ISBN 1-85918-114-7

This biography of Sophie Barat is to be recommended on many levels.

Drawing on the rich archival resources of the Society of the Sacred Heart, the public archives of France and Italy, the archives of the Archdiocese of Paris and the Diocese of Amiens, the Society of Jesus and the Vatican, *Madeleine Sophie Barat: A Life* is well documented throughout and this historical material serves as springboard for modern psychological insight and discussion of Sophie Barat's painful spiritual journey and mode of governance.

In terms of the historical period there is not only the struggle between Ultramontanism and Gallicanism, but insights into the problems facing the Society of Jesus who feared for themselves if those associated with them fell foul of public opinion, whilst those associated with them feared lest that association damn them too. Most interesting of all is the picture which emerges of the influence on women religious of the Camaldolite monk, Pope Gregory XVI who never concealed his desire to impose papal cloister.

Phil Kilroy's account of the tensions, rivalries and betrayals within the Society of the Sacred Heart in the early years is given in some detail, and the primary sources for the most part speak for themselves. The struggle between Eugénie de Gramont and Archbishop de Quelen on the one hand and Sophie Barat on the other, between P. Rozaven SJ and a group of General Councillors on the one hand and Sophie Barat on the other, are such that reading it for the first time one can only marvel at Sophie Barat's perseverance. The schism plotted by Rozaven and Elizabeth Galitzine moves along inexorably until the death of the latter, a death of such anguish, pain and desolation that its effect on the imagination is well nigh unbearable.

Sophie Barat's journey from a harsh, narrow Jansenism to the warm loving presence of the Sacred Heart of Jesus was not straightforward. The early formation given her by her brother Louis left its mark to such an extent that, although her Constitutions 'contained beautiful sections on the love of God revealed in the Heart of Christ, these had

yet to be experienced by Sophie herself in her own life.' (P.215) For a long time she struggled to undo the image of God and herself which had been inculcated.

There is much here for the student of educational philosophy and methodology; much for the student of models of religious governance; much too for others whose Congregations were founded in the early nineteenth century, for names such as Varin, Rozaven, Roothan and Affre abound.

Mary Campion McCarren fcj

Diocese of Paisley 1947-1997, Rev. Bernard J. Canning FSA Scot. 291pp. 88 photographs £12 (plus p&p) St Paul's Multimedia shop, 5A-7 Royal Exchange Square, Glasgow, G1 3AH

This book, published in 2000, marks the Golden Jubilee of the Diocese of Paisley, and contains a wealth of information and interesting detail, both historical and biographical. The Foreword refers to the work as telling the story of how (the Church's) '*mission and ministry have been carried on in a particular place in the course of about 1400 years.*' Clearly modern times are treated in more detail than earlier ones and in addition to the overall sweep there are chapters on the three Bishops of Paisley and sections on each parish in the Diocese; there is too a brief biography of every priest who has served in the last fifty years, and a section on each of the various Religious Congregations.

The Appendices no less than the main text make interesting reading with their sections on Statistical Returns (including Condon's Statistics: 1808-1868), Episcopal Arms, brief tributes to individuals based on the Catholic Directory for Scotland, and a synopsis of some of the Pastoral Letters of the present bishop, Bishop John Mone. The photographs are varied including individuals (clerical and lay), events, celebrations at home and abroad. The Index is a more than ordinarily useful tool since it includes all Colleges, Parishes, relevant Popes, Priests, Religious Orders and Schools.

The bibliography and 'Other Sources' are valuable signposts for others wishing to research this area. The Vatican Archives, the Roman archives of Colleges and Congregations, Glasgow Archdiocesan records (though strangely there is no reference to Paisley Diocesan records),

Corporation of Paisley Minutes are only some of the references given.

'*Criticism*', writes the author in his Preface, 'is usually negative and often from small minds.' Such a statement scarcely emboldens one to write. Nonetheless, the lack of uniformity in the size and font of chapter headings is confusing and a plethora of abbreviations does not make for 'smooth' reading. Only on Page 255 is the mystery of 'Gr'ork' solved. 'Pais', given the title of the book, is perhaps more obvious but it does detract from the overall effect.

Mary Campion McCarren fcj

The Reviews which follow are re-printed by courtesy of *Catholic Ancestor*.

Echoes in the Playground - a history of St Peter's Catholic School in Doncaster. Anne Whitehead, Exeter: Bogdanovic Books, 2000

The history of St Peter's School starts with the founding of a Catholic mission in Doncaster, followed closely by the school. The author then relates in detail the history of the school, its teachers, the epidemics, the establishment of the industries which led to a demand for more school places and the further development of Doncaster. The period covered is from 1833 to 1999 when the school celebrated its 125 years within the state education system.

The author was herself a pupil of the school and her mother was a teacher for a time before her marriage. The author was able to visit a number of ex-pupils and brings to the history, in the final chapter, a series of 'recollections' which adds another dimension to this extremely interesting book. It is well-written and illustrated and is useful not only as a history of the school but of the town and the Catholic community as well.

The book has a soft cover, 191 pages and 66 illustrations, is indexed and includes ten appendices and 91 notes and references. It is available from Anne Bogdanovic, 113 Okehampton Road, St Thomas, Exeter, Devon EX4 1 EP, and costs £5 plus £1.80 UK postage and packing. (AGB)

The Story of 'Ince Blundell Hall - a short history of the house and the Weld-Blundell family, Canonesses of St Augustine Hospitallers of the Mercy of Jesus, Privately published, [2001]

This booklet gives a brief history of Ince Blundell Hall which, after centuries in the possession of one family, is now a nursing home for retired priests and laity. The first part gives a description of the various rooms and the modifications which have been made since its purchase by the Augustinian Sisters. There runs through this section the names of the various members of the family and details about them. The second part of the booklet gives a detailed family history of Thomas Weld-Blundell (1808-1887) and his twelve children.

The booklet is forty pages long and has both coloured and black and white photographs. It is available from Sister Laura, Ince Blundell Hall, Back O'Th'Town Lane, Liverpool L38 6JL. It costs £3.44 which includes UK postage; cheques should be made payable to Ince Blundell Hall. (AGB)

Biography of The English Benedictines. Athanasius Allanson OSB, Ampleforth Abbey Library. ISBN 0 9518173 4 5 pp xv + 476. Price £32 or \$50. Postage £4.00 (Britain) £7.00 or \$12.00 (abroad)

Some years ago the Abbey Library started a small series of pamphlets (The Saint Laurence Papers) to enable them to publish various texts which existed in their archives, or in connection with them, with a view to making them more accessible, and also protecting them to some extent from too much use. They have now added to this series a much larger work, Allanson's *Biography*, a manuscript dating from the 1850s, which gives an account of all the English Benedictine monks known between the revival of English monasticism (about 1600) and the nineteenth century. It forms a valuable resource for historians and there is much quotation of original documents.

Almost nine hundred monks are included, covering a large tract of English Catholic history. Among them are Feckenham, last Abbot of Westminster, Walmesley, who consecrated John Carroll, the first US Bishop, in 1790, Chandler, perhaps the first American Benedictine (1705), Bride, who wanted to work in Virginia, Brewer, top First in the University of Paris in 1774, Slater, first Vicar Apostolic in South Africa (and theoretically Australia), Marsh, the Prior who swam the Moselle

at midnight and escaped right through the French revolutionary army, Stapylton, the poet buried in Westminster Abbey, Davis, who died in a duel, Meutisse who shot a German farmer in a dispute over rents, various monks who formed the royal monastery in St James' Palace under James II, and the confrontation between President Brewer ("Weak government is no government") and Heatley the 'irresponsible' Abbot of Lamspringe, while Europe rocked under Napoleon.

By about 1615 there were over a hundred English Benedictine monks working as Catholic missionaries in England. By the middle of the nineteenth century there had been many more, and they felt a need for someone to write the history of their enterprise.

In 1842 the General Chapter of the English monks agreed to such a proposal and commissioned Fr Athanasius Allanson, a monk of Ampleforth, to undertake the work. It took him fifteen years to write thirteen manuscript volumes; they are now in the archives at Ampleforth, a second copy being kept at Downside. Two of these volumes consist of the *Biography*, lives of the monks who died between 1585 (Abbot Feckenham of Westminster) and 1850 (President Luke Barber).

The introduction, by the Librarian of Ampleforth, explains the origins and background of the Modern English Benedictines, with a convenient outline of their history. In an appendix are a number of additional or variant texts, an alphabetical list of all the written works which Allanson says these monks composed or published, and sixty columns of index.

Barefoot and Pregnant? Irish famine orphans in Australia, Trevor McClaughlin, Melbourne: The Genealogical Society of Victoria Inc, 1991 (reprinted 1999)

The primary readership of this book will be Australians tracing their Irish ancestry; there is not much of specific interest to a British researcher. However, so much detail is given about so many governmental records, both British and Australian, that anyone might find a sibling of one of their established Irish lines. Altogether this book makes very interesting reading about one aspect of Irish emigration.

The young women who landed at Adelaide, Melbourne and Sydney (over 3,500 in all) were victims of the Great Famine and had been selected from amongst the inmates of Irish workhouses by government officials. They came from as far afield as Belfast, Armagh and

Enniskillen in the north, Tipperary, Cashel and Clonmel, Rathkeale, Skibbereen and Limerick, Ballina, Loughrea and Dublin in the south, east and west. Their reception in Australia was not as warm as they would have wished. Single female immigrants were too often looked down upon by religious leaders and members of the upper- and middle-class public for much of the nineteenth century. The young women landing in Adelaide were described as 'dirty brutes'. It was as if the language used by the ships' captains and surgeons about the female paupers in their charge became the accepted way of saying things. In Sydney, as in Melbourne and Adelaide, the arrival of the immigrants was a signal for anti-Irish and anti-Roman Catholic elements in the community to give free rein to their prejudices. Not all the orphans were Catholic but the vast majority were.

This is a very interesting book full of listings of the orphans' names, ages, places of origin, parents' names (if given) and religious affiliation. Where known, details of employers, marriage, children and dates of death are also given and many of these details have been supplied by descendants of the girls.

Details are also given of the ships, the ports and dates of arrival and there is a full index to all the names involved. Of great interest also are the copies of letters from various officials, both governmental and non-governmental, religious and lay who were involved with the organisation, settlement and welfare of the girls. Five pages of photographs, one showing four generations, put the final touch to this very valuable piece of research.

Available from The Genealogical Society of Victoria Inc, 179 Queen Street, Melbourne, 3000, Australia
(e-mail :gsv@alphalink.com.au). price Aust\$ 30.00 plus postage to the UK at Aust\$ 12.00 for airmail and Aust\$7.00 for seamount. Payment can be facilitated by using Visa or Mastercard, or a cheque or International Bank Draft can be used.

The Blessed Roger Wrennall: The Chorley Catholic Martyr, Tom Arkwright. Chorley Civic Society, 2000.

Roger Wrennall, a secular priest who had studied at Seville, was executed at Lancaster in 1616. He was from Chorley in Lancashire and this booklet, published by the Chorley Civic Society, is a straightforward account aimed at local people who may not have heard of him at

all. The facts contained in the main Catholic sources are supported and developed by research into the Wrennall family in general, including material from the 18th and 19th centuries. A booklet of this size (24 pages) could not include a detailed genealogy and, if Mr Arkwright has compiled one, this magazine would be pleased to publish it.

It is good to see the Catholic witness in Lancashire made known to a wider field. The booklet itself is readable and informative, supported by a number of useful maps, though they are all from the 19th century.

A valuable exercise and a useful addition to the martyrs' bookshelf. Available from The Hon Secretary, Hazel Yates, 22 Grove Crescent, Adlington, Chorley, Lancashire PR6 9RJ. price £3.00 + 50p p+p.

CONFERENCE 2001

The 2001 Conference was held in Douai Abbey, Berkshire in May by the kind invitation of the Abbot, the Society's President, Abbot Geoffrey Scott. About 50 members attended, including several newcomers. The Conference had an historical theme and began with a talk by Abbot Geoffrey, on the historian and one time Benedictine monk J.C.H. Aveling (1917-93). Many of Mr Aveling's books are now classics of Catholic history and in the 1970s he broke new ground by writing regional rather than national Catholic history and by studying previously underused sources.

Michael Hodgetts then gave an illustrated talk on priests' holes. Although some were easily discovered, others provided secure hiding places and Mr Hodgetts is sure that some have not yet been discovered. In some houses the visual evidence for a hiding place is clear but others have been found using details from Quarter Sessions or family records.

In preparation for the Society's visit to Douai in Northern France in the autumn the third talk, by Father David Milburn of Ushaw College, consisted of slides of places there with English Catholic connections. Douai was the site both of a seminary for training and sending missionary priests to England in the 16th and 17th centuries and of schools where English Catholics could send their children. It developed into an industrial town and like similar towns in England was extensively damaged in the two World Wars and declined until some restoration began in the 1980s. Much of the information on whereabouts of sites came from archives that were confiscated during the French revolution and are now in the town hall.

Finally, Richard Williams, the archivist at Mapledurham House, gave a wide-ranging and informative survey of the archives there. These range from letters written by Alexander Pope to accounts of English religious communities overseas and include manuscripts of the Blount, Strickland, Tichbourne and Woolfe families.

The outings were to Mapledurham House and to Ufton House, both of which have priests' holes. At Mapledurham, Dr Williams and the owner, Mr Eyson, provided an extensive and interesting display of documents and artefacts. The party who visited Ufton House also went to the Berkshire Record Office, where there was a display of records of Catholic interest, for example entries in quarter sessions records relat-

ing to recusants and in parish records recording their burials. The tour of the Office included the strong rooms and conservation rooms and the use of up to date technology for lighting and humidity control was particularly noted.

At the AGM, Father Chris Smith, the retiring chairman, announced that Cardinal Cormac Murphy O'Connor, Archbishop of Westminster, and Archbishop Marchisano of the Commission for the Goods and Cultural Heritage of the Church in Rome had agreed to be the Society's Patrons and that Abbot Geoffrey Scott had agreed to be President. Father Chris outlined his plans for the survey of Catholic archives and proposals for extending contacts with similar organisations overseas and for future training days were also discussed.

A full account of the Conference has appeared in CAS Bulletin Number 23. Conference 2002 is at Ditchingham in Suffolk at the end of May.

Catholic Archives

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CATHOLIC ARCHIVES

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EDITORIAL NOTES

It is with pleasure that I write these notes, and it is with gratitude that I recall the sterling efforts of Sister Mary Campion McCarren and Mrs Margaret Harcourt-Williams in producing last year's journal in the absence owing to illness of the Editor.

*The first three articles in **Catholic Archives** 23 are particularly welcome in that they deal with the topical issues of data protection, access and confidentiality with regard to ecclesiastical archives. Monsignor Read and Father Paver write as canon lawyers, David Sheehy as an archivist (with both British and Irish civil law in mind). We are also glad to be able to publish the second part of Father Joseph Fleming's study on archival theory and standards.*

The Secretary of the Catholic Archives Society and her predecessor (Margaret Harcourt-Williams and Sister Marguerite Kuhn-Regnier respectively) have contributed articles on the Darlington Carmel (our wonderful printers) and on the dispersed contemplative communities in Britain. Concern for the archival ramifications of the closure and amalgamation of such houses of nuns, as well as the need to catalogue the archives of extant communities, has always been a feature of the Society's work.

Dr Marie Rowlands offers an interesting account of the archives of Oscott College, while Sister Dominic Savio Hamer gives a very practical insight into the value of school log books. Dom Aidan Bellenger's article on printed ephemera will be of great value to archivists who also act as librarians, while Peter Hardwick's memoir of the late Father Freddie Turner, Archivist at Stonyhurst, recalls the very human side of our profession. The Editor represented the Catholic Archives Society at the XXI Congress of Church Archivists at Trent (September 2002), and he and Father Joseph Bezzina of Gozo contribute papers given at that meeting. Finally, the lengthy Book Reviews section bears witness to the ever-increasing volume of publications which relate to or make use of Catholic archival collections in Britain and Ireland. To all our contributors the Editor, on behalf of the Society, offers his warmest thanks.

Father Stewart Foster

CHURCH DOCUMENTS: PRESERVATION AND ACCESS

Very Rev. Gordon Read

INTRODUCTION

A number of queries have arisen about the implications for Church Archives of recent civil legislation, e.g. The Data Protection Act and Human Rights Act, and also, more recently, of the recommendations of the Nolan Report. Clearly the topic could be very wide, and this short paper will focus on general principles, and specific issues relating to what might be described as clergy personnel files.

GENERAL PRINCIPLES

The term 'archive' covers many different types of material and storage. It refers to material of historical interest, but also to current working files. These comprise not only traditional paper-based documents, but also electronic records of varying kinds, and materials such as microfilm or microfiche. The Catholic Archives Society produced a useful booklet, **Church Archives**, in 1997. This contains the text of a Circular Letter from the Pontifical Commission for the Cultural Heritage of the Church (2nd February 1997), and extracts from the Code of Canon Law, with commentary from **The Canon Law, Letter and Spirit**, a commentary produced by the Canon Law Society of Great Britain and Ireland.

DIOCESAN ARCHIVES

It is the responsibility of the Diocesan Bishop to ensure that documents pertaining not only to the diocese, but to all the churches and parishes within the diocese, are carefully preserved, and to establish detailed regulations for his diocese (canon 491). In addition there is to be a central historical archive where materials of historical interest are kept.

At diocesan level, each Curia is to have its own archive, which is the responsibility of the Chancellor. He or she may be assisted by a Vice-Chancellor (canon 482), and also professionally trained archivists (Circular Letter, n.2.5). The Archive must be kept locked, and only the Bishop and Chancellor are to have the key (canon 487). Access may be granted by the Bishop alone, or by the Chancellor and Moderator of the Curia jointly. There should be a separate area where documents may be studied under supervision. People are entitled to a copy of documents

“which are of their nature public and which concern their own personal status”, canon 487 §2. This refers to documents such as extracts from baptismal registers. It does not refer to private documents such as letters. Access to these is granted on a discretionary basis.

In addition, there is a Secret Archive. Access to this is granted to the Diocesan Bishop alone. Even when the see is vacant a Diocesan Administrator can have access only in a case of real necessity (canon 490). Certain documents **must** be stored here: criminal cases concerning matters of a moral nature; documentary proof of canonical warnings or reproofs in the context of canonical offences or scandalous behaviour (canons 489 §2 and 1339); acts of a preliminary investigation for a penal process closed without formal trial (canon 1719); dispensations granted from occult impediments in the internal non-sacramental forum; secret marriages. The Bishop **may** use it to store other matters of a particularly confidential nature. The only circumstance in which it is foreseen that documents may be removed from the Secret Archive is when needed to complete a penal process (canon 1719).

PRESERVATION AND ACCESS

In general all documents should be kept indefinitely, though there is no need to retain duplicates, e.g. typed copies and original hand written text or notes. Clearly some discretion is needed in this, and in the absence of concrete guidelines, parishes and Commissions will make their own judgement. However even apparent trivia may be of historical interest in the future.

Documents relating to formal canonical processes have set time scales for retention. These are related to the possibility of appealing or re-opening cases. Cases relating to personal status can always be re-opened, even, in certain situations, by the heirs, when both parties are deceased. The acts of such cases must be kept in perpetuity. Civil suits for damages have a more limited life-span, but are extremely rare. Penal actions are extinguished after ten years, and a statute of limitations prevents action being taken over alleged offences that occurred more than ten years before. They are also extinguished by the death of the accused. In consequence documents kept in the secret archives which relate to moral or other accusations of a penal nature must be destroyed on the death of the person accused, or after a time gap of ten years. All that is to be retained, and only where a penal case has led to conviction, is the text of the judgement and a summary of the facts (canon 489 §2).

Since no one else has access to the Secret Archive, it is the personal responsibility of the Diocesan Bishop to go through the Secret Archive annually, to ensure that such documents are destroyed. The only documents retained indefinitely in the Secret Archive, then, are the registers of internal forum dispensations and of secret marriages.

Access may be granted for legitimate reasons to all other documents, subject to guidelines laid down by the Bishop, or custodian of the archive. The policy of the Chancery is to grant access after thirty years, unless a Commission has set a longer period of reservation on a particular document. A reservation of one hundred years is set on Tribunal files. Each Commission has its own policy as to when working documents are transferred from office filing cabinets to the Diocesan Archive.

CHURCH AND CIVIL LAW

Clearly the provisions of civil and canon law may differ. However, as far as possible, Diocesan Bishops, and all responsible should show respect for the civil laws in these matters, and harmonise their own regulations with these (Circular Letter, n. 2.3). From this it will be clear, that, unless there is a clear contradiction, civil law on the retention of documents, and the granting of access to them should be obeyed, not just because civil law requires it, but also the Church's law. This has relevance to the application of the Data Protection Act, and other legislation such as the Human Rights Act.

Data Protection Act 1998

INTRODUCTION

This is a lengthy and complex piece of legislation, amending previous legislation on this subject. It did not enter into effect immediately. Initially only electronically stored data were covered, but as of **24th October 2001**, the Act applies also to **manual** files. This includes both files in the traditional sense, and also card indexes, registers and similar ways of retaining records. Each Diocese and Religious Order must be registered with the Data Protection Commissioner. The responsibility ultimately falls on the Diocesan Trustees. Legal advice has been sought on this subject on behalf of the Bishops of England and Wales, and also from the Data Protection Commissioner. The response of the latter has been totally non-committal on the matters raised. Legal advice is that, in general the Data Protection Act applies as much to the Church as anyone else. However, certain categories of data may be

covered by various exemptions contained in the Act. Those with access to the internet can study the full text of the Act on: www.hmso.gov.uk/acts/acts1998/80029-a.htm

MEANING OF THE ACT

Data means information which is being or intended to be processed by automatic equipment, or which is part of a filing system, or forms an accessible record. A **Data Subject** is any living person who can be identified from the data, or additional information likely to come into the possession of the processor. **Processing** means any kind of organisation, adaptation, retrieval, consultation, disclosure, or even destruction of the information. **Sensitive personal data** includes information on religious beliefs, physical or mental health, sexual life, allegations of any offence or proceedings relating to such an allegation.

RIGHT OF ACCESS TO PERSONAL DATA

The Data Controller (i.e. Diocesan Trustees) must inform the data subject whether he is processing any personal data, stating its nature, the purpose for which it is being processed, and to whom it may be shown, the content of the data and its source. However this obligation arises only on the receipt of a written request and the appropriate fee. He is not obliged to comply with the request if this involves disclosing information about someone else without that person's consent. This information must be supplied within forty days of application. If necessary the applicant can seek a court order. The data subject may also require the processor to cease processing such data if this is likely to cause substantial damage or distress. If the processor does not intend to comply, he must give reasons, and again the matter can be taken to court. Note that the court may order the obliteration, amending or destruction of data, or where it is an accurate record of information received, order a supplementary statement of the true facts to be added.

EXEMPTIONS

Personal data processed for certain purposes are exempt from the first principle of the act (see below). This includes: the prevention of crime, apprehension and prosecution of offenders, protecting the public against dishonesty, malpractice or improper conduct, or incompetence on the part of persons authorised to carry on any profession or other activity, protecting charities against misconduct or mismanagement. Data may also be processed for statistical or historical research,

in which case it may be kept indefinitely. Information which is of its nature public is likewise exempt (e.g. sacramental registers). Personal data are exempt from non-disclosure provisions when this is required in connection with legal proceedings, or to establish, exercise or defend legal rights.

THE EIGHT DATA PROTECTION PRINCIPLES

1. Personal data shall be processed fairly and lawfully and, in particular, shall not be processed unless-
 - (a) at least one of the conditions in Schedule 2 is met, and
 - (b) in the case of sensitive personal data, at least one of the conditions in Schedule 3 is also met.
2. Personal data shall be obtained only for one or more specified and lawful purposes, and shall not be further processed in any manner incompatible with that purpose or those purposes.
3. Personal data shall be adequate, relevant and not excessive in relation to the purpose or purposes for which they are processed.
4. Personal data shall be accurate and, where necessary, kept up to date.
5. Personal data processed for any purpose shall not be kept for longer than is necessary for that purpose or those purposes.
6. Personal data shall be processed in accordance with the rights of data subjects under this Act.
7. Appropriate technical and organisational measures shall be taken against accidental loss or destruction of, or damage to, personal data.
8. Personal data shall not be transferred to a country or territory outside the European Economic Area unless that country or territory ensures an adequate level of protection for the rights and freedoms of data subjects in relation to the processing of personal data.

DATA PROTECTION ACT AND THE CHURCH

Unfortunately only court cases will establish the extent to which there is any incompatibility between civil and canon law in this area. However, in my view the likelihood of such conflict has been overstated, and can be minimised where the Church acts in accordance with its own laws. For example, in marriage nullity cases both parties

already have the right to inspect the acts of the case and make comments to correct anything that appears erroneous. It seems likely that the actual processing of such data would be covered by the exemptions in the act. A potential area of difficulty might be the transmission of a case to the Holy See. If the Church is entitled to hold the data in the first place, it is likely to be entitled to process it in other ways. A Catholic who left the church would be entitled to insist that his details be deleted from parish records, but not that they be removed from a public record such as the baptismal register. He could only insist on a marginal note being added to update the entry.

What of **clergy personnel files**? Evidently the person in question has the right to know what is in such a file, and insist on the correction or elimination of erroneous or defamatory material. If it is needed for a penal process of some kind then it should be in the Secret Archive, and would be covered by the appropriate exemption under the Act. He would in any case have a canonical right to see the material if it becomes part of a penal process. Should the material not be used for this purpose, the Code already provides for its destruction on an established time-scale, and prevents its disclosure. One would imagine that the Bishop would not, in any case, wish to retain erroneous or defamatory material on file, and that he would wish to obtain the cleric's comments on such matters. Clearly anonymous allegations are of no value, even if the substance should be true, and ought always to be destroyed forthwith.

A cleric, then, has the right to see what is in his own personnel file, and insist on corrections or deletions. He does not have a right to access to the Secret Archive, but if the material in it relates to accusations against him, then he will have a right to see its content in the context of a canonical penal process, and to make appropriate comments. If the case is proven, and he is convicted, then there is a presumption as to the truth of the data retained, and a time-scale set for its destruction. The latter is in accordance with the provision that data be not kept longer than necessary. The data contained in such files are protected from unauthorised disclosure, by appropriate restrictions on access.

THE NOLAN REPORT

The section on records is 2.9.14. The provisions are in accordance with the Data Protection Act and canon law, with the exception of the recommendation that records be kept after the death of the

accused, and for 100 years. It is arguable that the Data Protection Act would allow such records to be kept in order to protect the rights of the Church. However, it would be in clear contradiction to the provisions of canon 489 §2 and canon 1719, which require their destruction, subject to the retention of a summary and the judgement in the case of a conviction. The Bishops would need to ask the Holy See for a derogation from the Code in order to comply with this recommendation of the Nolan Report. Here one must note that at the beginning of October 2001 the Congregation for the Doctrine of the Faith sent a letter to Diocesan Bishops concerning the processing of such cases. If there seems a *prima facie* case, the Bishop is to refer to the Congregation, who will give precise norms to be followed. It would be appropriate for the Bishop in such a situation to ask for guidance on the question of the retention of such materials in the Secret Archive. It seems unlikely that the Congregation would envisage a general retention for 100 years.

EDITORIAL NOTE

Monsignor Read is Chancellor and Judicial Vicar of the Diocese of Brentwood. He contributed to Canon Law: Letter & Spirit, and his commentary on canons 482, 486-491, 535 appears in Church Archives (CAS, 1997), pp. 41-47.

DATA PROTECTION AND CONFIDENTIALITY: CIVIL LAW VERSUS CANON LAW

Rev. Kristian Paver

Not so long ago, it was the accepted norm in the United Kingdom that the state did not intervene in the "internal" affairs of the Churches. However, with the growing interest in human rights in society, together with efforts to set down common fundamental principles for the entire European Union, this has begun to change over the last few years. The two main pieces of legislation which will potentially have the most impact are the Human Rights Act, which made the rights enshrined in the European Convention on Human Rights (1951) directly enforceable in British Courts, and the Data Protection Act which superseded the Data Protection Act 1984 and implemented the European Data Protection Directive (95/46/EC), both of which became law in 1998. The HRA came fully into force on 2nd October 2000 and the transition period to allow compliance with the DPA ended on 21st October 2001. The Church is not exempt from either Act, but just how far they will affect it will remain unclear until test cases have been decided by the courts.

These two Acts are clearly of significance for those who handle personal information and records and conserve them in archives, although neither Act makes specific reference to archives as such.

HUMAN RIGHTS ACT 1998

This Act is primarily concerned with the actions of public authorities and of private persons exercising some public function. Traditionally, the Catholic Church has not been regarded as a public body in English law, but rather as a consensual society, a voluntary religious association whose members are organized and bound together as a matter of contract (*Buckley v Cahal Daly* 1990). Therefore, the Act will not have immediate effect on the Church's functioning. However, since the courts are bound to act in accordance with Convention rights, it is now recognized that the Act will inevitably have a "horizontal" effect, since courts will be required to apply the rights when deciding cases between private bodies.

Article 8 contains the right which is most relevant to those who work with archives:

1. Everyone has the right to respect for his private and family life,

his home and his correspondence.

2. There shall be no interference by a public authority with the exercise of this right except such as is in accordance with the law and is necessary in a democratic society in the interests of national security, public safety or the economic well-being of the country, for the prevention of disorder or crime, for the protection of health and morals, or for the protection of the rights and freedoms of others.

The effects of the HRA 1998 are impossible to predict. Much will depend on how broad the courts will interpret "respect for private life".

DATA PROTECTION ACT 1998

The Act is applicable to the holding and processing of personal data by all individuals and groups if the data is contained in a "relevant filing system".

The Act defines a "relevant filing system" as "any set of information relating to individuals to the extent that, although the information is not processed by means of equipment operating automatically in response to instructions given for that purpose, the set is structured, either by reference to individuals or by reference to criteria relating to individuals, in such a way that specific information relating to a particular individual is readily accessible". Thus, information which is unstructured does not fall within the ambit of the Act. However, it would appear that one of the aims of an archive is to have readily accessible material and so would have a referenced filing system of some sort.

Note that, although the 1984 Act only applied to computerized files, the 1998 Act applies to manual files as well.

Data controllers are required to notify the Information Commissioner that they are holding and processing personal data in computerized form and detail the purposes for which data is being held. The notification of data held and processed in manual files is voluntary. In dioceses, the data controller is normally the Trustees or related body. The same would apply to religious institutes. All others are data processors.

Data is divided by the Act into two main groupings:

1. **General personal data:** data relating to a living individual who

can be identified, including any expression of opinion and any indication of the intentions of the data controller or any other person in respect of the individual.

2. **Sensitive personal data:** this data includes information relating to racial or ethnic origin, political opinions, religious beliefs, trade union membership, physical and mental health condition, sexual life, the commission or alleged commission of offences, the records of the proceedings relating to the latter.

This division is extremely important since the obtaining of the consent of the data subject to hold information is one of the central planks of the DPA 1998, found in the First Data Protection Principle. According to the above distinction, in some cases, the consent of the individual to hold and process general personal information need not be obtained or can be presumed (cf Schedule 2 of the DPA 1998). It could be argued that the fact of belonging to the Church implies consent to hold appropriate general personal information concerning an individual, provided that it is necessary and correct. That said, it will always be the safest route to obtain consent whenever possible. However, the holding and processing of sensitive personal data requires the **explicit** consent of the data subject in accordance with the First Data Protection Principle and Schedule 3 of the Act.

Pending further clarification from the Government or the Courts, however, it would seem that Church archives will fall within paragraph 4 of Schedule 3 which would therefore mean that the explicit consent of the data subject would not be required. The paragraph reads:

The processing:

(a) is carried out in the course of its legitimate activities by any body or association which:

- (i) is not established or conducted for profit, and
- (ii) exists for political philosophical, religious or trade-union purposes,

(b) is carried out with appropriate safeguards for the rights and freedoms of data subjects,

(c) relates only to individuals who either are members of the body or association or have regular contact with it in connection with its purposes, and

(d) does not involve disclosure of the personal data to a

third party without the consent of the data subject.

Note that here sub-paragraph (d) might be problematic with regards to the access of third parties to archives. Indeed, the access of third parties to archives should be clearly regulated by means of an established policy.

Data must be processed in accordance with the **Data Protection Principles** (see appendix for a simplified version - reference should be had to the Act itself for a fuller explanation of the Principles in Schedule I Part II).

Data subjects generally have **access rights** to the data held concerning them, as long as the rights of third parties are not infringed by the disclosure.

Thus, unless there is an exemption, personal data of living individuals in a relevant filing system must be held and processed in accordance with the DPA 1998. **Consequently, purely historical archives, ie containing information about individuals who are dead, are not covered by the Act.** However, active files concerning living individuals are subject to the Act.

EXEMPTION

Section 33 of the DPA provides for various exemptions in respect of the processing (or further processing) of personal data for research purposes (including statistical or historical purposes) provided that the processing (or further processing) is exclusively for those purposes and, also, that the following conditions are met:

- that the data are not processed to support measures or decisions relating to particular individuals, and
- that the data are not processed in such a way that substantial damage or substantial distress is, or is likely to be caused to any data subject.

Where the exemption applies:-

- the further processing of personal data will not be considered incompatible with the purposes for which they were obtained.

It is important to note that the exemption does not excuse the data controller from complying with that part of the Second Data Protection Principle which

states that personal data shall be obtained only, for one or more specified and lawful purposes.

- personal data may be kept indefinitely despite the Fifth Data Protection Principle, and
- Subject access does not have to be given provided that the results of the research or any resulting statistics are not made available in a form which identifies data subjects.

The exemption will not be lost just because the data are disclosed:-

- a) to any person, for research purposes only;
- b) to the data subject or someone acting on their behalf;
- c) at the request, or with the consent, of the data subject or someone acting on their behalf;
- d) where the person making the disclosure has reasonable grounds for believing the disclosure falls within (a), (b) or (c) above.

Again, this exemption would appear to cover the situation of diocesan/religious archives to some degree, including the access of third parties for research purposes, as long as the results of the research will not be expressed in such a way that a particular individual is identified, unless consent has been obtained of course.

UNLAWFUL PROCESSING

A Court Order can be obtained by a data subject who believes that personal data is being held or processed unlawfully, ie contrary to the provisions of the DPA. This Order can prevent further processing and require the rectification, blocking, erasure or destruction of information. In addition, a data subject may be entitled to compensation for distress caused by unlawful processing.

CONFIDENTIALITY AND PRIVACY IN CANON LAW

Although the 1917 Code contained a number of canons concerning the reputation of individuals, the Second Vatican Council laid the foundations for the present legislation. For the first time, based on the dignity of the human person, the Church formally proclaimed a right to one's good name and to protection of one's private life.

There is also increasing awareness of the exceptional

dignity which belongs to the human person, who is superior to everything and whose rights and duties are universal and inviolable. Consequently, everything should be rendered to a person which is required to lead a truly human life, such as food, clothing, shelter, the rights to free choice of one's state of life and to found a family, to education, to work, **to one's good name**, to respect, **to appropriate information**, to act in accordance with the right norm of conscience, **to protection of one's private life** and to a just freedom, including religious freedom. (Gaudium et Spes 26)

This teaching was codified into the 1983 Code of Canon Law, in the section on the obligations and rights of all Christ's faithful:

Canon 220: No one is permitted to harm unlawfully the good reputation which a person enjoys nor to injure the right of any person to protect his or her own privacy.¹

These two rights, which apply to all members of the Church, whatever their status, are also protected by a sanction:

Canon 1390: §2 A person who offers an ecclesiastical superior any other calumnious denunciation of a delict or **who otherwise injures the good reputation of another** can be punished with a just penalty, not excluding a censure.

§3 A calumniator can also be forced to make suitable reparation.

ARCHIVES

The canon law on archives is contained in canons 486-491:

Canon 486: §2 In every curia there is to be erected in a safe place a **diocesan archive**, or record storage area, in which instruments and written documents which pertain to the spiritual and temporal affairs of the diocese are to be safeguarded after being **properly filed** and diligently secured. **§3** An inventory, or catalogue, of the documents which are contained in the archive is to be kept with a brief synopsis of each written document.

Canon: 487: §1 The archive must be locked and only the bishop and chancellor are to have its key. No one is

permitted to enter except with the permission of either the bishop or of both the moderator of the curia and the chancellor **§2 Interested parties** have the right to obtain personally or through a proxy an authentic written copy or photocopy of documents which by their nature are **public and which pertain to their personal status.**

Canon 488: It is not permitted to remove documents from the archive except for a brief time only and with the consent either of the bishop or of both the moderator of the curia and the chancellor.

Canon 489: §1 In the diocesan curia there is also a **secret archive**, or at least in the common archive there is to be a safe or cabinet, completely closed and locked, which cannot be removed; in it documents to be kept secret are to be protected most securely. **§2** Each year documents of criminal cases in matters of morals, in which the accused parties have died or ten years have elapsed from the condemnatory sentence, are to be destroyed. A brief summary of what occurred along with the text of the definitive sentence is to be retained.

Canon 490: §1 Only the bishop is to have the key to the secret archive. **§2** When a see is vacant, the secret archive or safe is not to be opened except in a case of true necessity by the diocesan administrator himself. **§3** Documents are not to be removed from the secret archive or safe.

Canon 491: §1 A diocesan bishop is to take care that the acts and documents of the archives of cathedral, collegiate, parochial and other churches in his territory are also diligently preserved and the inventories or catalogues are made in duplicate, one of which is to be preserved in the archive of the church and the other in the diocesan archive. **§2** A diocesan bishop is also to take care that there is an **historical archive** in the diocese and that documents having historical value are diligently protected and systematically ordered in it. **§3** In order to inspect or remove the acts and documents mentioned in §§1 and 2, the norms established by the diocesan bishop

are to be obtained.

(see the booklet **Church Archives**, published by the CAS in 1997 and 2001, for a more detailed explanation of the canons of the Code concerning archives, taken from the commentary prepared by the Canon Law Society of Great Britain and Ireland, pp.41-54)

Thus, in every diocese, there is to be a general diocesan archive, within which there must be a secret archive. In addition, there are local archives and an historical archive.

In terms of access, only the bishop may enter the secret archive. Access to the general archive is subject to permission from the bishop or the moderator of the curia and chancellor together. Interested parties (ie data subjects and others) have the right to a copy of documents which are either public **and** relate to their personal status. Access to local or the historical archives is to be regulated by norms established by the bishop.

The Code is silent with regards to archives in religious institutions but, in accordance with canon 19 they should be structured in a similar way to diocesan archives, the place of the bishop being taken by the major superior or equivalent (for fuller treatment of confidentiality in religious institutes see E. Rinere, 'The Individual's Right to Confidentiality', **Bulletin on Issues of Religious Law**, Canon Law Society of America, vol II, Spring 1995)

CONCLUSIONS AND GOOD PRACTICE

1. The over-riding principle is that personal data should be handled in accordance with the Data Protection Principles whenever possible.
2. Every diocese and religious institute should have a data protection/confidentiality policy setting out basic principles for holding, processing and accessing information.
3. It is important to clarify the distinction between historical and active archives. Historical archives are largely exempt from the provisions of the DPA.
4. Whether active archives are covered by the DPA will depend on whether they contain information which is stored in a relevant filing system, either manual or electronic. Data organized by name will almost certainly fall into this category.
5. Notwithstanding the possible exemptions from seeking the

consent of the data subject to hold and process personal data in accordance with the First Data Protection Principles and Schedules 2 and 3 of the DPA, good practice would require that the individual's consent should be obtained whenever possible.

6. Access to active archives is foreseen both in the Code and the DPA. They disagree as to the nature of the information accessible and by whom. The DPA would seem to provide for greater access to information for the data subject, whilst the Code limits the information but makes it accessible to any interested party.
7. Secret archives, to which the data subject has no access, are not foreseen in the DPA, although there are exemptions relating to the prevention or detection of crime, and the apprehension or prosecution of offenders, which may have some relevance to information relating to child protection issues. Great care needs to be taken in this area.
8. It is imperative that a policy relating specifically to archives is drawn up, making particular reference to the purposes for which the data is held, who has access and under what conditions, how and why data may be transferred between data processors and what data will be retained.

EDITORIAL NOTE

Father Kristian Paver is Judicial Vicar of the Diocese of Plymouth. This article was originally given as a talk at the CAS Training Day, 2002.

APPENDIX

DATA PROTECTION ACT 1998

DATA PROTECTION PRINCIPLES

1. Personal data shall be processed fairly and lawfully (including central issue of CONSENT).
2. Personal data shall be obtained only for one or more specified and lawful purposes, and shall not be further processed in any manner compatible with that purpose or purposes.
3. Personal data shall be adequate, relevant and not excessive in

- relation to the purpose or purposes for which they are processed.
4. Personal data shall be accurate and, where necessary, kept up to date.
 5. Personal data processed for any purpose or purposes shall not be kept for longer than is necessary for those purpose or those purposes.
 6. Personal data shall be processed in accordance with the rights of data subjects under the DPA 1998.
 7. Appropriate technical and organisational measures shall be taken against unauthorised or unlawful processing of personal data and against accidental loss or destruction of, or damage to, personal data.
 8. Personal data shall not be transferred to a country or territory outside the European Economic Area unless that country or territory ensures an adequate level of protection for the rights and freedoms of data subjects in relation to the processing of personal data.

NOTES

1. *Nemini licet bonam famam, qua quis gaudet, illegitime laedere, nec ius cuiusque personae ad propriam intimitatem tuendam violare.*

ARCHIVES AND ARCHIVISTS IN THE SPOTLIGHT: PRINCIPLES AND PRACTICE OF CHURCH POLICY IN REGARD TO ACCESS TO SENSITIVE RECORDS

David Sheehy

PART 1 - PRINCIPLES

ARCHIVES IN THE SPOTLIGHT:

It would be fair to state at the outset that, in general, archives and records have never been more talked about, more the object of public interest and concern and of closer scrutiny than they are today. As recent events have shown, records have recently become the subject of special interest or inquiry whether it be in relation to corporate malfeasance in the United States or regarding the handling by the Catholic Church of allegations of child sex abuse across three continents. One commentator writing about the collapse of the largest construction company in the U.S. had this to say:

The Enron saga and downfall of the company's auditors show that destruction of records can destroy reputations and companies. Even if those responsible can show that the shredding was innocent, or that the documents were not relevant, the damage done by appearing to destroy evidence may be irreversible. Management needs to think about this issue and set down clear policies to guide employees.¹

In recent years records have also become subject to sophisticated legal enactment and regulation, whether it be Data Protection or Freedom of Information legislation, which reflect the increasingly more complex demands which society is making on records and record keeping.

In parallel, the actions of individual archivists have never before taken on such significance or been subject to more critical external examination and none more so in these islands perhaps than Church archivists. What kinds of decisions are archivists taking today in regard to the granting or the withholding of access to sensitive or confidential records? In whose interests are archivists acting when they take such decisions – their own personal interests, corporate interests, or the public interest? Are archivists, and in particular Church archivists, engaged in the deliberate destruction of sensitive records including

perhaps documentary evidence of abuse or evidence of a cover up by persons in authority, in order to protect individuals or to safeguard the corporate interests of the institutions they serve? What moral code or set of ethical or professional standards, if any, informs their actions and decision-making processes? These are just some of the questions being posed urgently today and no archivist, Church or secular, can afford to ignore them.

Professional archivists working in the United Kingdom have, for some time, had to face up to the ethical responsibilities that come with a form of employment that routinely involves issues of confidentiality and decision-making in relation to matters of sensitivity. Since 1983, those wishing to join the Society of Archivists, the professional association for archivists working in the United Kingdom and the Republic of Ireland, must formally sign up to and fully and at all times abide by a professional Code of Conduct.

It goes without saying, surely, that the question of access in its broader context and the vexed question of the granting or the refusal of access to sensitive or confidential records are matters of great contemporary concern to members of the Society of Archivists. Yet, remarkably, the Society's own journal, though replete with articles on technological advances to facilitate access to archives, has not featured, in over twenty years, a substantive article on the vexed question of access policy, confidentiality, and the granting or refusing of access to records of a sensitive or confidential nature. In looking back through the relevant issues for that period I could only find a short article, published in 2001, dealing with confidentiality agreements. Nor has access policy featured as one of the five *Best Practice Guidelines* published by the Society in the period since 1993.

With all the pressures of law and regulation, demands made by researchers, media scrutiny and general anxiety surrounding the handling of sensitive and confidential records, archivists, and especially Church archivists, have good reason to be anxious. Some might even be at a loss to know how to make just and reasonable decisions on access to sensitive archives in their custody.

FRAMING A POLICY ON ACCESS TO CHURCH ARCHIVES - FUNDAMENTAL CONSIDERATIONS:

(1) The Need for a Policy on Access:

In framing a policy on access to Church archives a number of

fundamental considerations arise. The first and most obvious is whether such a policy is actually necessary. The granting or the refusal of access to its archives, to outside persons, by any institution is an important administrative act with significant ramifications. Such decisions, therefore, should not be taken on a haphazard basis but only in the context of a properly formulated access policy.

It might be thought that professional archivists were unanimous in accepting the need for such a policy. However, an Internet discussion on this topic among business archivists in October 2000 revealed that most of those contributing were of the opinion that general guidelines on access were an unreasonable expectation because of the variety of different types of companies holding different kinds of records. These archivists held to the view that decisions on access should be made on a case by case basis.

Acting on such a premise begs many difficult questions. How do you keep track of your decisions so that all researchers are treated fairly and justly? If as an archivist you are constantly looking over your shoulder in fear of the wrath of company executives at what point do you cease to be a professional archivist and instead become a company public relations officer? These are some of the considerations that should persuade archivists of the value of having decisions on access taken in a broader context rather than a narrow case by case basis.

In drawing up such an access policy a number of relevant considerations ought to be taken into account. These include the nature, purpose, institutional ethos and current operational strategy of the agency that creates the records; internal institutional legal codes and disciplines; civil law; the prevailing consensus in civil society with regard to access to archives; the norms of professional archival best practice; the nature and content of the records themselves and their state of preservation.

(2) Defining Access to Archives

Having established that an access policy is desirable the next step is to define what we mean by access to archives. Access to archives is the process by which researchers are permitted to inspect records, which are made available to them. Access involves the granting of permission to researchers to

- (a) examine and study individual documents or collections of documents held by an archival repository

- (b) extract information from archives for the purposes of research or publication
- (c) use the reference facilities of an archival repository
- (d) avail of reprographic facilities in an archive
- (e) to film or make photographic reproductions of archival documents

(3) Who Should Make Policy on Access to Archives?

Because of its importance, an access policy should always be sanctioned at the highest level of executive authority within religious congregations, societies and dioceses. This is not in any way to denigrate the role of the Church archivist. On the contrary, it is essential that Church archivists should have a significant input into access policy formulation, and not just its implementation.

This is especially critical, as there now exists a real danger that misinformed persons in authority may, in the absence of input from Church archivists, take rash if well-intentioned decisions with disastrous consequences. Therefore it is vital that Church archivists take on a lead role in the drafting of such a policy. For example, Canon Law stipulates that the norms to be followed in regard to access to diocesan archives are those laid down at the discretion of the local Ordinary (can. 491.3). However, diocesan archivists have a key role to play in advising bishops before such norms are promulgated or amended. Whether engaged in a diocesan or religious context, Church archivists should be able to present themselves as authoritative sources of knowledge on a range of relevant issues including ecclesiastical and secular law relating to archives and current professional archival best practice.

It is also vital that once an access policy has been worked out it should be made known to all members of the congregation, society or diocese. Church archivists should be to the fore in disseminating such information in a concise, open and comprehensible fashion. This is not to say that this will lead to complete acceptance by all members of such a policy but at least the rationale behind it will have been clearly explained.

ACCESS WITHIN THE FRAMEWORK OF CIVIL AND CHURCH LAW:

The right of access to information or to records is founded in the concept of natural law. Since the end of the eighteenth century, the notion of a universal civic right of access to archives has been widely

promulgated in Europe. It was first officially given voice in the **Declaration of the Rights of Man** adopted in the first year of the French Revolution and in an ordinance passed in 1794 which has since been called the **Declaration of Archival Rights**. According to the ordinance, access to archives was henceforth to be not a favour, but a civic right.²

In the United Kingdom, government departments are required to make records which are more than thirty years old available to the public through the Public Record Office in London, the National Archives of Scotland and the Public Record Office of Northern Ireland. Similar legislation applies in the Republic of Ireland.

In addition, since 1997 members of the public in the Republic of Ireland have been able to apply to have documents released under the Freedom of Information Act. Similar rights are soon to be extended to citizens of this country under a United Kingdom Freedom of Information Act. Where rights of access have been vindicated by statute in recent times a counterbalancing provision has also been made for the protection of the rights of individuals both within general archival law and specifically under data protection legislation.

As the Catholic Church in the United Kingdom, in purely secular legal terms, is a private institution rather than a public body, it follows that its archives are private records rather than public records. Catholic Church records in contrast to those of the Anglican Church have traditionally been outside the scope of civil law enabling subjects of the Crown to gain access to public records. However, recent legislation relating to records has suggested a trend whereby there may be encroachment by way of extending civil legislation to encompass not only public records but also the records of private institutions including the Catholic Church.

The lead development in this regard has been legislation relating to records, which hold personal information relating to individuals. The most recent relevant statute is the Data Protection Act of 1998. This Act applies to personal information held on hard copy format as well as on computers. Already parish clergy throughout the country have come to grips with this act and have registered as controllers of personal data.

Unlike the Data Protection Act the Freedom of Information Act would appear to be confined to central and local government and quangos and therefore not likely to impinge on Church archives.

However, it may at this stage be prudent to note that solicitors advising the Catholic Church in Ireland have stated that residential child care institutions established by the State but managed by Catholic religious are potentially subject to the Irish Freedom of Information Act. They have also cautioned that Church institutions which are in receipt of State funding may in the future come within the FOI Act. Thus, for example; welfare or educational programmes run by dioceses or religious could come within its scope. It is therefore conceivable that such an argument might also be advanced in the United Kingdom once the FOI Act here has come into force.

External to any considerations about civil law what is most pertinent to note is that diocesan and religious archives are subject to Church law and regulation. Indeed they come under a legal and juridical framework peculiar to the Church itself consisting of the Code of Canon Law, synodal decrees, diocesan regulations and religious constitutions and council decrees.

ACCESS TO THE CHURCH ARCHIVES AND THE NORMS OF PROFESSIONAL ARCHIVAL BEST PRACTICE:

We have seen that in putting together a well-founded policy on access to Church archives cognisance must be taken of the laws of the Catholic Church and of civil society. But another key aspect to be considered, another well to be drawn from if you like, are the norms of contemporary professional archival best practice within the United Kingdom. These standards, as adhered to and promoted by the Society of Archivists, provide benchmarks of best practice which Church archivists should seek to apply, in so far as is practicable, in order to ensure the good management and long-term preservation of their archives. The norms that are applicable to access policy can be reduced to three basic precepts, namely, a predisposition towards openness, a desire not to cause unnecessary distress to persons by the premature release of sensitive records and the application of rules and regulations in a fair and consistent manner. Let us now look at the first of these - a predisposition towards openness.

1. A Predisposition towards Openness:

The predisposition towards openness on the part of professional archivists long predates currently avowed concepts of transparency and openness. It arises from the recognition by archivists that records must not simply be preserved for their own sake but must be made available

and be utilised by researchers.

The Catholic Church for its part endeavours to operate in harmony with civil norms regarding openness and access to its archives. The Church has long been anxious, in so far as is practicable, to facilitate the use of its records for scholarly purposes. In this regard, the Circular Letter issued by Archbishop Francesco Marchisano, President of the Pontifical Commission for the Cultural Heritage of the Church, in 1997, advised that regulations drawn up by Church archives in regard to access 'should be made known publicly and that norms be harmonised with state or civil ones as much as possible'. Archbishop Marchisano's document went much further for, in clear and bold terms, it identified as a key component of good archival management the promotion of the availability of Church archives for research purposes. This is what Archbishop Marchisano had to say:

Archives, as part of the cultural heritage, should be offered primarily at the service of the community which has produced them. But in time they assume a universal destination because they become the heritage of all humanity. The material stored can not be, in fact, precluded from those who take advantage of it in order to know more about the history of the Christian people, their religious, civil, cultural and social deeds.

Those responsible must make sure that the use of Church archives be facilitated further, that is not only to those interested who have the right to access but also to a larger range of researchers, without prejudice towards their religious or ideological backgrounds, following the best of Church tradition yet while respecting the appropriate norms of protection offered by universal law as well as the regulations of the diocesan Bishop.

Such an attitude of disinterested openness, kind welcome, and competent service must be taken into careful consideration so that the historical memory of the Church may be offered to the entire society.³

A predisposition towards openness should not, of course, be confused with the notion of granting unlimited or indiscriminate access to archives. Professional archivists acknowledge that it is proper to curb any unlimited right of access by the imposition of appropriate restric-

tions to safeguard certain rights and legitimate interests.

2. Protection of the Rights of Individuals:

Archivists strive to balance the interests of the many and those of the few in considering how and when records can be released. It is unprofessional for archivists to release documents without taking into account the likely impact on individuals of the release of such material. In Britain and Ireland protection against distress caused by the release of government records is specifically provided for public archives legislation. For example Ireland's National Archives Act (1986) permits the withholding of departmental records which

would or might cause distress or danger to living persons on the ground that they contain information about individuals, or would or might be likely to lead to an action for damages for defamation.

Thus the National Archives of Ireland, in applying this provision, withholds census records, consular files from the Department of Foreign Affairs, files on prisoners in State custody, Garda crime investigation records, files on mental health patients in state care, and social welfare application files for up to seventy years, subject to periodic review.

Just as civil archival law advances measures to protect the rights of individuals so also does the Catholic Church vindicate such rights in similar provisions, which are found in Canon law. Specifically, canon 220 of the Code of Canon Law decrees that no one may unlawfully harm the good reputation, which a person enjoys, or violate the right of every person to protect his or her privacy.

3. Application of the Principle of Fairness and Consistency

(a) Role of the Archivist:

One of the fundamental principles of professional archival best practice is the importance of applying a policy regarding access in a consistent and fair manner; put bluntly, it is unprofessional for any archivist to grant access on a selective basis to any party. To do so places the archivist and more importantly the creative agency that initiates or authorises such access in an invidious position.

A problem sometimes faced by Church archivists is when those in higher authority decide to commission official corporate histories of a diocese, religious congregation or society or biographies of a founder

or foundress. In many cases such projects are attended by promises to the commissioned historians concerned that they will be granted access to previously closed records. Those in higher authority find it surprisingly easy to convince themselves that granting one-off exceptions to the existing archives access policy is a risk-free undertaking. They are seduced by the proposition that a single application for access can be considered in isolation from all others.

The dangers attendant on such decisions are all the greater in times of crisis. For example, a branch of the Church structure may apply to another to gain access to sensitive records in its custody such as those relating to residential institutions e.g. orphanages and industrial schools. If in these instances, permission to consult the relevant records is granted to representatives of the Church body responsible for managing such institutions but equal access is at the same time denied to victims of abuse or alleged victims of abuse, then the Church may find itself open to the charge that it is merely acting to protect its own interests at the expense of compounding the original abuse suffered by its victims.

In all such situations the archivist must act as a moral compass for his or her organisation. Of course it is much easier to say this than it is to stand up to those in higher authority who propose violating a formally agreed access policy. But that is the challenge that the conscientious archivist must take up. The archivist is the one person who is alive to the adverse consequences that follow from the granting of exceptional or privileged access. The granting of such exceptions undermines the justification for the original policy and if the researcher thus facilitated publishes his or her work it will be clear that he or she has enjoyed privileged access. This, in turn, may lead to wild and ill-informed speculation as to how that person was granted such access contrary to the previously publicly stated policy of that congregation or diocese. In all of these cases it is the archivist who is left to pick up the pieces and to face the anger of aggrieved researchers.

(b) Vatican Capers:

Applying the principles of consistency and fairness also requires that your access policy be well thought out and that you are able to follow through on publicly announced undertakings with regard to access. Only last year the Holy See got itself into a terrible spot of bother, largely of its own making, in relation to its archives. In 1999 it

had invited a panel of Catholic and Jewish historians to investigate the role of the Church and of Pope Pius XII during the Holocaust.

The historians, for their part, assumed that they were going to be given access to previously unpublished archives. However, the Vatican set no new material in front of them but merely asked them to review the previously published 11 volumes of **Acts and Documents of the Holy See during World War II**. As Vatican archivists had compiled these volumes the suspicion naturally arose that documents that might be harmful to Pius XII's reputation might have been discreetly omitted. As a direct consequence the frustrated scholars publicly withdrew from the project claiming that a true picture of Pius XII's role could not be given without fuller access to the archives.

The Vatican in its defence stated that it couldn't grant access to the 3 million odd post-1922 documents, as they were as yet uncatalogued. But why then did they think that respected academics would be content to work only on material that had already been in the public domain for decades? Why did it invite scrutiny of such a sensitive portion of its archives when it had nothing new to offer in terms of access? Why did it not make it absolutely explicit from the outset that no previously closed material would now be made available? Thus, through muddled thinking in relation to access to archives, the Holy See turned what otherwise might have been another milestone in the improvement of Christian-Jewish relations into an embarrassing fiasco.

(c) Conflict of Interest:

There are, as we have seen, circumstances where archivists quite justifiably prevent researchers from gaining access to certain records. However, there are also circumstances where it is inappropriate to do so. For example, an archivist shouldn't deny researchers access to records on the grounds that the archivist is currently using those same documents for research purposes. A notorious example of this occurred in Ireland some years ago when a diocesan archivist refused access to all applicants on the grounds that granting access would interfere with the archivist's preparation of a multi-volume diocesan history!

(d) Published Information:

Finally, in regard to consistency, it should be obvious that this also should apply in relation to information that is released. Each Church repository should publish or otherwise make known to poten-

tial researchers its rules governing access to and use of its archives. This can be done in published guides or in information published on the Internet. Moreover, information that is already publicly available about individuals such as published in a directory or yearbook or magazine should never be withheld from inquirers to an archives service but must be accessible to all.

GRANTING AND REFUSING ACCESS TO DIFFERENT TYPES OF RECORDS:

(1) Defining and Identifying Sensitive and Confidential Records:

The first task in dealing with records of a sensitive or confidential nature is, of course, to identify them. The term confidential implies that information in document form has literally been given in confidence. In recent times its meaning has been extended to encompass a wider range of documents containing personal information relating to individuals. The term 'sensitive' in relation to archives thus overlaps to some extent with that of the term 'confidential'.

Taking the two together under a working definition, we can state that sensitive or confidential records can be defined as those which pertain to an individual, the casual or thoughtless release of which might cause distress, or danger, or embarrassment to that person. Such a definition underpins the provisions found in both canon law and civil archival legislation for the proper withholding of particular records of a sensitive or confidential kind.

The important point to remember here is that the concern of the archivist is not whether the individual documents or files are sensitive *per se* but rather to consider the likely impact on an identifiable and limited number of individuals of the release of such material at a particular point in time. There is no magic formula that you can apply. It is a question of using common sense and sensitivity. One must always ask who is going to be affected, to what degree, at any given time, by the release of documents? Are documents or files permanently sensitive? No, sensitivity is a condition, which wanes over time.

The rights of all individuals must be protected but perhaps some must be better protected than others. For instance those in the public eye and their families are better able to cope with the impact of documentary disclosures and often have the confidence and the means to assert their rights. Thus, if anything, archivists should be even more protective of the privacy of people who have no public profile, no experience of exposure to the media and who are more vulnerable to the

hurt that disclosures might bring.

In the archives of religious orders and of dioceses the Church archivist will encounter on the one hand large collections of records of a generally non-sensitive kind but which may contain occasional individual documents of a sensitive or confidential nature and, on the other hand, files which specifically relate to individuals and which are likely to consist mostly of documents of a sensitive nature. The Church archivist is, therefore, obliged to make a careful examination of the contents of all files in a given collection and to judge each file or series of files or individual documents on their merits.

All that having been said, it is possible to identify certain types of records, such as the following, which are to be found in Church archives and which are likely to contain sensitive information concerning individual persons:

- (a) personnel records such as files on individual members of clergy, religious congregations and societies and lay staff in their employ
- (b) files relating to novices or students training for the priestly ministry
- (c) reports on institutions such as orphanages, industrial schools and asylums under Church management written by staff of the institutions, chaplains or medical practitioners, which refer to either residents or staff members by name
- (d) letters written expressly, or implicitly, in confidence to a bishop, provincial, superior or other figure of authority, referring to matters of conscience or letters containing references to named third parties of a defamatory nature or containing information relating to the personal circumstances of named third parties.

What is an Archivist Do With Records Identified As Sensitive or Confidential?

Having identified records that are sensitive or confidential the next question is what are you going to do with them. We have already established that under both civil and ecclesiastical law good grounds have been advanced for refusing access to such material by researchers such as the need to protect the rights of individuals named or referred

to in particular documents or files. There are two strategies by which this can be effected: the outright destruction of such records or their retention for a specified or unspecified period. Let us now look at the first of these.

1 Destruction versus Restriction

Some archivists might argue that in order to deal satisfactorily with confidential records one should not merely withhold them from public scrutiny but rather go one step further and destroy them entirely. Sister Mary Coke of the Society of the Sacred Heart described in a recent issue of **Catholic Archives** how this very question was raised at a conference of archivists of her Order held in France.⁴ One archivist had argued that documents containing remarks made about individuals in letters from local to major superiors should be destroyed as they were damaging to a person's character.

Sister Mary, reflecting on this proposition later, noted that Sister Helen Forshaw, in another article in **Catholic Archives**, this time on the archives of St. John's Seminary at Wonersh, had stated that confidential material, held there, which concerned the assessment of students for ordination was reserved but kept.⁵ Sister Mary drew a parallel between the two sets of sensitive records and quite reasonably suggested that rather than destroying such material it should simply be kept closed well beyond the lifetime of the individuals concerned.

The writer went on to stress the importance of preserving the integrity and authenticity of the archives however uncomfortable in the short-term that might be for some. She argued that it may be a disservice to deceased members of religious congregations for religious archivists to record and then publish information concerning them which does not give the full truth while at the same time giving every assistance to lay persons tracing their family history.

The key point here surely is that the impulse to destroy sensitive or confidential records, as a general rule, is in itself a statement of a lack of confidence by Church archivists in their capacity to prudently and reasonably deal with such records. Of course some documents can quite properly be destroyed. Something of a myth has grown up that says that the role of the archivist is to preserve all documents irrespective of their merits or worth. But this is not what the archivist does. In fact the role of the archivist is to appraise records for their evidential value, to discern, discriminate and where appropriate to discard as well as to

preserve.

It is perfectly permissible and responsible for the archivist to destroy records but – and this must be stressed – only after the right questions have been asked of the material concerned. For example, one may ask whether the document or documents only relate to an individual, such as a letter dealing with matters of conscience, or whether they shed light on the exercise of authority or the handling of disciplinary procedures or other aspects of the administration of a congregation, society or diocese?

2 Methods for Restriction Access to Records Identified as Sensitive

(a) The Use of a General Closure Date:

The best known mechanism by which sensitive records are withheld from researchers is through the use of a general closure date for all files. In the civil sphere this is popularly referred to as the 'thirty-year rule'. The 'thirty-year rule' is enshrined in national archives legislation regulating access to public records in the United Kingdom and the Republic of Ireland.

It is now standard practices for Catholic Church archival repositories in these islands to also utilise a general closure date to regulate access to their archives. However, thinking on this subject within the Catholic Archives Society has evolved in recent years. The Society published a set of guidelines for its members in 1978 which included the recommendation that Church archives employ a thirty-year closure rule for most material and a one hundred-year rule for personal material. However, a second edition, published in 2000, retreated from such strictures and instead recommended that Church archives should:

decide upon a date beyond which no material will be available to, or copies for, outside enquirers. This will vary and it is not realistic to suggest one date that is appropriate to every organisation.⁶

Possibilities such as following the Public Record Office's 'thirty-year rule', or adopting a fifty-year or one hundred-year rule were mentioned but it was left to each church archival repository to choose a rule that was suitable for its own requirements.

It is likely that, in the period between the publication of the first and second editions of the guidelines, it was discovered that it is not

always practical for Church archives to attempt to rigidly apply a 'thirty-year rule'. For many Church archives, thirty years is just too recent a date for opening up records, especially since many of them are chronically understaffed, and still attempting to clear substantial backlogs in their cataloguing.

There is, in addition, another problem to be confronted when considering applying a 'thirty-year rule' or something like it. A closure date operated in a chronologically advancing manner such as a 'thirty-year rule' may be too crude and mechanistic an instrument to apply to some Church archives. For example, the main holdings in diocesan archives consist of the papers of individual bishops, which are arranged as discrete collections encompassing all records created during a single episcopate. Most diocesan archivists, accordingly, find it makes better sense to open up a complete collection at a stroke rather than be tied to opening a collection in piecemeal and incremental fashion in rigid adherence to a thirty, forty or fifty-year rule.

However dioceses or congregations decide to regulate the opening of their archives, it is desirable that they should operate a general closure date that is not markedly more conservative than the 'thirty-year rule'. Given that, as we shall see, Catholic Church archives can employ appropriate practical measures to selectively withhold files or individual documents of a sensitive or confidential nature while at the same time releasing the vast bulk of a particular collection, the concept of a blanket 'hundred year rule' must now be regarded as outdated and anachronistic.

Sometimes the task of determining the closure period is taken by the agency which deposits the records. In such instances the depositor will specify particular requirements with regard to restrictions on access.

(b) Dealing with a File or Series of Files:

Within a collection can one distinguish between a file or a series of files or even single documents and the remainder of the collection? Can one portion be open while the other remains restricted? Sometimes a file or a series of files presents a difficulty because of the sensitive nature of all or a major portion of the contents of the file or files. In such situations it is appropriate for the archivist to withhold the entire file or files for a fixed period of anywhere from ten to one hundred years or more when the whole file or files can be released, or until a set date in

the future when the status of the file or files can be reviewed with a view to their possible release.

(c) Dealing with a Single Item in a File:

Sometimes a file will contain a single document which presents a problem. In such cases, the archivist might be tempted to close the entire file on the basis that the single offending item has contaminated the whole – but such an action is surely a bit drastic. A far more reasonable solution would be to remove the problem item from the file in order to permit the release of the otherwise non-sensitive file to researchers. When in such circumstances an item has been removed from a file, the archivist should replace it with a withdrawal statement informing researchers that at a particular place in a file a document has been removed and indicating either how long the item will remain closed to inspection or the future date when its closed status will be subject to review.

(d) Dealing with a Portion of a Document:

What can you do where only a small portion of a single document causes a difficulty? For example if a person is identified by name or circumstances in a document which if released might cause distress to them or to others but where the remainder of the document could be of real and legitimate interest to researchers. In such cases the document can be removed from the file and photocopied. Then the name of the person can be blocked out on the photocopy by a felt marker and the photocopy can be returned to the file in place of the original document.

(e) Review of Restricted Material:

As we have seen, where files or documents are closed it is usually either for a fixed period or until a date for further review has been reached. If upon reaching the date for review the material is still of great sensitivity then the archivist can fix upon a future date for a second review. If however, the level of sensitivity has greatly diminished, then the archivist can fix a future date for its release. If the sensitivity has entirely dissipated, then the archivist can release the material immediately.

The archivist should periodically review restricted material that is closed either for a fixed number of years or which has been closed pending a review at a specified date. The closure date thus should not be regarded as sacrosanct. It is merely intended to be indicative of the degree to which material was judged to be sensitive or confidential at

the time it was first examined and catalogued. The archivist should not adopt a rigidly defensive posture regarding previous judgements made as to the restriction of certain documents or files but instead should take into account changing circumstances which may allow material to be released sooner than previously anticipated.

(f) Disclosure of Restrictions on Access to Archives:

Archivists should always endeavour to be open and transparent about decisions regarding restrictions on access to archives. Some archivists might feel tempted to be discreet if not secretive concerning the withholding of sensitive files or documents in their custody. However, I would argue that the frank disclosure of such information helps to maintain trust between the archivist and his or her researchers. Being open about such a delicate aspect of the archivist's work makes it more likely that researchers will be understanding of the decisions which archivists are obliged to take and have greater confidence that such decisions on access are based on proper professional considerations and procedures.

Being open with researchers of course means communicating information through your finding aids. Thus you should briefly indicate in the descriptive list or catalogue where appropriate that the identified material is closed until a specified date, or its status will be reviewed so many years hence, or that a document has been withdrawn.

CONCLUSION:

The Church archivist need not despair or panic when confronted by sensitive or confidential records. Yes, you will on occasion be faced with difficult choices and with challenging situations. But remember that you do not operate in a vacuum. You firstly have to operate within the laws and regulations laid down by the Church, such as the Code of Canon Law and regulations decreed by diocesan and religious authorities. Secondly, you can draw on the principles governing contemporary professional archival best practice and finally, you can apply the kind of techniques, such as I have outlined, to make the task easier.

You don't have to be an expert to successfully navigate in this perilous ocean – but you do have to apply basic common sense, employ a degree of sensitivity towards others, and be flexible in your approach. The critical thing is not to wait until dilemmas confront you and stampede you into precipitous decisions with perhaps grave conse-

quences. You should, in contrast, be pro-active and put in place a comprehensive access policy as the foundation for all the decisions you or others in authority are obliged to make.

FOOTNOTES:

1. **The Irish Times** 26 August, 2002.
2. Lennart Lundquist *Citra* xxxii (1997) p.94.
3. The Pontifical Commission for the Cultural Heritage of the Church, **The Pastoral Function of Church Archives**
4. Sr. Mary Coke, 'Reflections of a Religious Archivist' in *Catholic Archives* 21(2001), pp.27-28.
5. Sr. Helen Forshaw, 'The Womersley Archives' in *Catholic Archives* 20 (2000), p.53.
6. Catholic Archives Society, **Archive Principles and Practice** (2000) p.9.

EDITORIAL NOTE

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ARCHIVAL THEORY AND STANDARDS IN ECCLESIASTICAL ARCHIVES: PART II

Rev. Joseph Fleming

LEGAL ISSUES

There are various legal sources that influence the function of archives. They can be deduced from the nature and situation of each archive and thus we may consider European Union, British, Spanish and Canon Law. Unfortunately, given that the archive of the World Council of Churches lies beyond the EU, and as an ecumenical, rather than exclusively Catholic institution, lies also outside the jurisdiction of Canon Law, it must be excluded from detailed discussion¹. Nevertheless, it is to be hoped that many of the general legal trends will be applicable, especially in the field of freedom of information.

The principles of current Spanish legislation flow from the Constitution of 1978, article 46 of which guarantees Spanish citizens the right of access to information and culture². Moreover, Spain is divided into seventeen autonomous regions, each of which has its own legislative assembly ('*junta*'). **Santiago de Compostela** (the Cathedral Archive of which is here under examination) is the capital of Galicia and the seat of its autonomous government. The region comprises the provinces of La Coruna (in which Santiago is situated), Lugo, Orense and Pontevedra. It is a bilingual region, where Spanish and Galician are spoken and bilingualism constitutionally guaranteed. The Diocese of Iria Flavia was translated to Santiago by Bishop Theodomir in 814. It was a suffragan of Braga, but became a metropolitan see in 1120. Today the Archdiocese of Santiago comprises the cities of Santiago de Compostela, La Coruna and Pontevedra. Its suffragans are the Dioceses of Lugo, Orense, Tuy-Vigo and Mondonedo-Ferrol. The ecclesiastical Province of Santiago is almost coterminous with the whole of Galicia, there being merely a fringe of Orense belonging to the Diocese of Astorga.

Both the national and autonomous governments possess the appropriate authority to enact archival legislation. Two fundamental concepts are constantly present: viz. a cultural heritage which is to be preserved; and public access to that heritage and to personal files. A Council of Historical Heritage co-ordinates legislation at both national and autonomous levels. Law 16 of the Spanish Historical Heritage (25

June 1985) defines what comprises such heritage, and Title vii, articles 48-66 deal with documentary heritage. Article 52 states the obligation of conservation, cataloguing and making archives available for research. Article 57 also deals with the classes of documents open to researchers and allows for the possibility of access to restricted material in certain cases. Articles 59-60 concerns the creation of state archives, while article 62 guarantees public access to the same. In Galicia this legislation is complemented by Decree 307 (23 November 1989) which regulates the system of archives and documentary heritage in the autonomous region. Articles 18 and 105b of the national Constitution refer to public access to archives, while Title iv of Law 30 (26 November 1992) of the juridical regime of public administrations and common administrative procedures makes provision for the citizen's right of access to archives according to the Constitution and law. The following article illustrates these rights and determines those categories of records to which access may be denied: e.g. national security and certain personal information.

Data protection is covered by Law 5 (29 October 1992) which regulates the processing of personal data. Article 4 requires that electronic data be accurate and used only for the purpose for which it was gathered. Article 6 stipulates that consent be given before data is collected, except where it is taken from a public source. Article 7 deals with personal details which may not be asked, those that may be asked if the law requires it, and criminal records which may be kept in state files. Articles 8-9 allow electronic medical records to be kept by the relevant institutions and oblige electronic records to be held securely, prohibiting the creation of non-secure data bases. Articles 10-11 require those responsible for the data bases to observe professional secrecy, regulate the transfer of data, and ensure that the ends are legitimate and the subject is not prejudiced. The next few articles deal with the rights of the individual regarding data which refer to him/her. Article 13 allows the subject the right to know if there is an electronic file on him/her, who has custody of it, and why that file has been created. Article 14 permits the subject to see the file, to receive a copy of it, and guarantees that the file will not be shown in code so as to render it indecipherable. Finally, article 15 allows for inaccurate information to be corrected and/or deleted. This law limits itself to electronic data, but in the light of trends with the EU it is probable that it will be extended to all public files. Moreover, given the legal principle of

equality and collaboration between state and non-state archives, even if all such legislation is non-binding on the Cathedral Archives of Santiago de Compostela, it will certainly be carefully considered. The present programme of implementing a gradual computerisation of the archive will naturally encompass Spanish legislation on data protection.

The **Archdiocese of Liverpool** was canonically erected (as a suffragan diocese of Westminster) on 25 September 1850. It was elevated to metropolitan rank on 28 October 1911 and currently has six suffragan sees (Salford, Lancaster, Hexham & Newcastle, Hallam, Leeds and Middlesborough). The Archdiocese consists of Lancashire south of the River Ribble, the Isle of Man, and parts of Merseyside, Cheshire and Greater Manchester. It is a registered charity and has a diocesan archive (originally separated from the curial archive and located at St Joseph's College, Upholland, but now situated in the crypt of the Metropolitan Cathedral).

No specific archival legislation exists for the Catholic Church in England. However, the request of the Registrar General in the nineteenth century that all Non-Conformist records before 1837 be collected has been largely complied with, and thus the majority of Catholic parish registers up to that date can be found in their respective County Record Offices. Moreover, by analogy with the Parochial Registers and Records Measures (1978), many parishes have deposited registers that are over one hundred years old in their respective Local Record Offices. The Liverpool Archdiocesan Archive follows the practice of the Public Record Office and imposes a thirty-year rule on public access to records. The Data Protection Act of 1998 seeks to conform to the EU Directive 95/46/EC. Some of the provisions of the English Acts are an extension of the EU Act to manually-held data if it constitutes a file or data base. It guarantees the rights of the individual to have access to data concerning him/her and prohibits any use of such data in a prejudicial way. The Act allows for compensation to be awarded to individuals in cases of misuse of data, and also gives the categories of records which may be exempted from the Act, e.g. those which relate to national security. The issue of data protection will thus play an important role in the function of archives, and national legislation is following a common pattern at EU level, giving member states the same fundamental rights.

Both the Santiago de Compostela and Liverpool archives are, as

Catholic institutions, subject to Canon Law and the provisions of the Pontifical Commission's circular letter **The Pastoral Function of Church Archives**³. The canonical regulations concerning archives are easily accessible; here I will make just a few observations:

- 1 Canon 487 n.1 gives responsibility for security to the diocesan bishop and his chancellor: the following paragraph is vital when considering data protection, since it gives the right to the parties concerned to see and receive an authentic copy of data which pertains to their personal status.
- 2 Canon 535 n.5 requires that legislation be enacted concerning the preservation of old parish registers. In the Archdiocese of Liverpool registers were deposited with the Liverpool Record Office or the Lancashire Record Office (Preston) depending on geographical location. They are now to be deposited in the Liverpool Archdiocesan Archive and an inventory is to be made of those registers deposited in the record offices.

The Code of Canon Law considers it the norm that a records centre be established in the curial archive and a more permanent historical centre in the diocesan archive. The chancellor has responsibility for the curial archive but can hardly be expected to assume the duties of archivist. Consequently, it is usual to appoint another person as diocesan archivist. At Liverpool the archivist is a laywoman (Dr Meg Whittle) and a professional archivist. However, dioceses must also consider the financial implications of employing a lay person⁴. At the Cathedral Archive of Santiago de Compostela the post of archivist is a canonry within the chapter. Thus, according to canon 503, the Canon Archivist must be a priest. However, this is not say that he is thus absolved from the obligation of professional competence. The archive is also governed by the capitular regulations in accordance with canons 505-506, although the bishop's overall responsibility as stated in canon 491 n.1 also applies, as does his right, respecting the legitimate statutes of the chapter, to determine the conditions of access and lending in accordance with canon 491 n.3.

The Circular Letter of the Pontifical Commission for the Cultural Heritage of the Church goes beyond the provisions of Canon Law in order to place the ecclesiastical archive within the mainstream of archival practice. The first part of the document gives a mission statement for all types of ecclesiastical archive: viz. the provision of an

historical testimony of the Church existing throughout history as a community of Christ's faithful, and a resource from which the experience of the mission of the Church may be drawn. The second part recommends that an historical archive be established in every diocese in order to gather material from other ecclesiastical bodies, e.g. religious houses, and even gifts or loans from private collections. It also recommends that contemporary records management techniques be used in the curial archive, taking account of the issues surrounding the cataloguing of non-documentary records. The Commission also recommends that Church archivists collaborate with civil archives and national heritage bodies, even to the point of formulating common policies and plans of action, and that the latest techniques be employed and training programmes for archivists be established. Archivists are to be competent, trained professionals and should be given stable employment. The diocesan archivist may also undertake other archival duties within the diocese, and even the curial archive (with appropriate safeguards) may be used for legitimate research. Records are to be kept in suitable conditions and an inventory and finding aids are to be created, especially using the latest advances in technology. Finally, the Commission recommends that norms of access should be uniform and in harmony with civil legislation, and that public use and research should be fostered.

OVERVIEW

Cox has given a recent case study of an ecclesiastical archive⁵. In it he examines the processes of establishing an American diocesan archive on professional lines. He mentions the importance of the records for both ecclesiastical and social history and also their significance for the good government of the diocese. He quotes these reasons as the fundamental justification for the maintenance of a diocesan archive. He then lists six problems faced by an ecclesiastical archive which need to be overcome in order to provide an effective and professional service, viz.: (a) Processing and preservation; (b) Scattered records; (c) Absence of a transfer system to the diocesan archives; (d) Lack of archival assistance for parishes and other ecclesiastical organisations; (e) Lack of funding; (f) Facilities which impede a modern archival programme.

He says that the archive should be at the service of the diocese and the wider community, and that it should thus offer research

facilities and an outreach programme. It should be staffed by a professional archivist with adequate funding and should be a member of professional archival societies. In the case study he recognises that the archive building requires refurbishment, i.e. it should be adapted to meet the needs and standards of a modern repository. Ideally, the archive should contain a repository, a reading room, staff facilities and an exhibition space. Another positive step would be to establish effective record management facilities throughout the diocese. Although this is not the direct responsibility of an archivist, he or she would be able to offer valuable advice to the Vicar General, who would have the primary responsibility to issue norms for the uniform processing of records throughout the diocese. Furthermore, norms must be established for the transfer of records from parishes to the diocesan archives, first defining the classes of documents to be transferred and identifying which possess historical value. This would also entail the creation of a retention schedule with destruction dates. The type of documents that would be transferred to the diocesan archive would be parish registers and other key records, e.g. title deeds, architectural plans, censuses etc.

Cox argues that the archivist should also determine the diocesan 'archival mission' and produce a 'mission statement'. However, before this could be done a survey of the records already on deposit – in the curia, in parishes, and in other relevant ecclesiastical bodies – would need to be taken. The archivist should also devise a scheme for the gradual implementation of the aims of the mission statement. Cox also considers it vital for the diocesan archive to make contact with local academic institutions, especially universities. The chief aims would be to encourage research using primary sources and for students to gain practical archive experience. This would also be beneficial to the archive in the form of volunteer work. Cox is convinced that the diocesan archive should give priority to public use of its resources, seeking to create a high profile. This in turn should attract researchers. The archive should also have an outreach programme and organise occasional exhibitions. Finally, he sets out what he considers to be the principal steps in establishing an efficient archival administration: (a) the archivist must decide on priorities and identify which tasks are the most urgent; (b) a survey of parish archives will then be required, with a view to recommending diocesan records management and transfer policies; (c) adequate reprographic services and an outreach programme

will be required; (d) financial implications must be considered, but because an archive is an important diocesan service adequate funding should be made available.

Cox has offered a case study not dissimilar to that of the Liverpool Archdiocesan Archive. However, there are points which are applicable to all three archives under consideration: e.g. the historical and research value of the deposits and the concept of public service. Moreover, Cox's insistence that the archivist should be professionally qualified and a member of a professional archival organisation implies that he is aware that there are professional standards to be observed for the smooth functioning of the archive. This is also reflected in his desire to have buildings adapted in order to comply with modern archive standards. The fact that he also proposes the implementation of a diocesan records management system is yet another implicit recognition of the need for standards if a professional level of practice is to be achieved.

THE THREE ARCHIVES

The **Santiago de Compostela Cathedral Archive** is the working archive of an ancient institution, whereas the **Liverpool Archdiocesan Archive** is of more recent foundation and deals with records generated by the Archbishop and his curia. Yet another type of ecclesiastical archive is that of the **World Council of Churches**, which serves to preserve the records of an international and ecumenical body. Despite the different parameters within each, we can see that the three archives have many similarities. While it should never be forgotten that all archives serve their creating bodies and have a unique set of records, nevertheless all archives have the function of conserving the records deposited in them, and thus share some basic features, whether they be the archive of an ecclesiastical body or not.

The **Santiago de Compostela Cathedral Archive** defines the nature of the post of Canon Archivist and his relationship to the cathedral chapter, while the **Liverpool Archdiocesan Archive** has an extensive mission statement which sets out the aims of the archive in terms of maximum efficiency. The **World Council of Churches** did not give any details about its one archivist. At **Liverpool** a professional archivist is employed, assisted by volunteers and advised by the Lancashire Record Office, while the Canon Archivist at **Santiago** has more than twenty years' experience and is an active participant in archival

work in Spain, both ecclesiastical and secular. He is also able to employ three assistants, and these tend to be history graduates. Both **Liverpool** and **Santiago** have maintenance staff: the latter employs its own cleaners and uses the services of a conservator.

In terms of intellectual control, each archive identifies its collecting policy with the production of its respective creating body. Thus at **Santiago** the 'Indice de legajos' reveals that the collections of documents reflect the records generated by the cathedral chapter, although not necessarily within the cathedral complex, since some refer to capitular property or benefices elsewhere. However, the method of collection is carefully regulated by a series of explicit norms. At **Liverpool** the mission statement gives a clearly-defined collecting policy and provides for the intellectual control of parish registers deposited in County Record Offices. The archive of **The World Council of Churches** receives records from the various departments when they are ten years old. It is interesting to note that none of the archives has its own appraisal system.

At **Liverpool** the archivist is aware of ISAD(G) as a proposal for listing, but she follows the norms of 'The Scheme of Classification for Diocesan Archives' of the Catholic Archives Society, which in turn is centred on the categories of records usually generated by bishops and the diocesan curia. Like ISAD(G), the CAS scheme arranges records hierarchically. However, it has two weaknesses: viz. it presents a closed list of categories, so that some records which in fact exist in a particular archive would not fit into a category according to the scheme; and the scheme only gives guidance at two levels of the hierarchy as opposed to the six of ISAD(G). **Santiago's** reply does not mention the principle of hierarchy, but it does base itself on that of provenance. Explicit archival norms given by national and autonomous authorities are also followed. Unfortunately the archive of the **World Council of Churches** gives no details of its listing policies. However, the latter is in the forefront of on-line finding aids. Together with the WCC Library, twenty per cent of the collection is indexed on-line and can be ordered via the internet. The **Santiago** archive has produced a series of finding aids as part of its drive towards electronic access. These aids are constructed according to national, international and professional archival norms, and it is also hoped to integrate the cathedral document collections into the autonomous region's on-line service. At **Liverpool**, on the other hand, a word-processed finding aid has been produced and this is available for

consultation in printed form. The mission statement aims to address computerisation in the future.

All three archives concur in providing a public service for researchers both in terms of access and facilities. The **Santiago de Compostela Cathedral Archive** has an outreach programme which involves providing experience for history students. The **Liverpool Archdiocesan Archive** includes the preparation of an educational outreach programme in its mission statement. Finally, the archive of the **World Council of Churches** is also open to all interested parties. In all three archives there is a concern to keep the records in optimum conditions and certain standards have been explicitly followed to achieve this end. Ecclesiastical archives, like all archives, thus have the duty to preserve and organise their collections. To fulfil this duty they should be aware of those archival standards which tend towards an efficient practice which favours public access and makes the best use of technological advances.

To be concluded

EDITORIAL NOTE

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NOTES

1. For recent Swiss archival legislation see *Archivium* vol.41 (1996), pp. 202ff.
2. *Ibidem* p.159.
3. Cf. **Church Archives: The Pastoral Function of Church Archives & Archives in Canon Law** (Catholic Archives Society, London, 1997).
4. Cf. R.J.Cox, **Managing Institutional Archives** (New York, 1992), p.17.
5. *Ibidem* pp.239ff.

THE ARCHIVES OF THE CARMELITE CONVENT, DARLINGTON AND THE BACKGROUND IN BELGIUM

Margaret Harcourt-Williams

A few years ago I was asked to visit the Carmelite Convent in Darlington to prepare a catalogue of their archives. This has developed into an ongoing project and I now spend a week there every year.

Most of the Carmelite Convents in England and Wales were founded in the 1920s and 30s by the Prioress of the Carmel at Notting Hill, Mother Mary of Jesus. But there were also three English Carmelite communities founded in the Low Countries in the seventeenth century, that came to England after the French Revolution.

The first was founded in Antwerp in 1619 and dedicated to St Joseph and St Anne. This moved to Lanherne in Cornwall and closed in 2000, when the community and the archives moved to St Helens. The Carmel at Hoogstraten, dedicated to Our Lady of Sichem, which moved to Chichester, was founded from Antwerp in 1678. It closed in 1994 and some of the community and the archives went to the Carmel in Baltimore, USA, which had been founded from Hoogstraten in 1790. Darlington Carmel, which was also founded from Antwerp and which is dedicated to Our Lady of Mount Carmel and St Joseph, still exists.

By the time St Teresa of Avila died in 1582, her reformed (Discalced) Carmelite foundations extended beyond Spain and into Flanders. In the early seventeenth century an English widow, Lady Lovell, who was living in Brussels, and who had herself twice tried to enter religious life, decided to make her own foundation. Three English girls who had already been professed in Flemish Carmels came together to form an English Discalced community in Antwerp and subsequently many young women came from England to enter there. The numbers were such that in 1648 a group of twelve left Antwerp to found a second English Carmel at Lier, a small town on the River Nethe about 20 miles to the south.

In Lier, the sisters occupied three houses in succession, all of which still stand. The first of these, where they stayed when they first arrived, is now fairly derelict. The second, in which they lived in the later part of the seventeenth century, is now two exceptionally well restored family homes, while the third, which was purpose-built as a convent and in which they lived from 1709 to 1794, is a home for

handicapped children. This last property has a hermitage or chapel in the garden. This is now being restored and the archives in Darlington have been consulted for chapel plans. Additionally, the archives include information on buying, altering and building these properties, together with details of taxes paid and of other relations with the town.

The Carmelites stayed peacefully in Lier until 1794. Despite the deteriorating political climate, as a foreign house they were not affected when the Emperor Joseph II of Austria suppressed some contemplative religious houses in his dominions (which included the Low Countries) in 1782. However, about ten years later, the situation deteriorated further and French Revolutionary soldiers attacked the convent. They were prevented from getting inside by the chaplain, Father Roby, and the door at which he defended the convent can still be seen. In 1794, when the French advanced again, the sisters, in common with many other English religious communities, decided to leave.

When the community arrived in England they stayed in London for a few weeks, then went north, stopping briefly at the Bar Convent. They then lived at St Helen's Hall near Bishop's Auckland for ten years and at Cocken Hall near Durham until 1830, when they finally settled in what was then open country outside Darlington. When they left Lier, it seems they thought that they might return when the political climate was more settled as the archives include many papers on relations with the town as well as the plans and title deeds mentioned above. This never happened as the French Revolutionary Wars were followed by the Napoleonic Wars and Europe continued to be unsettled, so, despite an exploratory visit to Lier in 1802, the return to England became permanent

The Sisters brought with them to England the bodies of Mothers Margaret and Ursula Mostyn, their second and third prioresses, together with vestments, portraits, sacred vessels, books and a lot of archives. Many of the archives have been folded and wrapped into small parcels, presumably for ease of transport in 1794, the wrappings of which survive, with useful notes of the contents.

However, unlike the community, the archives have not stayed in Darlington since 1830. In the early 1950s many documents were sent back to Lier at the request of a local historian who was writing a history of the town. Although he remained in contact, he had been told that he could keep them as long as he needed to and he still had them when he

died in 1970. From 1974 onwards, another Lier historian, M. de Waele, traced as many documents as he could and returned them. But, as there is no comprehensive list of everything that was sent to Lier, it isn't possible to know if it all came back.

In England, community members, chaplains and others have worked on the archives from time to time. Many of the folders and bundles have traces of at least two previous numberings, in addition to the notes made around 1794. These numberings are in red, which are the earlier ones and which sometimes have sub-numbers, and blue. No comprehensive earlier catalogue or list survives although many bundles include useful lists of their contents and many documents have been transcribed and translated into English. Unfortunately, a few of the lists include items that are no longer there. Most of the legal papers and accounts are in Flemish and the correspondence is in English, French and occasionally Latin. In preparing the catalogue, I was, therefore, very dependent on the identification, listing, translating and transcribing done by all my predecessors.

Two professional archivists also began preparing catalogues and generously gave me their notes. Bearing in mind that any original order had long since been lost, I divided the archives into Antwerp, Lier and England and within these categories arranged the bundles chronologically. I made the financial papers into a separate series as the accounts are complete from 1648 to date and are being added to. The Profession Book, begun in 1648, is still in use and therefore is not treated as part of the archives.

The archives consist mainly of accounts, legal papers, correspondence and spiritual writings. They show both the administrative and physical organisation of the community and its spiritual concerns. They begin with some material relating to the community at Antwerp and this is followed by papers on the foundation, establishment and life of the community in Lier. It isn't clear why this Antwerp material is with the Lier archives but its survival is important as there does not seem to be similar material in the Lanherne archives. The bulk of the Darlington archive dates from the seventeenth and early eighteenth centuries although there is later eighteenth century material about the return to England and on the various moves that took place before the community settled in Darlington. Coverage of the rest of the nineteenth and most of the twentieth century is sparse and it does not seem

likely that there are more non-current archives elsewhere in the building. However, some papers from recently deceased sisters have been added so a late-twentieth and twenty-first century archive is being assembled.

There are some related papers elsewhere. The diocesan archives in the University of Antwerp contain about one-and-a-half boxes of correspondence between various prioresses and bishops of the seventeenth and eighteenth centuries. The archives of the Diocese of Hexham and Newcastle include quinquennial reports to Rome from the 1850s onwards and twentieth century correspondence and papers.

As suggested above, it seems likely that the archives brought to England were those that the nuns thought would be needed to re-establish themselves if they returned to Lier. It is therefore possible that some archives were left behind, possibly to be reclaimed on return or on a future visit or possibly just because everything couldn't be carried and some papers were thought to be less important than others. There are probably also some administrative papers in the Lier municipal archives or in private hands. Some papers may also have been dispersed when the archives were temporarily back in Lier.

There is an interest in Lier in the community they call the English Teresians. I went there in autumn 2001 and met the people involved in the restoration of the garden chapel; I was also taken to the house the nuns had occupied which is now two houses. One of these is another former chapel in which traces can be seen of the Carmelites' grille on the floor and of the altar on the dining room wall. The other had been their convent and the garden had been their cloister. The occupants welcomed contact with the Darlington nuns and hope that it will continue.

THE ARCHIVES ARE AS FOLLOWS:

Antwerp, 1620s-40s: letters on the foundation and establishment of the Antwerp community, on disputes with the friars and on the constitutions, list of sisters, spiritual writings.

Lier, 1648-1794: documents of title and supporting papers relating to the community's properties, their relations with the town of Lier, privileges and freedoms eg from some local taxes.

- Accounts.
- Constitutions

- Correspondence on administrative financial, domestic and current affairs.
- Lives of community members, especially of Mother Margaret Mostyn.
- Mass obligations
- Papers relating to disputes with the friars and others.
- Plans, mainly for the convent built in the early 18th century, including plans for the 'garden house'.
- Relic papers
- Spiritual writings

England (Brough, St Helen's, Cocken Hall and Darlington) 1794 - early twentieth century:

- Letters on settling in England.
- Title deeds and supporting papers for the Darlington property, including details of mid-nineteenth century alterations.
- Financial matters: accounts, 1648 onwards and twentieth century financial papers.
- Modern administrative papers (insurance, planning etc.,)

The archives also include a profession book, annals, accounts and correspondence of Wells Carmel, which amalgamated with Darlington in 1972; annals, correspondence and accounts for Branksome Carmel, two of whose sisters moved to Darlington when it closed in 1992; and twentieth century correspondence on foundations in Africa.

The archives from Antwerp and Lier fill eight boxes, the nineteenth century papers fill another three boxes, the Wells, Branksome and Africa papers fill another four boxes and twentieth century papers are being added. They are kept at the Convent and both their physical condition and the storage conditions are good. The sisters will answer enquiries and allow academic researchers access to the older material and the archives have been used recently in a study of the writings of religious women. The pre-1794 papers have been microfilmed for the archives of the Kingdom of Belgium and are described by Pascal Majerus in *Ordres Mendicants Anglo-Irlandais en Belgique: Introduction Bibliographique a l'histoire des convents Belges anterieur a 1796*, 2001.

There are copies of the films in Darlington.

I hope to continue work on the archives and consider that both the spiritual writings and relic papers would repay further study. Additionally, as modern papers are being added, I hope my annual visits to the north-east will continue.

DISPERSED CONTEMPLATIVE COMMUNITIES

Sister Marguerite-André Kuhn-Regnier

Over the past thirty-five years a number of houses of contemplative nuns have either closed or undergone amalgamation with other communities. The care and preservation of the archives of dispersed convents is a matter of the first importance, both for the remaining members of the convents or orders concerned and for the Catholic Archives Society. Indeed, during the whole of its existence the Society has sought to assist communities faced with closure or dispersal in planning for the safe deposit of their archives. There follows below a check-list of dispersed contemplative communities. Any corrections would be gratefully received by the Secretary of the CAS.

Date of Dispersal	Community	Location of Archives
1967	Dominican Nuns, Headington, Oxford	Dominican Archives Edinburgh/Monastere des Dominicaines, Estavayer-le-Lac, Switzerland
1972	Carmelite Convent, Wells	Darlington Carmel
1976	Carmelite Convent, Bridell	Dolgellau Carmel
1978	Poor Clares, Levenshulme, Manchester	Poor Clares, Darlington
1978	Benedictine Nuns, Haslemere, Surrey	Downside Abbey
1981	Poor Clares, Sclerder, Cornwall	Plymouth Diocese
1983	Augustinian Canonesses (Windesheim) Newton Abbot, Devon	Priory of Our Lady Sayers Common West Sussex

1983	Bernardine Cistercians, Westcliff-on-Sea, Essex	St Bernard's Convent Slough
1983	Carmelite Convent, Edinburgh	
1987	St Scholastica's Benedictine Abbey, Teignmouth, Devon	St Mary's Convent Buckfast, Devon
1987	Carmelite Convent, Oxford	Archives destroyed
1987	Olivetian Benedictines, Strood, Kent	Turvey Abbey, Bedfordshire
1988	Dominican Nuns of the Rosary, Glasgow	Returned to USA
1989	Carmelite Convent Presteigne, Wales	Downside Abbey
1989	Dominican Nuns Carisbrooke, Isle of Wight	Dominican Archives Edinburgh
1990	Carmelite Convent, Yardley	Dolgellau Carmel/ Birmingham Diocesan Archives
1991	Convent of Adoration Reparatrice, Chester	
1992	Carmelite Convent, Branksome, Dorset	Notting Hill Carmel (Charter)/Darlington (Annals, correspondence, accounts)
1992	Carmelite Convent, Salford	Salford Diocese

1992	Poor Clares, Edinburgh	Poor Clares, Darlington
1992	Poor Clares, Liverpool	Poor Clares, York
1994	Carmelite Convent, Chichester	Sclerder Carmel, Cornwall, Baltimore Carmel U.S.A.
1994	Carmelite Convent, Tavistock, Devon	Upholland Carmel, Lancashire (no records kept)
1995	Sisters of Jesus Crucified Castle Cary, Somerset	Prieurè Saint-Joseph Brou-sur-Chantereine F77177 France
1996	Carmelite Convent, Blackburn	Returned to Holland
1998	Carmelite Convent, Reading	Falkirk Carmel/ Sclerder Carmel/ Notting Hill Carmel
1999	Servite Nuns, Begbroke, Oxford	Servite Priory, Benburb, Co. Tyrone
2001	Carmelite Convent, Lanherne, Cornwall	St Helens Carmel, Merseyside
2001	Carmelite Convent Oban, Scotland	

OSCOTT COLLEGE ARCHIVES

Dr Marie Rowlands

St Mary's College, known as Oscott College, was founded in 1794 and located at Old Oscott, Handsworth, Staffordshire, (now part of the city of Birmingham). It outgrew these premises and in 1838 a new college was built on a site two miles away, which became known as New Oscott. The College comprised both a school and a seminary educating both future Catholic priests and future Catholic laymen. Some of the latter distinguished themselves in the army, the professions, especially law, and the civil service.

The seminary was separated from the school in 1873 and removed to Olton, Warwickshire. The school was closed in 1889 and the seminary returned to the main building. In 1897 it became a Central Seminary serving 7 dioceses of southern and midland England including Westminster. In 1909 the Central seminary was dissolved and St Mary's became the seminary of Birmingham Archdiocese. It has continued to accept students from other dioceses.

An important body of archives has accumulated during the two hundred years of the seminary's existence. These have now been transferred to the Birmingham Archdiocesan Record Office where they may be preserved and properly looked after and where they can be made available for scholarly enquiries.

CORRESPONDENCE AND MISCELLANEOUS PAPERS

There are more than 8,000 miscellaneous papers comprising correspondence, correspondence copybooks, rules, examination lists, concert programmes, applications, dimissorials, and memoranda. These date mainly from 1831 but there are some from 1794-1831, and some even earlier from 1684. Papers after 1926 have not been sorted. Essentially the collection covers the nineteenth and twentieth centuries. There is ample material for a study of the influence of successive Rectors and Procurators. Much can be learnt of the social interaction of the students with the professors, of the academic works, of the lifestyle of the students, and the culture of what, for most of the period, was a closed and very specialised community.

The building of New Oscott in 1838-1840 and subsequent extensions and additions are well documented and there is some

correspondence from the Pugin and Hardman firms. There is, however, rather more with firms such as Haden and Sons who maintained the boilers. The correspondence and papers before 1897 are mainly concerned with internal affairs of the college. Henry Parkinson was Vice Rector between 1897 and 1924 with full responsibility for running the reorganised Central Seminary. The archive is especially rich during this period. In addition to the day-to-day life and running of the College there are also letters and papers relating to the Catholic Social Guild, the Catholic Truth Society and the Catholic Women's League. The early days of the Catholic Social Guild is particularly well covered. The Rector had regular correspondents abroad, and sought links with the University of Birmingham.

Parkinson was deeply involved with the early phase of the revival of liturgical music both in the College and in the parishes, and was in touch with developments on the continent. The documents relating to St Cecilia's Society are very important in this connection, and former students wrote to the rector describing the improvements in church music they were trying to make in their parishes.

The correspondence of the period 1914-1918 is of especial interest since the College was necessarily engaged in discussion with the War Office about the release and later conscription of College students. Many of the students were on active service, in the armed forces, as military chaplains or as medical workers. They corresponded with the Rector, giving detailed accounts of their experiences. The rector had friends and former students in Belgium and France and followed events there closely. The College took in some Belgian displaced seminary students. It is evident from the correspondence how attitudes changed during the conflict, and the seminary had to adapt to wartime conditions. Some students died on active service and those who returned in 1919 had been through life-changing experiences.

ACCOUNTS

The financial accounts (from 1794), particularly for the earlier years, offer much insight into the costs, sources of income and management of the institution and its relations with local tradesmen, and with its employees. Although there are many gaps in the series, there are ledgers, cashbooks, petty cash books, annual statements, students' accounts and bankbooks showing the management of the College at many levels of administration. There are occasional references to

disputes with Sutton Coldfield Corporation and other local bodies. The college continued to manage Oldford (Holford) farm and the estate accounts (from 1842) throw light on local farming. The farm accounts and rent books are a significant addition to the body of documentation of the locality.

The accounts and some other documents which relate to the Seminary when it was at Olton 1873-1888 are separately grouped and cover all aspects of life there, the studies, the library, the examinations, and the priestly formation.

The Oscott Correspondence continues to be an important source through this period for both the school at Oscott and the seminary at Olton.

STUDENTS

There are records of all aspects of student life, examinations, reports, classes, timetables, and holidays. There is much about student societies, excursions and the records of the public man/dean and the junior common room. There is much information about the family background, social status, and aspirations of the students, especially those who were paid for by various scholarships and bursaries. In addition to the major sequences of material there are some individual survivals such as a library fine book, a sickbay notebook and a few student essays.

LIBRARY

There are accounts and other papers relating to the various libraries in the College, the main library, Little Bounds Library, and the students' common room library. The signing out books throw light on what individual professors and students were borrowing. Most of this section relates to the period after 1888.

LITURGY AND PIETY

Throughout the archive there is much to shed light on liturgical and pious practices and there are 23 volumes and 6 notebooks of the day-to-day carrying out of the offices of the church, which throw light on the practice, and development of the liturgy. There are records of confraternities. Parkinson and his colleagues were deeply committed to the foundation and working of the Apostolic Union of the Secular Clergy; this was both important in Oscott and across the nation. There is plenty of material for an assessment of the significance of this body.

THE OSCOTIAN SOCIETY

The minutes and papers of the Oscotian society (from 1840) offer insights into the subsequent careers of the students, both clergy and laymen. The periodical *The Oscotian* includes much first hand description of Catholic events and controversies and reflects the changing "mindset" of Catholic clergy and laity. It also contains articles on the history of the College, on its architecture and sculptures, church furnishings, stained glass and other matters, together with reminiscences of persons, events and sports. Accounts of the achievements of former students were industriously collected, and memoirs of the more distinguished members were published. Much of this is adulatory as is to be expected but good use can be made of it when it is subjected to critical evaluation.

THE BOARD OF BISHOPS

There are minutes and other records of the meetings of the Board of Bishops for the management of the College, especially during the period of the Central Seminary. In 1897 a detailed survey was made of the work, rules and management of all the seminaries and some other colleges by a sub commission of the Bishops' Committee. The Bishops' correspondence with successive rectors also throws some light on the relations of the seminary with the bishops. The letters of the bishops sending students to the seminary not infrequently refer to the needs of their dioceses. Recruitment from Ireland, especially in the late nineteenth and early twentieth century, had its particular problems and opportunities.

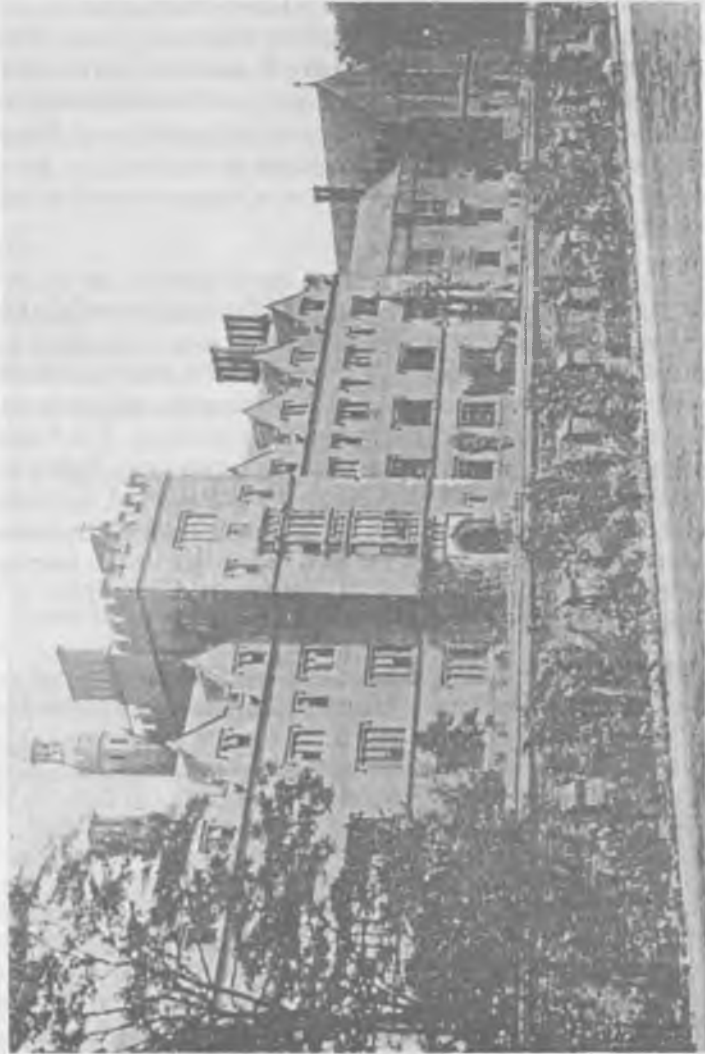
LITERARY REMAINS

There is an accumulation of literary remains (from about 1830), theological notes, lecture notes and a few obituary collections. These provide material for the study of individual professors, and some leading clergy and there is an autobiographical account of life at Sedgley Park and at Oscott. There are lists of students but these add little to what has already been published.

This is a collection that has little to offer the parish or family historian but will be very valuable to scholars researching the history of Roman Catholicism in nineteenth and twentieth century Britain. Taken in conjunction with the diocesan and other seminary collections it will contribute substantially to deepening our understanding of major themes in modern Catholic history.

EDITORIAL NOTE

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Oscott College

WHEN THE CHALK DUST SETTLES: THE VALUE OF SCHOOL LOG BOOKS, A CASE STUDY OF SISTER CALASANCTIUS O'SULLIVAN CP

Sister Dominic Savio Hamer CP

Some time ago, when I was writing a little history of the Sisters of the Cross and Passion in Fleetwood, I came across a newspaper account of the funeral of Sister Calasanctius O'Sullivan, who had died there in 1935 after eleven years as headmistress of Stella Maris High School. 'A native of County Cork,' the newspaper read, 'she had a distinguished scholastic career, having been headmistress of schools in several towns in Lancashire.'¹ Intrigued, I set about researching where she had been headmistress and what she had done to merit such a eulogy. Convent records gave me little information and so I turned to school log books and found I had discovered a gold mine. Since their compulsory introduction in 1861-2 school log books have formed an essential item of any school's archives. Examined at regular intervals by both school managers and government inspectors, they have been kept meticulously on a daily basis. Now spanning a period of almost a hundred and fifty years, they present detailed information on the particular school, on the educational system in vogue at any given period and on the policy of each headteacher. Thus I learnt how Sister Calasanctius O'Sullivan's scholastic career was truly distinguished.

Hannah O'Sullivan was born in County Cork on 22 January 1873.² About 1891 she entered the novitiate of the Sisters of the Cross and Passion at Mt St Joseph Convent, Bolton, Lancashire. She received the religious habit, with the name Sister Calasanctius, probably in 1892 and made her vows in 1894. She then seems to have studied for about two years, until, on 4 January 1896, whilst still studying for certification, she was appointed assistant teacher in SS Peter and Paul's Mixed Elementary School in Pilkington Street, Bolton. After successfully sitting her Certificate Examinations in Manchester in July 1897, she left SS Peter and Paul's School on 12 January 1898.³ On the same day, aged almost twenty-five, she became headmistress of St Edmund's Mixed Elementary School, on the opposite side of Bolton town centre.⁴ At first she continued to live in Pilkington Street convent, walking the mile or so to and from St Edmund's each day but on 18 January she went to live at Mt St Joseph Convent at Deane, where she was given charge of the student sisters.⁵ As the annalist in Pilkington Street convent recorded

when she died in 1935, Sister Calasactius 'gave of her best to the Congregation. She taught many years in the old school at St Edmund's and numberless were the difficulties she had to put up with. Then after a hard day's work she toiled home to the Mount and taught with fresh energy the novices and postulants, preparing them for the exams which would qualify them for their teaching career.'¹⁶

Sister Calasactius began her career in St Edmund's by examining the whole school. 'The results on the whole', she recorded on 28 January, 'are not discouraging. Some standards [classes] show weak points. These have been shown up to their respective teachers and entries of the same are made in the syllabus book.'¹⁷ She thought that the attendance that week was only 'pretty fair', although she conceded that a number of pupils were absent through genuine illness. She soon experienced the vicissitudes of responsibility, for on 13 May 1898 a second-year pupil teacher who had already been off ill for a week asked for three more weeks' leave of absence and actually took four. During that time her place had to be taken by an unqualified teacher. Sister Calasactius was beginning to keep her finger on the pulse, however, for on 20 May she recorded, 'While conducting the examination of the different standards, I noticed some very bright children who know the work of their respective standards. I have therefore transferred ten children to higher classes today.' The main problem in the school, in fact, was the shortage of space which meant, as the government inspector had reported at the beginning of 1898, that there was 'an unnatural congestion of backward children in the first standard.' The following July the problem remained, for the HMI then reported that he was pleased with everything except the first standard reading and that the boys wanted self-reliance. 'This class', added Sister Calasactius to her entry of the report, 'has been a continual strain throughout the year being so many in number and some of them being inferior in ability but much has been done and is still being done to improve the class.' Her efforts proved fruitful, for in January 1899 the school was awarded the highest grants with the following report, 'The general discipline of the school is good. The standard exercises are carefully practised and the oral instruction, which is given under difficulty, owing to want of classrooms, produces its effect on the whole fairly well.' The improvements were maintained for in January 1900 the HMI reported, 'There is evidence of well-sustained teaching with some considerable general improvement in the children's acquirements', whilst in December the

report for 1900 read, 'Altogether very praiseworthy work is being done.'⁸ Sister Calasanctius was finding her feet.

St Edmund's School, however, was in a densely populated area, where sickness spread easily. On 10 June 1901, when the school reopened after the Whitsuntide holiday, only 152 out of 240 children were present, because measles was prevalent. Sister Calasanctius contacted the school board officer as well as the Reverend Manager, Father J.C. Averdonk. 'Active steps' were taken to bring the pupils to school. A week later the average attendance was 209. At the same time, Sister Calasanctius took care to promote the children's health and enjoyment. On 3 July she gave a holiday so that the poorest children could go on a trip to Lytham; and when the school reopened on 26 August 1901 she had already arranged for pupils to go out to cookery classes twice a week. On 16 September she gave special attention to punctuality and cleanliness. In December 1902 electricity was installed in the school. The annual report in January 1903 told its own story, 'The school is in excellent order and taught with exemplary perseverance and endeavour. The progress made during the last two years is most encouraging.'⁹ In July 1906 the pupils were taken to Hall-i'th'-Wood, the home of Samuel Crompton on the outskirts of Bolton. In preparation they read **Boys who Became Great Men: The Life of Crompton**. During this visit, she recorded, they saw Crompton's mule and Arkwright's spinning frame and their attention was drawn to the style of furniture, the Tudor wainscoting and the Cromwellian chairs. On 27 July she sent some of the pupils out with a teacher to the neighbouring Queen's Park 'to make observations', presumably of botanical and wildlife specimens but she was probably also taking the opportunity to give them some fresh air.¹⁰

By 1904 she seems to have returned to living in the Pilkington Street convent but on 18 October 1905 she and another sister moved to Clarence Street convent near St Mary's church and school on the Blackburn side of Bolton, which was closer to St Edmund's School.¹¹ January 1907 brought unpleasant encounters with the caretaker, who had not cleaned the school in preparation for its reopening. Moreover, as the month progressed and it was bitterly cold, he did nothing to raise the heating. Sister Calasanctius showed him the thermometer. In the summer of 1908 she introduced swimming lessons with the result that some of the children were able to enter a public competition. Since few if any of her pupils would have had baths in their homes, she was doing considerably more than developing their physical skills. Drama was on

the syllabus, too, for 1908 closed with a school concert. One suspects that when the medical officer of health called at the school on 15 January 1909 it was at the invitation of Sister Calasanctius, who saw that some of her charges merited a little help in healthy living. The school premises, however, continued to be deplorable, with consequences noted in the school report in February 1911:

As the premises have been fully reported on and are, it is hoped, soon to be replaced, it will suffice to recall the fact that work in this school, particularly in the Girls' and Infants' Departments, is carried on under difficulties as to classroom accommodation, noise and lighting. Owing to the inequality of space the whole of Standard I is at present in the Girls' Department, the boys spending a year there instead of passing direct from the Infants' to their own Department. While this arrangement is convenient, for the reason given it does not appear to work very well educationally since the Standard II boys hardly reach the same level as do the girls in the corresponding class.

All parts of the school suffer to some extent from the migratory character of the scholars; and the home conditions of the children, though apparently improving of late, still leave much to be desired. In these circumstances it is gratifying to find that the ages of the pupils in the various classes of the Girls' Department are practically normal, while in the Boys' Department only about 10 per cent are markedly older than the other scholars in their respective classes.¹²

The Diocesan Report, however, received on 21 January 1913, had nothing but praise, 'I was very favourably impressed by this school. A good even standard of efficiency was maintained throughout and the behaviour of the children was beyond all praise', wrote Father R. Walmsley, whilst Bishop L.C. Casartelli added 'Excellent.'¹³ He would no doubt have been aware that in March 1911 several pupils, miners' children, had had to apply for free dinner tickets because of a coal strike and that Dean Averdonk in 1913 was collecting clothes and boots for the poorer children. When King George V visited Bolton on 10 July 1913, however, there was nothing inferior about St Edmund's pupils. 'There

were some novel and tasteful features about the dresses of the young folks', the *Bolton Chronicle* reported, 'For the most part the female section were clad in white but one school - St Edmund's - presented a pretty picture in blue and white with sailor collars.'¹⁴

The outbreak of the First World War in August 1914 soon brought its own sorrows. 'Several children have made application for free dinners consequent on the war', she recorded on 2 October. 'Many parents and brothers have been called to the front.' A fortnight later she had to record the first death touching one of her pupils, 'The sympathy of the teachers and children has been bestowed on Winnie Howley and her little sisters, pupils of this school, whose father died from wounds received in battle last week.' Yet the children continued to maintain a 94 per cent attendance.¹⁵

Sister Calasanctius continued to be vigilant about health. 'The school nurse examined all the heads today', she wrote on 19 April 1915. 'Only one child was excluded and that was not a case of neglect but of slight eczema.' It was one of her last entries in St Edmund's log book for in early 1915 she had been elected as superior in the convent in Middleton, Manchester and appointed headmistress in St Peter's Mixed Elementary School there.¹⁶ She finished her duties in St Edmund's, Bolton, on 18 June 1915.¹⁷

Theoretically, Sister Calasanctius was headmistress of St Peter's, Middleton, from 7 June 1915 but the Bolton Education Council would not release her until the 18th, when she went directly to her duties in Middleton. Both swimming lessons and medical inspections were already part of this school's schedule. The war had also brought its own agenda, for on 29 July St Peter's celebrated French Flag Day. The staff seem to have made two large French flags and smaller ones for sale to the children. By 4 August their flag sales had raised forty-eight shillings for wounded French soldiers. On 10 August 1916 some of the children were taken to nearby Heaton Park for a lesson on trench warfare. As the sergeant major in charge of the military installations was the father of one of the pupils, he took them on a guided tour and showed them several war trophies in a tent. For 2d. each the children were allowed to inspect fire and gas trenches, a dug-out and breast-works, a listening post, machine gun emplacements, a bombing post, a dressing station, French mortar and shell holes and barbed-wire entanglements. On 21 December that year prizes were distributed before the

school closed for the holidays and each child received an orange.¹⁸

Still vigilant about the children's health, when the school medical officer visited St Peter's on 23 March 1917, Sister Calasanctius drew his attention to several cases of deafness. In early July the school held National Baby Week, during which she arranged for special lessons, such as one on Baby's Food and another on Clothing for the Baby, whilst the school nurse gave a demonstration on how to bathe a baby, much to the interest and appreciation of the older girls. In October that year the school won the Swimming Shield in a public competition. On 26 February 1818 a lecture on alcohol and its effects was given to the top classes, whilst two days later, when the school doctor visited St Peter's because of cases of scabies in Middleton, he found only one suspicious case and Sister Calasanctius had already noticed it and reported it to the school nurse. In July - August 1918 all the teachers, including Sister Calasanctius caught influenza. As she recorded on 15 August, 'During the influenza the school has been sprayed and every precaution taken but notwithstanding every one of the staff has been attacked and several of the children. Work has suffered much.' In October, however, St Peter's won the Shield for Swimming for the third time in succession and the attendance at that time was 92 per cent. November proved to be mainly a holiday, first for All Saints' Day; then, on the 11th, for the end of the Great War at 11 o'clock that morning, followed by another half-holiday on the 15th for the peace; and finally from 19 November until 2 December on the orders of the medical authority. On 22 July 1919 no less a person than the Secretary of Education came to St Peter's to present each child with a new sixpence in honour of the peace, whilst on 4 August the Reverend Manager, Father J.F. Hanrahan, treated all the children to an excursion and a nature lesson. 'They also saw some feats of skill and some beautiful animals', Sister Calasanctius recorded. One suspects they went to the circus! Trafalgar Day on 31 October 1919 prompted lessons on Nelson in history, drawing and poetry classes; and at the end of the school term in December all the children took home oranges. They needed them for their families were so poor that on 1 March 1920 it was decided by the Middleton civic authorities that fifteen of St Peter's pupils should be provided with milk and bread and butter every morning at playtime and by 8 April, on the nurse's recommendation, twenty-seven children were being given lunches too. The average attendance continued to be 92 per cent, whilst cookery, woodwork and sports were all part of the curricu-

lum. On 8 April a new lesson was given on eclipses of the sun as there was one that morning. 'Smoked glasses were in readiness', Sister Calasanctius recorded, 'and very good views obtained.' On 5 July, a glorious summer's day, the whole school went to Heaton Park for a nature lesson, tea and sports, with prizes (as well as the tea) provided by Father Hanrahan. The next day, when the Prince of Wales visited Middleton, all the school assembled to see him, to sing *God bless the Prince of Wales* and *God save the King* and to give him a lusty cheer. 'He was very gracious', Sister Calasanctius recorded, 'and shook hands with little Hilda Finnegan in the infants' school.' Finally, during that same week, the news came that six out of the eight children presented had won Lancashire County Council scholarships to secondary schools. The HMI's report in November 1921 was laudatory:

Mixed. The work of this department is carried out under very difficult conditions as there are always four and sometimes five classes in the main room. Notwithstanding this however, the general standard of attainment is satisfactory and a surprisingly quiet tone prevails throughout the school.

The weekly records are up to date, notes of lessons are carefully prepared and the various syllabuses of work are drawn up on comprehensive lines. The desirability of including some drawing in pencil and colour for the Girls should be considered when the new Time Table is being constructed.

One of the best subjects in the school is English which reaches a generally high level: the scholars in the upper classes wrote some very good compositions in a test set during the Inspection. The teaching in Geography, History and Nature Study is carried out intelligently and the children are interested and responsive.

Good work is being done in the junior classes although the primary subjects do not at present reach a very high standard. It must be noted however that the school was closed last year owing to an epidemic for over three months and the work, particularly in Arithmetic, is still suffering from this cause.

Std IV is a weak class but it is in capable hands and may

be expected to improve. The work of the two upper standards is generally very satisfactory. The pupils in Standard VII, who are under the sole charge of the Head Teacher, are acquiring the habit of self-study and the teaching is largely individual; this is the best class in the school.

All the teachers are most industrious and painstaking in their efforts to promote the welfare of the children and it is pleasing to record that a considerable measure of success has been achieved.

The Head Mistress in particular is to be congratulated on the manner in which she has largely surmounted the difficulties under which the school is conducted.¹⁹

As the convent annalist recorded when this report was received on 22 December, 'It was excellent. The school had attained the highest state of efficiency. Sister Calasactius has every reason to be proud of it.'²⁰ There must, therefore, have been deep regret in St Peter's when Sister Calasactius 'ceased her duties', as she expressed it, on 30 September 1922. On 1 October after eight years in Middleton, 'praised by HMIs and religious inspectors', she went to Mt St Joseph, Bolton, to take charge of the students.²¹ In September–November 1923 she did supply teaching in Larne in County Antrim, Northern Ireland.²² Then, at the provincial chapter on 3 January 1924, she was elected superior of the Cross and Passion convent in the fishing town of Fleetwood. This foundation had been made in 1923 at West Holme, 45 Mount Road, in order to provide Catholic secondary-school education in the town and a private school had been opened, under the title Stella Maris, in West Holme on 10 September 1923. At first the pupils had been accommodated in two large rooms on the ground floor, in the garage and in the garden. On 17 September they had been classified according to their ability and the 'usual branches of a sound English education, with science and languages, were being taught throughout.'²³ Then, to provide for the overflow of St Mary's Primary School, Stella Maris had become an all-age school. By 26 October the garage had been converted into a kindergarten, 'nicely fitted with desks, tables and chairs suitable to babies', whilst from 30 November, the children wore a navy and gold uniform.²⁴ By July 1924 the school, with fifty-two pupils, was becoming well known and both the Fleetwood Council of the Knights of St Columba and the Blackpool Education Committee awarded scholar-

ships for admission. This was the school of which, on 8 September 1924, the highly experienced Sister Calasanctius O'Sullivan became the headmistress.

She soon put Stella Maris on the map. On 29 December 1924 the pupils performed R. H. Benson's **Nativity Mystery Play** in the Co-operative Hall. The local newspaper enthused over the performance. 'The pupils attending the Convent High School, Fleetwood', it read,

are to be heartily congratulated on the success which they achieved on Tuesday evening, when they presented Rev. R. H. Benson's mystery play, **The Nativity**, before a crowded and enthusiastically appreciative audience in the Co-operative Hall. It is the first time the pupils have attempted anything of a dramatic nature and the proficiency they displayed reflected the highest credit, not only upon the youthful performers but upon the Sister Superior and her staff who have devoted considerable care and attention to their training.²⁵

The production consisted of a series of 'picturesque tableaux' during which the children also sang Christmas carols. Incidental music was rendered by a small orchestra, whilst the dresses, which were very 'artistic' and of 'excellent colouring', had been made by the pupils and their parents 'under the direction of the Sisters at the Convent'. 'When the curtain fell upon the final scene', the paper continued, 'the audience, who, at the request of Dr Cotton, had previously refrained from applause, testified their appreciation of the efforts of the performers by vociferous cheering.' Dean Cotton, the parish priest, then stepped before the footlights and thanked the audience for their attendance and for the appreciation they had shown. He had a pleasing duty to perform, he told them, and that was to thank all the people concerned and first of all the 'good Sisters', who had spared neither time nor effort to train the children. They would all agree with him, he said, that it was one of the best days' work he ever did when he got the Sisters to come to Fleetwood. They had not only done good work in the parish, but they were doing excellent service in educating the pupils. In training the children for the stage, they were giving them practice in elocution, deportment and enunciation.

The school quickly reached high academic standards. In July 1925 two pupils successfully sat for the Junior Oxford Examination,

whilst another was presented for a music examination and passed in the first class. Twenty-eight pupils were presented for a drawing examination. Twenty-seven of them passed, twenty-one with honours. On 13 April 1926, three other pupils passed a music examination in Blackpool with first class. By 29 May 1926 Stella Maris had eighty-one pupils and so the Congregation bought 6 Harris Street, adjacent to the playground. With more space at her disposal, Sister Calasanctius was able to organise the first public prize distribution, which took place on 21 December 1926, with special prizes being given by the clergy for Latin, Mathematics and English composition, whilst one of the local councillors donated one for excellent work. The little hall was packed with parents, who thoroughly enjoyed the pupils' presentation of *Pearl the Fisher Maiden*. By special request it was afterwards repeated in the Co-operative Hall and proved a huge success. Another success was recorded on 1 July 1927 when Father Moah, the Religious Examiner, awarded the whole school Honours in Religious Knowledge. 'Throughout the examination of the four classes', he wrote, 'the catechism was well known, there being but few mistakes altogether. Doctrinal answers were full and sound. The Holy Eucharist and the Mass were the main theme; the examination in one class in a knowledge of the Sacred Vestments showed a perfect acquaintance with every detail. Scriptural narrative was excellently related. The top class shone brilliantly in the complete and accurate telling of Scripture events. The singing of the hymn and the Plain Chant was tuneful and, above all, devotional.' About ten days later the Oxford Examinations commenced, with Stella Maris recognised as an examination centre. Of the eight pupils presented, one passed Matriculation, three obtained honours and three passed; six pupils who had taken a music examination all obtained first class passes. It was typical of Sister Calasanctius that when, on 28 October 1927, during the half-term holiday, a tidal wave caused by a great storm flooded a large part of the town, making many homeless, she immediately offered them shelter in the school. A few days later, on 2 November, her pupils inaugurated an annual event in singing a Requiem Mass in St Mary's.

In 1928 thirteen pupils were presented for the music examination. They all passed, eleven of them in the first class. In May Father Moah again accorded Honours to the whole school for their Religious Knowledge. On 5 June Professor Willoughby from Leeds University came to examine the Oxford Examination candidates in Oral French

and the Royal Art Examinations were held about the same time. When the Oxford results arrived in September, five senior candidates had gained School Certificates, one of them with Honours and a Distinction in Latin and five juniors had also passed, one with Honours. In December that year the prizes were distributed by His Lordship, the Bishop of Lancaster. The entertainment was provided by four violinists and a pianist, in addition to a three-act play, *A Royal Jester*. No wonder His Lordship expressed his entire satisfaction at the progress of Stella Maris! The examination results were again splendid in 1929 and at the Prize Distribution in December, in the Co-operative Hall, the pupils put on the operetta, *Princess Chrysanthemum*, which was just as much appreciated as its predecessors. It was repeated for a wider audience, again in the Co-operative Hall, on 15 January 1930, when it was followed by a dance organised by former pupils. In his Religious Report in March, Father Moah recorded that parts of the *Missa De Angelis*, the *O Salutaris* and two English hymns were sung excellently, the unison and rhythm in the Plain Chant being almost perfect; and the pupils' doctrinal knowledge was excellent. That summer the school had a one hundred per cent pass rate in the Oxford School Certificate. In December 1931 the Bishop of Lancaster again came for the Prize Distribution and, as the local press reported, 'The pupils, who had been trained by the Sisters of the school, went through an excellent programme, every item of which was greatly appreciated by the large audience. Country folk and other dances were gracefully performed by the senior, middle and junior pupils', with violin music supplied by two girls and a boy. Pupils sang several part-songs, 'with sweetness and expression'; there was a piano duet; a recitation; and 'a praiseworthy rendering' of the *Marche Militaire* and *Standchen* by the school orchestra. Next the audience were treated to a humorous playlet, *Henry VIII and Queen Catherine Parr* and to a presentation of the trial scene in the *Merchant of Venice*. Dr Cotton was again loud in his praises. He said it was not all singing, dancing, music and play at Stella Maris. He was pleased to report that the year had been a very successful one in every department of the school's activities. Former students were now enrolled at Manchester University, at Liverpool Training College and in the Civil Service. In elocution one pupil had been awarded the London College Prize for Outstanding Merit; and the school had also won the Swimming Cup. Following Dr Cotton, Bishop T.W. Pearson OSB said he noted that the Sisters were teaching the children not only to be good inside the

classroom but also on the tennis courts, in the hockey field and in the water and he thought that they as parents and he as the Bishop had every reason to congratulate both Sisters and pupils on their successes.

In 1932 the Congregation was able to purchase 43 Mount Road and by the end of the year they had joined it to the original convent-school to provide themselves with a new refectory, as well as having an extra classroom and more general accommodation. In December Stella Maris gave three public performances of the operetta, *Laila, the Children's Queen*. In the following year, 1933, the school gave another public performance, *The Knave of Hearts*. At the time no-one would have dreamt that that would be the last operetta that Sister Calasanctius would produce but, after only ten days' illness, she died on 19 January 1935. Her remains were taken the next day to St Mary's Church, where a Solemn Requiem Mass was celebrated on the following morning. The pupils of Stella Maris sang during the Mass and afterwards lined the pathway to the church whilst the coffin was carried to the hearse. Sister Calasanctius had worked until the end and, as the Pilkington St convent annalist recorded, 'Her later years were spent with the same energetic devotion' as she had previously shown in SS Peter and Paul's, Street Edmund's and St Peter's. No doubt many would have echoed the sentiments expressed by the annalist in Clarence Street convent, Bolton, 'May the good God reward her munificently for her generous, self-sacrificing life.'

NOTES:

1. Records of the Cross and Passion Convent, Fleetwood, 1923-1951 [Fleetwood Convent Records].
2. Log Book, SS Peter and Paul's Girls' School, 1884-1944 [SS Peter and Paul's Log Bk].
3. *ibid.*
4. Log Book, St Edmund's Mixed School, 1871-1903 [St Edmund's Log Bk, 1871-1903].
5. Records of the Cross and Passion Convent, Pilkington St, Bolton, 1894-1903 [Pilkington St Convent Records].
6. Pilkington St Convent Records, 1933-1963.
7. St Edmund's Log Bk, 1871-1903.
8. *ibid.*
9. *ibid.*
10. St Edmund's Log Bk, 1903-1962.
11. Pilkington St Convent Records, 1904-1920.

12. St Edmund's Log Bk, 1903-1962.
13. *ibid.*
14. *ibid.*
15. *ibid.*
16. Records of the Cross and Passion Convent, Middleton, 1909-1957 [Middleton Convent Records].
17. St Edmund's Log Bk, 1903-1962.
18. Log Book, St Peter's Mixed School, Middleton, 1903-1937 [St Peter's Log Bk].
19. *ibid.*
20. Middleton Convent Records.
21. *ibid.*; Records of Mt St Joseph Cross and Passion Convent, Bolton, 1914-1936.
22. Records of the Cross and Passion Convent, Larne, 1923.
23. Fleetwood Convent Records; Log Book, Stella Maris High School, Fleetwood, 1923-1934.
24. Fleetwood Convent Records.
25. *ibid.*

PRINTED EPHEMERA AND CATHOLIC ARCHIVES

Dom Aidan Bellenger

I

According to **The Concise Oxford Dictionary** (Eighth Edition, 1990) an 'ephemeron' (generally only used in the plural, 'ephemera') is 'a thing (esp. a printed item) of short lived interest or usefulness'. This paper may seem, therefore, to be somewhat otiose, a diversion from the archives and historical records which form the basis of any archive. I would suggest, however, that 'ephemera' are not only worth considering but are an essential category in any archive, especially a Catholic one. Indeed 'ephemera' is a dangerous concept to use as a reason for dismissal – all archivists are aware that it can take a long time for the usefulness of a record deposit to become clear. Catholic 'ephemera' in particular, reflect the special nature of the Catholic community in Great Britain and Ireland; the materials that are preserved and conserved are distinctive to that community. I would suggest there are at least five reasons for this uniqueness.

In the first place, the Catholic tradition since the Reformation has always been somewhat off-centre. The very word 'recusant', used to describe the Catholics of 'the Penal Times', means 'refusal' and the milieu of the recusant is one of circumlocution and secrecy. The priests' hiding places, the equivocation, the private vocabulary all need decoding. So much in Catholic history is hidden and elusive that it is often in the seemingly ephemeral that the kernel of interpretation is discovered. Grand, formal record-keeping is not the way of a persecuted minority lacking in financial strength and political muscle.

Secondly, while being circumspect and concealed, the English Catholic community was (and is) part of an international Church structure which makes it fit into a much wider ecclesiastical world than its Anglican and Nonconformist equivalents. In terms of archival tradition this marks Catholicism out; while being properly grounded in its national and local context, a Catholic community is never narrowly parochial.

Thirdly, within the national historiographical tradition Catholicism has been presented since the Reformation as an essentially alien force, peripheral to the mainstream, its archives and historic

deposit almost by definition ephemeral. The true role of Catholicism in national life is only slowly being rediscovered, not least by such revisionist historians as Norman Davies and Edwin Jones. Catholic historical perspective remains different. A classic case in point is the reputation of Elizabeth I, 'Good Queen Bess' in the Protestant overview, the persecutor of priests and recusants from the Catholic angle of vision. This is symbolised most graphically in the statue of the *Vulnerata* at the English College, Valladolid: the *Vulnerata* is a statue of the Virgin hacked at by Drake's pirates', not, from the Catholic view 'singeing the King of Spain's beard' but violating the Mother of God. Spanish Valladolid, by such activity, is, therefore, more truly English than England.

Such counter-cultural insights underline the distinct nature of Catholic archives and artifacts. Thus, fourthly, the nature of Catholic culture is distinct and has numerous levels. Not only is there the refined, polite, aesthetic counter-culture of English country house Catholicism and the Gothic revival of Pugin but also the manifestations of popular culture ('tough' in Scottish terms) which are both neatly reflected in ephemera.

Fifthly and finally the identity of English Catholicism is found on the margins of society and its very liminality gives it its strength. It is at the edges that power often resides. In folklore, for example, if margins are dangerous they are also creative, 'betwixt' and between considered as important zones of transformation. If it is in the liminal that English Catholicism finds its identity, it is often in the ephemera that this identity is preserved.

II

There are many categories of ephemera and the Catholic historian is often reliant on detritus to reconstruct the past. I was recently working on the Benedictine martyrs of the seventeenth century and found that one of the key documents, a charter of 1619, with portraits of five of the martyrs, only existed now in copy form; a photograph, preserved at Downside. Copies of the documents, especially in an era of easy reproduction, are often dismissed as 'ephemera'; perhaps one should check to see if the original still exists.

In the light of my five considerations on the nature of Catholic Archives I would like now to think of some twelve varieties of ephemera, mainly printed, and chosen pretty well at random, which might be worth preserving:

- (i) **Mortuary bills and memorial cards.** The wording of mortuary bills can tell us much about the person being remembered as well as providing biographical evidence. The mortuary bill of Saint Ambrose Barlow shows how even at his death he was regarded as a martyr worthy of veneration. This item, like all the ones I have chosen, is from the Downside Abbey Archives. More modern memorial cards can illustrate changes in taste from the 'bondieuserie' of the Victorians to the sparer images of today.
- (ii) **Duplicates.** What may appear as duplicates often have telling differences which may be highly revealing.
- (iii) **Postcards.** Important from many angles: the philatelic evidence, the context of the message, the subject matter which might illustrate a lost building or, if it comes to church interiors, a liturgical space which has been re-ordered out of existence. Collections of postcards should, if important, be kept together and not just be listed alphabetically by location; often a collection can impart a message of its own.
- (iv) **Portraits and photographs.** Even when personal identification is impossible a photographic portrait can suggest a way of dress (one thinks here of nuns' habits) or a spirituality which might otherwise go unrecorded. There have been some chance survivors of dolls in nuns' habits, dating from the recusant period (very vulnerable to disposal, I suspect) which now provide similar invaluable evidence.
- (v) **'Holy Pictures'.** Again, style and taste are *highly* relevant, and again, as with postcards, the written messages can be instructive.
- (vi) **Ordination cards.** Ordination cards, which began to proliferate at the beginning of the twentieth century, are important indicators of both style and a theology of the priesthood. There are numerous similar ephemera including jubilee cards and cards celebrating religious profession.
- (vii) **Architectural ephemera.** Bills, sketches and architectural drawings often suggest the physical development of a Catholic context, and in the planning of unbuilt constructions often reveal an imagined ideological or visionary architecture as in the Dunn and Hansom sketch of the Downside transept with its very monastic monks [See page 78 Illus 3].



TE DEVM LAVDAMVS.



NNO DOMINI

1641. die 10. Septembris, flyo veteri, Lancastrie in Angliâ post sanctam vitam, diuturnos 24. annorum labores in colendâ Christi vineâ exantlatos, & copiosum animarum fructum Deo oblatum; pro defensione fidei S.^{ae} Catholice Romanæ Ecclesie Matris omnium, qui Deum habent Patrem, & gloriosum Martyrium subiit Reverendus in Christo Pater cum omni veteratione nobis colendus

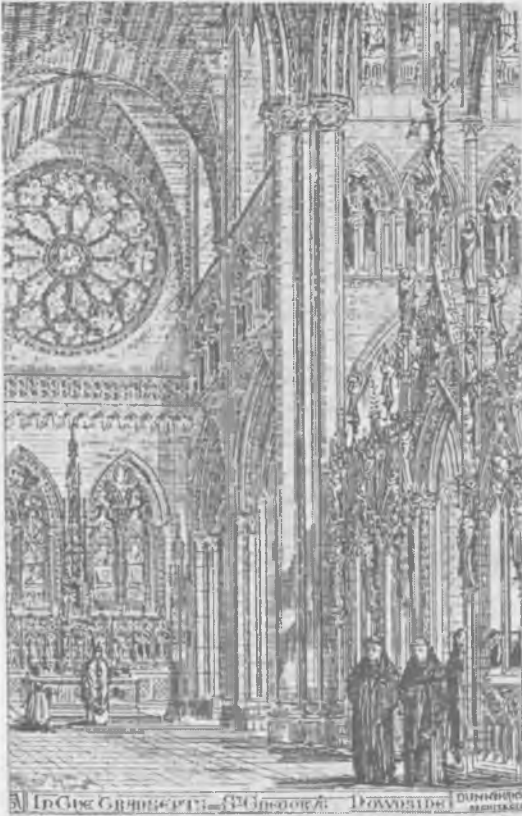
P. AMBROSIVS BARLO,

Congregationis Anglicanæ Ordinis S.ⁿⁱ Benedicti Praesbyter, & Monachus Anglicus, Duaci in Monasterio S.ⁿⁱ Gregorij professus, ætatis suæ anno 55. professionis 17. Sacerdotij verò 24. Quæ ideo omnibus nota fieri desideramus, præsertim Monachis Congregationis nostræ Anglicanæ, alijsque ejusdem Ordinis, ut illi Missas, aliaque preces, quas pro defunctis Confratribus recitare tenentur; in Missas de Sanctissima Trinitate, & in Hymnum TE DEVM LAVDAMVS, &c. in gratiarum actionem convertant (nam orare pro Martyre esset injuriam facere IESV CHRISTO Regi Martyrum) hi verò, & alij omnes Christi fideles unâ nobiscum Deum laudent, orentque quatenus arbor hæc Benedictina Congregationis Anglicanæ ita proficiat semper in virtutibus, ut frequentes hujusmodi fructus Deo valeat offerre. Et ô vniam proximus sit, qui his cum ingenti animi sui lætitiâ subscribit!

Schedulam hanc, propitio Deo, sequetur copiosior
vita, mortisque prædicti Martyris relatio.

*F: Clemens Reyner Congregationi,
Anglicanæ Ordinis S.ⁿⁱ Benedicti
et Praefes Generalis Imperitus.*

Gandavi: Typis Ioannis Kerchovij. Anno 1641.



Illus. 3 Architects' Impression,
Downside Abbey

(xi) **Tickets.** Railway tickets, sometimes perhaps the only remnants of a special excursion, are examples of whole ranges of ephemera which can be highly useful but all too easily disposable. In this category come vehicle information, vehicle licenses, passports, wartime memorabilia and similar items, often destroyed

(viii) **Programmes of concerts, parish and school events.** Handbills and posters can suggest early evidence for the activity of an institution or parish and can also, at a less important level, hint at taste and agendas. Newspaper cuttings also can provide much information for the historian.

(ix) **Menus.** Loyal toasts, balance of food, seating plans all tell their own story.

(x) **Book plates.** As well as being interesting as examples of the printer's or engraver's arts they can also be indicators of status or be heraldically instructive (See Illustration four).



Illus. 4 The Arms of Cardinal
Weld

but frequently useful for their social history information.

- (xii) **Packaging.** Archivists can be either hoarders or clearers, but even the hoarders might be tempted to throw away packaging. If a packet is preserved examination might be worthwhile. An empty tobacco cardboard box at Downside was not only the last remnant of a tobacco 'cooperative' run by the community in Ireland but also retained its distinctive smell.

Ephemera continues to accrue and I have not covered here criteria for selection or preservation, on the one hand, and implications of storage and conservation on the other. I have not looked into the place of personal papers and sermons, newsletters and non-executive circulars. What I have tried to do is to suggest that ephemera reflects culture as well as administration, high life as well as low life, the marginal as well as the central, the exotic rather than the administration round. Ephemera deserves a place in all our archives.

EDITORIAL NOTE

This article was originally given as a talk at the Catholic Archives Society Conference 2002.

FATHER TURNER: SOME PERSONAL REFLECTIONS

Peter Hardwick

"I have in my time seen a sad decline in manners and morals," – such were the first words I heard Fr Turner utter in public, after which he paused and added, "said Adam to Eve." I came to relish this. The occasion was the Ascensio Scholarum of the bitter January of 1955, and leaving the Academy Room I went to meet the first (and incidentally the ablest) class I taught at Stonyhurst with the warning of the Prefect of Studies still echoing in my head: "If some of them were to pass their exams, Mr Hardwick, it would be administratively convenient; but we must be careful not to over-teach these boys." Fr Turner held by standards in education, but condemned league-tables. High standards encouraged pupils to attain their full academic potential; league tables prompted the distortion of education in the service of prestige and fee-income. In relation to league-tables, undeserved success comes as a lucky break; in relation to standards it is a perversion of truth, hence his response to congratulations proffered on the distinguished results of a moderately able set he had been taking for Ancient History: "This is not a matter of good teaching, Father, but of scandalous examining."

But to return to January 1955: Stonyhurst was at the time a well-disciplined, dull place,



Illus. 5 Father Freddie Turner

heavily imposing but not life-enhancing. It could, despite the breadth of its corridors and the width of its windows, feel narrow and gloomy. In this setting Freddie's eyes and wit sparkled and his learning and human sympathy shed a local light and warmth, but it was not enough to transform the scene. His presence at tea in the Square Library at this stage is exactly captured in a poem by Peter Levi

And I should wish to draw you, caught so
Head on one side, hand on the tea-table,
That nervous posture and those bright eyes able
To relax in accuracy at a window....
or else exhaling aphorisms like brittle
fire of a nineteenth-century rocket,
– by fascination seeming to forget
what this lights up so briefly and so little:....

These last two lines point to Freddie's primary failure: he could not, as Headmaster of Stonyhurst from 1961 to 1963, lift the school from its rock-pool of provincial isolation and ecclesiastical formalism and carry it into the mainstream of contemporary English Catholic life – if failure can be predicated when a task is subjectively impossible. For the inertia of the institution was too great; his own experience and energy were too limited; and perhaps he was too kind and sensitive to take on at once the explosive youth of the sixties and the entrenched positions of the Old Alma Materians. Anyway, he could not do the job and should never have been asked to try, and perhaps was not too sorry to leave for Beaumont in 1963, carrying with him his accumulated possessions in a small attache case.

Returning to Stonyhurst four years later, he entered into a time of unqualified success, for he now came in his proper role, as a teacher, and despite his later reputation as librarian and archivist, it is primarily as a great schoolmaster that he will be remembered. I taught alongside him for forty years, on and off, and in that time came across no boy who would not, if the conversation turned in that direction, say that Freddie Turner was the best teacher he had ever had. He was not inspirational, but he communicated as did no one else the excitement of disciplined learning. Nor is my testimony wholly second-hand, for while I was teaching English Literature in one of the flimsily partitioned classrooms of the New Block, my pupils would from time to time lose the thread, fall silent, and tune in to the vigorous prosecution of Latin

grammar in process next door, and listening myself, I could understand their preference.

Before it can be communicated excitement must be felt, and at times the precious charge seemed visible as it travelled from the bright eye down the quivering finger to chase an elusive etymology across the pages of Liddell and Scott. Yet his enthusiasm could also culminate in calm and happy silence, and I remember a sunny spring morning in 1969 on which a few of us accompanied him on his ascent of the Acropolis. In those days one could wander at will among the ruins and flowers and Freddie's mind so brimmed with happiness that he grew quiet and smiled and answered questions dutifully but did not otherwise speak.

He never returned to Greece, mistrusting travel in general, and not without cause. At the beginning of the trip he had been lost in Venice: by himself on the wrong island with no money in his pocket and very little Italian in his word-hoard ("approaching the man I said 'Son' *perduto*', though fearing what it might convey in the colloquial") and the boat due to leave within the hour. But he made it, and I remember him sitting in the cabin on the edge of his bunk, fanning himself with his famous hat and saying ruefully: "I don't seem to get on very well when I go abroad. The last time I went to Paris it didn't really work out." I asked him how long ago. "That was 1940 ... May," he added after a pause. (For the benefit of doubters I mention that he had been seconded as temporary tutor to the son of the American Ambassador.) In 1969, also, things took time before they started to work out and I recall four of us in a very small cabin sitting in tight formation and taking it in turns to be sick into the basin, with Freddie murmuring, "*Not illustrated in my brochure.*"

(He had a reputation for these one-liners, though some knowledge of his manner and profile is necessary for their full effect. One day whilst walking down the Long Room in the late 60's, past desks decorated with pictures of girls in a not quite critical state of undress, in the style then prevalent, his eye was caught by one desk stuck with glossy reproductions of expensive automobiles. "His father sells cars," a colleague explained. "One wonders what some of the other fathers sell," observed Freddie through pursed lips.)

The recollection of 1940 was one of the few small windows he opened onto his early life. Others were travelling down to Whalley by horse-drawn wagon in the dark of a December morning, memories of

Henry John, Christopher Devlin, James Monaghan and other Stonyhurst contemporaries of the early 20's, the benign and civilizing influence of Fr Henry Garman, unhappy impressions of clerical life in Rome in the late 30's, and walking from University College, Oxford, up to London in a day. Asked what it had been like, he said, "It was really rather dull."

Yet he kept on walking till the end of his life. His daily round, which used to take him up onto the fell road when I first came to Stonyhurst, was later shortened to the length of the avenue and then to the white gates and back. But he always went. Indeed in this and in other ways his habits were reassuringly constant. He read Jane Austen annually, and when such high midsummer pomps as reach the north came on, it was **Thyrsis** and **The Scholar Gipsy**. But above all he loved the Greek classics. The one day of his life passed in Istanbul he spent in his cabin reading **The Republic**. Homer he read continually, and well on in the last year of his life he was, I think, expressing gratitude rather than self-satisfaction when he confided, quietly, "I think I know more Greek now than ever before."

The last time but one I saw him was about a fortnight before his death. I was looking for a book which I knew to be in the Ryan collection but could not trace. I walked down the Bay Library from the far end and came across him sitting at the first desk, asleep. Seeing Freddie asleep in a library, one knew that the end could not be far off. A few days later, still in pursuit of the same book, I found him in the corridor outside his room. He roused himself one last time for the chase, took down the details and said he would find it for me but it might take time. He ran it down of course, but when I took the volume from my pigeon-hole, together with an undated note, which I shall keep, Freddie was already dead and his librarian's knowledge, so many years in the gathering, lost to us.

The Monday after I saw him, New Year's Day, he was taken to Clitheroe Hospital suffering from angina. In the afternoon he was visited by a fellow Jesuit. Freddie requested the last rites. Asked which of the considerable selection he thought appropriate, he replied, "I think I'll have the lot." After which, said his confrere, "he asked for his walking-stick to be brought next day and then started to talk so volubly that I could see that the only way of ending it was to go". It seems that the same thought touched Freddie himself a little later, and shortly after midnight he died.

EDITORIAL NOTE

*Father Frederick Turner (1910-2000) was Archivist and Librarian of Stonyhurst College from 1967 until his death. In 1993 he had the honour of guiding Her Majesty Queen Elizabeth II on a tour of the library during her visit to Stonyhurst. This article first appeared in **The Stonyhurst Magazine** and is reproduced with permission. The author taught English at Stonyhurst College.*

XXI CONGRESS OF CHURCH ARCHIVISTS

Revv. Joseph Bezzina and Stewart Foster

The XXI Congress of Church Archivists of Italy was held at Trent from 16 to 20 September 2002. In addition to the delegates from dioceses and religious orders in Italy, invitations had been issued to representatives from ecclesiastical archivists' associations from a number of other European countries, including Hungary, Austria, Portugal, the United Kingdom and Ireland, Poland, Malta, Croatia and Spain. The non-Italian participants were the guests of the Associazione Archivistica Ecclesiastica, and grateful thanks must be paid to that society for its hospitality, and especially to its President Don Salvatore Palese. Archbishop Francesco Marchisano, President of the Pontifical Commission for the Cultural Heritage of the Church, attended the Congress.

The theme of the Congress was 'Archival Training for Church Archivists'. The opening paper was delivered by Dr Paola Carucci, Superintendent of the Central Italian State Archives in Rome, in the magnificent Castello di Buonconsiglio in the presence of Archbishop Luigi Bressan of Trent. It was a reflection on the role of the archivist in the third millennium. Other speakers were: Don Carlo Chenis SDB, Secretary of the Pontifical Commission, who spoke on new models and methods of training archivists; Dr Francesca Cavazzana Romanelli, Director of the State Archives in Padua, who addressed the issue of ecclesiastical archives as cultural centres; and Professor Vitantonio Russo of the University of Bari, who took as his theme 'The new place of archives within the local cultural scene'. Together with Mass celebrated in the cathedral which formed the meeting-place of the great Council of Trent, a tour of the city, and a final dinner held in a spectacular mountain restaurant, the most memorable part of the Congress was the marvellous opportunity afforded to make and renew contacts and friendships among Church archivists from all over Italy and Europe. It was a happy coincidence that the Congress coincided with the local apple strudel and wine festival.

The overseas delegates were asked to contribute two papers to 'round table' discussions. Those presented by Rev. Joseph Bezzina, Archivist of the Diocese of Gozo, and Rev. Stewart Foster, representing the Catholic Archives Society, were given in Italian but are reproduced overleaf in their original English form.

ARCHIVES AS CULTURAL CENTRES the Malta experience

Rev. Joseph Bezzina

- ARCHIVISTS or RECORD KEEPERS are responsible for culturally valuable material and for this reason archives are to be transformed into cultural centres. Besides identifying, acquiring, and preserving evidence of lasting value, the archivist is to widen his mission by making the documentation and information that it conveys available for continuing use, turning, in this way, the archives into a place for the dissemination of culture.

- This new FRAMEWORK is necessary to reinvigorate archives:
 - it is clear that culture will continue to grow in its economic significance, though it is still difficult to measure, describe, value, and mobilise this economy of ideas and imagination;
 - as a result, archives and similar institutions will become more needed, vital, and respected because they play a more central role in the economic and social life of a community;
 - such a transformation will help to overcome the many obstacles in the relationship between the main body and the archives that it funds;
 - a new framework that should be based on mutual trust.

- The task of turning archives into cultural centres or centres inspiring learning is to take into consideration FOUR AREAS OF ACHIEVEMENT or key principles: people, places, policies, and partnerships:
 - *people*: providing effective learning opportunities: by identifying needs, maximising access, stimulating and supporting learning, involving users, and reaching out to new users;
 - *places*: creating a welcome that inspires and supports learning;
 - *policies*: plans, and performance: identifying how your work contributes to the wider world and ensuring that your organization has learning at its heart;
 - *partnerships*: working creatively with partners to deliver learning opportunities.

- The designation of this new framework and the fulfilment of this mission cannot be achieved without understanding **ADVOCACY** – the arsenal of expertise that positively influences the destiny of (a) host organizations, (b) the collections themselves, and (c) the archivists' professional career. Advocacy is an integrated process that motivates people to achieve particular goals. It is thus of the utmost importance to communicate the value and explain the consequences of record keeping to management and to the community in the dissemination of culture; to the first in order to finance programmes, to the second to instill interest in them. Failing to understand advocacy will result in a cultural programme that *struggles or fails* to fulfil its aim.

- Advocacy initially provides a framework of attitudes and infrastructural tools which are then applied to create **PUBLIC PROGRAMMES** and **OUTREACH ACTIVITIES** that help in turning archives into cultural centres. The following is a portrayal of the Malta experience.

(1) Those *forming the archives* and working within (conscious that without internal support no cultural programme will succeed) are trained and urged:

- to increase knowledge that is to be applied in research activities, and
- to broaden the benefits of research results and the base of support.

(2) *Those interested in research* and the eventual diffusion of culture are provided with:

- welcoming and comfortable centres,
- helpful staff, and
- a *proper* guide to all deposits; a short, clear, and precise descriptive hand-list.

(3) *Students* are initiated in the knowledge of archives:

- by arousing interest in the past in social science lessons through the now standard write-up of a life-history, basing themselves on an old family photo and an interview with their elder relatives. This is followed:
- by promoting knowledge *on* archives as cultural institutions; that is their meaning, role, and function, with special reference to the complexity of research. This knowledge is further widened
- by visits *to* archives. The ensuing surprising shock of shelves crammed

with dustladen volumes is used as a springboard for deepening the students' knowledge of the actual deposits and explaining the rewards of research.

Except for step one, the process requires specially trained teachers, that in the majority of cases are wanting. Archivists are obliged to take the initiative to promote such knowledge and culture.

(4) The *general public* is being made aware of the cultural value of archives by:

- exhibitions that aim to educate, inform, entertain, and delight; exhibitions that are held on special occasions and anniversaries;
- talks illustrated with documents from the archives;
- special television documentaries;
- tours within archives, popular with older people;
- by employing special interest in a theme, for example, genealogy, to widen interest in other themes, for example, expanded genealogy of local history.

(5) The *cultural-minded tourist* is being satisfied by:

- archival itineraries that point out the most significant possessions;
- publications that answer related queries.

(6) *Web surfers* are helped:

- by virtual cultural guides
- by descriptive hand-lists, and
- by providing the possibility of downloading documents of a great historic and cultural interest.

• It is important that, from time to time, the archivist REVIEW the developing framework:

- by analysing the overall performance in order to identify its strengths and development needs;
- by seeking feedback from peers and users on how well they are doing;
- by developing and improving their practice to build on their strengths and minimising any weakness;
- by documenting the activities undertaken to facilitate evaluation procedures and generate evidence.

EUROPEAN CONFERENCE
Association of Ecclesiastical Archivists
GENERAL PROPOSALS

Rev. Joseph Bezzina

The following general proposals attempt to endorse developments in archival science in the past years, as well as to include norms relative to the archives of the future.

1 • Statutes of archives

It is suggested that statutes are to be based on the TWO-FOLD SCOPE of an archives:

- a repository for an organized body of records and papers produced or received by, in this case, an ecclesiastical entity, in the transaction of its affairs and preserved by it or its successors; and
- the accessibility of the material and information therein available for continuing use both by the entity itself, as well as by any interested party.

• From this two-fold scope follows the two-fold mission of the ARCHIVIST or the RECORD KEEPER, the professional responsible:

- for the identification, selection, protection, organization, and description of archival records and papers and, eventually,
- for making the material and information that they convey accessible to any user.

• The term ARCHIVAL RECORDS AND PAPERS encompasses:

- all recorded information, regardless of physical format or type of creator (public or private), that is created or received by an individual or organization carrying out its activities and that is set aside for preservation and future use;
- all media, that is paper, digital, audio, and visual, and in any format.

• As regards the first scope and mission, that is IMPROVING RECORDS MANAGEMENT, statutes should lay down that the repository is:

- to meet building code standards,
- to have adequate storage needs, for current and future records,
- to ensure long-term preservation of records housed therein, and
- to provide for an *electronic record archives* (ERA), the archives of the future, so as to preserve the rapidly growing number of electronic records and provide access to such documents to anyone, anywhere, anytime.

- As regards the second scope and mission, that is INCREASING RECORDS ACCESS, statutes should lay down;

- the introduction of an automated pull-and-refile tracking system at the archives;
- the consolidation of finding aids in researcher-assistance areas,
- the hiring of more reference specialists to provide research-room assistance;
- the description of more records in automated formats; and
- the publication of catalogues and guides relative to the deposits.

- Statutes should emphasise that archives are ESSENTIAL in a democratic and educated society.

- Without a careful selection of records, social, cultural, institutional, and individual heritages will be lost.
- Without the preservation of legal documents, individual and institutional rights cannot be preserved and protected.
- Without the proper management of administrative records, church and organizations cannot be held accountable.

Archival records and papers are instrumental for evidence and accountability as well as for social and cultural memory.

2 • Effective record management

Effective management needs professional archivists to manage the archival records and papers.

- The archivist or record keeper is fulfilling a very IMPORTANT MISSION:

- helping to secure society's cultural heritage,
- protecting legal rights and privileges, and
- contributing to the effective management of a wide range of institutions.

• So as to fulfil this important mission, archivists are to be TRAINED in both:

- *core archival knowledge*, that provides the theoretical and practical basis necessary to work as a professional archivist; and
- *interdisciplinary knowledge*, that introduces one to other disciplines; knowledge of which will deepen the understanding of archival work and will allow one to specialize in specific aspects of archival work or to function in truly cross-disciplinary settings.

• TRAINING PROGRAMMES should achieve the following goals:

- provide participants with a solid foundation in the theory, methodology, and practice of archival studies, and in the scholarship of their discipline;
- strengthen this foundation by giving them the opportunity to acquire knowledge from other relevant disciplines;
- assist them in developing critical thinking and decision-making skills for records and papers as part of the larger cultural heritage;
- prepare them to conduct and communicate scholarly research for the enrichment and development of their own discipline; and
- inculcate them with the sense of their professional and social responsibilities and the knowledge of ethical and legal dimensions of their work.

• Effective management is to take into consideration the FOUR MAIN OUTPUTS or resources that archivists have identified to be on offer for exploitation by its clientele:

- *holdings*, the bodies of records and information contained therein;
- *services*, the storage, preservation, reference, disposal activities, and facilities equipment;
- *expertise*, technical consultancy, training, advice, and assistance;

- *experiences*, learning to use sources, equipment and facilities to solve problems or perform tasks, thereby gaining new benefits, knowledge, insights, and enjoyment.
- As regards *holdings*, the archivist-manager, in line with the two-fold mission of archivists, is:
 - to identify, acquire, and preserve evidence of lasting value;
 - to make material and information therein available for continuing use.
 - As regards *services*, one point is to be emphasised: disposal activities due to the sheer volume of records produced. So as to cope with the growing quantities of records, the archivist-manager is to see to:
 - the necessity of records analysts
 - the necessity of a comprehensive re-evaluation of records, and
 - the necessity of a disposal schedule.
 - As regards *expertise*, the archivist-manager has to seek more and more expert advice in the field of modern technology. This is indispensable:
 - in solving electronic record problems
 - in assessing electronic generated records for preservation or disposal.
 - As regards *experiences*, the archivist-manager is to employ his *savoir-faire*:
 - *within* the archives to preserve records that are now at risk and to improve public access to records; and
 - *outside* the archives, to help entities manage records better, especially records that will eventually finish in the archives.
 - It is of the utmost importance that the archivist-manager records results through STATISTICS and other measurable indicators:
 - accurately, to reflect and document the work done;
 - efficiently, so that the information gathered can be accessed easily, preferably automatically; and
 - clearly expressed, to be understood by those that supervise and fund.

3 • Harmonization of on-line Systems

The age of digitized information poses two problems: (1) the preservation of such records both as regards contents as well as appearance and (2) their harmonization.

- There is no doubt that an unknown amount of potentially valuable records are being lost. For while neglected papers could sit around in boxes for centuries, neglected electronic records can disappear in seconds. The enormous challenge of the PRESERVATION OF ELECTRONIC RECORDS is brought about.
 - by the sheer volume of such records;
 - by the special problems that these records pose: they are easily deleted; tapes and disks quickly deteriorate; hardware and software systems rapidly become obsolete; and systems crash.

- Solutions are to be found by working in ACTIVE PARTNERSHIP with the archive makers, the entities producing such electronic records:
 - to assure that essential evidence is created, identified, maintained, and appropriately scheduled for as long as needed;
 - to work with agencies to make current scheduling and appraisal processes more effective and timely;
 - to ensure that electronic as well as paper records are created and preserved for access as long as needed.

- It is only when the problem of preserving digitized information is solved, that it would be possible to pass to the next step: some form of HARMONIZATION OF THE WEB-SITES of, in this case, ecclesiastical archives on-line. Such web-sites should, ideally, have at least five basic parts:
 - a description drawn on the model set by the Conseil International des Archives;
 - a list of norms governing that particular archives, such as the Code of Canon Law and particular legislation;
 - a historical outline of the entity or entities that produced the archives, for without this background it is not easy to comprehend and describe archival records and papers;

- another historic outline, for the same reason, of the single entities, administrations, and groups that actually produced the different sections of the archival records and papers;
- a descriptive hand-list.

4 • Partnership Church-State and Church-local authorities

Any partnership to be successful and fruitful is to be based on mutual trust. This should overcome the sense of intrusion of two autonomous bodies in each other's affairs that many times prevail in such circumstances.

- A PARTNERSHIP WITH THE STATE is to reflect this trust, as far as archives are concerned, through periodical reports:

- with detailed information on what is being done; and
- with clear evidence of the accomplishments and benefits achieved: it is important to emphasise the worth gained, the savings achieved, and the risks that have been minimised in the administration of an archives.

- A partnership is welcome and even sought if it promotes an INSPIRING LEARNING FRAMEWORK. So, in such reports, it is necessary to point out:

- *outcomes*, the effect that work carried out in an archives has had on learners in general;
- *indicators*, suggestions on how the organization and staff of an archives are likely to deliver and better these outcomes; and
- *evidence*, the tangible results of the activities undertaken and the further promotion of a learning strategy.

- The information conveyed and the evidence put forward promotes state partnership. Seeking financial support through this partnership would also need ENLIGHTENED MARKETING, an adaptive form of strategic planning and marketing that is to exhibit the following characteristics:

- inclined towards relationship, rather than transaction oriented;

- innovative;
- striving for value;
- tied to a sense of mission;
- societally responsible.

• A PARTNERSHIP WITH LOCAL AUTHORITIES is to emphasise the idea of *expanded genealogy* that cuts transversally through the linearity of the sources and open as many *windows* as the lives, environments, and situations it encounters. Ecclesiastical archives that, in several cases, are of an earlier origin and better preserved than those of local authorities, can be instrumental:

- in recovering the memory of lived experience;
- in instilling a nostalgia for creating and supporting structures and activities;
- in enhancing publications and books on local histories.

NEW MANAGEMENT OF ECCLESIASTICAL ARCHIVES: CULTURAL CENTRES

Rev. Stewart Foster

cf. **The Pastoral Function of Church Archives 4.**

In England and Wales the majority of **diocesan** archives function on a limited financial budget, and for this reason the development of archival-cultural links is often minimal. However, the Bishops' Conference has recently undertaken an initiative (in which the Catholic Archives Society is/will be much involved) to compile an inventory of ecclesiastical archives. Also, in some individual dioceses, there are schemes to list the architectural, liturgical and printed treasures of parishes, churches and institutions. From the wider cultural perspective, this will enable the Catholic Church to become more conscious of its patrimony (archival and otherwise), and will also help to prevent any recurrence of instances of illicit sale or destruction of papers, artefacts etc.

'The archive as cultural centre' is still in its infancy in many respects. Individual archives and archivists have co-operated with scholars, researchers, organisers of exhibitions etc. to convey to a wider public, Catholic and non-Catholic alike, the cultural and historical importance of the Church's patrimony. The Bar Convent at York (Institute of the Blessed Virgin Mary), which is the oldest religious house for women in England, dating from the seventeenth century, has opened its own museum and exhibition area in conjunction with its archival collection. A number of **religious congregation** archives (e.g. the Daughters of Charity of St Vincent de Paul, Mill Hill, London) have developed heritage rooms adjacent to their archive storage areas and search rooms, while some of the monastic houses (e.g. the Benedictine abbeys of Downside and Ampleforth) have a long tradition of co-operation with local and national cultural institutions. But the overall picture is somewhat uneven.

The archivist's contact with individual researchers is often the principal means to developing cultural links on a wider scale. In my own diocese (Brentwood) we have been co-operating with the editors of a national series of published architectural guides, and documents relating to diocesan buildings (churches, schools etc.) and their architects have been an important part of the archival research for this project.

Exhibitions of a national importance have been staged at Westminster Cathedral: e.g. the bicentenary of Bishop Richard Challoner (1981).

The cultural use of archives is also the concern of the Catholic Central Library in London. Not only does this library have close links with various other libraries and archives, but it acts as an information centre for researchers, the media etc. Some diocesan and religious archives have good printed collections on Catholic and local history, or have access thereto. In Preston (Lancaster Diocese) there is a specialist Catholic library (the Talbot Library) which also acts as a cultural centre for matters of historical and archival interest in North West England.

In my own diocese I am working with our Liturgical Commission to list and note the treasures (artefacts, archives, printed material) belonging to each parish. This will be a lengthy task, but one of great importance, not only with regard to making inventories of property, but also the cultural implications of being able to share with a wider public the patrimony of the Church. The diocesan archive will therefore be a point of reference for those interested in the various aspects of diocesan historical and artistic patrimony.

There is a need in England and Wales to educate clergy and laity alike in the pastoral and cultural aspects of archives. It is essential that the understanding of archival work is not restricted to that of 'repository' or 'storage facility', but that the whole Catholic community recognises the part it plays in the task of preserving and publicising the unique archival and cultural heritage of the Catholic Church in England and Wales, which emerged in the late-eighteenth and early-nineteenth centuries from more than two hundred years of active (martyrdom) and passive (financial and legal) persecution and restriction, and from the mid-nineteenth century witnessed an unprecedented expansion. Although there is now the experience of retraction and restructuring in many places, there is still a great wealth of cultural and archival activity worthy of the Church's participation.

REPORT FROM CATHOLIC ARCHIVES SOCIETY (UNITED KINGDOM AND IRELAND):

Rev. Stewart Foster

Although the Catholic Archives Society (founded in 1979) exists to promote the care and preservation of the archives of the dioceses, religious foundations, institutions and societies of the Catholic Church in the United Kingdom and Republic of Ireland, in this report I will confine my remarks to the situation pertaining to **England and Wales** (Scotland and Ireland are separate ecclesiastical jurisdictions and likewise civil law varies between each country).

1. **Regulation of Archives:** The Catholic Archives Society, although a separate body, works closely with the Patrimony Committee of the Bishops' Conference of England and Wales chaired by Bishop McMahon of Brentwood (my own diocesan bishop). The Society and the Committee are jointly involved with ensuring that steps are taken to see that each diocese and religious order is aware of the need for an archives policy. The CAS is willing to provide expert support and advice to individuals and institutions. The Catholic Record Society (founded in 1904), although primarily an academic and publishing entity, has a keen interest in the preservation of archival material of post-Reformation Catholicism in Britain and Ireland, and in its annual Newsletter (contained in one of the bi-annual editions of the CRS journal **Recusant History**) publishes information on the accession and migration of archives of Catholic interest. The Association of Diocesan Archivists of England and Wales, drawn from members of the CAS (and often the CRS as well) meets annually to discuss common interests and to recommend specific archival policy to the Bishops' Conference as and when required. Although archives are but part of the cultural and historical heritage of the Church, in England and Wales archival material and related artefacts are assuming an ever increasing importance in the awareness of the episcopate and its advisers. The CAS also works in conjunction with the Canon Law Society of Britain and Ireland in matters of common interest: e.g. in the question of preservation and access of archival material relating to moral or legal cases. At the local (diocesan) level there exist a number of Historical Commissions and Societies (some official, others voluntary) which also assist in the collection and preservation of archives.

2. Management of Archival Heritage: This is very much a local (diocesan and religious) issue, although lately there have been suggestions for a central repository to be established in order to house the archives of small and/or dissolved religious institutes and lay associations. At present a number of diocesan archives (especially Westminster) have custody of the archival collections of defunct lay societies. The problem of (especially single-house) contemplative religious foundations is also a priority: some diocesan archives have taken custody of the archives of disbanded enclosed convents (e.g. Salford: Salford/Manchester Carmel, closed 1993), while other closed houses have amalgamated with larger communities and their archives have been likewise incorporated. The Catholic Archives Society, in its journal **Catholic Archives**, regularly publishes information regarding the migration and present location of the archives of religious houses which have closed. A number of dioceses (e.g. Middlesborough, Brentwood) have instituted a system of inventories which list the archives/objects of art/architectural features of their various parishes and ecclesiastical buildings. This is in keeping with the decision of the Bishops' Conference Low Week Meeting 2002. The Diocese of Middlesborough issues an 'Archives Profile' summary document to each parish. The training of archivists is also promoted by the Catholic Archives Society via workshops and conferences at which expert speakers are provided.

3. The Co-Ordination of Management Systems, especially via electronic media and the internet are still very much in their initial stages in England and Wales. Some dioceses (e.g. Salford) have had a professional archival website for some years. Others do not as yet have either the facilities or the expertise for such a resource, although it is recognised by individual dioceses, religious congregations and lay societies that use of the w.w.w. is an essential feature in modern archival management. There is, however, a national Catholic History website on which the CAS, CRS etc. have pages. The production, purchase, installation and training for use of an integrated system of archival software designed to accommodate a Catholic archival collection is an urgent priority. Again, it is the cost, expertise and personnel required which are the chief obstacles to the realisation of this task. Moreover, relatively few dioceses or religious congregations or lay associations in England and Wales have a full-time archivist.

4. Relations between the Church and State/Local Government: At national level in England and Wales the Royal Historical Manu-

scripts Commission is the principal body charged with the oversight, regulation and guidance of archival matters, supported in many instances by Acts of Parliament. The Public Record Office (London) and the Local Record Offices (counties and metropolitan boroughs) provide the main statutory archival services. The HMC also maintains the National Register of Archives. Although the Catholic Church is not officially represented on the HMC, nor on the British Records Association (in contrast with the Church of England), nevertheless, a close relationship exists via those Catholics who work on such statutory bodies and individual Catholic archivists who belong to the BRA and/or attend its meetings on behalf of the CAS. Other national bodies, e.g. the Royal Historical Society, have Catholics (clergy and laity) who hold fellowships or who are members. At local level the County Record Offices provide a close and invaluable form of support to the diocesan and religious/lay archivists. County Record Offices will provide free advice and consultation to ecclesiastical archives in order to assist them in drawing up plans of management. Expert advice on preservation and conservation is also available. Individual dioceses (e.g. Liverpool, Lancaster) have sometimes made major deposits of records in their local record offices. The Catholic Archives Society has several of its members employed as professional archivists in local record offices and such members provide a very important link between ecclesiastical and civil archive administration. Finally, the Religious Archives Group of the Society of Archivists (the professional association for archivists) includes a number of Catholics among its members and the Catholic Archives Society is always represented at the annual meeting of the RAG.

BOOK REVIEWS

Plots and Plotters in the Reign of Elizabeth I (Four Courts Press, Dublin, 2002: pp.296) is the ninth major book published by Father Francis Edwards, the former Archivist of the English Jesuit Province (1959-86) and Director of the Central Archives of the Society of Jesus in Rome. His expertise in the Elizabethan and Jacobean period is once again exemplified in a clearly written and closely argued study of eleven controversial incidents (‘plots’ in common parlance) between 1571 and 1601. His list of archival acknowledgements and sources reads like a ‘Who’s Who’ of secular and ecclesiastical repositories: the Vatican Archives and Library; British Library; Public Record Office; Institute of Historical Research; Lambeth Palace Library; Society of Antiquaries; Rawlinson MSS (Bodleian Library); Venerable English College Archives, Rome ... This volume is an important addition to Anglo-Irish Elizabethan studies.

The present Archivist of the British Jesuit Province, Father Thomas McCoog, has edited **A Guide to Jesuit Archives** (Subsidia ad Historiam S.I. 12: The Institute of Jesuit Sources, St Louis/Institutum Historicum Societatis Jesu, Rome, 2001, pp.xii+178). This is an invaluable work of reference because it lists the contact details and gives a brief description of the provinces and regions of the Society of Jesus throughout the world. The format is in response to a questionnaire sent to each province in preparation for a conference of Jesuit archivists held in Rome in October 2001. Moreover, the publication of the Circular Letter **The Pastoral Function of Church Archives** was a key factor in the instigation of this project.

Mark Vickers, a native of Louth in Lincolnshire, a convert and student of the Venerable English College and newly ordained for the Archdiocese of Westminster, has published **St Eustace White: Elizabethan Priest and Martyr** (St Michael’s Abbey Press, Farnborough, 2002, pp.139: £13.95). Eustace White was also born in Louth, and was a convert who studied at the Venerable. He was martyred at Tyburn in December 1591. The author has pieced together the details of the saint’s life, and in a beautifully produced volume has made use of the Westminster Diocesan Archives, the Lincolnshire and Dorset County Record Offices, and the archives of the Venerable English College. This book will surely act as a model for further biographical studies of the English Martyrs.

Another venerable Roman institution, the Scots College, celebrated its fourth centenary in 2000. **The Scots College Rome 1600-2000**, edited by Raymond McCluskey (John Donald, Edinburgh, 2000, pp.xiv+177: £12.99) and with a Foreword by the late Cardinal Winning (an alumnus of the college) is a well-researched collection of essays arranged in terms of the chronology of the college. There are also six appendices, the fourth of which is a register of the Scots College Archives (pp.164-167). I quote from the introduction to the appendix: 'The document archive of the Scots College Rome is relatively small in comparison with many other institutions of similar antiquity. What now exists of pre-nineteenth-century material is only a remnant of what must have existed before the troubles of the Napoleonic invasion. The archive takes the form of box files with ribbon ties. Supplementing these is a heterogeneous collection of account-books, diaries, photograph albums, and so on. All of this material is on high shelving in the working office used for College administration. Mgr Philip Flanagan, Rector between 1960 and 1967, completed the burdensome task of re-filing and re-numbering the whole collection. He also produced a comprehensive handwritten list of items, as well as an index of names.' The list runs to 106 boxes as well as 160 registers and account-books.

The archives of Oscott College are now housed in the Birmingham Archdiocesan Archives at St Chad's Cathedral. In **Oscott College in the Twentieth Century** (Gracewing, Leominster, 2001, pp.xi+194) Monsignor Michael Williams, the acknowledged historian of English seminaries, has made use of both the above-mentioned repositories in an informative account of the life and work of the seminary of the Archdiocese of Birmingham. The book also contains a very useful list of Oscott's clerical students from 1888 (the date of the closure of the lay school) to 2000. The author has also made good use of the photographic archive of the college in selecting appropriate illustrations for his study.

Two books on the architecture of the Catholic Midlands include material on Oscott and other institutions in the Archdiocese of Birmingham. Roderick O'Donnell's **The Pugins and the Catholic Midlands** (Gracewing, Leominster/Archdiocese of Birmingham Historical Commission, Leamington Spa, 2002, pp.xviii+124) and the more localised **Pugin-Land: A.W.N. Pugin, Lord Shrewsbury, and the Gothic Revival in Staffordshire** by Michael Fisher (Michael J. Fisher Publishing, Stafford, 2002, pp.202: £14.95) are both excellent examples of the use of

archival material, both written and photographic, combined with an enthusiasm for the master of England's Gothic Revival. O'Donnell's comprehensive study is replete with illustrations in both colour and black and white taken from many collections, notably Ushaw College, Handsworth Mercy Convent, Mount St Bernard Abbey and the Myers Family Trust, as well as from individual sources. There is a very useful gazetteer of Pugin's work in the Archdiocese of Birmingham. Fisher's book concentrates on Staffordshire, and in that sense can afford to be more detailed. It also brings out the particular role of Lord Shrewsbury as the architect's chief patron in that county. As with O'Donnell, the author has made good use of the Birmingham Archdiocesan Archives, as well as the Birmingham City Archives, the Staffordshire Record Office, and the Pugin collections in the House of Lords Record Office and the Victoria and Albert Museum. The book is also very generously illustrated.

The Midlands was also the setting of the life and work of Edward Ilsley. In **Edward Ilsley: Bishop of Birmingham 1888-1911, Archbishop 1911-1921** (Burns & Oates, London & New York, 2002, pp.xxv+411) his great-great niece Mary McNally has produced an exhaustive study of a man whose life was centred on the extension of Catholicism and the provision of clergy for Central England. The Metropolitan Chapter of Birmingham enabled the publication of this book, and for this gratitude must extend far beyond the Archdiocese. Archivally the author has obviously relied heavily on the Birmingham Archdiocesan papers and those of Oscott College. However, other repositories have been utilised: Westminster, Southwark, Northampton, Sedgley Park and Cotton Colleges, Father Hudson's Homes (the Birmingham Rescue Society), the Mill Hill Missionary Society, the Rosminians, Oulton Abbey and the author's own family archives.

Kester Aspen's first book is an important contribution to our understanding and appreciation of the social and political involvement of the Hierarchy of England and Wales. **Fortress Church: The English Roman Catholic Bishops and Politics 1903-1963** (Gracewing, Leominster, 2002, pp.x+353) surveys the period from the beginning of Cardinal Bourne until the death of Cardinal Godfrey. With chapters on topics such as Ireland, the Labour Party, and the bishops' response to the totalitarian regimes, this study, based on the author's Cambridge doctoral thesis, is a fascinating investigation into intra-episcopal relations as well as the issues confronting the Church at home and abroad.

Its archival pedigree is a 'Who's Who' of Catholic Archives Society membership, as well as exhibiting a breadth of research in ecclesiastical and secular repositories in Britain, Ireland and Rome. Moreover, the 'Manuscript Sources' section in the bibliography lists the specific files or boxes where the author's material is to be found. The present reviewer has made note of sources in other collections relevant to his own (diocesan) archives and hitherto unknown to him.

Broadly the same chronological period is approached from a different perspective by June Rockett in **Held in Trust: Catholic Parishes in England and Wales 1900-1950** (St Austin Press, London, 2001, pp.x+164). This is a study which has as its focus the life, worship and traditions of Catholic parishes, their people and their clergy in the first half of the twentieth century. Indeed, it complements Kester Aspden's work in a most useful fashion. The author has quarried information not only from diocesan archives and those of religious houses, but also (and most importantly given her subject) from over fifty published parish histories ranging from Aberystwyth to Chelmsford and Bristol to Morpeth. She also includes material from the various immigrant communities, notably the Polish Catholics. This book is precisely the type of publication which proves how essential it is to preserve, catalogue and make available the archives of ordinary parishes.

A Roman Miscellany: The English in Rome 1550-2000 edited by Nicholas Scholfield (Gracewing, Leominster, 2002, pp.xiv+202) is a collection of essays, amply illustrated, which have appeared as articles in **The Venerable**, the house magazine of the Venerable English College. The contributions include memoirs of cardinals associated with the college (Allen, Philip Howard, the Duke of York, Newman, Edward Howard and Hume), as well as contributions concerning the English Martyrs (by the late Bishop Foley), Papal Zouaves, Pugin, Monte Porzio (the College villa from 1820 to 1920), and the wartime College in exile at Stonyhurst. Many of the contributions have utilised the Venerable's archives, and the editor of the volume was himself until recently the Archivist of the College.

Edwin Jones' **The English Nation: The Great Myth** (1998) caused something of a stir in historical and historiographical circles. The same erudite approach is once more exhibited in the author's **John Lingard and the Pursuit of Historical Truth** (Sussex Academic Press, Brighton/Portland, 2001 pp.xv+308). This is a full-scale study of Lingard and his

historical method – a topic necessarily confined to but one chapter in the previous work. However, this is Jones' **tour de force** in favour of a priest and scholar who was remarkable among nineteenth-century historians in that his use of original sources resulted in a proto-revisionism which has remained severely neglected until the efforts of the author (together with Father Peter Phillips) have now happily issued in a 'rediscovery' of a truly great figure in the writing of English history. Archivially there is a wealth of material used from seven principal repositories: Ushaw College (the main collection of Lingard's letters and papers); Cambridge University Library; St John's College, Cambridge; Corpus Christi College, Cambridge; the Bodleian Library; the British Library; and the National Library of Wales, Aberystwyth.

Staying in the North of England, **Ampleforth: The Story of St Laurence's Abbey and College** (St Laurence Papers V, Ampleforth, 2001, pp.v+223) by Dom Anselm Cramer is a scholarly, yet readable and well-illustrated chronicle of a great Benedictine monastery and its school, containing as appendices some very useful lists of abbots, headmasters, significant dates in the history of the community, etc. The author makes good use of the Ampleforth Abbey Archives, of which he is the present custodian. The book will surely act as a model for other Catholic institutions when seeking to produce a one-volume summary of their past.

A previous Archivist of Ampleforth, Dom Placid Spearritt, is now Abbot of the Benedictine monastery at New Norcia, Western Australia. **New Norcia Studies** 10 (September 2002) is the fruit of the labours undertaken by the Abbey's Archives, Research and Publications Committee. The journal is a worthy testimony to the principle that archives should be used for the spiritual, historical and cultural benefit of the community (and the wider world). Of particular interest is the article on St Gertrude's College for Girls and a study of Rosendo Salvado (the founding abbot) and the introduction of coffee and coconut into Western Australia in 1869. Ross Harvey's article on printed book collections in the electronic age is also very apposite.

Alfred Gilbey: A Memoir by Some Friends edited by David Watkin (Michael Russell, Wilby, Norwich, 2002, pp.144: £15) is a collection of essays by some of those close to Monsignor Gilbey, who for one hundred terms (1932-1965) was Catholic Chaplain at Cambridge and who thereafter operated a unique apostolate from his base at the

Travellers' Club, Pall Mall. Although not a biography of Gilbey, and indeed such needs to be written using the archival collections at Cambridge, Brentwood (of which diocese he was a priest) etc., nevertheless for those who knew this great priest the present work is a welcome addition to the late Monsignor's own publications.

Fools for Christ's Sake by Francis Leonard (available from MEL Publications, 5 Darley Court, Plawsworth, Durham DH2 3LQ at £8.95) is a detailed study (pp.195) of the work of the Catholic Evidence Guild. Although not an academic account with the usual critical apparatus, nevertheless this book makes for very stimulating reading in that it is based on oral history, memoirs and impressions as well as the archives of the Guild. It is a model for the recording of the history of societies and movements which are now in decline or which have changed their original scope. The format adopted is one of a diocese-by-diocese study as well as an account of some of the famous personalities, lay and clerical, associated with the CEG.

Reflecting on Catholic Archives (Catholic Archives Society, 2002, pp.72) is a collection of essays, edited by Robin Gard (the first Editor of this journal), on the character and value of Catholic archives. The contributors are archivists (Ailsa Holland, Donal McCartney, Timothy McCann, Kathryn Byrne, Anthony Dolan) and historians (Michael Williams, John Davies, Carmen Mangion), many of whom are members of the CAS. The topics covered include the identity of the archivist, the archivist-historian relationship, the spirituality of archives, and religious and diocesan archives. The volume is a veritable archivist's 'bedtime reading' and the editor is to be congratulated on his achievement in presenting such a ready-to-hand source of inspiration. The Society has also produced **Church Museums**, being an edition of the recent letter on ecclesiastical museums by the Pontifical Commission for the Cultural Heritage of the Church (for further details of CAS publications see inside end cover).

Finally, it is with great pleasure that we notice two recently-published studies from Ireland. **Irish Church Records** edited by James G. Ryan (Flyleaf Press, Glengeary, Co. Dublin, 2001, pp.208, 28 euros) is a new version of the original (1992) title. It is a compendium of information and contact addresses concerning the archival holdings of the various religious traditions represented in Ireland. In addition to the Catholic Church, the book offers detailed information on the records of

Quakers, the Church of Ireland (Anglican), the Presbyterian Church, Methodists, Jews, Huguenots and Baptists. The particular focus is that of the family historian and/or genealogist who is seeking to locate and make use of registers and other records. The publishers specialise in Irish family history resources, and this volume is a most welcome addition to the ever-increasing list of books which aim to assist those engaged in genealogical research. The editor, who is a writer on Irish family history, has contributed the chapter on Catholic records. **The Diocese of Elphin: People, Places and Pilgrimage** (Columba Press, Blackrock, Dublin, 2000, pp.403) is a truly monumental work, well-illustrated and carefully researched, under the editorship of Father Francis Beirne, who is the Chairman of the County Sligo Heritage and Genealogical Society and the Elphin Diocesan Heritage Society among many other organisations. He has brought together both the history and details of archival interest relating to the diocese from its early Celtic roots to the present day. Although not a definitive history of the diocese (by the editor's own admission), nevertheless it is a splendid production with a full archival-bibliographical appendix which can only assist the author(s) of a future history of the Diocese of Elphin.

S.F.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 2002

The twenty-third annual conference of the Catholic Archives Society was held at St Gabriel's Conference Centre, Ditchingham, near Bungay, Suffolk, from 27 to 29 May 2002.

The first talk was given by Emma McKenzie from Harwell Drying and Restoration Services. The speaker dealt with methods of coping with archival emergencies and stressed the importance of drawing up a disaster plan in each repository. T.E. Muir gave a paper on the preservation of Catholic musical heritage in England in the period from 1829 to 1962. In addition to providing a concise history of Catholic liturgical and devotional music, the speaker gave some very useful tips on using computers for rescuing, preserving and recording musical collections. Dom Aidan Bellenger spoke on the importance of non-archival printed material and ephemera (his paper is reproduced elsewhere in this volume). He illustrated his topic with examples from the Downside Abbey Archives. Matthew Festing of Sotheby's (North of England), who is also Prior of the Order of Malta in England, gave a very informative presentation of current developments in the world of art and antiques as it affects religious artefacts. He paid particular attention to the custodianship of the Church's patrimony and referred to the Pontifical Commission's documents on ecclesiastical archives and museums.

Visits were made either to the East Anglia Diocesan Archives at St John's Cathedral, Norwich, or the Norfolk County Record Office and Stranger's Hall. This year, for the first time, the Open Forum occupied two slots in the agenda, and as usual provided a very useful opportunity for delegates to exchange news and opinions. A full report on the Conference is to be found in **CAS Bulletin** 24 (September 2002)

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EDITORIAL NOTES

Although no longer *President of the Pontifical Commission for the Cultural Heritage of the Church*, our co-Patron Cardinal Francesco Marchisano, is very much the inspiration behind these few introductory notes. The Catholic Archives Society congratulates His Eminence on his elevation to the Sacred College in October 2003. He has been a constant source of encouragement to the Society and its Officers – not least to the Editor and his predecessor – and it was with great pleasure that the participants at the CAS Conference at Osterley last May welcomed him (then still an Archbishop) and our other Patron, Cardinal Murphy-O'Connor, Archbishop of Westminster. I know that I speak for the whole Society in paying tribute to Cardinal Marchisano for his support, and we are delighted that he remains a co-Patron.

The present edition of the journal ushers in the Silver Jubilee of the Society, and Canon Dolan's reflections are a most informative guide to the past twenty-five years. Arthur Burns and the late Father Joseph Fleming provide articles of a more technical archival nature, while it is with equal gratitude that the Editor is able to publish a number of contributions descriptive of particular collections: viz. the Brynmor Jones Library at Hull University, the archives of two Benedictine houses (Colwich and Tyburn), the archives of the Franciscan Missionaries of the Divine Motherhood, and Brother James Hodgkinson's 'Day in the Life' of the British Jesuit Archives.

By way of information, and not criticism, I venture to mention the fact that during the past twelve months I have written to quite a few archivists of dioceses and religious congregations requesting a contribution to **Catholic Archives**. Those who have responded positively will recognise their offerings in the present edition, and to them and to all our contributors I am most grateful. However, I have received a significant number of replies declining my invitation, and this for a variety of reasons: 'the archives are at present inaccessible'; 'I have only recently been appointed archivist'; 'our archives are quite modest in size and I do not think there is much to write about...' Every

member of the Society will recognise the difficulties involved in developing and sustaining a working archive, but it is precisely for this reason that we should remind ourselves that **no archival collection is insignificant**, and thus I reiterate my invitation for contributions. By far the most common compliment paid to this journal is its consistent publication of descriptions of individual collections, and particularly the encouragement such articles provide to fledgling archivists.

Father Stewart Foster

Canon Anthony Dolan

On a wet, cold Saturday afternoon in March this year, having printed off the parish newsletter and uttered a prayer of gratitude for my bishop, who had been kind enough to issue a pastoral letter to mark the beginning of Lent, thereby relieving his priests – for one weekend at least – of the responsible but time-consuming task of preparing a sermon, I cleared a space of about one square metre on the dining-room table. I wondered why on earth I had allowed myself to be seduced into agreeing to give the opening talk at this year's Catholic Archives Society Conference. Was it, I thought, because I had been bold enough to point out to Council that this year does not mark the Silver Jubilee of CAS since the Society was, according to the information printed in every issue of the journal, 'founded in 1979.' Even a non-mathematician like myself was able to work out that 1979 is only twenty-four and not twenty-five years ago! Had I been chosen, I mused, because it was I who, on the occasion of the Beatification of the Eighty-Five Martyrs in 1987, had drawn the Pope's attention to the existence of the Catholic Archives Society by presenting him (on behalf of the Society) with the first seven issues of **Catholic Archives**, reading matter which he obviously found so absorbing that, eleven months later, he had still not handed over to the Vatican Archives?

After I had scribbled down all this rubbish, the probable real reason for my being asked to give this talk dawned on me. By custom, the first talk of any conference, especially if participants have a long journey behind them, should be fairly light. Some of you will recall the opening talk of the 1982 Conference given by Father Francis Edwards SJ. It was entitled 'In the Footsteps of Bishop Challoner' and consisted of a series of slides illustrating the pastoral journeys of that great apostle of Penal Times. The speaker had taken all the slides. When one particular slide came onto the screen, Father Edwards commented, 'Challoner never visited this place, couldn't possibly have visited it; but I included this slide because I rather liked it!' I hope that not too many paragraphs of my talk this evening will be as irrelevant as that slide!

The Catholic Archives Society was founded to meet the needs of people like myself who, in the 1970s (possibly even in the 1960s and 1980s, and maybe even in the 1990s) were asked (ordered?) by their

provincials, abbots/abbesses or bishops to look after the provincial (community, diocesan) archives. This was usually in addition to several other responsibilities such as provincial bursar, abbot's secretary or parish priest. This was certainly true in Britain and Ireland. On the continent things may have been different; but perhaps the only example I can adduce is not typical. When I visited the Archives of the Diocese of Brugge in February 1986, the Archivist, Canon Boudewijn Janssens de Bisthoven, expressed genuine surprise on learning that I, although a diocesan archivist, (a) did anything apart from archive work and (b) was not a canon. It took a change of diocesan bishop to remedy the second of these defects; and the passage of time should deal with the first one!

In my own case, the manner of my appointment was even more bizarre than for most religious archivists. In the late 1970s, the then Archivist of the Diocese of Nottingham, Canon G. D. Sweeney, felt he needed some help as his health was beginning to decline. The bishop suggested Father X. But Canon Sweeney didn't want Father X, so he suggested me. Having a bit of interest in history but no knowledge whatsoever of archives, I agreed to help. I was duly appointed to assist the Canon. In the few months between then and his untimely death (June 1979), Canon Sweeney took me no more than three times to the diocesan archives. These were housed in several cardboard boxes in a spare bedroom (which doubled up as a linen room) on the first floor of Cathedral House, Nottingham.

And so I was pitched in – like so many of you. But I was blessed in a number of ways, one of which was that the Catholic Archives Society had been set up several months earlier.

The first gathering of Catholic archivists in England and Wales had taken place at Spode House, Staffordshire, from 18-20 July 1978. (Spode House was the first Catholic conference centre to be established in the United Kingdom. It made a tremendous impact on the life of the Church in this country). It was the response of Father Conrad Pepler OP (Warden of Spode, 1953-81) to a cry for help from a nun in Dublin. She, Sister Dorothy McCluskey, had wanted to know whether Spode House 'offered courses to help religious sisters who, without any training for the work, found themselves in charge of their Congregation's archives.' Father Conrad knew of no such course but thought it might not be a bad idea to plan one. This he did.

The response to the 1978 meeting was so encouraging that Dr

David Rogers of the Bodleian Library, one of the speakers at that gathering, addressed a meeting of Religious Superiors in January 1979 on the need for archives. In his address, he set out the aim of the conference planned for March 1979. This was to offer a training course for archivists of religious orders, dioceses and parishes.

At the Conference held at Spode from 21-25 March 1979, the Catholic Archives Society came into being. If one were to write out a birth certificate, it might look something like this:

Name: Catholic Archives Society.

Date of Birth: 25 March 1979.

Place of Birth: Spode House, Rugeley, Staffordshire.

Parents: this is a little more difficult, but Father Conrad (1908-1993) certainly had a great influence. He could be classed as the hospital administrator.

Godparents: this is much easier, viz. the members of the Steering Committee set up in March 1979.

Midwives/husbands: the speakers at the 1978 and 1979 Meetis/s.

With the March 1979 meeting, the baby was born, the chick (or it could have been a turtle) had broken out of its shell, the plane had taxied out onto the runway. The next stage was to teach it to walk (swim) or get into the air. This was done, initially, by a Steering Committee under Dr Leslie Parker, at that time County Archivist for Leicestershire. He was to become the first Chairman of the Catholic Archives Society.

The *Draft Statement of Policy* prepared by this Steering Committee was submitted, for approval, to the next meeting or conference of Catholic archivists held, again at Spode, in April 1980. It is well to look at this Statement which, along with Dr Parker's **Archive Principles and Practice** (consisting of the substance of the address he gave at the 1978 meeting), must be regarded as a foundation document of the Catholic Archives Society.

A couple of things strike me as I re-read it. There is already a looking outwards. '... records [we read] ... are the heritage ... also of the wider communities of which Catholics formed an integral part and in which they lived, worked and worshipped.' In other words, Catholic records (including archives) are not just for Catholics. I wonder could

this statement be seen as being in the same line of thought as **The Pastoral Function of Church Archives** from the Pontifical Commission for the Cultural Heritage of the Church which appeared seventeen years later? It is certainly in the line of thought of Vatican II and the latter's key document *Gaudium et Spes*. There is another point as well. The 'Purpose and Object' are, I would have thought, fairly standard for any archive. They remind us that archives serve the institution which generated them (their administrative use) and are to be 'accessible for academic research and other cultural purposes.' The *Draft Statement of Policy* goes on to propose ways in which this purpose and this object might be achieved. At the July 1980 Conference, the *Draft Statement of Policy* was formally adopted; the first Annual General Meeting of the Society was held; a Council was elected, and a Constitution was approved. As part of its remit, the Executive Committee proposed three types of publication for internal and wider circulation. I shall say more about this later. By the summer of 1980, the Catholic Archives Society had forty paid-up members.

So much for the founding of the Catholic Archives Society. We must now put the question: To what extent has the CAS achieved the objectives it set itself more than twenty years ago? One might phrase the question in a more general way: How different is the Catholic Church in these islands – but especially in England and Wales – as a result, direct or indirect, of the work of the Catholic Archives Society and/or of its members? What influence has the Society had on the life of the Church here?

One might begin to answer this question by checking the 1979 edition of the **Catholic Directory for England and Wales** and comparing it with the 2003 edition (this would work only for dioceses). How many dioceses had officially appointed archivists then, and how many have them now? Unfortunately, this would be a useless exercise since not all dioceses would have listed their archivists in the Catholic Directory – some still don't! I imagine the same is true for religious orders. Perhaps a more fruitful line of approach would be to see how many dioceses/religious congregations are to be found in the membership list of the Catholic Archives Society or in the **Directory of Catholic Archives**. One might ask how many diocesan/congregational archivists have attended CAS Conferences or CAS-sponsored training days of which there have been about a dozen.

Although not very many diocesan/congregational archivists do this as a full-time or even principal job, and even fewer have the qualifications which would be required in someone seeking employment at a county record office, very many more dioceses/congregations than was the case in 1979 have at least a 'named' archivist. Most of these have received some form of training not least through attending CAS Conferences and following up what they have learned by putting it into practice as well as by seeking further help from their local record offices, the Society of Archivists, or those professional archivists who have always been key members of this Society. It is perhaps appropriate, at this juncture, to express – on behalf of my fellow amateur archivists – sincere gratitude to Leslie Parker, Robin Gard, Judith Smeaton, Michael Cook and others who were in at the beginning, for the great amount of out-of-hours time and effort they have devoted to helping those among us who have not had much formal training or who do our archive work as one among many jobs. The late Dr David Rogers of the Bodleian Library although not a professional archivist, lent weight and stature to the early stages of our enterprise.

It has always seemed to me that one of the key roles of the Catholic Archives Society, as an institution and in and through its members, has been to raise awareness of the existence and importance of archives as 'a record of God's grace in action in the local community'. (The expression comes from Father David Lannon and, while it specifically refers to parish registers, it could be applied to other archival material also). One also has to dispel a certain degree of ignorance. Nowadays, thanks to many factors including the work of the Catholic Archives Society, very few if any bishops, provincials, abbots, abbesses or even parish priests would give to the question 'What is an archivist?' the kind of answer Dr Kate Thompson, in the talk she gave at the 1996 Conference, quoted as being given by a group of primary school children when confronted with this question. They said (she said): 'An archivist is probably a person who has something to do with making arches, or who guards beehives, or is somebody who is a very special kind of soldier with a bow and arrow.' They were bright children, but they were all very wrong! Some church officials, including a few known to me personally, still regard archives as 'a load of old rubbish'. It follows from this that we archivists are rubbish collectors or cleansing operatives. But then some people regard ecumenism in the same way!

The more positive attitude towards archives and archivists than

there was twenty years ago is, of course, due to many factors. I am convinced that the work of the Catholic Archives Society and its members is one of these factors, and a not unimportant one at that. Whether we are laity, religious or diocesan priests, we have had the task and responsibility of convincing other people – parishioners, parish priests, bishops and religious superiors – of the importance of archives. We have button-holed bishops whenever we got the chance – at a funeral, a college reunion, in the colonnade of St Peter's Basilica (I've done all this personally). For several years now, thanks to the unremitting efforts of people like Sister Mary Campion wearing one of her other veils as a way of gaining entrance, we have had a display at the annual meeting of the Conference of Religious at Swanwick. There Major Superiors have had the opportunity to learn about something which they probably do not have time to deal with personally but which they may be able to delegate to someone else once they themselves have realised the importance of it.

In 1987 the Bishops' Conference of England and Wales asked the Catholic Archives Society for advice on what to do about parish registers and other records. The suggestions we made were adopted by the bishops at their meeting in November 1988 and became part of their official policy. The Society has subsequently been consulted by the hierarchy on other issues.

One founder member of the Catholic Archives Society must be mentioned by name because of the unique influence he has had on its development. From his days as a curate in Essex before the Second World War to his death in December 1999, in the closing days of the second millennium, **Bishop Brian Charles Foley** took an unwavering and profound interest in historical matters. An indefatigable and sensitive researcher, he alerted many people, including his fellow bishops, to the importance of keeping, caring for and making available to others the documents and artefacts through which we learn about our Catholic past, receive inspiration for the present, and are helped to plan for the future. It was entirely fitting that Bishop Foley should be chosen as the first President of the Society. Many of us will have our own memories of this quiet, self-effacing, courteous, gentle pastor and scholar.

I have spoken of how the Catholic Archives Society, as an institution and through its members, has had an influence on the life of the Catholic Church in these islands through personal contacts; and I

have listed some of the ways in which these contacts have taken place. An equally, if not more, significant impact has been made by the written word emanating from this body. Publishing, i.e. making information available to others, was one of the principal ways in which the Society envisaged carrying out its declared purpose and object. From the beginning, the Editor was one of the Officers. Three distinct types of publication were envisaged. We will consider them in turn:

1. The **Newsletter** (since the fifteenth edition called the **Bulletin**) first appeared in Spring 1980. The September 2002 issue is described as the twenty-fourth. Due to a mistake in numbering, it is at least the twenty-fifth issue; and there have been 'special' non-numbered issues reporting the trips to Rome (1995) and Ireland (1997). The **Bulletin** has been an important medium for communicating events within the Society. At various stages and under several editors, it has contained reports on conferences and training days, requests for information, book reviews and chairman's reports to the AGM. The style has varied according to the personality of the particular editor, and the length according to what news was available. The latter has been one factor determining the frequency of its appearance. Another has been the time available to the particular editor.
2. Occasional Publications: The first of these was Dr Leslie Parker's **Archives Principles and Practice: Notes to assist Custodians of Private Archives with special reference to Church Archives**. First published in 1978, it was reprinted nine years later. However, developments in archival theory and practice, new legislation on matters such as data protection, the 1983 Code of Canon Law, documents issued by the Pontifical Commission for the Cultural Heritage of the Church – the list is not exhaustive – led the CAS Council to request Father Joseph Fleming of the Archdiocese of Santiago de Compostela to produce an updated version of this key work. This was published in 2000 along with Dr Parker's original document. It is interesting to compare the two and to see how archival theory and practice have developed in the last quarter of the twentieth century. In order to be able to communicate with fellow archivists, actual or potential members of the Society, it was felt useful to know who and where they were. For this reason, a 'pilot edition' of the **Directory of Catholic Archives** was pub-

lished in 1983. The First Edition followed a year later. Clearly, a publication of this nature has to be frequently updated. So far, there have been five editions, the most recent of which appeared in 2002. One of the most fundamental concerns of any archivist, newly-appointed and confronted with boxes, carrier bags or cupboards of documents, is how to put them in some sort of order. It was partly to address this issue that, after a lot of hard work, **Guidelines for the Classification of Diocesan and Religious Archives**, a compilation of three documents previously published separately in **Catholic Archives**, saw the light of day in 1988. Towards the end of the 1990s, Council decided upon the production of what are described as **Archive Advice Leaflets** on the theme 'Establishing an Archive.' So far, three of these have appeared. The document **The Pastoral Function of Church Archives**, emanating from the Pontifical Commission for the Cultural Heritage of the Church, was published by the Catholic Archives Society in April 1997 along with excerpts from the Canon Law Society of Great Britain's Commentary on the 1983 Code of Canon Law. (A second edition of this booklet appeared in 2001.) A further document from the Pontifical Commission, **The Pastoral Function of Ecclesiastical Museums**, was published by the Society in 2002 as was **Reflections on Catholic Archives: Essays on the character and value of Catholic archives from various professional perspectives**.

3. **Catholic Archives:** In its proposals of publications for internal and wider circulation, the Executive Committee of the Society, having mentioned the **Newsletter/Bulletin** and occasional information leaflets, went on to speak of 'a yearly or half-yearly booklet containing articles describing the character, content, arrangement and use of Catholic archives within the United kingdom and Eire.' The Committee referred to this as 'our most ambitious project.' 'Ambitious' is an understatement. At the time this was announced, the Catholic Archives Society had only sixty-two paid-up members! Who would read such a booklet? We soon found out. The first issue of **Catholic Archives** (the Journal of the Catholic Archives Society), all forty-eight pages of it, saw the light of day in 1981. This, and the following fourteen issues, were edited by Robin Gard. The Society, and the Catholic Church in general, owes an un-

repayable debt to Robin for the relentless hard work he has put into this project. Many of us have been on the receiving end of his gentle but persistent gnawing away at our resistance until we have come up with a version (which had to meet his very exacting standards) of the article he had persuaded us to promise him! He has been one of the best advertisements for the Catholic Archives Society of the United Kingdom and Ireland, and it is entirely fitting that he was appointed, in 1997, a Consultant to the Pontifical Commission for the Cultural Heritage of the Church. Robin's successor as editor of the journal, Father Stewart Foster, is keeping up his high standards. I firmly believe that **Catholic Archives** is one of the most important and influential contributions to the dissemination of knowledge about our Christian and specifically (but not exclusively) Catholic heritage which the CAS has made. Copies of the journal are currently sent to individuals or institutions across the globe. I am sure I am not the only person to have been told how highly it is rated in archival circles around the world. Long may this publication, quiet and unassuming like its first and current editors, continue! The list of contents in the first issue of **Catholic Archives** is instructive. The articles were confined, as the original declaration of intent had stated, to 'Catholic archives within the United Kingdom and Eire.' This was not to last long. Already in the second issue we find articles on Catholic Archives in the USA and the Association of Archivists of the Church of France. No wonder that this number was sixteen pages longer than the first one! Since those early days, the content of the journal has expanded even further to include articles of other traditions: Church House, Westminster (no. 6); the Church Missionary Society (no. 12); and the Methodist Archives and Research Centre in Manchester (no. 14) are a few examples of this expansion.

Our organisation has been called, from the beginning, the Catholic Archives Society. Its remit has always been 'To promote the care and preservation of the archives of the Roman Catholic Church in the United Kingdom and Eire (now re-phrased to 'Ireland').' But, as we have seen, it has never been exclusive. In addition to articles in **Catholic Archives** from other countries and other Christian traditions, very valuable contributions to the work of the Society have been made by

people like Elisabeth Poyser, Brenda Hough, Sister Marguerite Eamon (all Anglicans) and, more recently, Paul Shaw. In 1983, Sister Isabel Joy, of the Wantage community, became the first Anglican religious to join the CAS. But as long ago as 1980, Father Francis Edwards (at that time Vice-Chairman of the Society) suggested that we might bring in (I think he meant to the Catholic Archives Society rather than to the Church) 'non-Catholic archivists, perhaps especially Nonconformists. The Anglicans (he noted) are well-organised.' It is not for me to hazard a guess as to whether Anglicans would agree with that statement!

The CAS and its members have had (or made) contacts with professional bodies, especially the Society of Archivists. Several talks at our annual conferences have been given by members (and in more than one instance, officers) of this body. Some members of the CAS have become members of the Society of Archivists; and of course the reverse is true. Many of our members have regular contact with, and receive valuable support and advice from, their local record offices. In the course of our annual conferences, visits have been made to several county record offices.

The Catholic Archives Society had a significant involvement in the establishment, in 1989, of the Religious Archives Group (a tributary, so to speak, of the Specialist Repositories Group of the Society of Archivists). The name 'Religious' Archives Group was a little confusing since roughly a third of those who came to the first meeting were under the (wrong) impression that it was meant primarily for members of religious congregations! So far, as far as I am aware, no one has thought of a more appropriate name! The fruitful links between the CAS and the RAG have continued; and Sister Margaret Lonergan is our representative at the present time.

Those diocesan archivists who have attended CAS conferences (not as many as I, for one, might have wished) came to feel that their specific needs could usefully be addressed by having a distinct organisation linked to the Catholic Archives Society. Thus it was that, in 1992, the Association of Diocesan Archivists was formally established. Under the chairmanship of Father Francis Isherwood and, more recently, Father David Lannon, it has proved to be very useful. It is the first child of a single parent, the Catholic Archives Society, although the Northern and Midland Diocesan Archivists Group (dating from the early 1980s) might claim grand-parenthood.

We have seen how the Catholic Archives Society and its members have had contact with:

- other professional organisations
- other Christian traditions and
- other Catholic organisations in the UK and Eire.

But it is the *Catholic Archives Society*; and it has, therefore, an international dimension. As mentioned earlier, the journal included articles about overseas archives in its second issue (1982). There have been contacts with Catholic archivists and archival organisations since at least that time. The most longstanding of these is with the Société des Archivistes de L'Eglise de France. Following a meeting in London with Father Charles Molette, Secretary of that society, Dr Parker was invited to its annual conference in 1981. Other members of the CAS have attended conferences, most recently Sister Mary Coke in 2001. In September 2002 Father Stewart Foster represented the CAS at the Italian Ecclesiastical Archivists' Conference held in Trento (Trent). The Irish connection is especially significant. Although they now have their own organisation, archivists from Ireland have played an important role in the life and work of the CAS.

Over the years contact has been established with archives and archival organisations in various parts of the world. I am sure I am not the only member of the Society to have made a point of visiting archives in foreign parts. I have already mentioned Brugge; but I have also been to the archives of the Diocese of Basle at Solothurn, of Ghent and of Mechelen (Malines), as well Innsbruck, where the archivist just happens to be called Dr Frankenstein. The CAS *Bulletin* for 2001 contains several pages on 'News from archives around the World.'

It was in the context of broadening our awareness of archival holdings and practices beyond the British mainland, as well as enjoying travel to distant or not so distant parts, that a series of foreign trips has taken place: Rome (1995); Ireland (1997); Spain (2000); Douai (2001). As you know, a further trip – to Belgium – is planned for November this year.

Of particular importance, of course, has been the contact with Rome and the Vatican. There is a very long tradition of conserving and – to a greater degree than many people imagine – of making available to outsiders the cultural and historical records of the central administration of the Church. A note in the *Annuario Pontificio* for each year gives

a brief history of this; and there is a list of references to relevant documents in Footnote n. 1 in **The Pastoral Function of Church Archives**. But it was Pope John Paul II who, in 1988, established the Pontifical Commission for the Conservation of the Historic and Artistic Heritage of the Church, a body subsequently renamed the Pontifical Commission for the Cultural Heritage of the Church. This Commission's circular letter to the bishops of the Catholic world (February 1997) has given sound pastoral, doctrinal and scientific guidelines for the conservation and use of church archives. Last year's circular letter has performed the same function for museums. I think it is true to say both that these documents were written *after* episcopal conferences throughout the world had been consulted and that many of the responses to the questionnaires (including points made by the CAS) were incorporated into them.

The Catholic Archives Society has responded to these documents and to the 1983 Code of Canon Law as well as to the requirements and recommendations of various secular authorities (on matters such as data protection for example) and professional bodies (archive-quality boxes no longer have to have holes in them.) The Catholic Archives Society has tried to respond to recommendations and requirements of church and state, and to the expressed needs of church archivists, by the various working parties it has set up and through the training days it has organised.

For a variety of reasons, one of the key aspects of the life of the Catholic Archives Society has been its annual conferences. The present conference is the twenty-fifth. On the basis of the twenty-three of these conferences which I have attended, I can attest to the wonderful atmosphere which has characterised them. The serious work that is done is carried out in a relaxed atmosphere. There is much fellowship and fun as well as stimulating discussion and mutual encouragement. Participants do not feel threatened or overwhelmed because they soon come to realise that, however long we have been archivists, we are all still learners. In recent years, the liturgy (i.e. the Mass – the only liturgy we normally have during conference) has taken on greater prominence. There have been a couple of occasions when no bar was available. But this social disaster is normally able to be averted. (I suspect that among the questions conference organisers have to ask before they make a firm booking of a particular venue is: Are bar facilities available?). In the gaps between talks, and in the evenings, people usually find their own entertainment. Fortunately, we do not have the tradition (I hope we

never will) of putting on a 'show' on the last night. Imagine who would win if we had an eyelash-fluttering competition!

The first seven conferences took place at Spode House. When it was decided, to the regret of many people, to close this centre, the Society had to look for alternative venues. The first of these (in 1986) was Swanwick, Derbyshire. We have been back there on two further occasions. Upholland and Ushaw have also housed us on three occasions; High Leigh and London Colney twice each, and Damascus House, Ditchingham, Douai Abbey, Hinsley Hall, Leeds, and Osterley once each. Over the years a total of eighty-one speakers (or eighty-three, since two half-talks were given) have addressed the conference, eight of these twice and two three times. The talks (I do not include workshops or interest groups as these are difficult to categorise) have been practical, informative, exhortatory, challenging and, in one case, threatening. A key part of the conference has nearly always been a visit to some place of interest in the vicinity of the conference centre. Six archives of religious communities, three diocesan archives, five colleges, three cathedrals and seven record offices have welcomed us, as well as several places, e.g. Bede's World, which do not fit neatly into any particular category.

The remainder of this talk will consist of a series of oddments picked up from here and there, such as **Bulletins**, Chairmen's Reports, correspondence and recollections. The aim will be to give some kind of flavour of what life in the CAS has been like.

The Summer **1981 Newsletter** noted that: 'Dr Parker (Chairman) explained that there could be no representative from Ireland this year. Father James Murphy CM, who had been with us on two other occasions and was booked to come this year, had been murdered on his way to Mass that very morning.' From the same newsletter we learn that Father Denis McEvelly, appointed Archivist of the Archdiocese of Birmingham in 1957 and hence – I think – doyen of diocesan archivists in this country, died in February 1981. On a lighter note, we learn that at the Conference of that year, Miss Judith Close 'gave us a cheerful and instructive practical session, for which she brought visual aids ... (she) communicated much of her own enthusiasm to us.'

The following year (**1982**) it was noted that 'Miss Kate Topping gave an admirably condensed lecture ...' It was not stated – and may not have been implied – that this contrasted with the previous lecture,

which was given by the present speaker. Father Justin McLoughlin told us how one friar of the English Franciscan Province had annotated a baptism register with a 'Cure for ye rheumatism (sic)'. In 1982, the Society had 152 members. Rail strikes, according to the editor of the newsletter, seem to have been a bit of a problem in the early 1980s. In 1982, 'only about four people had to cancel at the last moment on account of adverse travel conditions.' The following year, 'With the General Election over and trains running fairly normally there were no major national events to impede the gathering of the CAS Conference this year.'

By **1983**, the Society had 170 members. Five talks were given at the Conference, the only time this has happened. Sister Marguerite Greene, the first Secretary/Treasurer of the Society, was made an honorary life member. In October, a Working Party discussed 'Draft Clauses for the guidance of dioceses or religious congregations in the administration of its archives.'

The Code of Canon Law published in 1983 had some important things to say about archives. These issues were addressed in one of the talks given at the **1984** Conference. In his Chairman's Report to this Conference, Father Francis Edwards SJ stated: 'A Working Party under Ruth Vyse of Oxford University has been appointed to examine the vexed question of listing archives. ... Miss Vyse is prepared to provide more information on the Data Standard for those asking for it. The offer is primarily to members of the Society of Archivists but it is unlikely that anyone seeking a little of her bread would be sent empty away.'

For the **1985** Conference, 'Dom Geoffrey Scott (was) released from teaching at Douai for only one day'; and we were informed that 'the Salford Diocese, where Father Lannon is archivist, has a *COMPUTER!* Things were beginning to look up especially since, in addition to all this, the Constitution of the Society was approved at the AGM [it was printed in **Catholic Archives** 1987, pp.62ff].

Because of the closure of Spode House, the Society had to look elsewhere for a venue for its annual conferences. As mentioned earlier, the Hayes Conference Centre at Swanwick in Derbyshire was, in **1986**, the first of such venues. Bishop McGuinness of Nottingham, in whose diocese Swanwick lies, paid us a visit. As far as I am aware, he was the first diocesan bishop to do so – as a diocesan bishop. 'In the name of his fellow bishops, he thanked the Society for its work, which goes on

unnoticed and often in difficult conditions.' He also 'commented on the presence of younger people.' Even then I was not sure to whom he might have been referring. Miss Mary Finch, formerly of the Lincolnshire Archives, pointed out something that perhaps we religious and mainly amateur archivists may not always realise. County Record Offices, she said, may seem to be established and successful, but frequently legislation and finance are inadequate. Many of us found this observation encouraging! The 1986 Conference was notable also in that our President, Bishop Foley, gave one of the talks.

In 1987, the Working Party on the microfilming of parish records and the making available of these to others completed its work and presented recommendations on such matters to the Bishops' Conference of England and Wales. In November of that year, on the occasion of the beatification of the Eighty-Five Martyrs, Pope John Paul II had his first direct contact with the Society when I, as Vice-Chairman, presented him with a boxed set of our journal.

1988 was important for CAS in that, at their November meeting, our bishops formally endorsed the recommendations about parish records made the previous year.

Now that they were aware – through the good offices of their colleagues, especially Bishops Foley and McGuinness, of the existence of the Catholic Archives Society, the Bishops of England and Wales passed to us – at the 1989 Conference – a questionnaire from the recently-formed Pontifical Commission for Preserving the Patrimony of Art and History. The bishops wanted to know our views on what initiatives they might take in response to the questionnaire from the Holy See. 'Father David Lannon urged that the vision of the hierarchy be stimulated ...', while Dr Judith Champ 'pointed out that the preservation of art and history was not specifically the concern of the bishops only ... the new commission [which they were being asked by Rome to set up] should therefore reflect the shared vision of clergy and laity.' On 12 October there took place the first meeting of the Religious Archives Group. This meeting, to which reference was made earlier, 'was called to help redress the isolation in which religious archivists work.'

Several members of CAS attended, in a very hot week of July 1990, a Summer School on 'Archives and Historical Method' organised by the Institute of Historical Research in London. The Chairman was able to report at the Annual Conference that we now had 254 members.

In the autumn the Society sent out a circular to Major Religious Superiors seeking information about various aspects of archives and archival holdings under their authority.

The Secretary of the Society reported, at the **1991** Conference, the 'dismal results' from this circular: only five congregations of men and eleven of women had returned the forms. But 1991 was not entirely an *annus horribilis* for the Society. Some twenty contemplative nuns representing about a dozen communities assembled at Prinknash Abbey for a Seminar for Monastic Archivists. This seminar was sponsored by the Society and was very successful as well as being thoroughly enjoyed by those who took part. The Chairman observed that 'growth in membership of the Society together with the variety of groups and individuals present at the annual conference (1991) was a reflection of the influence our modest work is beginning to have.'

Training Days, of which there were quite a few in the earliest days of the Society, seemed to have been put on the back burner for several years. For it was noted that the Training Day held in London in September **1992** was the first for five years. The attempt to get the Conference of Major Religious Superiors (now called the Conference of Religious) more interested in archival matters was not given up, despite the setbacks and disappointments of the previous year. As a result of much effort, principally by Sister Mary Campion, the CAS put on a display of its wares at the CMRS Conference in January. In his Report to the AGM of the Society on 27 May 1992, the Chairman noted that 1991-92 had not been a good year for many members of the Council of the Society. Three priest members of Council had been ill and, hence, out of action for varying periods of time. Two religious (Sisters Mary Campion and Marguerite-Andrée) had moved house 'with all the attendant time-consuming upheaval' this entailed. One lay member (Elisabeth Poyser) had been unavailable for CAS work. The burden of the year's work had been carried out by only three members of Council. He observed that, in spite of this, the work of the Society had gone on steadily. He found this most encouraging and it reminded him of Gamaliel's observation in the Acts of the Apostles (5:38f) that whatever is the work of God will go on. This was true, he concluded, even when some members of the Council of the Catholic Archives Society are unable to function at full strength.

1993 saw the setting-up of the Editorial Board, which later

evolved into the Publications Committee (I owe this piece of information to Sister Mary Campion). Independently of this Board, but with the involvement of at least two members of the CAS Council, the Commission for the Economics of the Contemplative Life produced a **Handbook for Monastic Archivists**. This was in response to requests made at the Seminar for Monastic Archivists held at Prinknash in 1991. In her Chairman's Report to the Annual General Meeting at the 1993 Conference, Sister Mary Campion welcomed the fact that links between the CAS and the Religious Archives Group had been strengthened. But she wished to register disappointment at having heard only on the grapevine about the development of the Bishops' Sub-Committee for Church Art/Architecture and Heritage. Representation had been made (she noted) since in the initial stages of planning we were very much involved and [were] led to believe that we would be further involved once the committee was established.

When Sister Mary Campion presented her Chairman's Report for 1993-94 at the **1994** Annual Conference, she noted that the Society now had 277 members. She pointed out that some ten years earlier the emphasis in the CAS had been on the sorting and collecting of archives. Gradually, however, in the intervening years, the focal point had shifted more towards the preservation and development of the archives 'as they came out from under the bed (so to speak).' The range of topics on which the Society is consulted is quite wide, the Report continued. It has included things such as: 'Where does one find a list of Catholic cemeteries in the United Kingdom?' 'Are there statistics on conversions, Mass attendance and Ordinations in England and Wales?' 'Could we help a television company research an old Catholic building in Northamptonshire?' 'Can we suggest good quality visual material for illustrations in a book entitled **Saints: the chosen few**? How, if at all, these questions were answered, I have no idea. It was in 1994 that, after a lot of hard effort by – principally – Sister St Mildred, Saint Bede was adopted as the (heavenly) Patron of the Catholic Archives Society.

The **1995** Conference, held at Ushaw, will be remembered by some of us for the diversion during the opening talk (by George MacKenzie of the Scottish Record Office) as Melvyn Draycott and I crawled round the floor trying to set up the video recorder. I hadn't a clue where various plugs were supposed to fit; and Melvyn – who had – couldn't see the plugs anyway! It was like a scene from a Morecambe and Wise show. But 1995 was particularly important because of the

Society's Rome Trip and the first meeting (16 October) with Archbishop Marchisano and Dr Carlo -Stella. Four days earlier, Pope John Paul II had given an important talk to members of the Pontifical Commission for the Cultural Heritage of the Church. The text of this talk is to be found in **Catholic Archives** 16 (1996), pages 4-7.

1997 saw the publication of **The Pastoral Function of Church Archives**, a document described by one of our most dedicated members, Dr Brenda Hough, as being 'welcome as the sunbeams from heaven. Its words shine with light.' Several months later, we were pleased and honoured to welcome its author, Archbishop Marchisano, as a speaker at our annual conference.

In **1998**, the annual conference took a definite theme: 'Looking Forward.' For the first time, I think, all the speakers were professionally-trained archivists. At the end of October, the Council decided to conduct a 'Survey of Catholic archives in England and Wales'; and an appropriate questionnaire was sent out to members early in 1999. (The fifth edition of the **Directory of Catholic Archives**, published in 2002, was closely linked to this survey.) In November 1998 a member of the Council of the Society, Dom Geoffrey Scott, was elected and blessed as Abbot of Douai.

1999 was a sad year for the Society in that it mourned the deaths of its Patron, Cardinal Hume, on 17 June, and of its President, Bishop Foley, on 23 December. Could we include them as 'heavenly' patrons in addition to St Bede?

The annual conference in **2000** was held at Hinsley Hall, Leeds. The bulletin editor noted as being of significance that the Leeds Diocesan Archives (which have travelled around a bit) 'are now housed, indeed integrated into, the diocesan Pastoral Centre.' Whatever the reason for this arrangement, one has to agree that this development follows the line of thinking of the present Holy Father and the Pontifical Commission for the Cultural Heritage of the Church which he founded. At the conference, Michael Gandy (of the Catholic Family History Society) gave a rather rousing talk. At the conclusion of the talk, Sister Mary Campion thanked him for 'his torrent of ideas and his ability to disturb us.'

In **2001** the Pontifical Commission for the Cultural Heritage of the Church published **The Pastoral Function of Ecclesiastical Museums**, a sequel to the 1997 document on church archives. To everyone's

delight, the Chairman was able to announce at the annual conference that Cardinal Murphy-O'Connor and Archbishop Marchisano had agreed to become Co-Patrons of the Catholic Archives Society, and that Abbot Geoffrey Scott had agreed to become its President. Not to be outdone, in November the Bishop of Nottingham appointed his archivist an honorary canon of the diocese! Sister St Mildred's report of the Open Forum at the annual conference included the following. 'Father David Lannon told us that six people went on the pilgrimage to Santiago de Compostela last October. He also showed a stiff board for use on brown paper parcels.' I have spent a lot of time trying out what, if any, connection there is between these two statements!

I have talked for too long. I will let Blessed Pope John XXIII speak the almost final words. In his inaugural address to the Second Vatican Council on 11 October 1962 he said (in immediate reference to the Church's doctrine, but I believe the same ideas could be applied to the Church's archival heritage): 'Our duty is not only to guard this precious treasure as if we were concerned only with the past, but to dedicate ourselves with an earnest will and without fear to that work which our era demands of us, pursuing thus the path which the Church has followed for twenty centuries.'

That great Catholic layman, Kevin Muir (died 2000), best remembered for his work with the Young Christian Workers, joined the Catholic Archives Society in 1988 and attended his first annual conference five years later. He wrote: 'The discovery of the Catholic Archives Society has been a great boon.' I think every one of us here could and would echo those sentiments.

Arthur Burns

In a provocative article entitled 'Discriminating between readers: the case for a policy of flexibility' published in the **Journal of the Society of Archivists** (Vol. 23, no. 1, April 2002), Ian Mortimer questioned whether archives (and indeed archivists) were taking sufficient account of the particular needs of their academic users as they strove to respond to pressures to increase wider public access and usage. This article provided a starting-point for discussion among the sixty or so representatives of both the archival and historical professions who gathered for the 2003 Gerald Aylmer Seminar convened under the joint auspices of the Royal Historical Society and what we must learn to call TNA (The National Archives), formerly the PRO (Public Record Office).

A further point of departure was offered by two short papers delivered at the seminar. The historian Victor Morgan welcomed developments such as A2A (Access to Archives) that promote knowledge of archive collections, but he saw few potential benefits to historians from the current drive towards regionalisation, since the significance of many archives and collections transcended local and regional boundaries. He worried that archives and special collections libraries were becoming unnecessarily noisy, as custodians fearful of appearing unwelcoming to the wider constituency of 'recreational' users failed to enforce the conditions without which the concentration and reflection integral to 'studious' research became impossible. The scholarly community, whether or not professional academics, was a minority whose right to such conditions should be respected. It should unashamedly assert that the admirable and politically inescapable objective of widening access need not entail a patronising dilution of the conditions on which access to collections was granted. The archivist Norman Reid then offered a critique of Mortimer's argument for a 'two-tier service' in which the particular needs of professional researchers (including historians) should be recognised in the provision of privileged access to both documents and facilities such as photocopying. Such a policy, Reid suggested, was not only politically impossible when such researchers constituted as little as three per cent of the constituency using the archives, but that in a context in which many archives were suffering severe cuts in funding (and thus in staffing) it was

practically impossible as well. The interests of all users, including historians, would be better served if, rather than questioning the consequences of the high profile that access to archives had achieved in public policy, historians were to join other interested parties in a determined effort to ensure that archival issues retained sufficient political importance to have a chance of securing the additional public funding without which little could be achieved.

The papers provoked a wide-ranging and fruitful discussion. Two points rapidly saw a consensus emerge. First, it was agreed that it was difficult to draw workable distinctions between different categories of researchers as a basis for differential access arrangements. Mortimer himself now argued that any such policy needed to attend to the nature of the research rather than of the researcher. However, both historians and archivists were nervous of any suggestion that archivists were in a position to make effective judgements even of this nature, particularly as much genealogical and locally-oriented research conducted by 'recreational' users had real scholarly value. It was generally agreed that the key to facilitating academic historical research in the archive was flexibility, when it came to search-room rules. It might be inappropriate to institutionalize this along the lines that Mortimer had suggested in his original article. But there was some feeling among historians that a nationally agreed statement on what kind and level of flexibility might reasonably be expected from institutions of a particular kind or scale would nevertheless provide a useful starting-point for case-by-case negotiation.

Secondly, the importance of creating an atmosphere conducive to 'studious' research was universally acknowledged, and seen as a demand which would receive support far beyond the academic community among archive users. Representatives of the major national repositories outlined the steps actively being taken to create 'quiet zones' within their reading rooms, while also stressing the need to provide settings in which archives could be discussed by users engaged in collaborative research. However, it was accepted that a busy (and therefore financially secure?) archive would inevitably rarely be entirely peaceful, especially in institutions with less space to play with and fewer staff to deploy than TNA. Some historians were nevertheless concerned that the layout of reading rooms in some recently opened county archive offices implied that the issue had not received sufficient attention in the design process.

Michael Winstanley suggested that historians were perhaps too slow to acknowledge the great benefits that had accrued to academic researchers from the time and effort archivists had devoted to making catalogues and search aids available online. Moreover, with schools making regular use of record office resources, perhaps the most under-represented constituency of potential users in the archives were history undergraduates. For this, those teaching in Higher Education institutions should take some responsibility. Both historians and archivists agreed that, if time and resources permitted, an effort should be made to give students more targeted and informative teaching about the nature and usefulness of archives and the aims and methods of record offices.

For many historians present the most instructive aspect of the seminar was a discussion of changing career structures and developments in professional training for archivists. Of greatest concern was the impact of such changes on the tradition of the 'scholar-archivist', that often indispensable ally in forays into archives. The picture that emerged was not a cheering one. Job mobility, short-term contracts and increasing administrative burdens exacerbated by staffing cuts would make it unlikely that future archivists would develop the intimate personal knowledge of their holdings from which historians had in the past so often profited. Moreover, representatives of institutions responsible for the professional training of archivists reported that the curriculum they delivered was becoming overcrowded, with former compulsory elements such as palaeography now becoming optional. With the future careers of many archivists now lying in the more financially rewarding work of institutional record management rather than in historical archives, such skills could appear less relevant to the students themselves. Increasing numbers of students arrived without significant knowledge of languages and in particular Latin. It was hard to avoid the conclusion that the skills most relevant to the curating of records of interest in particular to pre-modern historians were likely to become rarer among those embarking on their careers, although Continuing Professional Development courses might offer a way ahead here in future. Cutbacks in funding support for archival students were in addition contributing to a severe shortage of qualified archivists.

At the end of two hours, many important issues remained untouched, including the digitisation of primary sources and access to original documents. Chris Kitching rounded off proceedings by inviting

all present or interested in the subject to suggest further themes that might provide a focus for future seminars in the series.

CHRIS KITCHING ADDS:

Participants have e-mailed me since the meeting with many additional comments. The digitisation of archival materials is strongly favoured as the topic for next year's seminar. Archivists have pointed out that they will do their best to meet any special needs of historians provided plenty of advance warning is given. Historians can help archivists by actively supporting archives and archive services, adding their support (where relevant) to efforts to raise grants for acquisitions and preservation, putting owners of private collections who may be seeking advice in touch with TNA or an appropriate local archive service, and publicising any new archival sources that come to their attention in the course of their research. Archivists can help historians by ensuring that any microfilms they provide for public study are legible; that where microfilms exist copies are made available at other convenient service points wherever possible; and by ensuring that as much of their holdings as possible is catalogued to a sufficient standard to facilitate research.

EDITORIAL NOTE

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ARCHIVAL THEORY AND STANDARDS IN ECCLESIASTICAL ARCHIVES: PART III

Rev. Joseph Fleming

CONCLUSIONS

In the third and final part of this article I will begin by summarising the main lines of argument from the previous parts (see **Catholic Archives** 21, pp.4-17 and 23, pp.38-46). Firstly, sound archival theory must be founded on practice which reflects the best and most efficient aspects of archival practice. It is not enough to formulate academic theories which have no practical applicability to the profession. Archival theory must be rooted in sound practice and the standards that are formulated from it must reflect this and must aim to foster the highest professional competence.

Secondly, we have seen that standards are employed in the intellectual control of archives, where the principles of provenance and original order lead to a hierarchical view of archive description. We have seen this principle manifested in ISAAD(G), but we have also seen that other listing standards are being employed. With the increase in the possibilities for communication and especially the advances in Information and Communications Technology, we find that the uniformity that was once necessary at the level of the individual archive is highly desirable at all levels. This will facilitate, in the first instance, the exchange of information between archives and so assist researchers by standardising finding aids.

Thirdly, it has been noticed that records required storage in certain conditions in order to be adequately preserved. These conditions may vary according to the media supporting the records and geographical location of the archive. Moreover, contingent on this is the state of the archive building itself. We have seen that ISO/DIS 11799 aims to provide a universal standard for archive storage to which all countries can subscribe and which leaves open the possibility for each country to add its own specific standards. We have also seen that each of the three archives surveyed (viz. Santiago de Compostela Cathedral Archives, Liverpool Archdiocesan Archives, and the Archive of the World Council of Churches) is concerned with implementing and maintaining storage and preservation standards in its own archive.

There was then a brief consideration of some of the legal issues facing archives: the whole question of freedom of information is a major point of law which requires careful consideration by archivists. Throughout the European Union there is a tendency to harmonise national legislation on this matter. Moreover, the relevant canons on archives from the Code of Canon Law were considered, as well as the latest directives from Rome. An overview of the three archives under examination was then given, paying special attention to their strengths and how the archivists envisaged and applied archival standards.

Finally, it may be said that archival standards are necessary to the profession of the archivist. But good standards flow from sound practice and are not a mere abstraction. A good archival standard aims to promote not only professional uniformity but also professional efficiency. Both these aspects are essential in coming to terms with the improvements in communication that arise from advances in computer and information technology.

Ecclesiastical archives, although they have their own specific nature, need to strive to achieve and maintain the highest professional levels and offer the best service possible to their creating bodies and to researchers. To that end they need to be aware of standards at all levels and in all fields of archival practice, and to implement them. It is in this way that the archive will best function and offer the highest standard of service. The three archives which were kind enough to participate in this survey seem well on the way to reaching that goal.

QUESTIONNAIRE

1. Name of Archive
2. Address, Telephone, Fax, E-mail
3. Do you have a Mission Statement?
4. Do you have a Collecting Policy?
5. What archival building construction norms have been used in constructing the archive?
6. Are there any environmental dangers which threaten the archive?
7. Where are the emergency services situated and what contacts do you have with them?
8. What construction has been used for the fabric of the archive ?

9. What are the specifications of the electrical installation ?
10. What are the specifications of the lighting system?
11. What are the specifications of the archival store?
12. What are the specifications of the shelving?
13. What are the specifications of the temperature control and is it monitored?
14. What are the specifications of the control of Relative Humidity and is it monitored?
15. What are the specifications of the fire alarms and extinguishing systems?
16. What are the specifications of the flood alarms?
17. What are the specifications of the burglar alarms?
18. What is the number of staff?
19. What staff facilities are provided?
20. What is the policy on public access and use?
21. What security measures are in force?
22. What listing norms are applied to collections?
23. What catalogues have been produced and may the public consult them?
24. Are computers used in the archive? (if they are, to what extent?)
25. Do you use the Internet and electronic mail?
26. Would you like to add anything?

THE REPLY FROM THE CATHEDRAL ARCHIVE OF SANTIAGO DE COMPOSTELA.

1. Archive and Library of the Cathedral of Santiago de Compostela.
2. Plaza de Platerias S/N.
3. Yes. Canon Archivist-Librarian (which is a benefice obtained by public examination) of the Cathedral Chapter. The working of the archive is governed by the regulations of the same Chapter.
4. We follow the guidelines of the Ministry of Education (General Directory of Archives, Books and Libraries, Documental Patrimony) with the typological norms taken from AENOR and also those of the

Galician autonomous Community.

5. They contain different sections according to the nature of their original typology, which can be either by administrative reason for creation or by nature of content.
6. No.
7. The cathedral security service is located in the sacristy and there is a night service from 9.00 p.m. We have the service of the local, national and autonomous police forces which are situated in the Town Hall opposite the Cathedral
8. [No answer]
9. It has been inspected and brought up to date with non-flammable and high tolerance material.
10. The electrical system is divided into separate zones: ground floor, cellars, first and second floors. The lighting system uses daylight halogen lamps.
11. It is divided into functional shelves and shelving (both wall and self-supporting) which is used for both books and archival material.
12. The body of the shelving is wooden, although those in the cellar are metallic.
13. Given the natural qualities of the building, it possesses ideal thermal conditions.
14. In order to be between 50 and 60 % relative humidity, we use a series of dehumidifiers in the ground floor and cellar.
15. There are automatic smoke and gas detectors helped by contingency measures (sprinklers). The system is connected to the fire services.
16. [No answer.]
17. The alarms are of a standard type and are connected to the switch-board of the security service and the national police.
18. There are three members of staff whose functions are to document, computerise and deal with the public They are co-ordinated by the director.
19. They have a cataloguing, revising and expurgating room on the second floor and a cataloguing room on the ground floor.
20. The public must show their identity card and a letter of recommendation from their research director.
21. Invigilation in the research room. The records are kept securely and there is a strong room.
22. The majority of series have already been ordered, usually by

administrative function. There is the principle of provenance and we must add an insertion of the documental (alphabetical order of authors and titles) series in them, we can add to this the rules given by the Ministry of Education and Culture and also the rules of Functional Headings given by the public archives of the Autonomous Community of Galicia.

23. We are implementing the systematic reference catalogues of the Vow of St James, the general collection of bundles, the Confraternity of the Immaculate Conception and notarial cases.
24. Computers are used for cataloguing according to the cataloguing rules of the Ministry of Education and Culture. This applies both to monographs, published series and special material. We also follow the list of material headings which contain the aims and procedures of GALA (Glosario ALA de bibliografía y ciencias de la información), IFLA/FIAB (International Federations of Library Associations and Institutions/Federacion Internacional de Asociaciones de Bibliotecarios), ISBD (International Standard Bibliographic Description), ISBD (A): for ancient publications, ISBD(CM): for cartographic material, ISBD (G): General, ISBD (M): Monographs, ISBD (NBM): for non-bibliographical material, ISBD (PM): for printed music, ISBD (S): for published series, ISDS and CDU. We also apply the ordering of data bases and adapting of series to the autonomous community's own network; we use programme MEIGA 3 for library and document series, which is the first step towards an integral document management system which is on line at the autonomous and national level.
25. We are expecting to adapt the bibliographic-documental series (with direct access) so as to be able to join the Galician information network via the super-computation centre of Galicia which will give us access to the net at autonomous and world-wide level.
26. We mention that the effort in computerising the collections, creating their own catalogues, indexes and formularies for reference and consultation are the way for the later adapting and achieving the establishment of the Centre for Jacobean Documentation, a project which concerns only the library/archive sphere; but which would also house a daily library, sound library, multimedia centre and a consultable reference section.

THE REPLY FROM THE ARCHIVE OF THE WORLD COUNCIL OF CHURCHES

1. World Council of Churches, Archives.
2. P.O. Box 2100 CH 1211 Geneva 2. +41 22 7916272. Fax +4122 7102425. E-mail pb@wcc-coe.org
3. No.
4. After 10 years within the departments, Archives are sent to the library where they are kept permanently.
5. None.
6. Yes.
7. In town, no contacts.
8. [No answer.]
9. Normal in Switzerland.
10. None.
11. None.
12. None.
13. 22 degrees C.
14. Between 50 and 65 % Monitored! But we can't do anything about it when it goes wrong.
15. Very basic. Phone to the fire service.
16. The same.
17. None.
18. One person.
19. Office, computer, etc.
20. Open to all interested researchers.
21. None
22. [No answer.]
23. 20 % of the 4 million documents are indexed and catalogued in the computer. Available on Internet www.wcc-coe.org
24. See above.
25. Yes.
26. [No answer.]

THE REPLY FROM THE LIVERPOOL RC ARCHDIOCESAN ARCHIVES

NB The Archive has since been relocated to the crypt of Liverpool Metropolitan Cathedral.

1. Liverpool RC Archdiocesan Archives.
2. St Joseph's College, Upholland, Skelmersdale, Lancs, WN8 0PZ. Tel: 01695 625255. Fax: 01695 627269. Dr Meg Whittle, Archdiocesan Archivist.
3. Duties and Responsibilities.
 - i To sort and box the holdings at the College with priority given to the Worlock Papers.
 - ii To devise and implement a workable catalogue system and enter onto computer.
 - iii To sort and box any Archdiocesan material lodged at the College.
 - iv To establish an acquisition register of documents lodged.
 - v To collate a central record of Archdiocesan archive material held elsewhere.
 - vi To inform Parish Clergy that all future Parish Archives should be deposited at the College.
 - vii To establish a policy for access and retrieval in collaboration with the Director.
 - viii To answer all correspondence queries etc.
 - ix To undertake researches for enquirers.
 - x To train and manage assistants and volunteers after a probationary period.
 - xi Purchases to be made through the College Administration Office. Any large expenditure to be cleared with the Director.
 - xii To prepare a system of outreach for educational purposes.
 - xiii To prepare a disaster plan,
4. See points i, iii and vi above. The archive also holds the O'Byrne art collection, the audio visual archive of the **Catholic Pictorial**, the Murphy Lourdes photographic collection and a gramophone collection.
5. The building was constructed in the nineteenth century, no present

norms apply.

6. The archive is situated on the third floor, in the west wing. There are no natural dangers.
7. The College Administrator liaises with the emergency services. The College complies with all health and safety regulations. The conservator of the Lancashire Record Office advises on health and safety in the archive.
8. Grey stone.
9. A new circuit was installed in 1997 which complies with relevant standards. Sockets are provided throughout the archive.
10. The light is day fluorescent and the windows of the repository are covered with LTV filters. They face east and west.
11. The repository is a single room, situated on the third floor. It is equipped with a fire alarm and has two manual extinguishers. It has a central corridor with shelving on either side. It has daylight fluorescent lighting and natural lighting from east and west. The windows are covered with a UV filter. It is heated by the College central heating system.
12. The shelving is made of metal and is static. The floor is strong enough to take the weight.
13. The temperature of the repository is monitored. The levels are within the guidelines but there is no way of controlling them.
14. The relative humidity of the repository is monitored. The levels are within the guidelines but there is no way of controlling them.
15. There are fire alarms around the College, these are not linked to the fire services. There are manual extinguishers situated around the building. All extinguishers are checked regularly and fire drill is practised.
16. There are no flood alarms.
17. The college is patrolled by the security service and is secured at night.
18. The staff comprises of the Archivist and volunteers.
19. There is a staff lavatory and tea making facilities.
20. The archive applies a thirty-year rule. Otherwise archives are open to the public. A prior appointment is needed and there is a research room.

21. Readers' bags are searched on entry and exit.
22. The records are listed hierarchically according to the Scheme of Classification for Diocesan Archives drawn up by the Catholic Archives Society.
23. Catalogues of records have been printed out and may be consulted by readers.
24. Computers are used to produce catalogues which are then printed out. There is no facility for on-line consultation.
25. The College Administration has access to the internet and electronic mail. The archive does answer messages sent by electronic mail.
26. There is a confidentiality protocol which volunteers must sign. The readers have no access to confidential material and confidential searches are kept under lock and key. The archive is cleaned monthly by the College cleaners and more regularly by the Archivist. There is a conservation room.

RESOURCES FOR THE STUDY OF CATHOLIC HISTORY AT HULL
UNIVERSITY BRYNMOR JONES LIBRARY

Helen Roberts

The University of Hull has been collecting archives since 1929. Its holdings span a range of different areas, from modern political papers, pressure group archives and modern English literary manuscripts, to landed family and estate papers, business archives and South East Asian manuscripts. There are well over 200 individual archive collections held in total, housed in the Brynmor Jones Library.

The Brynmor Jones Library is not a diocesan record office either for the Church of England or the Roman Catholic Church. In terms of religious bodies, its principal holdings are the archives of the Religious Society of Friends (or Quakers) in the East and North Ridings of Yorkshire, and archives of Marrick Priory and Selby Abbey.

Sources for the study of Catholic history are to be found mainly amongst the papers of some of the major landed families in the East Riding, including the Stapleton family of Carlton, the Constable Maxwell family of Everingham, and Caerlaverock and Terregles in Scotland, and the Langdale family of Houghton. These families remained Catholic after the Reformation. There are also personal and political papers of individual Catholics, including for the nineteenth century Sir Charles (1795-1847) and Lady Mary Barbara Chichester (1801-1876), and for the twentieth century Kevin McNamara MP (1934-), Sir Mark Sykes (1879-1919), and Sir Patrick Wall MP (1916-1998). A pamphlet on religious archives at the Brynmor Jones Library is available on the archives website at www.acsweb.hull.ac.uk/arc/collection/subjectguides.html; this includes a section on Catholicism. This overview covers three of the more significant of these collections and attempts to give a flavour of the sources available.

ARCHIVE OF THE STAPLETON FAMILY, LORDS BEAUMONT, OF CARLTON
TOWERS [DDCA]

A branch of the Stapleton family settled in Carlton in the West Riding around the tenth century. In the late fifteenth century the Stapletons became, through marriage, heirs to the barony of Beaumont (although the title was not claimed for over three hundred years). The family upheld the Catholic faith after the Reformation and worshipped in the chantry chapel at Carlton church until this was discovered in

1611. A private chapel was then used at the family home, Carlton Towers. During the seventeenth century the family suffered heavily from recusancy fines, and Miles Stapleton (b. 1626) was tried for complicity in the Popish Plot, but was acquitted by a jury composed of Yorkshire gentry.

The archive comprises not only estate and family papers, but also archives of Marrick Priory, whose lands passed to the Crown after dissolution in 1539, and later fell into private hands [DDCA(2)129]. The Marrick Priory archives include an early set of charters and other title deeds dating from the mid-twelfth century onwards, as well as rentals and a rare account roll compiled by the bursar, sacristan and granger for 1415-1416. Accounts of recusancy fines levied on the estates of Gilbert Stapleton (d. 1636) and his second wife Helen Gascoigne have survived for the years 1616-1649 and 1654 [DDCA/29/1 & 4]. The correspondence of the eighth Lord Beaumont, Miles Thomas Stapleton (1778-1854), and of the ninth Lord Beaumont, Henry Stapleton (1848-1892) and his wife Lady Violet Isaacson includes various letters on Catholic affairs; there is also a letter from Cardinal Wiseman concerning the education of the children of the eighth Lord Beaumont into the Catholic faith [DDCA(2)/52/7-9, 23].

ARCHIVE OF THE CONSTABLE MAXWELL FAMILY OF EVERINGHAM AND CAERLAVEROCK [DDEV]

This archive involves two large landed families – the Constables of Everingham in Yorkshire and collateral lines of the Maxwell family in Scotland – and one small landed family, the Sherburnes of Stonyhurst, Lancashire (who married into the Constable family in the mid-seventeenth century). This is one of the largest landed estate archives held by the University. It comprises around 25,000 items, documenting the history of the estates and the family's own history. The Constables were settled in the East Riding in the early sixteenth century, but due to the persecution experienced on account of their faith, it was not until the mid-eighteenth century, under William Haggerston Constable (1734-1801), that the family estates were consolidated. It was at this point that the family was joined in marriage with the Maxwells through William's wife, Lady Winifred Maxwell. The Maxwells were settled in Caerlaverlock by the early thirteenth century.

Beginning with the seventeenth century, there is a set of recusancy records for Sir Philip Constable (d. 1664) and his son

Marmaduke (1619-1680), including inquisitions and valuations of sequestered estates, lists of debts, certificates of delinquency, petitions and correspondence [DDEV/52/12-14; 60/1-10; 68/248]. These date back to Philip Constable's conviction for recusancy in 1632 and the family's subsequent experiences during the Civil War and the Commonwealth, and following the Restoration. DDEV/68/248 is an especially significant volume compiled c.1855 and containing over one hundred original documents. Examples include the royal licence issued by Charles I to Philip Constable in 1632/33, allowing him to travel more than five miles from his home, and the letter of protection granted by Sir Thomas Fairfax to Philip Constable, dating from April 1649 and protecting his family and goods at Everingham.

A series of family correspondence for both the Constable and Maxwell branches spans the eighteenth and nineteenth centuries and is a good source of information on Catholic affairs in England and Scotland [DDEV/60]. In particular, the correspondence and diaries of William Constable Maxwell (1804-1876), tenth Lord Herries, and his brother Marmaduke Constable Maxwell, cover topics such as the building of the Italianate Catholic chapel at Everingham in the late 1830s in celebration of Catholic Emancipation, the building of the Catholic school at Dumfries c.1866, the dispute over the Lenten Pastoral of Bishop Baines which arose in 1840, and various journeys to Rome [DDEV/60/29-31; 61/17, 22-23, 41]. In the next generation, the correspondence of Marmaduke Francis Constable Maxwell (1837-1908), eleventh Lord Herries, covers such topics as the Royal Declaration Bill and the accession oath [DDEV/60/36].

There is also a separate series of Roman Catholic manuscripts collected by the family over the centuries, the most notable being Rev. J. Knaresborough's 'The sufferings of the Catholicicks' [DDEV/67/1-4]. This work comprises some five manuscript volumes compiled c.1720, containing lists of martyrs, Catholic prisoners, banished priests and delinquents whose estates were forfeited, for the period 1558 to 1654. There are also two bound collections of documents and working papers of Rev. Knaresborough, including lists of recusants in twelve English counties. Other material includes a register of baptisms, marriages and burials, possibly performed by a Catholic priest at Everingham, for the years 1771 to 1801, and 'A collection of letters and scatter'd papers found in Bishop (Bonaventure) Gifford's closet dating from the period 1694 to 1715 [DDEV/67/130; 60/83].

Patrick Wall (1916-1998) served as Conservative MP for Haltemprice (later Beverley and Haltemprice) from 1954 to 1987. He was brought up as a Catholic and educated at Downside before being commissioned in the Royal Marines in 1935. As a politician he specialised in defence issues and foreign affairs, particularly in Africa, the Mediterranean and the Middle East. He travelled widely and frequently in those areas throughout his political career. He was influential within the Conservative Party as the founder of the 92 Committee, known as Margaret Thatcher's 'Praetorian Guard' in the early 1980s, and he was knighted in 1981 for his political services. He was a leading figure in Catholic politics and his papers include a series of almost two hundred files on Catholic affairs [DPW/26].

In particular, the files document his role as the founder of the Catholic lay movement Pro Fide ['for the faith'] in 1970. There is correspondence documenting how support was gathered prior to forming the movement, and drafts of the original manifesto, 'A voice for the silent majority' [DPW/2611-7; 8]. As Chairman, Patrick Wall sat on the National Advisory Committee (later the National Council), for which there are minutes up to 1991, and he compiled both annual and progress reports [13PW/26/1214, 57; 15]. He also gave numerous speeches and wrote to the press on Catholic issues and had contacts with a wide variety of other Catholic organisations both in Britain and overseas, including the Catholic Union of Great Britain [DPW/26/18-19; 58-66; 116-121]. Extensive correspondence, including with Cardinal Basil Hume and Father J.W. Flanagan of the Catholic Priests Association, has survived, as well as a number of Pro Fide publications, focussing on its concerns with catechetics and the crisis in the Church [DPW/26/33, 37-39; 76-77]. Patrick Wall continued to be actively involved in Pro Fide until 1987, when he stood down from Parliament and gave up many of his other political responsibilities.

Catalogues for each of these collections, and indeed for other Catholic-related archives, are available online as part of our HUMAD2 [Hull University Manuscripts and Archives Database] database at www.acsweb.hull.ac.uk/arc/collecton/humad2.html. The database contains both collection descriptions (summarising the historical background and contents of each archive), and itemised catalogues for each archive. A search on the term 'Catholic' will enable the researcher to identify major collections of relevance. Searches can also be made for

named collections, or for individuals, organisations or places. The results list will commonly comprise a number of collection descriptions and the reference codes of individual document descriptions. Access to the archives is open to all bona fide researchers by appointment only. Before your first visit, you should write to the University Archivist explaining the nature of your research. Subsequent visits can be arranged by telephone or e-mail. The Archives Reading Room is open on Mondays to Thursdays only, from 9am to 1 pm and 2pm to 5pm. An introductory leaflet including a location map is available on request.

CONTACT DETAILS:

The University Archivist, Brynmor Jones Library, University of Hull, Hull, HU6 7RX Tel: 01482 465265. E-mail: archives@hull.ac.uk Web: www.acsweb.hull.ac.uk/arc/

THE ARCHIVES OF THE ADORERS OF THE SACRED HEART OF JESUS OF MONTMARTRE, OSB (THE TYBURN NUNS)

Mother M. Claudia OSB

At Tyburn Convent there are two sets of archives housed – that of the Congregation of the Adorers of the Sacred Heart of Jesus of Montmartre OSB, and that of Tyburn Convent. This article is concerned only with the Congregation archives. (Note: in our Congregation the Secretary General is usually designated archivist).

BACKGROUND: THE ARCHIVES AS AN INSPIRATION FOR THE CHURCH

Some people tend to repress a shudder when they hear the term 'archives' and are glad to leave it to someone else to deal with, so here we present some background inspiration to show that work with archives is worthwhile, extremely valuable for the Church, for every religious congregation and for society at large.

Firstly, let us examine briefly what recent popes have said about the Vatican Archives, because the archives of the Church are only a worldwide version of our Congregation (and house) archives. The archives of the Church were not open to scholars until the time of Pope Leo XIII. They are still called the Vatican Secret Archives (VSA), but with the idea of making 'the concepts of historical research and the search for truth coincide'.¹ Pope Leo opened them to researchers, saying: 'The first law of history is not to dare to say anything false; and furthermore not to pass over in silence anything true.'² Pope Paul VI said of the VSA: '... Our pieces of paper are echoes and vestiges of [the] passing of the Lord Jesus in the world. And so to have the cult of these papers, documents, archives, means indirectly to have the cult of Christ, to have the sense of the Church, to give ourselves, and those who will come, the history of the passing of this phase of the *transitus Domini* in the world.'³ Pope John Paul II has a great appreciation and regard for archives and at the inauguration of the new premises for the VSA in 1980 he said many important things concerning the VSA which can also be considered as important for us as we consider our own archives. We should '... understand the importance of the archives as an instrument and source of government, law and history; in other words, of knowledge, humanity and culture: it is not just a collection and preservation of writings, it also assumes a dynamic aspect, in its

different phases of functional, administrative and cultural good ...¹⁴ Pope John Paul II spoke again at an exhibition of documents from VSA the following year: 'The documents of the Church bear witness, in particular, to the spread of the kingdom of Christ in the world, the continual and anxious concern of the pope and of the pastors of the Church for the flock entrusted to them, as well as their desire and their efforts for the triumph of justice and peace in the world. It is a question therefore of testimonies that deserve all our respect. ... Furthermore, the high value of each document, which is at once sacred and precious, is to be considered, and the impulse they give to historical research, carried out with the highest scientific standards ... There is no doubt, therefore, that the Archives can be called *sapientiae templa* (temples of wisdom), due precisely to that wealth of information and knowledge which they contain, and the preservation, the worthy and adequate presentation of these documents, from the most humble to the most precious, becomes a service rendered to Truth. It is an act of love for Truth.'¹⁵

THE ARCHIVES AS AN INSPIRATION FOR OUR CONGREGATION.

A second source of inspiration in appreciating the value of archives is the discoveries that we have made about our own way of life and our Mother Foundress by consulting original sources from our archives. In the 'Statement on our Charism' alone there are eighteen references in the margin to documents of our Mother Foundress, and we have the joy of knowing that consultation and use of original sources commands respect from those who hear or read our papers. In using our own archives in an enlightened, careful and scholarly way, we perform a service for the whole Church, building up her vast and deep contemplative and mystical heritage.

Now let us turn to look at the Archives of our Congregation in more detail. We begin with a brief history both of the Congregation and of the archives:

BRIEF HISTORY OF THE CONGREGATION

Our Congregation was founded by Marie Adele Garnier (Mother Mary of St. Peter 1838-1924) at Montmartre, Paris, in 1898 with the approval of Cardinal Richard, Archbishop of Paris. Our foundress felt called to establish a religious family totally consecrated to the worship



Mother Mary of St. Peter
(Marie-Adele Garnier)
1838-1924

Foundress of the
Adorers of the Sacred Heart of Jesus,
of Montmartre,
Order of Saint Benedict

ILLUSTRATION 1

Park Place, on the site of the ancient Tyburn Field, where, during the Reformation and post-Reformation eras (1535-1681), 105 officially-recognised Catholic Martyrs were executed for their Faith. A Shrine in honour of these martyrs was immediately established at the new convent, and a little later perpetual adoration of the Blessed Sacrament exposed was also begun. Gradually the community at Tyburn Convent came to be known as the 'Tyburn Nuns'. There are seven other monasteries world-wide: Ireland, Australia, Peru, Scotland, New Zealand, Ecuador and Colombia. Tyburn Convent is the Mother House of the Congregation.

BRIEF HISTORY OF THE ARCHIVES

In our very first constitutions, approved by Cardinal Richard in 1898, in Chapter 15 (On Poverty), provision is made for a separate locked compartment in the 'depository,' where the archives will be kept. These are envisaged as title deeds, terms of leases, documents from the archdiocesan chancery, etc. In the first customary, approved in 1899, we find, in Chapter 21 (Of the Employments), subsection 2 (Of the Archivist), No.376: 'The archivist has care of the papers of the society: she will

and praise of the Holy Trinity principally through the Holy Mass, Divine Office and the Perpetual Adoration of the Blessed Sacrament exposed. To achieve this she chose the enclosed, contemplative, Benedictine way of life for she could find 'no better rule of life to bequeath to her spiritual daughters' (Charism 3). In 1901 the anti-religious Laws of Association caused Marie Adele Garnier and her fledgling community to leave France for England. She said, however, 'Not in exile, but on mission'. A temporary home was found at Notting Hill, London, and in 1903 a property was purchased near Marble Arch, No. 6 Hyde



ILLUSTRATION 2:
PERPETUAL ADORATION
AT TYBURN CONVENT

carefully arrange them and will put the titles and necessary indication on the wrappers, boxes, envelopes: Acts of the foundation, Letters from the archbishop, Manuscripts, Business papers, etc. No. 377: All the secretary's books will be kept in the archives except the necrology (when there is one), the address books and the current annals. Patron: St Jerome.' It is clear from these early documents that from the very beginning of our Congregation the archives were considered to be of great importance.

The 1909 and 1914 Constitutions have a brief mention of the subject. In Chapter 19 (On divers offices), No. 741 says: 'One sister will be charged with the archives'. In Chapter 6 (Of the Secretary General), we find in No. 559, 'The charge of the Secretary General is to attend to the preservation of the important acts and documents concerning the history and general administration of the Institute ...' The word 'archives' is not used but the intention is there. The 1928 Customary and Directory has half a chapter on 'the Archivist of the Convent'. By this stage of our development there were clear rules for the classification of the archives and what should be kept in them. By and large they were much the same as what is laid down for the archivist of the convent in No. 62 of our Manual today. However a certain naive trustfulness is apparent in two items: '*It is fitting that a catalogue of the archives be kept ...*' and '*When any books, packets, or important documents are given out from the archives, the archivist is recommended, for the sake of good order, to make a note of it.*' Our present Manual shows the result of experience: '*The Archivist will keep a catalogue of the documents in the archives and a note of any borrowed from them*' (No.62).

PHYSICAL STORAGE CONDITIONS OF THE ARCHIVES

Our archives are stored in box-files using plastic envelopes (with air-holes) to protect the documents. The box-files are labelled and stored on open shelves in the general secretariat where there is good cross-ventilation. Items are classified, accessioned and catalogued according to a simple card system. Two cards are made. One is the main entry, including added entry cards as required. These cards are arranged in alphabetical order according to the heading, and form the card index or catalogue. The other, duplicate card, is marked SL, (shelf list) and these cards are arranged in the order that the items have in their boxes and that the boxes have on the shelves, and they form a shelf list. This shelf list is essential for verifying the archives.

CONTENT OF THE ARCHIVES

The Secretary General keeps an inventory of all papers and documents in the Congregation archives. To preserve confidentiality no document may be read or removed without the permission of the Superior General. A memorandum of all documents temporarily removed from the archives is kept by the Secretary General.

The archives are classified as follows:

i	Documents from the Holy See (for Cardinal Protector)	C CP
ii	Documents from the Ordinaries	CB
iii	Acts of the General Chapters	GC
iv	Acts of the Superiors General	SG
v	Acts of the Sisters - certificates civil papers, etc.	S
vi	History	H
vii	Photographs	P
viii	Business	B
xi	Architecture	A
x	Divers	D

There are also nine Congregation registers kept by the Secretary General.

USE MADE OF OUR ARCHIVES

From about 1945 and continuing with long intervals until recently, members of a French secular institute for diocesan priests, The Society of the Heart of Jesus, have used our archives for material on the Abbé Daniel Fontaine, whom they honour as their 'restorer.' Dom Columba Marmion's letters to our Foundress were borrowed by Dom Raymond Thibaut of Maredsous for his life of Abbot Marmion. An article on our Foundress by Father S. Bezine, OP, in *La Vie Spirituelle*, September 1931, says in a note: 'This study is based on original unpublished documents', and these documents are obviously those in our archives. More recently Father Mark Tierney OSB requested access to the letters of Dom Columba Marmion in our archives. Father Tierney was researching for a book on Abbot Marmion to promote the cause for his Canonisation. We provided photocopies of all the letters we have, and Father Tierney kindly gave the community a talk on his work as

Postulator of Blessed Columba Marmion's Cause for Canonisation. The Cause for Canonisation of our own Foundress Marie Adele Garnier was opened by the late Cardinal Basil Hume in September 1995 and work is progressing on her *Positio* to present to Diocesan Officials for approval.

ACCESSIBILITY

Anyone wishing to consult our archives should communicate with the archivist in writing.

EMERGENCY PLAN

The Congregation has an emergency plan of action for the archives in case of fire or other disaster.

NOTES:

1. Pope John Paul II: Address at inauguration of new premises of VSA (18.10.1980), in *L'Osservatore Romano*, English edition, July 1978, p.1.
2. Pope Leo XIII: *Saepe numero considerantes*, Letter to Three Cardinals, of 18 August 1883, quoted by Pope John Paul II, *op.cit.*
3. Pope Paul VI: Address of 29 September 1963, quoted by Pope John Paul II in *L'Osservatore Romano* of 1 December 1980, p.16.
4. Pope John Paul II, *op.cit.* p.16.
5. Pope John Paul II: Address at exhibition of documents from VSA, in *L'Osservatore Romano* of 27 April 1981, p.7.

OTHER SOURCES

- Tyburn Congregation Correspondence Course: Unit VII: Archives, Mother John Baptist (Brennan), Tyburn Convent London, c. 1985.
- Adorers of the Sacred Heart of Jesus of Montmartre OSB, Manual on Government and Formation: Appendix 1, Archives, 1989.

THE ARCHIVES OF SAINT MARY'S ABBEY, COLWICH

Sister Benedict Rowell OSB

FOUNDATION AND HISTORY OF THE COMMUNITY

Saint Mary's Abbey, Colwich is a community of enclosed contemplative Benedictine nuns, and belongs to the English Benedictine Congregation (E.B.C.) It was founded by Our Lady of Consolation, Cambrai (now at Stanbrook Abbey, Worcester) in 1651 at Paris. As a result of the French Revolution, the English Benedictines of Paris came to England in 1795.

The community's title was (and still is) the Monastery of Our Lady of Good Hope. It is worth listing the community's permanent homes, because researchers may find reference to these, without realising that they all refer to one community that is still alive.

1664-1794 Paris: Champ de L'Allouette, rue des Anglaises

1795-1807 Marnhull, Dorset: Nash House

1807-1836 Cannington, Somerset: Court House

1836 - present Colwich, Stafford: The Mount, or Mount Pleasant, Saint Benedict's Priory, later Saint Mary's Abbey.

Although the community began in the E.B.C., it soon transferred to the jurisdiction of the Archbishop of Paris, and in England remained under the Vicars Apostolic/Bishops until 1928, when it returned to the E.B.C. and was raised to the rank of an Abbey. There are papers about this community in the archives of the Western and Midland Districts and the Archdiocese of Birmingham, as well as the Archives Nationales in Paris [Paris, Archives Nationales S4619].

From the beginning, the community lived a strictly enclosed Benedictine life centred on Mass and the Divine Office in choir, with mental prayer in the tradition of Father Augustine Baker, the English Benedictine mystic and spiritual guide (died 1641). In 1823 the community became England's first house of Perpetual Adoration of the Blessed Sacrament, which continued until the 1950s. There used to be choir nuns and lay sisters. The community made a foundation in 1859, St. Scholastica's Priory, Atherstone, Warwickshire, which amalgamated again with Colwich in 1967. The Atherstone archives are at Colwich. The community's involvement with schools was very small. A few

ILLUSTRATION 3



ST. BISHOP'S PRISON, SOON AFTER THE SIEGE ARRIVED IN 1836. KNOWN TODAY AS ST. MAUR'S ADJUTANT-COMMUNIC

pupils were taken inside the enclosure for a short time at Cannington. Then there was a Poor School, under an Ursuline nun who lived with the community. The Poor School was continued for a few years at Colwich.

LOCATION AND STORAGE OF THE ARCHIVES

The archives are located inside the monastic enclosure, and only the archivist has access to them. The Abbess may give permission for the archivist to provide information by post or e-mail, or to show archival material to a researcher in the Guest Room.

There is an archives room, which is dry and well aired, at a reasonably constant temperature, and shaded from sunlight. There is no purpose-built storage, but the archives are in good condition, and the risk of fire is quite low. Recent acquisitions are stored temporarily in a fairly suitable room in the twentieth-century part of the building. Some items, such as deeds, are in a safe, which provides protection from fire and flood. Some historical financial records are also in a metal filing cabinet in the bursar's department.

CONTENT OF THE ARCHIVES MONASTERY OF OUR LADY OF GOOD HOPE

The archives of the principal community, the Monastery of Our Lady of Good Hope, are classified according to the main places where the community lived. These are listed on one card index in the order of the records, and in another card index by names and subjects. Some of these items consist of only one or two papers.

Paris: 38 envelopes, including: Constitutions in the hand of Dame Clementia Cary (1656); account of the community's experiences in the French Revolution; portrait of Mother Bridget More, first Prioress; some letters of the period; copies of material in other archives etc. referring to this period.

Marnhull: 14 envelopes, including: some death notices; letters of the period, including Bishop Sharrock, Abbe Edgworth, financial letters 1805-1828 from Dom Michael Anselm Lorymer.

Cannington: 27 envelopes, including: letters of the period, including Cardinal Weld, Bishop Baines, Abbe Premord; manuscript notes of community history from Paris to Cannington (1825); information about Court House, Cannington.

Colwich: 152 envelopes, from 1836 to the present, including: plan of Mount Pavilion; Customary of Perpetual Adoration (1890);

newspaper cuttings and papers re-Colwich nunnery case (1857-1870); many letters (names in card index); elections of Abbesses; meetings of Abbesses etc.

The material stored on shelves consists partly of boxes and partly of volumes such as constitutions, profession books etc. There is a ring folder that lists the content of each shelf, and the contents of the boxes are gradually being listed. The materials in the safe and temporary store are also listed in the folder. One shelf contains the archives from the closed daughter house, St Scholastica's Priory, Atherstone. These are listed. There would also be material about the foundation in the Birmingham Archdiocesan Archives. There is a card index by surname of professed religious of the community, choir nuns and lay sisters, including St. Scholastica's Priory, Atherstone. This is a useful starting-point for enquiries about individuals.

Although not part of the archives, there are a number of rare books and manuscripts in the care of the archivist. They are located in a small room specially constructed in the 1960s, including some fire and security precautions, but no modern technology such as climate control. There are about two thousand books and manuscripts, some of which came from the house in Paris. Dr. Rogers of the Bodleian Library was involved with their preservation. Other books came from Abbe Premord and Father Robert Eaton. There is a catalogue, in the order of shelving. The manuscripts stored in the book-room are known as the Baker Manuscripts, many of which came from Paris. There are important examples of the works of Father Augustine Baker, which have been used by Dr. John Clark in his Baker editions. There is a catalogue, in the order in which the books are stored. The Abbess may allow these books and manuscripts to be studied by researchers.

The community's website includes a section about the history of the community. Some biographies of individual nuns are given. The website should be expanded to include more information from the archives.

BIBLIOGRAPHY

The manuscript House History is dated 1695. The nineteenth-century expanded version was published in the **Ampleforth Journal** 1906-1908, nos. 11-13. This was also the basis for the first part **The Benedictines of Colwich** by Father Robert Eaton (1929). Biographies of the early nuns include **Some Particular Remarks of our Venerable**

Mother Beginners, which is about the same date as the House History. The nineteenth-century expanded version of this was published by the Catholic Record Society Vol. 9, No. 11. The Works of Father Augustine Baker, edited by Dr. John Clark, are published in **Analecta Cartusiana** 119:9, Salzburg 1999 etc.

CONTACT

For information, please apply in the first instance to: Mother Abbess, St. Mary's Abbey, Colwich, Stafford ST1 8 OUF.

Telephone: 01889 881282.

Fax: 01889 881173.

E-mail address of the archivist: benemary@btopenworld.com

Website: www.colwichabbey.org.uk

Dispersed Contemplative Communities: Additions to list in Catholic Archives 23

Date of Dispersal	Community	Location of Archives
1967	St Scholastica's, Atherstone, Warwickshire (Benedictine)	St Mary's Abbey Colwich, Stafford, ST18 OUF
1983	St Scholastica's Kilcumein, later at Holme Eden Abbey Carlisle (Benedictine)	Downside Abbey

From: Sister Benedict Rowell Archivist St Mary's Abbey Colwich Stafford ST18 OUF.

ARCHIVES OF THE FRANCISCAN MISSIONARIES OF THE DIVINE
MOTHERHOOD

Sister Victoria Batchelor FMDM

We are a smallish congregation – just over 300 of us – and our Mother House is at Ladywell, Godalming, in Surrey. It is here that we have our General Archives. There are Regional archives in Singapore, Ireland and Zambia and one is currently being set up in Australia.

In Zambia Sister Monica Orange, the Regional Archivist, is researching in the Lusaka Public Records Office and has discovered much about the early days of religious communities in that country. Most material from our Zimbabwe Region comes here at the moment as, at the time of writing, Zimbabwe is not too safe a place for it to be kept.

Our archives in Godalming give a good idea of the history of our congregation. Our first few sisters had been in temporary profession with the congregation of Mother Francis (Alice) Ingham, now the Franciscan Missionaries of St Joseph, and we have in our archives copies of relevant material from their archives. In 1884 some sisters were sent by Mother Francis Ingham to work in St Vincent's Orphanage in Holly Place, Hampstead. This was in the parish of St Mary, Holly Place, and the parish priest at the time was a Canon Arthur Dillon Purcell. Canon Purcell and Mother Francis Ingham did not see eye to eye on the question of these sisters. Mother Francis made changes in the personnel while the Canon was away on the Continent. He thought two sisters could manage the work, while she felt there needed to be three – and so on. We have copies of this correspondence, the originals being in the FMSJ archives. The result was that one sister was dismissed by Mother Francis and two did not renew their vows in her congregation. On the feast of St Francis, these three sisters set up on their own. The following year a sister who had left Mother Francis earlier, with her blood sister, joined the first three. On the first page of their Council Minutes, in the hand of Sister Mary Martha Manning, is the following entry:

Sister – Mary Martha (Margaret Jane Manning)

Sister – Mary Margaret (Mary Docherty)

Sister – Mary Patrick (Winifred Brennan)

United under the directions of the Very Rev. Cannon Purcell to

commence this branch of the Third Order of St Francis Oct 4th 1887.
Sister Mary Francis (Jane Kennie Harvey) joined the above sisters April
5th 1888.

Sister Mary Anthony (Barbara Kennie Harvey) joined the above sisters
Nov 19th 1888.

We have minutes of Council meetings from 1887 until the
present day.

More sisters joined these five and new communities were
founded, including one at Littlehampton, then in the Diocese of
Southwark, and one at Aldershot, in the Diocese of Portsmouth. The
Littlehampton community, led by Sister Patrick, one of the first five,
subsequently developed into the Franciscan Missionary Sisters of
Littlehampton and we have copies of documents from their archives
concerning the Holly Place days.

The next major drama culminated on 1 January 1912 when the
sisters and communities in the Westminster Diocese joined the
Franciscan Missionaries of Mary. Troubles in the Holly Place commu-
nity had led to this, and copies of correspondence (the originals this time
being in the FMM archives) between the FMM General of the time and
the authorities in Westminster concerning this amalgamation are in
our archives.

This left two communities outside Westminster. Mother Patrick
and the sisters in Littlehampton became, as we have said, the Franciscan
Missionary Sisters of Littlehampton and our foremothers in Aldershot
battled on alone. Bishop William Cotter was Bishop of Portsmouth at
this time and he took these sisters under his wing. Aldershot's local
Superior, Mother Francis Kennie Harvey (another of Holly Place's first
five) died and Bishop Cotter chose Mother Collette Tierney, a doughty
Scotswoman, in her place. We have correspondence between Bishop
Cotter and each of these sisters. The tone gives the impression he got
along much better with Mother Collette than with Mother Francis. The
future Mother Francis Spring joined these Aldershot sisters in Decem-
ber 1917. Five years later a two-year-old girl in St Anthony's Orphanage,
where the sisters lived and worked, died of diphtheria, whereupon the
local Medical Officer of Health advised Mother Collette to send one of
her sisters to train as a nurse. Two sisters were sent to train in St John
and St Elizabeth Hospital in London. One of these was Sister Francis

Spring, and when she returned from training, she went to work in Aldershot Hospital three afternoons a week. Here she met a Consultant Surgeon who suggested the sisters start a nursing home and thus began Mount Alvernia Hospital, Guildford, which was opened in 1935.

The Guildford doctors asked that the nursing home should take maternity patients and Mother Collette asked Archbishop Amigo of Southwark, in whose diocese Guildford then was, if sisters could train as midwives. He was quite agreeable, but back in Portsmouth, where our novitiate was still situated, Bishop Cotter was far from happy. We have correspondence documenting all this.



ILLUSTRATION 4: FMDM PIONEERS IN AFRICA (WEARING THE CUSTOMARY TOPIS OF THE TIME) MOTHER FRANCIS SPRING (CENTRE) AND HER COMPANIONS FORMED THE FIRST COMMUNITY IN KASABA, NORTHERN RHODESIA (NOW ZAMBIA) IN 1946.

In 1937 Mother Francis Spring was elected Mother General and from then on new communities were founded at a great rate – in England, then Ireland and Zambia (at that time Northern Rhodesia). Once we had our first community in Zambia and planned to go to China, Mother Francis Spring felt we should become a Papal Congregation and, after the usual to-ing and fro-ing, we did. Up until then our title had been 'The Franciscan Sisters for the Home Missions', so a change of name to 'The Franciscan Missionaries of the Divine Motherhood' took place at the same time. Together with the study of midwifery had come a deeper

appreciation of Mary's Motherhood and Fr Ethelbert Cardiff OFM contributed his knowledge of Mary as Mother in the writings of St Francis – hence Divine Motherhood in our title. Material in the archives bears witness to this.

When Mother Francis Spring came out of office in 1971, our congregation had 39 communities in 25 dioceses and we have records of the setting up of these communities including correspondence with many bishops. More recently we have records of short-term projects undertaken by sisters who worked in Ethiopia during the famine and others who went into Rwanda straight after the massacres there, and still others who went to Iraq several times from our community in Jordan to help those suffering as a result of sanctions.

What is coming into our archives today? Well, mostly minutes of meetings. Records from health care institutions are taking up more and more space. Two hospitals we have handed over to other organizations but five are still owned or administered by us and generate much paper. Photographs seem to be much in demand for various occasions and we have many which are space-consuming, especially if people put them in big fat padded albums.

We are most fortunate in having a purpose-built room for archives, which in 1971 was constructed as part of a new block built for our General Council. They have since moved elsewhere, but the archives remain. Most of our material is in boxes 105 x 270 x 375 cms. My predecessor started using boxes this size, but we were unable to discover where she got them, so we had them made last time. The larger boxes advertised by the suppliers would be too heavy for this septuagenarian. Someone is, at the time of writing, very kindly transferring our somewhat diffuse descriptive list to Excell.

DOWN AMONG THE DEAD MEN: OR A DAY IN THE LIFE OF THE ARCHIVES

Brother James Hodkinson SJ

Archives: musty, dull, full of old books and documents. You would be right in the last two, but not very musty and definitely not dull. Enquiries come to the Archives of the British Province of the Society of Jesus from all over the world, wanting to know who was where in 1890 or do we have any information on Brother so-and-so who was someone's great-uncle because a family history is being compiled. Another enquiry, just in, from a firm of architects who are renovating a college building once owned by the Jesuits requires a set of plans, as they intend to put in the original style of windows. Fortunately, we have a photograph from the 1930s and are able to send them a copy. We never send the originals, otherwise we would end up with no archive. When a house closes or a parish is handed over to a diocese, any relevant Jesuit material comes to the Province Archives, as do the papers, writings and notes of Jesuits when they die.

Quite a few people come to the Archives when they are researching for academic theses: 'Why and how did the French Jesuits come over to England when they were expelled from France, where did they carry on their studies, and are the buildings still there?' Quite a few requests for information are received concerning the English martyrs since we have a lot of material from the time of the preparation of the cause for their canonisation. Gerard Manley Hopkins is also a popular subject for a thesis. One lady came over from Australia last year to consult material on him. We even have a few letters of St Edmund Campion, although these are never on view.

Always a great help in answering queries is **Letters and Notices**, the house journal of the British Province. It was first published in 1863 and contains obitu-



ILLUSTRATION 5: FIRST EDITION OF LETTERS AND NOTICES (1863)

aries of all Jesuits of the Province as well as matters of interest from each of our houses. To date ninety-six volumes have been published.

More requests have come in today, including one from a priest who wants to see our collection of the letters of Dr John Lingard, the early nineteenth-century historian. Then there is the everyday work of the Archives. We rely on a card index which has to be updated as articles are sent in. One day we will have the money to have it computerised. Requests also arrive from other archives, Jesuit and non-Jesuit, at home and abroad. They ask about British Jesuits or houses, or any of the myriad requests they have to deal with concerning the Society of Jesus. In October 2001 there was a meeting of Jesuit archivists in Rome, the first in the history of the Society. It was attended by more than fifty archivists. The participants made some very interesting visits to the Vatican Archives and the Jesuit General Archives, and listened to a very good talk from Father Paul Molinari, who was closely involved with the canonisation of the English Martyrs. As you can see, there is never a dull moment in the Archives. It can be very busy, but always interesting.

EDITORIAL NOTE

*This is a slight adaptation of an article which first appeared in **Jesuits and Friends** 54 (Easter 2003) and is reproduced by kind permission of the Editor of that publication.*

The Construction of Martyrdom in the English Catholic Community, 1535-1603 by Anne Dillon (Ashgate, Aldershot & Burlington, 2002, pp.xxxviii+474) is a title in the St Andrews Studies in Reformation History series. It is an examination of the deaths of those Catholics who gave their lives for their faith under Henry VIII and Elizabeth. In particular the cult of martyrdom and its iconography is investigated in terms of marshalling continental support for English Catholics and strengthening resistance and resolve at home. The range of archival sources used by the author in pursuit of her argument is impressive: Peter Mowle Collection, Oscott College Archives; Cambridge University Library (Roper's Life of More); Guildhall Library, London (Charterhouse); Bar Convent Archives, York (Wigmore's Life of Mary Ward); Stonyhurst Archives (Grene's Collectanea); and Westminster Diocesan Archives (St Edmund's College: Verstegan's Descriptiones), as well as the archives of the Venerable English College, Rome. More impressive still is her familiarity with and use of contemporary printed material.

New books on Newman are always of archival interest in that the vast quarry which represents the cardinal's own papers at the Birmingham Oratory, for many years cared for with great devotion by the late Gerard Tracey, is still being tackled by scholars. However, **Pilgrim Journey: John Henry Newman 1801-1845** by Vincent Ferrer Blehl SJ (Burns & Oates, London & New York, 2001, pp.xii+452, £20), a spiritual biography of Newman's life up until and including his conversion to Catholicism, comes from the pen of a scholar who was successively an editor of the **Letters and Diaries**, Chairman of the Historical Commission and Postulator of the Cause, and for that reason alone one may approach this book with a certain reverence. Because the story of Newman's reception as a Catholic is so well known, it is especially important to realise, as the author guides us through his subject's later (post-1841) Anglican years, that to Newman himself his life at Littlemore had anything but a certain conclusion. Colin Barr, who lectures in modern European history at Maynooth, uses a variety of archival sources in **Paul Cullen, John Henry Newman, and the Catholic University of Ireland, 1845-1865** (Gracewing, Leominster, 2003, pp.xviii+288, £17.99). His aim is to present an account of the foundation and progress of this institution in a way that is not overly centred on

Newman and which takes into consideration some of the other personalities and influences involved, notably Archbishop Cullen of Armagh and then Dublin. The author has based his study almost completely upon archival material and utilises several primary sources in Ireland: Cullen, Murray and Woodlock papers in the Dublin Diocesan Archives; Catholic University papers in University College Dublin, Archives; Lucas and Monsell papers in the National Library of Ireland; Slattery and Leahy papers in Cashel Diocesan Archives (consulted on microfilm at the National Library of Ireland); Denvir Papers in Down and Connor Diocesan Archives; Dixon Papers in O Fiaich Memorial Library, Armagh; and pamphlet collections at Trinity College Library, Dublin. Outside Ireland he consulted the University of Notre Dame Archives, the Cullen and Kirby Papers at the Irish College, Rome, the Newman Papers at the Birmingham Oratory, and the Peter le Page Renouf Papers at Pembroke College, Oxford. He provides a useful commentary on his use of sources.

The period coinciding with Newman's life (and beyond) is the chronological span of Barbara Walsh's **Roman Catholic Nuns in England and Wales 1800-1937: A Social History** (Irish Academic Press, Dublin and Portland, 2002, pp.viii+248, £35.00). The book analyses the growth and development of women's religious life in all its aspects and the author bases her study on research conducted in four archives in particular: Sisters of Charity of St Paul the Apostle (Selly Park); Sisters of Notre Dame de Namur (Liverpool); Sisters of the Sacred Hearts of Jesus and Mary (Chigwell); and the Daughters of Charity of St Vincent de Paul (Blackrock, Co. Dublin). In acknowledging the assistance of the respective archivists, and in addition mentioning the assistance received from several other members of the Catholic Archives Society, the author reveals her appreciation of the trust placed in her when dealing with often sensitive material. From an archivist's viewpoint this type of recognition is always most welcome. Moreover, the bibliographical appendix lists the specific files consulted in each of the archival collections, and there are a series of very useful tables listing *inter alia* the orders and congregations which were represented in England and Wales during the period under examination.

Thomas Earp: Eminent Victorian Sculptor by Anthony and Olive Mitchell (Baron Books, Buckingham, 2002, pp. 128, £13.95) is a well-illustrated and meticulously researched book on the life and work of the Nottingham-born craftsman whose work may be seen in a

number of Catholic churches, including Farm Street and Maiden Lane in London. Earp (1828-93) learnt his craft under Pugin and Myers and also worked for the young J.F. Bentley, the future architect of Westminster Cathedral. The archival pedigree for this book is naturally architectural: Royal Institute of British Architects; Council for the Care of Churches; Architectural Section of the Historical Manuscripts Commission; as well as Lambeth Palace Library, the Public Record Office (now National Archives), Guildhall Library and Record Office, Nottinghamshire and Derbyshire County Record Offices.

Architecture forms an important part of several recently published parish histories. **Our Lady of Ransom, in Gratitude and Hope** (Eastbourne, 2001, pp.xii+197) by Joan Kennedy is a model of what a parish history should be: well researched and interestingly written, with a good use of primary source material and ample illustration. The mother parish of Eastbourne traces its roots to 1867, with the present church dating from 1901, but the author's introductory chapter sets the scene well by summarising the earlier history of Catholicism, both pre- and post-Reformation. The chief primary sources used were the Archives of the Diocese of Arundel and Brighton, convent archives, oral history, and the parish's own archives, and it is heartening to note that in the latter the author placed additional information not used in the book so that it is ready for future historians. The author and journalist Joanna Bogie has written the story of St Bede's, Clapham Park, in **One Corner of London** (Gracewing, Leominster, 2003, pp.67, £6.99). Although succinct in its method, the book nevertheless charts the origins and development of a thriving south London Catholic community and has made good use of parish records and archives in a way that is not cumbersome to the general reader. **La Chiesa Italiana di San Pietro a Londra** by Luca Matteo Stanca (Rome, 2001, pp.94), with an English translation by Michael Coffey, is the story of London's Italian Church, from the beginnings of the mission in 1844 and the completion of the church in 1863 to the present day. The section on the church building itself, as indeed the whole study, makes use of much photographic and other archival material, not only from the Italian Church but also from the Generalate Archives of the Pallottines, the religious society entrusted with the foundation of the mission and still responsible for it today. **Catholics in Cambridge** edited by Nicholas Rogers (Gracewing, Leominster, 2003, pp.xxiv+398), the final parish history under review, is in fact an account of Catholicism in one town since medieval times,

although it has as its focus the period from the foundation of the first modern mission in 1841. Moreover, as the Archbishop Emeritus of Birmingham says in his Foreword, this volume has been 'produced mostly by contributors from Cambridge parishes, with a sprinkling of academics. From the three dozen essays contained in this book an account written from a "town" viewpoint emerges'. Every possible archival source has been quarried: schools (both in Cambridge and also St Edmund's, Ware); Cambridge colleges (especially St Edmund's); dioceses (East Anglia, Northampton, Birmingham, Westminster); religious houses; Cambridgeshire Record Office; and parishes (notably Our Lady and the English Martyrs). As with Eastbourne, oral history (taped interviews) form a significant part of the primary source material.

New Norcia Studies 11 (September 2003) contains several articles of archival interest connected with the Spanish-founded Western Australian Benedictine monastery. Perhaps the most fascinating, however, is Father David Barry's account of his search for documents relating to the history of his abbey. The search took him to five European countries: Spain, Italy, France, England (Ramsgate Abbey, Public Record Office, Downside Abbey, Ampleforth Abbey) and Ireland (All Hallows College, Dublin). The project lasted from January to December 2002 and resulted in 7000 images scanned, four reels of microfilm, and several hundred pages of photocopies. Clearly the monks of New Norcia are committed to discovery of their archival roots.

Burn Holy Fire: Religion in Lewes since the Reformation by Jeremy Goring (Lutterworth Press, Cambridge, 2003, pp. 192) charts the fortunes of various religious groups in the county town of East Sussex – a town known as the setting for the burning of ten Protestant martyrs under Mary Tudor in 1557 and also for its 'No Popery' Bonfire Night celebrations. The author argues that the anti-Catholic strain in the latter dates more precisely from the so-called 'Papal Aggression' of 1850 (Restoration of the Hierarchy). The book utilises archival material from the Public Record Office and draws heavily upon both the East and West Sussex Record Offices. Although much of the book is concerned with Anglicanism and Protestant Dissenters, the author is both perceptive and generous in his analysis of the Catholic contribution to the town's more recent religious history, especially with regard to ecumenism in an environment which has not always proved conducive to that task.

In 2003 the English Benedictine community of St Edmund, founded at Paris in 1615 and transferred to Douai in 1818, celebrated the centenary of its arrival in Woolhampton, Berkshire. **Douai 1903-Woolhampton 2003: A Centenary History** (Stanbrook Abbey Press, Worcester, 2003) is edited by Abbot Geoffrey Scott, President of the Catholic Archives Society, and has been produced by the oldest private printing press in England. In fact the book, which comes with a CD containing lists, photographs and other data, traces the history of the monastery (and school, closed in 1999) from its foundation in Paris to the present day through a series of essays. The result is an informative survey of a venerable religious community which has on several occasions successfully adapted itself to changing needs and circumstances. Recourse to the monastic archive is evident in each of the contributions.

A bi-centenary celebrated in 2003 was that of the Restoration of the English (now British) Province of the Society of Jesus. **Promising Hope: Essays on the Suppression and Restoration of the English Province of the Society of the Jesus**, edited by Thomas M. McCoog SJ (Jesuit Historical Institute, Rome/British Province of the Society of Jesus, London, 2003, pp.xii+479) is a meticulously-researched and attractively-illustrated volume which has as its mainstay eight essays by Father Geoffrey Holt SJ, the doyen of scholars specialising in eighteenth-century English Jesuit history. He is ably supported by the editor's historical overview and afterword, and essays by Professor Maurice Whitehead, Father Thomas Morrissey SJ, the late Father Hubert Chadwick SJ, and Jan Graffius. As one would expect, the use of primary sources is abundant, chiefly from Jesuit archives in Rome, England (Provincial Archives, London, and the Stonyhurst Archives) and Ireland (Provincial Archives, Dublin). A series of appendices supply a wealth of documentary sources, including the texts and translations of papal documents, catalogues of the English Province during the time of Suppression, and correspondence relating to the re-establishment of the Jesuits in England. Once again the Jesuits have proved their commitment to historical research and the use of archival sources.

The year 2002 witnessed the commemoration of the bicentenary of the birth in Seville of Cardinal Wiseman. **La Sevilla de Nicolas Wiseman** (Fundacion Jose Manuel Lara, Seville, 2003, pp.166) has been edited by Antonio Garnica and contains the papers given as part of a special symposium convened to mark the occasion. Martin Murphy (on

the Irish in Seville) and Father Paul Keane of the Diocese of Brentwood and until recently student archivist at the Venerabile (on Wiseman and the English College, Rome) were the two English-speaking participants. The other contributions examine the Irish in eighteenth-century Europe, the three cities associated with Wiseman (Seville, Rome and London), Seville in Wiseman's time, the Wiseman family as seen from evidence in the parochial archives of Santa Cruz in Seville, a history of Wiseman's birthplace, and the Church in Seville at the time of the cardinal's birth. A translation into English would be most welcome.

S. F.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 2003

The twenty-fourth annual conference of the Catholic Archives Society was held at Campion House, Osterley, Middlesex, from 26 to 28 May 2003. On the opening evening Mass was celebrated by the Patrons of the Society, Cardinal Murphy-O'Connor and Archbishop (now Cardinal) Marchisano, and the after-dinner speaker was Abbot Geoffrey Scott, President of the CAS. The Archbishop, together with Dr Christina Carlo-Stella of the Pontifical Commission for the Cultural Heritage of the Church, attended the conference.

The introductory talk of the conference was Canon Anthony Dolan's 'Overview of Twenty-Five Years of the Catholic Archive Society', which proved to be a humorous as well as informative reflection of the Society's foundation, development and contribution to the life of the Church since its inception in 1979. The text of this talk is printed elsewhere in this edition of **Catholic Archives**.

On Tuesday morning Mr Paul Atterbury spoke on 'Setting up an Exhibition', recalling his own involvement in the highly successful Pugin exhibition at the Victoria and Albert Museum in 1994. In the afternoon the majority of participants travelled by coach to Kew, where they were given a guided tour of the National Archives (formerly the Public Record Office) – a visit made all the more memorable by the fact that Archbishop Marchisano and others were trapped in a lift for some minutes en route to the search rooms. A smaller number of people went to Brentford to visit the Archives of the Poor Servants of the Mother of God, where they were given a conducted tour by Paul Shaw, the archivist. The evening workshops were devoted to 'Archives in Schools', 'Writing a Parish History', and 'Writing a History of Religious Orders'.

The first part of the final morning of the conference was devoted to Archbishop Marchisano's address, in which he concentrated on the contribution made by the CAS, the importance of forging links with other archivists (especially in countries where the Church is still young), the task of making inventories, and the need for in-service training. The Open Forum and A.G.M. provided their customary useful exchange of information and ideas. A full report on the conference is to be found in **CAS Bulletin** 25 (Autumn 2003).

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EDITORIAL NOTES

*It is with a sense of thanksgiving that I write this short introduction to what is the Silver Jubilee edition of **Catholic Archives**. The journal first appeared in 1981, and to the founding Editor, Robin Gard, a great debt of gratitude is owed. He established **Catholic Archives** as a review of national and international importance, a respected organ in archival circles both within and beyond the English-speaking countries of the Catholic Church. Supported by a host of willing contributors, and perhaps a few who have endured the proverbial 'arm-twisting' to secure an article, both Robin and the present Editor may be quietly satisfied with the consistently high standard of contributions and the equally consistent level of interest shown by subscribers and readers in the fortunes of the journal.*

I am particularly pleased to include three articles from Ireland in this issue. Firstly, I would like to thank the Most Rev. Edward Daly, Bishop Emeritus of Derry, not only for his contribution to the journal, but also for the very encouraging example of energy and commitment that he has brought to his task as Diocesan Archivist. Likewise my thanks go to Father Seamus de Val and Brother Linus Walker for their contributions on the Diocese of Ferns and the Brothers of St Patrick respectively. These three articles serve as a timely reminder of the importance of the Catholic Archives Society's role and influence in Ireland.

In England & Wales the Diocese of East Anglia is one of the more recent creations. Dora Cowton has submitted a summary of the classification scheme and contents of the archive, and thus augments the list of English dioceses which have featured in the pages of the journal. From the Phillippines the intrepid Sister Mary Campion McCarren reports on her visit to the Archives of the Archdiocese of Manila. After reading her description I think that there is much that we in Europe may learn from the professionalism and enthusiasm of our Filipino colleagues.

Religious congregations are also well represented: the Poor Clares of Darlington (Sister Mary Michael); the Passionists (Sister Dominic Savio Hamer); and the Daughters of Charity. The latter contribution, by Sister Judith Greville, is a revision of her congregation's holdings of children's records, complemented by a list of other repositories holding such records. This will be manna to those archivists who are called upon to respond to genealogical enquiries. Finally, Sister Anne Leonard introduces us to the work of the Association of English-Speaking Archivists in Rome.

Sadly, and after twenty-four editions, the Carmelites of Darlington have been obliged to relinquish the printing of **Catholic Archives** owing to the need to re-arrange their publishing commitments in the light of the number of active sisters available for such work. On behalf of my predecessor as Editor, and of the whole Society, I wish to thank the Carmelites for their unfailing courtesy, patience and hard work since 1981. However, with the inability of the Carmelites to continue as our printers, the Editor has made a foray into desk-top publishing, and has been able further to regulate production costs which it is hoped will benefit the Society in terms of its financial resources.

Father Stewart Foster

THE DERRY DIOCESAN ARCHIVE

Most.Rev.Edward Daly

The Derry Diocese is located in the north-western part of Ireland. It consists of most of County Derry, about half of County Tyrone and eleven parishes in County Donegal. The ecclesiastical centre of the diocese is Derry City, founded originally by St Columba in 546 as a staging post between Ireland and what would be his most important foundation at Iona in Scotland. The current diocesan boundaries were set up in the twelfth century.

I was appointed as Diocesan Archivist in 1994 by my successor, Bishop Seamus Hegarty. Prior to then, nobody had been specifically designated as Diocesan Archivist. Documents, various registers and books had been preserved; some had been filed under various headings; but there was no catalogue of the archive and nobody had any accurate idea of the extent of the archive or what the archive contained. The archives were located in the strong room in Bishop's House and stored in filing cabinets, tea chests, cardboard boxes and containers in other parts of that building. In 1990 a proper location or environment for the diocesan archive was identified. The preparation of this facility was completed in 1994 and all the documents and books with the exception of those detailed in Canon 489 were moved from Bishop's House to the newly-prepared location in Collon House. This is the residence of the priests who teach in St Columb's College, Derry. It is a secure and environmentally suitable storage facility used exclusively for the archives in accordance with Irish national standards. These standards are set down in **Standards for the Development of Archive Services in Ireland**, published by the Society of Archivists Irish Region in 1997.

My first task as Diocesan Archivist was to sort out the huge and dusty mass of paper, which confronted me. Initially, I was disappointed with the lack of material that originated before the episcopacy of my predecessor, Bishop Neil Farren (1939-73). However, when I had waded through the paper and decided on the categories under which I wished to list the archive, I then gave consideration to the manner or technique of cataloguing the material. I consulted with a number of individuals and agencies, including David Sheehy, Archivist of the Archdiocese of Dublin, Bishop McKiernan of Kilmore and the Northern Ireland Public Record Office in Belfast.

I eventually decided to catalogue all the documents on a computer database. I had already been using computers in the Bishop's Office since the early 1980s. The original database software programme I had used in that work was DELTA. It was manufactured by an English company, Compssoft plc. I decided to use Compssoft's Equinox software programme in cataloguing our archive. It proved most satisfactory and is a most effective and efficient search engine with a virtually unlimited capacity. I have now set up another database on Microsoft Access. All archive documents are listed on both databases.

Each document or register in the archive is individually listed in the database under the following headings:

DATE: Date of Issue

DESCRIPTION: Letter/Record/Report etc. The nature of the document.

FROM: Name and address of the person/persons or agency from which the document originated.

TO: Name and address of the person/persons/agency to whom the document was sent.

SUBJECT MATTER: A short summary of the content of the document.

FILE: Number of the File Folder in which the document is filed.

BOX: Number of the Box in which the File Folder is contained.

I have now catalogued more than 58,000 documents on both databases. Under these various headings and with a modern powerful PC, any document or set of documents can be located in seconds. We can search for documents under one or more of the criteria listed above.

After the sorting and cataloguing process was completed, the documents were stored in acid-free folders and acid-free boxes for long-term storage and preservation. The files in which the documents are kept are listed under specific headings e.g. Diocesan Council of Priests, Parish of X, Annual Statistics etc.

The lack of older archive material is disappointing. Although there is some material of nineteenth-century origin, most of the items in the archive are post-1939. There are only about 2,000 documents emanating from before 1939. However, there is a very comprehensive archive of the period since 1939, covering the Second World War, the development of Catholic education in Northern Ireland after the Education Act (NI) 1947, and the entire period of the Northern Ireland Conflict (1968-94). The archive consists of letters, diocesan and parish records, inventories, financial statements, photographs,

newspapers and newspaper clippings, minutes of meetings, registers, publications etc.

In association with the work of cataloguing the diocesan archive, a book was published in December 1997 by Four Courts Press, Dublin. It was entitled **The Clergy of the Diocese of Derry: An Index**. The joint authors were Father Kieran Devlin and myself. In this book are listed the saints associated with the diocese; bishops (including monastic bishops) and abbots; priests from the earliest period to the sixteenth century; and a virtually complete list of the clergy and parish staffing for the period 1800-1996. As far as possible, a brief *curriculum vitae* of each individual is included. In this manner, all the priests who have served the diocese are recorded for posterity. To mark the Millennium, a number of writers were commissioned by Bishop Hegarty to contribute to an outline history of the diocese from the introduction of Christianity in the sixth century until the present day. Each contributor submitted an article of around 6,000 words about a specific period of diocesan history in which the writer has particular expertise. This project was sponsored by the diocese. Four Courts Press published the work in late 1999.

The Circular Letter, **The Pastoral Function of Church Archives**, issued by the Pontifical Commission for the Cultural Heritage of the Church in February 1997 was a great source of encouragement and affirmation for church archivists. The Letter emphasised the importance of archives as part of the Church's cultural heritage and pointed out the responsibilities which bishops have under the 1983 Code of Canon Law in relation to archives. It was also the first time, to my knowledge, that a document from the Holy See urged the use of modern electronic technology in the management and cataloguing of church archives.

There is a particular difficulty experienced by some archivists with some computer programmes, i.e. those that do not recognise any date prior to 1 January 1900! This can be a problem in cataloguing documents going back for a few hundred years. Most modern databases are programmed to recognise all dates from 1 January 1900 until 31 December 2099! However, with a little adjustment, this problem can be overcome.

The work continues. It is important nowadays that a diocese should have good and reliable archives and records that can be easily accessed. Anyone who wishes to access our archive should contact me at: 9 Steelstown Road, Derry BT48 8EU. My telephone number is 028 71350809; e-mail: edward.daly@btinternet.com

THE ARCHIVES OF THE DIOCESE OF FERNS

Rev. Seamas S. de Val

Getting Started

For a diocese which has celebrated its fourteenth centenary, it may surprise readers of **Catholic Archives** to learn that its archives are only in their infancy! That however, is a fact. The Diocese of Ferns, having a population of about 95,000 Catholics in forty-nine parishes, covers most of County Wexford in the south-east corner of Ireland. Parts of it extends into the neighbouring counties of Carlow and Wicklow, while a small portion of County Wexford belongs to the Archdiocese of Dublin. It is bounded on the east by the Irish Sea, on the south by the Atlantic Ocean, on the north and west by the Archdiocese of Dublin and the Dioceses of Kildare and Leighlin, Ossory, and Waterford.

The diocese is reckoned to have been founded in 598 A.D. by its first bishop, St Maodhog, otherwise known as Aidan. A few years before the celebration of its fourteenth centenary, a small committee, which came to be known as the Ferns Diocesan History and Archives Group, came together to consider what could be done to mark the occasion, and it was decided, first, to publish a comprehensive biographical dictionary of the clergy of the diocese; secondly, to publish a book containing articles on various aspects of diocesan history and activity for a general readership; and, thirdly, to establish a diocesan archive, something which was considered essential. While every parish has its own parochial archive, and an archive, obviously, exists in the Bishop's House, there had been no specific 'diocesan archive' to which researchers might have access.

The efforts of the History and Archives Group resulted in the publication, in November 1999, of **Memory and Mission: Christianity in Wexford 600 to 2000 A.D.**, followed early in 2000 by Canon John V. Gahan's **The Secular Priests of the Diocese of Ferns**, a volume of over 400 pages containing detailed biographical notes on the priests of the diocese from the seventeenth century, and which will be an extremely valuable source of information for research workers for many years to come.

The establishment of a diocesan archive received episcopal approval. While an archive existed in the Bishop's House, there was no diocesan archive as such. The first problem was to find a location for the proposed archive. The ideal, of course, would be a free-standing, purpose-built structure erected on a green-field site, but financial constraints excluded this from the start. Various existing buildings were considered but these, too, were ruled out as being unsuitable for one reason or another.

Finally, the only premises available proved to be the downstairs area of the large late eighteenth-century Georgian house which formed the nucleus of St Peter's College when it opened in Wexford Town in 1819. While basements are the least acceptable locations for archives, the choice was between that and abandoning the idea altogether! A large apartment in the basement was chosen to be the main storage area with two smaller rooms to serve as an office and a search room. An air conditioner was fitted, metal shelving installed, and acid-free boxes and folders purchased. This accounted for all the finance available. It was now up to the unpaid archivist to fill the boxes!

Initially, an appeal was made to the parishes for various types of material that might be of archival interest: (a) documents of any kind giving information about parochial appointments, ordinations, church building, the activities of clergy, especially of earlier periods, e.g., newspaper cuttings, memorial cards, photographs; (b) letters, old manuscripts of sermons, church notice-books, booklets or brochures relating to church dedications, school openings, lists of subscribers to fund-raising activities; (c) catechisms, devotional booklets, plays, novels, etc., especially those written by diocesan priests; (d) documentation relating to the building, alteration or renovation of churches, information on ancient cemeteries, churches or monastic sites etc.

A small amount of such material has been forthcoming from some of the parishes, but this has not yet been described and arranged. Three large collections have found their way to our infant archive: (i) The Hore Manuscript Collection; (ii) The House of Missions Collection; and (iii) The Patrick O'Donovan Collection.

Large Collections

(i) The Hore Collection

The Hore Collection consists of the manuscript material compiled by two Wexford historians of the nineteenth century, father and son, named Herbert

Francis Hore (1817-1865) and Philip Herbert Hore (1841-1931). When Herbert Hore died in tragic circumstances in 1865, he left behind him a mass of historical notes and letters concerning the history of County Wexford, having already published important articles on the subject in various archaeological and historical journals. His son, Philip Hore, was faced with the problem of what to do with all this material. He wondered whether to destroy it, or to preserve it and endeavour to continue and complete his father's work. Happily for local historians, he decided on the latter course. He embarked on a programme of research which was to occupy him for the rest of his active life, working whenever he could in the Public Record Offices in Dublin and London, in the university libraries at Oxford and Cambridge, and in libraries in Paris, Brussels and Rome, spending a large amount of money in the process. The result of his efforts was what he called, with justifiable pride, 'one of the finest collections' of historical manuscripts. Between 1901 and 1911 he published six large volumes on the history of County Wexford, as well as numerous articles in journals and newspapers, but the printed works represent only part of the contents of the manuscript collection in which students of Wexford history have an invaluable storehouse of original material - extracts from State Papers and other documents dating from the twelfth century. Many of these which he had copied in the State Paper Office and the Public Record Office in Dublin were destroyed during the War of Independence and its aftermath in the early 1920s, and so Hore's copies are of the utmost importance. Philip Hore died in 1931 at the age of ninety.

The whole of the Hore Collection was left by will to St Peter's College, Wexford, and has now been transferred to the Ferns Diocesan Archives. The services of an archivist were made available by the Wexford County Library, so that the collection has now been catalogued, and a 'box list' prepared, and plans are afoot to have a detailed descriptive list made of the manuscripts, as well as, it is hoped, making the material available in the County Library in Wexford Town.

(ii) The House of Missions Collection

The second large collection I have mentioned is the House of Missions Collection. The House of Missions was an institute of diocesan priests, established in 1866 for the purpose of conducting parish missions and retreats in Ireland, Britain, and occasionally in the United States. In the present climate of falling numbers of clergy, it was not possible to continue this mission work and the House closed in 1991. Several boxes of miscellaneous material have

been deposited in the Diocesan Archives, and descriptive lists have been made of the contents.

(iii) The Patrick O'Donovan Collection

The third collection is a large number of notebooks and photographs amassed by a local historian. However, no work of cataloguing or arranging has as yet been done on these.

Small Collections

In addition to the above, there are some smaller collections of letters and papers of individual priests and laymen gathered by them in their lifetime and deposited in the Diocesan Archives by relatives or friends. Most of this material has been processed. Also, a great amount of material has been transferred from Bishop's House and deposited in the Diocesan Archives. Work is progressing slowly on this. Included are letters and other documents relating to bishops of the diocese from the eighteenth century, such as Ambrose O'Callaghan (1729-44), Nicholas Sweetman (1745-86), and James Caulfield (1782-1814), as well as material concerning convents and religious houses, and documents from Rome appointing bishops, replies to queries, promulgation of regulations etc.

The Future

The Diocesan Archives are located in the basement of the large Georgian house at St Peter's College, Summerhill, Wexford. However, members of the History and Archives Group realise that this location is entirely unsuitable, as it is impossible to have proper environmental control, even with the installation of air-conditioning equipment. Efforts are being made to find a solution to this problem, but thus far without much success. Financial restraints are a major problem. No facilities exist for researchers - and very few for the archivist, who to the best of his ability endeavours to reply to queries and to offer whatever assistance he can in the circumstances. Enquiries may be addressed to: The Archivist, Ferns Diocesan Archives, St Peter's College, Wexford, Republic of Ireland.

DIOCESE OF EAST ANGLIA: SUMMARY LIST OF ARCHIVES

Dora Cowton

Given below is a list of categories of the archival holdings of the Diocese of East Anglia (erected 1976). Enquiries should be addressed to: The Archivist, East Anglia Diocesan Archives, Cathedral House, Unthank Road, Norwich NR2 2PA.

(i) Provenance: The White House, Poringland (Bishop's residence)

Bishops Alan Clark & Peter Smith (separate files for each Bishop but not separate boxes due to lack of space)

National:

1. Archdiocese of Westminster
2. Bishops' Conference - *Acta* 1974-2001
 - Files 1997-2001
 - General Secretariat 1987-2001

ICEL Consultation on Revision of the Missal & Sacramentary 1982-1997

-Working Party 1992-2000

-Various booklets, reports, documents

3. Child Protection Issues 1992-2000
4. Catholic Truth Society 1984-1988
5. Episcopal Commission on Former Anglican Clergy
6. Ecumenism 1980-2000
7. *Roman Catholic Christianity* (publication) 1996-1998

Vatican

1. Vatican -Publications, Papal visit, Apostolic Nunciature 1980-2002
 - Second Vatican Council Documents 1962-1965
2. *Acta Apostolicae Sedis* 1909-2003
3. Congregation for Causes of Saints - George Haydock 7 volumes
 - Cardinal Newman 2 volumes
4. Canonisations - Arcangelo Tadini 2 volumes

Total 28 boxes

Diocesan

1. *Ad Clerum* 1951-2001
2. Various celebration arrangements, booklets etc
3. Diocesan Council/Senate of Priests 1976-1984
4. Diocesan Council of Priests 1984-2001
5. Diocesan Commissions - Liturgy 1980-1995
 - Justice & Peace 1987-1995
 - Social Welfare 1984-1995
6. Diaconate 1971-1985
7. Divorce, Marriage & Family Life: Diocesan Commission 1987-1996
8. Downham Market 1975-1976
9. Diocesan Pastoral Council 1986-2001
10. Diocesan Media 1977-1996
11. Diocesan Youth Council 1983-2002
12. Ex-Students for the Priesthood 1987-1996
13. Vicars for Religious 1976-2001
 - In-Service Training 1985-2001
14. Pastoral Letters 1977-2001
 - Ad Fratres, Ad Sorores* 1976-1995
 - Homilies & Addresses 1969-2001
15. Religious Education Commission 1976-2001
16. Religious Orders 1964-1993
17. New Diocese of East Anglia
 - Arrangements 1975-1976
 - Episcopal Installation of Bishop Alan Clark as 1st bishop 1976
 - Episcopal Ordination of Bishop Peter Smith as 2nd bishop 1995
 - Translation of Bishop Peter Smith to Cardiff 2001

Total 25 boxes

(ii) Provenance: Varied

1. Architects' plans & correspondence 1842-1997
2. Clergy deposits
3. Catholic church history
4. Anglican church history (mostly Walter Rye)
5. Diocesan Pastoral Council - Assembly 1985-1987
 - Meetings/Working Parties 1988-2000
6. Diocesan schools 1967-2000

7. Diocesan Finance Board 1978-2001
8. Deanery Pastoral Councils 1929-2003
9. Church deeds
10. Parish education papers & plans 1948
11. Inventories 1918
12. Miscellaneous deposits - CDs; Tapes; Slides; Silverware; Oil Stock Sets; Crucifixes; Relics
13. Paintings, drawings
14. Photographs
15. Vestments
16. Books
17. Diocesan Magazines
18. Parish finance papers pre-1976
19. Diocesan parish papers pre-1976
20. Diocesan parish papers post-1976
21. Parish deposits from 1620 - Registers of Baptisms, Marriages, Deaths; accounts; *Status Animarum*; letters; books.

Total 94 boxes & 18 drawers

(iii) Archives of the Cathedral of St John the Baptist, Norwich

1. Letters 1789-
2. Mission Book 1860-1980
3. Diaries 1880-
4. Mass Intention Books 1981-1998
5. Sacrament of the Sick 1980-1988
6. Visitors' Books 1987-2001
7. Registers of Baptisms, Marriages & Deaths 1758-
8. Finance books & statistics
9. Finance Group meetings 1980-1987
10. Parish Council meetings 1973-1980; 1987-1994
11. Weekly Bulletins 1969-1979; 1987-present day
12. Parish Magazines
13. Architects' reports & letters 1971-2000
14. Cathedral maintenance 1970-1979
15. Schools - Registers; Log books; Minutes 1890-1990
16. Parish groups - Concert Organising Group 1978-1984
 - Flower Arrangers Group
 - Ecumenical Group 1975-2004
 - Walsingham Association (Norwich Branch) 1985-1990

17. St.Vincent de Paul Society Minute Books/ Books of Meetings 1951-1959;
1963-1993
18. Celebrations 1906-present day
19. Sacristan's notes 1987-2000
20. Various Items 1876- (Programmes, Prayer cards; Booklets; Obituaries;
Inventories)
21. Newspaper cuttings 1888-
22. Photographs 1894-

Total 42 Boxes

Grand Total of 189 boxes



AT THE ELEVENTH HOUR: THE GENERALATE ARCHIVE OF THE BROTHERS OF ST. PATRICK

Brother Linus H.Walker

In 1986, while resident at our Generalate, I was told that I was General Archivist. Two considerations may have helped the authorities in their decision: I had done some historical research and had frequently supplied items for the archive. Perhaps the appointment was casually made. Casually accepted it certainly was. At the time I held a full-time teaching post and was involved in parish activities and other work in the wider community. Innocent of all archival training, unaware of any need for a job description, and possessed of a dangerous goodwill, I thought of the task as simply a matter of keeping the Congregation's Annals up to date. In this I had the able assistance of the Indian-born Secretary to the General Council who plied me with documents from many sources, including excerpts from his personal diary. Over the next six years I did little more than record what seemed important or interesting. At first this was done in longhand, but later with the aid of a word-processor. I did develop the habit of filing away the more important documents supplied to me.

On retirement from school work in 1992 I was offered a part-time post as archivist to the Diocese of Kildare and Leighlin. This was to prove a blessing and in many respects a turning-point, not just for me but for my Congregation's holdings. The Chancellor, a personal friend, early on handed me several issues of **Catholic Archives**, all edited by Robin Gard. In one I found a pilot scheme for a diocesan archive, and this, with later emendations, served me very well indeed. The Association of Church Archivists of Ireland was just then breaking new ground with day seminars and short training courses, invaluable aids to such raw beginners as myself. In time I began to apply to our own collection what I had learned, sorting and arranging as best I knew.

Our Generalate was a purpose-built structure, less than twenty years old. In traditional fashion the provision for archives was no more than a tiny room equipped with shelving and a fireproof door, (the other walls were lath and plaster). Inside was a jumble of boxes, folders, envelopes and artefacts. There was no working-space or accommodation for reading. I soon discovered that my "collections" were always in someone's way, and in danger of being shifted about by cleaners and others. Again, such designations as I had devised seemed to need constant revision, and even to become mysterious to myself.

Possible categories were endless, and were I to proceed as I had begun I should need an aeroplane hanger for the work. I found myself forced to reformulate my ideas, deciding that the need was to determine what had been preserved, provide for its safety and for the easy retrieval of any item. In something like a spirit of desperation I took up the first document to hand, a housekeeping bill from 1949. To this I assigned a temporary classification and a number within that classification before placing it in an archival folder appropriately marked. The folder I stored in a large press in our little-used billiard-room. The next step was to open a temporary catalogue and record there the number, classification and a short description of that precious document. No matter that the very next entry referred to an entirely different document and classification. A beginning has been made and two items temporarily disposed of. The new process I soon found tedious and unending. Progress seemed infinitesimal and over the years I came to liken my case to that of Job forced to lament his existence in a place "where no order but everlasting horror had its settled abode."

Bishop Daniel Delany of Kildare and Leighlin established the Sisters of St. Brigid in 1807 and the Brothers of St. Patrick a year later for the purpose of providing education in his mensal parish of Tullow. It is interesting that some six or seven other congregations came into existence about that time and in the same general area of south-east Ireland. Though spreading to other dioceses, to India and Australia, the Brothers remained a diocesan institution until 1888 and were always relatively few in number. The twentieth century brought expansion at home and overseas including foundations in California, Kenya and Papua New Guinea. Successive general administrations worked from Tullow, the place of foundation, and the archives came to be localised there. Eighty years "under the bishops" had not provided for the keeping of a regular and central record. Little survived from the early years of any community. A few Brothers here and there did something by way of chronicling salient events, but these were seldom complete and few found their way to the central archive. Successive Superiors General were their own secretaries, each with his own approach to record-keeping and document preservation. On taking office each tended to put away, with or without label, such of his predecessor's papers as he did not need for immediate purposes. Such collections found their way in time to a single press in an old and damp monastery and, ultimately, to that storage space in the new Generalate opened in 1975.

Of the collections which came to hand during my search few contained all the documents relating to their labels, while heterogeneous bundles abounded. It was not unusual to find a labelled container from which the contents had

been removed. In general, title deeds and legal documents had been preserved in an iron safe, profession records placed together, financial returns either grouped together by periods or arranged under places of origin, but there order ended. Photographs, particularly the earlier ones, had been almost totally neglected, and were rarely identified or dated. When information on the past was needed the main reliance had been on an immense and unwieldy tome labelled "Annals Volume One." Even this owed most of its information to the labour and dedication of Brother Boniface Carroll, who had worked on it for thirty-odd years from 1919, using an old N-pen to chronicle current happenings and events long antecedent to the time of writing.

By dealing with each document as I came upon it I had rendered any accurate estimation of progress almost impossible, though the tedium was occasionally relieved by rewarding discoveries or moments of light relief. Among the papers surviving from the early years was a manuscript copy of the first set of Constitutions. Dated 1822, it was much more an extended *horarium* than a set of rules, but it contained many of the Founder's maxims and extracts from conferences given to the first Brothers. Among others things it provided for a quarterly Chapter of "all members of the community, at which the state of the house shall be laid open, and each one free to express his own opinion, which shall be listened to." The printed version bearing the *imprimatur* of Bishop James Doyle, himself an Augustinian friar, was dated 1826 and differed in just one particular from the original. The provision on Community Chapters was altered to read: "Everyone shall be free to express his own opinion, which shall be listened to, but by no means acted upon."

The early account books proved to contain interesting historical notes, sometimes by way of comment on events in community, church or state. The human touch was occasionally evident as when a troubled accountant entered "the school money, as Bro. John said it was." Brother John Lawler was superior of the monastery at the time. The connection with the Metropolitan Orphan Protection and Rescue Society is borne witness to solely in the accounts of the Tullow house, as is also their connection with, and indebtedness to, the local Temperance and Mortality Society. The laconic entry "Michael Hickey left here this day" marks the departure from the Institute of Brother Joseph Hickey, who had designed and built two of its earliest monasteries. A loose page bore the names of those who were the first to pronounce vows in the Congregation, giving the place and date and bearing the intriguing signature 'Frater Primus', intriguing in that from our present state of knowledge it could signify any one of three among those named.

Two notebooks of unequal size represent the memoirs of Brother Serenus Kelly, a close associate of the founder. Leaving Leitrim in the far north-west, Patrick Kelly worked his way as a journeyman labourer to Tullow, where he acquired a smallholding before joining the little group of "monks" in April 1808. His already poor health was so aggravated by the primitive conditions of a tumbledown monastery that he was advised to leave. Writing always in the third person he describes how the community "met to vote him out" and how he appealed to the founder, asserting that "if he couldn't live in the monastery, he hoped, with the grace of God and the bishop's permission, to die there." From that time he became Bishop Delany's close helper, acting as his driver on many journeys and performing several missions for him and the clergy. He was to outlive all his contemporaries, filling the office of superior on eight different occasions, making fund-raising tours in Ireland, England and France, during which he claimed to have "had audience of eight kings in their palaces." Bishop Doyle employed him to collect money for the building of Carlow Cathedral. He was involved with Father Mathew's Temperance Movement, and was an ardent supporter of Daniel O'Connell in the latter's campaigns for Emancipation and Repeal of the Union. Never reluctant to engage in controversy, he differed sharply with Bishop Doyle's immediate successor, even journeying to Rome to assert his claim. On a related point he again opposed the next prelate, and though appearing to lose the argument, may be said to have carried it posthumously in that it was discovered that the arrangement insisted on by the bishop had been vitiated by an act carried out by Brother Serenus twenty years earlier. On one of his earliest journeys by steamer he described how the ship carried a band "to bother grief " by drowning out the noise of the engines.

The late months of the year 1999 passed in a veritable nightmare of packing and recording. The Generalate was to be disposed of and the archives moved to Galway. Even this was likely to be but a temporary relocation, in that declining numbers and the closing of monasteries and schools imperatively demanded some forward thinking. The Superior General took the matter to the Conference of Religious in Ireland. An approach to Government brought a grant for a survey to determine what was held by the various religious institutes and the provision actually existing for these holdings. A useful report to the Conference followed in something over a year, and there the matter seems to have ended. The dream of a central repository for the archives of religious institutes, for dioceses and for Christian churches in general seems to have receded. The 1998 Vatican document, **The Pastoral Function of Church Archives**, failed to generate enthusiasm in Ireland, even after the version published by the Vatican Polyglot Press had been supplemented by the much more readable edition produced by the Catholic Archives Society. Two years

ago I failed to interest a publisher in a simplified version of the original along the lines once popularised by the Grail.

Commuting from Galway I continued my involvement with Kildare & Leighlin until 2002, after which I concentrated on my own Congregation's archives. By mid-2003 the temporary listing had been sufficiently advanced for work to begin on what I hope will be a final and permanent catalogue. The central administration, General Chapters, successive Superiors General, papers relating to the provinces and to the communities in Ireland have been arranged, filed, boxed and catalogued. Work remains to be done on individual Brothers, newsletters and various bound volumes. Present thinking is that when cataloguing has been completed, the General Archive of the Patrician Brothers may find a permanent home, in a repository planned by the diocese in which our Congregation took its origins two hundred years ago. May God bring this plan to fruition.



BISHOP DANIEL DELANY

POOR CLARE MONASTERY, DARLINGTON: ITS HISTORY AND ARCHIVES

Sister Mary Michael P.C.

History

Under the guidance of St. Francis, St. Clare of Assisi founded in 1212 an order of contemplative sisters, whose lives, lived within the enclosure, would draw down from God many graces and blessings for the whole world. The first Poor Clare monastery in England, was founded in 1266, at Newcastle-upon-Tyne. At the time of the Reformation, with the Dissolution of the Monasteries, and the prohibition of religious life, those who wished to enter the cloister had to do so abroad, in a Catholic country or environment.

In 1455 a Poor Clare convent had been founded in Antwerp. From there, in 1472, a small colony of nuns founded a new community in the little town of Veere in Holland. The community prospered until 1572, when it was driven out by the Calvinists. The nuns returned to the motherhouse at Antwerp, until in 1581 all the Poor Clares were forced to leave the city as the Geux had seized it. The community then proceeded to St. Omer, where it settled and flourished.

In this community lived for a short time, as an Extern sister, a young English gentlewoman from North Yorkshire named Mary Ward. She saw the need for and established a community for English women in Gravelines, then in the Spanish Netherlands but now in northern France. Through a benefactor she procured some land, and the monastery was built. Though she came to realize that her vocation lay elsewhere, she was the effective foundress of Gravelines. Mary Ward eventually established the Institute of the Blessed Virgin Mary (I.B.V.M.)

In 1609, some of the English Poor Clares left St. Omer for Gravelines, and the community both increased and prospered. So much so, that within a short time several foundations were made. The first was at Aire in Artois in 1629, then Rouen in Normandy in 1644, and also at Dunkirk in 1652. The Darlington community is the direct continuation of that at Rouen and also, since 1807, representative of all the foundations from Gravelines.

For almost 150 years, the Rouen nuns faithfully lived out their Poor Clare vocation, until in 1789 the first rumblings of the French Revolution were heard. The Revolutionary government began to impose greater hardships, and in 1793 the monastery was confiscated and the nuns imprisoned for sixteen months, together with several other communities, including the Benedictine nuns of Dunkirk. Their courage and ingenuity at coping with this situation was inspiring. They did not have enough food or fuel, and lived in daily fear of execution. With the fall of Robespierre, the chief architect of the Terror, in 1794, things improved a little, but they were still in danger. In January 1795 they were given their liberty, but soon realized that it would be impossible to continue their religious life at that time in France. Friends and benefactors alike urged them to return to England. This they did in July and August of that year. They travelled in small numbers, at different times, to avoid suspicion. In all forty-one nuns came to England. In one group was an intrepid lay sister. She sat on the deck of the ship with a large bundle on her knee, and outside was tied an old cooking pot. When the customs man approached, and asked "What have you got there?", she replied bravely "Can't you see, kitchen utensils", and promptly pretended to be seasick. The official moved away quickly. In reality, the bundle contained the sacred altar vessels from Rouen. The community lived for about four months in a rented house in Manchester Square, London, while looking for something more permanent. The nuns wore secular dress and tried to support themselves by the making of their own recipe for apple jelly. At length they heard of something more permanent. Sir Carnaby Haggerston of Northumberland offered them a wing of his castle. They gratefully accepted and travelled north, six every day, by public coach. Passing through York, they were given hospitality at the Bar convent (I.B.V.M.), the sisters being very kind to them. The Poor Clare community, after many trials, was reunited in its new home on Christmas Eve 1795.

As soon as they could, the nuns opened a school for young girls at Haggerston Castle. Since the early days in Rouen, though strictly enclosed, and following the First Rule of St. Clare, the community always had a school for young ladies. This helped it to be self-supporting. At this time the nuns were not allowed to wear their religious habit, but all dressed alike in plain black frocks, and muslin caps. During the years at Haggerston Castle twelve of the nuns died, and were buried in the graveyard of the parish church at Ancroft, where there is a memorial stone with an inscription and a record of their names

By 1805, the castle was in need of repair, and again the nuns found themselves on the move. On the advice of Sir John Lawson of Brough Hall near Catterick, Yorkshire, they at length decided to purchase Scorton Hall at

Scorton, Yorkshire. The nuns, now numbering twenty-nine, arrived at Scorton in 1807, and after suitable alterations had been made, opened a school in 1809. The community prospered during these years: many new sisters were professed, some of whom had been pupils in the school. They were truly treasures, as the Chronicles state, for not only did they teach in the school, fulfil their religious duties, and help in the house; they also helped to care for the sick and infirm members of the community.

One of the benefactors who helped the nuns at this time, was Lady Mary Stanley, the daughter of Sir Carnaby Haggerston. It is interesting to note, as one looks through the records, the consistent kindness of these Catholic families of means to refugee religious communities. The Rouen nuns were helped by Sir Carnaby, whose mother was Mary Silvertop, daughter of George Silvertop of Minsteracres. The Aire community was given assistance by the Witham and Weld families - Sister, M. Euphrasia being the sister of Mr. Thomas Weld of Britwell House, Oxfordshire - and there it was offered shelter. The Dunkirk community, though further away in Worcester, also met with great kindness, and was given a small house on the Berkeley estate at Spetchley Park, near Worcester.

In 1850, the Scorton nuns were looking for a site for a new monastery. Three locations were suggested, but were deemed unsuitable. In 1851, on the occasion of the annual visitation by Bishop Briggs of Leeds, Rev. J. Brown, chaplain to the nuns at Carmel House, Darlington, and Bishop Hogarth of Hexham and Newcastle, made known to Mother Abbess that the Carmelites, who had been established at Darlington since 1830, were prepared to offer the Poor Clares some of their land as a site for the new monastery. The community at Scorton was very grateful for this proposal, but Bishop Briggs thought otherwise. He was reluctant to allow the nuns to leave his diocese. However, after the lapse of one year he consented. Plans were drawn up, the site prepared, and in September 1855 the foundation stone of the new abbey church was laid. By the end of 1857 the community and its pupils took possession of their new home.

Simplicity of style is probably the most notable feature of the abbey. In the church alone, the centre of the life of a nun, do we find a departure from this simplicity. The building is often taken to be by Pugin, but it was designed by J. Hansom. The pillars and the altarpiece are quarried and sculptured from local stone. The east window is a very beautiful creation in stained glass.

The community settled down quickly and happily in its new home. The school was given up in 1887 because the nuns wished to be free to concentrate on their contemplative vocation. Observing the First Rule of St Clare, they continue this life today, earning their living by the making and selling of altar breads. They have no extern sisters, but a resident housekeeper.

Archives

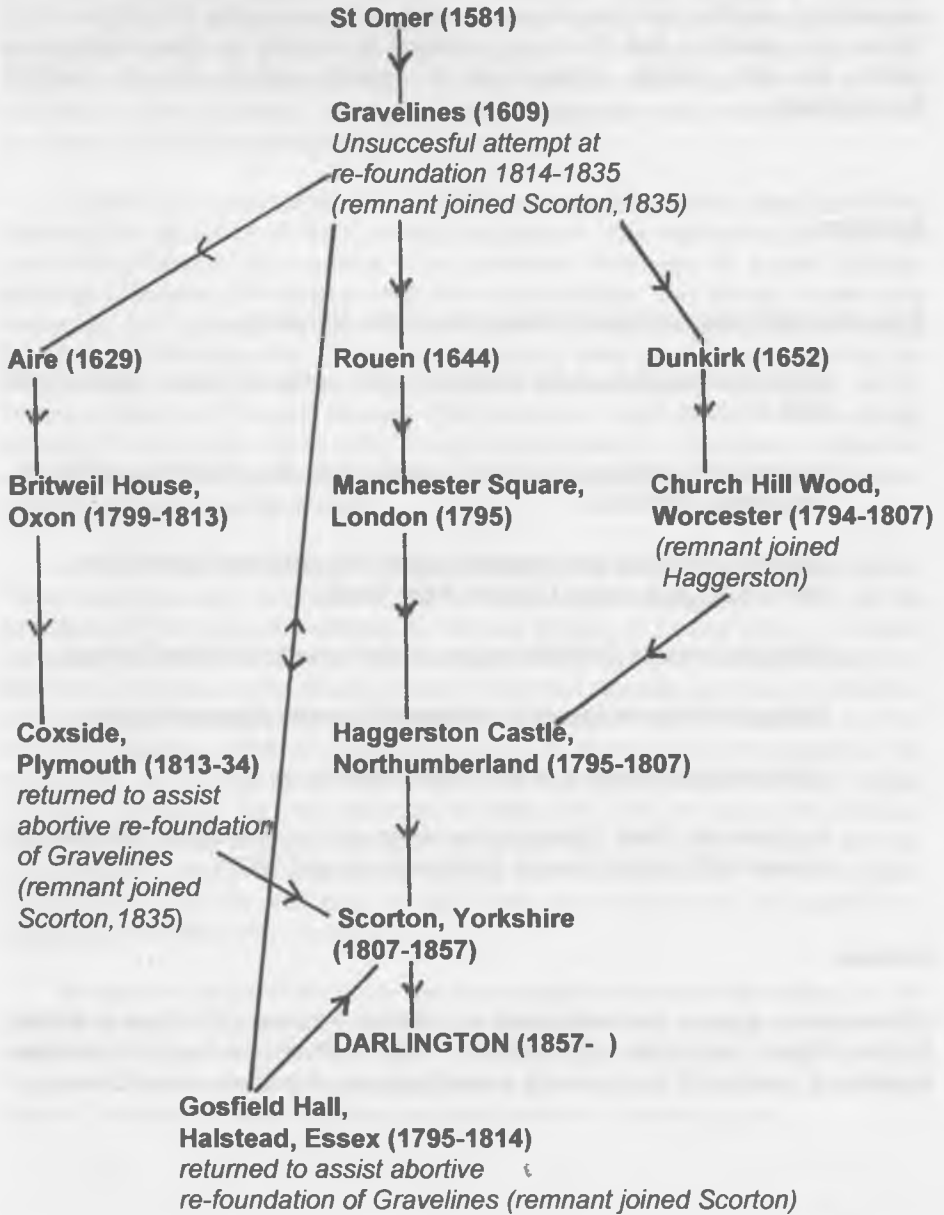
The principal holdings of the archives include the following:

- Original chronicles of the English Poor Clares of Rouen (1644-1780, 1795 to date).
- Seventeenth-century copy of the annals of the English Poor Clares of Gravelines (1609-36).
- Original profession and death registers: Rouen (from 1644); Aire (from 1629, plus copy); Dunkirk (from 1652).
- Filiations: original Dunkirk register, now housed at Ushaw College.
- Collection of seventeenth & eighteenth-century devotional books.
- Various papers relating to the Rouen community.
- Archives of Poor Clare monasteries at Levershulme, Manchester (closed 1978) and Liberton, Edinburgh (closed 1992).

Access

All enquiries should be addressed to: Mother Abbess, St Clare's Abbey, Carmel Road, Darlington, Co.Durham. The Archivist is happy to answer queries by post, but it is not usually possible to accommodate researchers.

POOR CLARE FOUNDATIONS FROM ST OMER



PASSIONIST NINETEENTH-CENTURY PARISH MISSIONS: THE ARCHIVAL SOURCES

Sister Dominic Savio Hamer C.P.

Parish Missions: two examples

According to the entry in his official Passionist Mission and Retreat Book, on Thursday 15 March 1855 the Italian Passionist, Father Gaudentius Rossi, travelled from Levenshulme, near Manchester, to Ugthorpe, near Whitby, to give a parish mission or retreat. 'Ugthorpe', he afterwards wrote:

...is a small village in a deserted portion of East Yorkshire, eight miles from Whitby ...At the time of the Protestant Reformation the faithful Catholics of England, like the primitive Christians, were obliged to hide themselves in deserted moors and wild portions of the country to save their lives from the persecution of their fellow countrymen and nominal Christians. Ugthorpe has the honour to have given the last devoted priest to martyrdom for his Faith, publicly executed at York. The spirit of Catholicity is preserved in this neighbourhood. About a hundred Catholic families live within a circle of ten miles. They have to walk to the chapel through bad roads, upon barren moors and bleak hills. Some of them have to come the distance from ten miles downwards. The village is very small and comparatively few Catholics live in it. The Reverend Missioner arrived at Ugthorpe on a cold day. Snow covered the hills, in some places several feet high. Besides being already fatigued, he took a bad cold. Yet he began the retreat on the fourth Sunday in Lent, 18 March. He preached as usual twice a day during a fortnight. The people attended every night with wonderful zeal and perseverance. Several families came from eight, six, four miles' distance and had to go back again in a cold season and the roads covered with snow. These efforts on the part of these good people were abundantly rewarded by a special grace from God. Some had not been, as they publicly stated, during ten, twenty, thirty and even fifty years to Confession. They neglected even a retreat by Dr Gentili nine years ago. The zealous and prudent Pastor told all this Congregation to go to the Missioner for Confession; which they did with excellent dispositions. Eight grown up persons were conditionally baptised. The two extra services had a good effect on the

people. On general occasions the chapel was too small for the crowds. The retreat closed on Palm Sunday.¹

Father Gaudentius (Stephen) Rossi was born in northern Italy in 1817. He received the Passionist habit on Monte Argentario on 24 May 1836, took the four Passionist vows in 1837 and was ordained priest in the Lateran Basilica in 1840. He arrived in Aston Hall, Staffordshire, aged twenty-five, in 1842, the first Italian priest to be sent to join Blessed Dominic Barberi on the English Mission. He began to give parish missions in 1844. Between then and his departure for North America in November 1855 he gave one hundred and forty-four missions or retreats, some in the quiet of religious houses, some in hamlets and country estates, but most in the parishes of large manufacturing towns teeming with Irish poor. He had given one such urban mission in Stockport just before he went to Ugthorpe in 1855.

According to his record of it, in the same documentary source, his Mission and Retreat Book:

...the Reverend Mr Coulston, Pastor at St Michael's Catholic Chapel at Stockport, several months before requested the Reverend Father Gaudentius to give a spiritual retreat to his poor Congregation in that town. The Reverend Missioner was sent by the Vice-Provincial, Very Reverend Father Vincent [Grotti], with Very Reverend Father Consultor Ignatius [Spencer]. The two Fathers began the retreat at the last Mass on the First Sunday in Lent [25 February 1855]. Every day the two missioners said Mass, after which the Very Reverend Father Ignatius gave a meditation on the Sacred Passion of Our Lord, which was well attended considering the severity of the season and the poverty of the people. In the night at seven o'clock after a short singing the same Father delivered an instruction for about an hour's duration, which was followed by some singing again and the sermon was then delivered by the Reverend Father Gaudentius, which generally lasted about an hour's time. This plan was followed every day except Saturday night and the two nights when the services in honour of the Blessed Sacrament and our Blessed Lady took place. The chapel was crowded to inconvenience every night. The two missioners were totally occupied in the Confessional. Many poor unhappy sinners made their reconciliation with God. This was the first public retreat in this chapel, which is situated in a poor and low locality. At the unhappy times of

¹ Passionist Archives, St Joseph's Province [PASJP], Minsteracres: Book of Missions & Retreats, 1851-1855, St Anne's, Sutton.

the Stockport riot this chapel was broken into by the mob; the Tabernacle opened; and the Blessed Sacrament thrown upon the floor and trampled on by the infidel crowd. Several of these people attended the retreat. The Reverend Father Gaudentius received a Protestant woman, who showed the best dispositions. The Protestants at Stockport since the late unhappy riot seem humbled by their own excess and ever since have shown greater civility to the Catholic population. As a sign of this, though every day during the retreat the two Missioners had to walk from the priest's house to the Chapel and back again morning and night in their religious dress, yet they never experienced any inconvenience from the people, though they had to pass in a public populous street and market place.

It is necessary to state that the Catholic portion of the Congregation were highly pleased and most benefited by the retreat, though nothing extraordinary could be remarked. The Very Reverend Father Ignatius remained in the sacristy on the last Saturday till 3 o'clock in the morning, when he left to go to join Very Reverend Father Vincent at Hull in Yorkshire on the Third Sunday in Lent. The Reverend Father Gaudentius remained there to finish the retreat, which he closed in the evening with the Papal Blessing. With the Provincial's permission, he remained with the Sisters of the Holy Family at Levenshulme and Ashton-under-Lyne, where they have gone since his last retreat in that town; and on the following Thursday he started for Ugthorpe near Whitby, Yorkshire.²

There is also another source for this mission in Stockport, viz. the Diary, or Journal, of the Servant of God, Father Ignatius Spencer. According to this source, on Saturday 24 February 1855 Father Ignatius took the train from London to Stockport and was joined there at 9.30p.m. by Father Gaudentius Rossi. On Tuesday 27 February the two Passionists took time away from the mission to visit Levenshulme, where Father Ignatius dined with Mr and Mrs Charles Marshall and saw Father Marshall and Mr and Mrs Grimshaw. On 1 March Father Gaudentius went to Ashton-under-Lyne and on 4 March he again went to Levenshulme. On 6 March Father Ignatius made a very interesting entry:

Father Gaudentius took the Meditation and preached alone at 7 p.m. with a solemn service and Benediction in honour of the Blessed Sacrament. 30 girls

² Ibid.

*in white with candles. I took the day for Levenshulme. Railway at 10.30 a.m. Conferences with Sister Clare etc.*³

The Archival Sources

The Passionist Retreat of the Immaculate Heart of Mary at Minsteracres, near Consett in Co. Durham, is where the Archives of the Province of St Joseph have been situated for the last two to three years. Before that they were in St Anne's Retreat, Sutton, St Helens, where I had the privilege of looking after them from 1999. In fact, it fell to me to catalogue and pack them, ready for their transportation to Minsteracres, and then to unpack them, to rearrange them on the shelves in Minsteracres and to adjust the catalogue accordingly. I always found it a very humbling experience to work on these rich archival sources, not simply because of their historical value but because I was handling the very letters and other documents written by Blessed Dominic Barberi, the first Passionist to come to England, by Father Ignatius Spencer, and by many other saintly Passionists. There are relics there, too: several of Blessed Dominic's bones; his Passionist Sign and an Altar Stone he is said to have used; Father Ignatius Spencer's Rosary beads, a shoe and a number of his writings and sermons, such as **Our Hope that the Light of Truth will yet shine forth in England, encouraged by a Recollection of the Virtues and Sufferings of her Catholic Martyrs**, given in the Catholic Chapel, Leamington, on 25 February 1838 (Birmingham, 1838). Then there are the great collections of books and magazines and the *Platea* or House Records, the Mass Books, Suffrage Books, Financial Accounts, Books of Arrivals and Departures and, most relevant to this present article, the Books of Missions and Retreats belonging to each Passionist foundation in the country. The Book of Missions and Retreats in which Father Gaudentius Rossi wrote his accounts of the Stockport and Ugthorpe Missions was almost entirely his own. He seems to have carried it with him as he gave his endless missions in different parts of the country. Before he left for North America he was staying in Sutton and so he left it there. I had the rare joy of being able to identify it when, almost 130 years later, I was doing research on our Foundress, the Servant of God, Elizabeth Prout, Mother Mary Joseph of Jesus. The Rector handed it to me, saying, 'I don't know what this is. Do you think it would be of any use?' Unwittingly he was handing me pure gold! Because it had no title but was amongst the Sutton documents, I called it the 'Sutton Mission and Retreat

³ PASJP: The Diary of Father Ignatius (George) Spencer. In 2001 the Catholic Record Society paid for the copying and binding, for the six copyright libraries, of six sets of Father Benedict Lodge's typed transcript of this document.

Book, 1851 - 1855' but, as indicated by the two extracts I have given and like all the Mission and Retreat Books, it describes missions and retreats given elsewhere, rather than in its titular house.

Some other documents that are relevant to Passionist Missions given in England are in the Archives of the Province of St Patrick, located in St Paul's Retreat, Mount Argus, Dublin. In particular there are the numerous volumes written by Father Salvian Nardocci, who for many years was the Master of Novices, living in St Saviour's Retreat, Broadway, but who died in Dublin. He produced nine volumes of the Annals of the Anglo-Hibernian Province, 1842 -1890, as well as nineteen volumes of his own Diary from 1855 to 1896. He also wrote biographical accounts of the early novices from 1842 to 1859, as well as keeping a folio of newspaper cuttings from 1856 to 1895.

The two mission accounts that I have quoted, however, demonstrate the need to look beyond the purely Passionist Archives in order to find other archival sources for understanding the background to Passionist missions. Who, for example, was the martyr Father Gaudentius mentioned as associated with Ugthorpe - the last to be publicly executed in York? Clearly it was Blessed Nicholas Postgate. Born at Kirkdale House, Egton, Yorkshire in 1596/7, he was ordained a priest in Douai in 1628. He returned to the English Mission, labouring around Ugthorpe for fifty years until, at the age of eighty-two, he was apprehended in 1679 at Sleights near Whitby by an exciseman called Reeves. He was taken to York and hanged, drawn and quartered on the sole charge of being a Catholic priest. For a full appreciation of this Passionist Mission in Ugthorpe, therefore, one would have to visit the National Archives in London for material on the Titus Oates Plot of 1678, which fomented renewed zeal in hunting down Catholic priests, and also for the Acts of Parliament of Elizabeth I, under which Blessed Nicholas was martyred, as well as the Record Offices, Local Archives and Libraries in Yorkshire for a local flavour of the period and place, both in the seventeenth and in the nineteenth centuries.

To understand the Passionist Mission that Fathers Ignatius and Gaudentius gave in Stockport in early 1855, the net would have to be cast even wider. Father Gaudentius referred to the Stockport Riots. These were the result partly of Derby's Proclamation of 15 June 1852, forbidding the wearing of Catholic religious dress in public and processions with religious banners; partly of pre-election rivalry between Liberals and Tories; and partly of economic and sectarian tension. Like all Sunday school children, the Catholics in Stockport held a procession once a year with banners and flags flying. Following Derby's Proclamation, Father Frith of the Stockport parish of Saints

Philip and James forbade the children to carry banners and flags, and he and Father Forster walked in ordinary clerical black. The procession passed off successfully on Sunday 27 June 1852, but that evening some Orangemen arrived from Stalybridge intent on making trouble. On the following day some members of the Stockport Protestant Association, founded in 1850, held a mock procession in derision of the Catholic Faith and burned an effigy of Father Forster. There was already racial trouble in Stockport, because, with a plentiful supply of Irish unemployed in a period of slack trade, the cotton mill owners had reduced wages. The real cause was economic but the English workers blamed the Irish for being ready to take lower wages. Public-house brawls were already taking place, chiefly incited, however, by Tory-supported Orangemen and the infamous Protestant Association. Moreover, one of the Stockport Liberal candidates in the forthcoming parliamentary elections was already in Parliament and had voted against the Ecclesiastical Titles Bill of 1851, forbidding the Catholic Hierarchy in England from using any of the titles of the medieval bishoprics. His Tory rivals in Stockport therefore dubbed him a papist and warned voters not to elect a papist parliament. This whole scenario finally culminated on 29 June in riots between the English and Irish, when St Michael's church in Princess Street was attacked, as described by Father Gaudentius. Two days later a mob assembled round the Catholic church at New Mills, where the priest was a Father Collins. Shouting '£20 for auld Collins' head', being the sum an informer received for the capture of a priest in Penal Times, they added that the 'Popish Irish' would have the same fate if they would not quit the town. The archival sources for these events and their background are the **British Parliamentary Papers**, especially the **Report on the State of the Irish Poor in Great Britain** (1836), the **Reports of the Inspectors of Factories** and the **Accounts and Papers on Ecclesiastical Titles: C. Newdegate's Presentation of Anti-Catholic Addresses**, as well as the nineteenth-century newspapers and magazines, such as the **Manchester Guardian**, the **Illustrated London News**, **The Tablet** and **The Lamp**, which can be found in major libraries and archives.

There are, however, some other references that require explanation in the excerpts both from Father Gaudentius Rossi's entry and from Father Ignatius Spencer's Diary. Father Gaudentius was at pains to record that it was with the Provincial's permission that he 'remained with the Sisters of the Holy Family at Levenshulme and Ashton-under-Lyne', where they had gone since his last retreat there; whilst Father Ignatius considered it worthy of an entry in his Diary that on 27 February he dined in Levenshulme with Mr and Mrs Marshall and that he saw Father Marshall and Mr and Mrs Grimshaw. Moreover, whilst Father Gaudentius prepared to take charge of the mission on Tuesday night, 6 March, when he was going to have a procession of thirty girls dressed in white

and carrying candies, Father Ignatius betook himself to Levenshulme for the day and there he had conferences with Sister Clare etc. Who was Sister Clare and what was so special about Levenshulme to both Fathers Gaudentius and Father Ignatius? The answers to these questions are to be found in the Archives of the Sisters of the Cross and Passion, who were initially the Sisters of the Holy Family; in the Pastoral Letters of Bishop William Turner, preserved in the Archives of the Diocese of Salford; in the Census Returns; and in the Levenshulme Highway Rate Books and Rate Books for the Relief of the Poor preserved in the Archives of the Corporation of the City of Manchester. In brief, Sister Clare was one of the Sisters, the novice-mistress in fact and the local superior in Levenshulme since the Foundress had made a new foundation in Ashton-under-Lyne in January 1855. Samuel Grimshaw of Errwood Hall in Cheshire was a convert, who in 1853 had given land in Levenshulme to Bishop William Turner, the first Bishop of Salford, for a new Catholic mission and had converted some farm buildings into a church, presbytery, day school and convent. In 1854 Bishop Turner had given the convent to Elizabeth Prout to rescue her and her Sisters from the slums of central Manchester, where in 1853, with the exception of the Foundress, they had all contracted fever and several had almost died. In Levenshulme they opened St Mary's Parochial School and also a private boarding school within the convent; and it was in St Mary's, Levenshulme, that in November 1854 the first six Sisters had made their religious vows before Bishop Turner.

Although Elizabeth Prout was the Foundress, the inspiration to start the Congregation belonged to Father Gaudentius Rossi. It was because he was their Founder that he was anxious to see them, both in Levenshulme and in their new house in Ashton-under-Lyne. As Provincial in 1849, however, when Father Gaudentius and Elizabeth Prout first began to work together on the foundation, Father Ignatius Spencer had permitted him to do so. Moreover, Father Ignatius was already acquainted with Elizabeth Prout, because she had previously lived in Stone, near Aston Hall. He had visited her during the fever crisis and he had given the Sisters a retreat in January 1854. From then he was a frequent and welcome spiritual director. Finally, when Father Gaudentius went to North America, he entrusted Father Ignatius with the care of the Sisters. Mr and Mrs Charles Marshall were friends of Father Ignatius Spencer. They lived at one of the first houses to be built in what was to become Alma Park, Levenshulme; and Father Marshall was the parish priest of St Mary's, Levenshulme.

All these points, however, although relevant to the archival sources for Passionist missions, really touch only the periphery of their essence. Father Ignatius Spencer's early departure for Levenshulme, when Father Gaudentius

was preparing thirty little girls dressed in white to walk round the church carrying candies before the Blessed Sacrament, raises another issue, leading us to the General Archives of the Passionist Congregation at the Retreat of SS John and Paul in Rome. As Blessed Dominic Barberi described in a letter to the Passionist Father General in 1844, preserved in those Archives but also now published in English, when he gave missions in England he began each day with Mass and a 5.00a.m. meditation on the Passion, which workers could attend and still be in the factory, or the field, by 6.00 a.m. At 3.00 p.m. he gave a practical instruction on Catholic Doctrine, especially on the Sacrament of Reconciliation; and at 7.00 p.m., when the people were home from work, he gave a sermon on the Eternal Truths. This was the pattern that was followed in both Stockport and Ugthorpe and that was always followed by Father Ignatius Spencer. For him, as for Blessed Dominic and St Paul of the Cross, the love and mercy of Christ, as shown in His Passion, were at the centre of every phase of the mission, compelling the sinner's conversion to holiness of life. It was the pattern that Father Gaudentius Rossi had also followed in 1844 and 1845. In 1846, however, he had begun to introduce the Quarant 'Ore and Blessed Sacrament processions, with girls in white dresses and boys in cassocks and surplices carrying long wax candles, as well as services in honour of Our Lady. Although doctrinally sound and part of the Tridentine reforms encouraged by Cardinal Wiseman and practised by the Rosminians in their missions, these practices were not the substance of a Passionist mission. Hence, when, on 6 March 1855, Father Gaudentius in Stockport was preparing for such a procession, Father Ignatius Spencer took the 10.30 a.m. train to Levenshulme!

What, then, was the essence of a Passionist mission and what was its place in the Passionist life according to St Paul of the Cross? In a document that he wrote in 1747 to explain the nature and purpose of his Congregation, Paul explained why the Passionists gave missions and why they lived as they did. He explained that God had raised up the new Congregation at that 'pitiable and distressing time' when they saw 'openly at work every kind of iniquity, with harm to the Holy Faith which was keenly affected in many parts of Christendom'. He described the world as 'sliding into a profound forgetfulness of the most bitter sufferings endured by Jesus Christ, our true Good, out of love, while the memory of His Most Holy Passion was practically extinct in the faithful.' He explained that he and his followers wanted to bring the Crucified Christ back into the world. They wanted to evangelise it by replacing its *forgetfulness* with the *memory* of Our Lord's Sufferings. In their missions they wanted 'to remove vice, to foster virtue and to set souls again on the way to heaven' by preaching the love and mercy of Christ Crucified, thus inspiring

souls with such a tender devotion to the Passion that they would live out the *memory* of that Passion in their own lives.

The Passionists themselves, however, could not personify the love and mercy of Christ Crucified unless they themselves had first experienced something of what He felt and thought in His Sufferings. In order to have that personal experience they withdrew to the solitude of their monasteries, which they deliberately called 'retreats' and which were two or three miles outside towns or villages, 'to be formed to be totally God-centred, men of prayer, detached from the world, from things and from themselves.' They took vows of poverty, chastity and obedience and a fourth vow to promote the *memory* of the Passion in the hearts of the faithful. They relied on alms for their food; their black habit was simple and poor, both symbolising and reminding them of the meaning of their lives; and in their small rooms they had no more than a Crucifix, a paper picture of Our Lady, a small table, a straw chair and a narrow bed only a few inches above the floor. Thus, as Paul wrote, 'free of every affection for earthly things' they could 'put all their thoughts on God.' They did this by keeping silence throughout the day, apart from ninety minutes' recreation; by making three hours of mental prayer each day; and by psalmody in choir, with Matins recited at midnight. St Paul of the Cross further explained that, to be able to personify Christ Crucified when they went to give missions, they remembered His Passion by living it out in a penitential lifestyle. Thus they willingly took the discipline three times a week; observed a perpetual Lenten fast, apart from Sundays and some feast days; and practised acts of mortification in the refectory, such as carrying a cross on the shoulder, wearing a crown of thorns, kissing the feet of the brethren and being walked over at the door. Their purpose was to experience not just the humiliations and indignities that Our Lord had suffered in His Passion but also His thoughts of love and mercy as He suffered. Thus the Passionists themselves became gentle, loving and compassionate men. Moved 'by such beautiful examples' they all vied with each other to grow in perfection, to humble themselves and to practise fraternal charity. By these means they 'accustomed themselves for battle'. 'This is the primary end of this growing Congregation', Paul wrote, 'to qualify oneself by prayer, penance, fasting, tears and mourning so as to help one's neighbour, to sanctify souls and to convert sinners.' Thus armed, Paul and his followers went 'into the field' in 'missions, retreats, spiritual exercises, catechetical instructions, meditations, sermons, confessions and every level of apostolic ministry for laity, ecclesiastical persons and nuns, always promoting a devotion to the most bitter Sufferings of Jesus. ...When their campaigns

were finished, they withdrew into their solitary retreats to regain their energy, acquire a greater spirit and rest at the feet of Jesus Crucified.⁴

All that St Paul of the Cross wrote in this account of 1747 had a special meaning for Passionist missions in England, for when, twenty-seven years earlier, in 1720, he had made a forty days' retreat immediately after his own clothing in the Passionist habit, he had been inspired to pray very specially for the conversion of England and even to go there to die a martyr's death. As they listened in Stockport to first-hand accounts of the 1852 riots, Fathers Ignatius and Gaudentius would have realised how, even more than 130 years later, being a Catholic in England might still involve martyrdom, whilst in Ugthorpe Father Gaudentius saw how the Catholic Faith had survived in spite of persecution unto death. 'For fifty years I have never been able to pray without praying for England', St Paul of the Cross had once said. The Passionist missions in Stockport and Ugthorpe were the fruit of Paul's total oblation of his life for the conversion of England, as they were also the fulfilment of his mystical vision, shortly before he died, of his 'children in England'.

It is clear from the letters of St Paul of the Cross, preserved in the General Archives in Rome but now printed in English, that he invited the laity of all walks of life to live out the memory of the Passion, as understood in the Scriptural sense of reliving, re-experiencing, actually participating in, in one's heart, as also understood in the Scriptural sense of denoting in the depths of one's being.⁵ Hence in January 1760, after giving a mission in Tessannano and Arlena, he wrote the first of nine letters to Lucrezia Bastiani Paladini, a married lady who had been to Confession to him during the mission:

*The Passion of Jesus Christ
May the holy sufferings of Jesus be always in your heart*

I received to my edification your letter, lacking a date, and I thank God for the holy intentions that His Divine Majesty grants you. Since you are asking some

⁴ St Paul of the Cross, 'The Congregation of the Passion of Jesus: What it is and what it wants to do' published in **Studies in Passionist History and Spirituality [SPHS]**, 1 (Rome, 1982).

⁵ Antonio M. Artola C.P., 'The Presence of the Passion of Jesus in the Structure and Apostolate of the Passionist Congregation', **SPHS** 3 (Rome, 1982), pp.15,20,29-31.

spiritual direction from me so as to please God better, so I tell you to put into practice what I laid out in the mission at Tessannano and Arlena, for acting in that way you will render yourself a true servant of God.

In any case, I am not failing to recall the following points for your consolation:

- 1. With devout preparation beforehand and thanksgiving afterwards, frequent the holy Sacraments at least every week.*
 - 2. Every morning in your room make at least a half-hour of mental prayer on the Passion of Jesus Christ.*
 - 3. Every morning assist at Holy Mass with great devotion, reverence and fear.*
 - 4. Every evening, after you have taken care of your household tasks and before supper, as often as you can, make another half-hour of mental prayer.*
 - 5. Never stand idle. Above all, take care of the holy upbringing of your children and, here, put in all care, diligence and vigilance. In all that is right be very obedient to your husband, be at peace with him, always with a pleasing face and a loving manner, trying to make him the companion of your devotions.*
 - 6. Never be idle, but work according to your state of life. While working, keep your heart recollected in God and often rouse your soul with sweet affections and ejaculations of holy love for God. Build an oratory within yourself, and there have Jesus on the altar of your heart. Speak to Him often while you are doing your work. Speak to Him of His holy Love, of His holy Sufferings, of the sorrows of Mary Most Holy.*
 - 7. Often make spiritual communions, which you can make as often as you like, day and night, inviting the gentle Sacramental Jesus to come into your heart and set you on fire with holy love. Oh, what great treasures you will acquire! I am in a hurry and will say no more, except that, if you do what I have prescribed, you will be a true servant of the Most High in your state of life. ... In everything do the Holy Will of God.*
- I enclose you in the holy Side of Jesus and ask for you every fullness of blessings,*

Your unworthy servant in Christ,

Paul of the Cross.⁶

⁶ Roger Mercurio C.P. & Frederick Sucher C.P. (trans.), Laurence Finn C.P. & Donald Webber C.P. (eds.), **The Letters of St Paul of the Cross III, 1759-1775** (New York, 2000), pp.45-46.

Applying this spirituality to the enormous numbers of English and Irish workers in the industrial towns of nineteenth-century England and Scotland and to the people in Ireland itself, Father Ignatius Spencer offered them a complete Christian rule of life, an ideal of Christian lay perfection. He recommended a period of daily meditation on the Passion, frequent reception of the Sacraments and the recitation of the Rosary. He wanted them to replace anger and its consequence, cursing, with a joyful *Deo gratias* for whatever happened. He asked them to avoid bad company and, since many of the Irish were addicted to alcohol, he asked them to abandon drunkenness by taking the 'Pledge'.⁷ I don't think anyone has counted the number of missions, retreats and little missions Father Ignatius Spencer gave as a Passionist from 1848, but there was scarcely an inch of Ireland he did not visit. He travelled the length and breadth of England; he preached across the industrial belt of Central Scotland; and he was a familiar figure in France, Belgium and Rome. Always he had the same double theme: the Passion of Our Lord and the Conversion of England. Like Blessed Dominic Barberi, he finally paid the price, dying, on 1 October 1864, of a massive heart attack as he was travelling from a mission in Coatbridge, near Glasgow, to another in Leith, near Edinburgh.

And so we end where we started, viz. in the Archives of the Province of St Joseph at Minsteracres, where the precious and vast amount of material on the missionary activities of Father Ignatius Spencer is preserved. Perhaps it is not inappropriate to conclude with his constant prayer: 'O God, have mercy on England. Turn, O Jesus, Thy Meek eyes upon that people. Let pity drop from Thy Glorious Wounds and mercy from Thy Heart. In what she is blind, in what she sins, forgive her, for she knows not what she does. Have mercy on England.'

EDITORIAL NOTE: This is a slightly edited version of a paper given at the Conference of the Catholic Archives Society, held at Whitby in May 2004.

⁷ Letter, 11 March 1850, of Father Ignatius Spencer to *The Rambler*, 5 (1850), pp.388-90. See also Father Ignatius of St Paul (Spencer), Passionist, **Remarks and Suggestions on the Practice of Meditation as Proposed in the Little Mission for the Sanctification of Ireland** (Dublin, 1861, 1865); **The Importance of Frequent Confession and Communion as explained in the Little Mission for the Sanctification of Ireland** (Dublin, 1862, 1863, 1865); **Memorial of the Little Mission for the Sanctification of Ireland** (London, n.d. [c.1861]). All in PASJP.

ASSOCIATION OF ENGLISH-SPEAKING ARCHIVISTS (A.E.S.A.) IN ROME

Sister Anne Leonard R.S.C.J.

Father Stewart Foster kindly asked me to write an article for **Catholic Archives** about the Association of English-Speaking Archivists (A.E.S.A.) in Rome, and I am very happy to tell you about the group. A few years ago we prepared an information sheet for the members of the International Union of Superiors General (I.U.S.G.) and the Union of Superiors General (U.S.G.), and perhaps that brief outline will help by way of an introduction. Then I shall present the story of how we got started in 1987-1988 using the Minutes of that first meeting. One of the founding members is still part of the group. A little overview of the organization as such and of who the members are with reference to job descriptions may also be of interest.

The Association's fifteen years in existence speaks for itself. What was recognised in the beginning holds good for today: archivists of their General Archives in Rome need help and support in various ways. Certain topics have been repeated, for example: archival policy in the light of new experiences; or the care and classification of photographs. Certain archives have been revisited because members change. It was also important to see those archives where modifications have been introduced. You will recognise that our topics and activities are similar to those of the Catholic Archives Society. The difference, perhaps, is that our archivists are working at the generalate level for their congregations and in Rome.

The Association has taken advantage of archives and personnel in Rome. Our Minutes have been kept since the beginning and they represent not only the good deal of dedicated work involved in keeping our little group going, but also a sense of expansion and enthusiasm. I hope you will find those elements in this account!

An Information Sheet prepared for the International Union of Superiors General (I.U.S.G.) and the Union of Superiors General (U.S.G), Concerning the Association of English-speaking Archivists.

The Association of English-speaking Archivists (A.E.S.A.) is a small independent group which began in 1988 for the purpose of helping one another and furthering our personal formation as archivists while in Rome.

- The group meets 5 or 6 times between October and May, usually the first Tuesday of the month from 15.00-17.00.*
- A core group helps plan the meetings although all are invited to participate in the responsibility of organising events.*
- The meetings are informal and held in different houses.*

At the end-of-year meeting in May the group puts forth suggestions for the next term, aware of changes that may take place, members leaving and the arrival of new members.

Of special interest to A.E.S. A. are:

- guest speakers invited as resource people;*
- a visit to another archive or centre of historic importance;*
- a presentation by a member on a topic of particular interest;*
- a sharing on a specific concern or topic.*

What characterized the intent of the Association of English-speaking Archivists was the need to provide a forum for support and learning. Most archivists appointed by their congregation hold other responsibilities upon their arrival in Rome. Most have little or no training in archival science and besides their archive work they have many things to learn. Usually they are functioning with several languages within their generalates, and in their archives the documents are in more than one language. The English-speaking archivists belong to international congregations, several of which are missionary institutes. There is both a richness and an asceticism in their ministry. Some have been asked to work on the history of their congregation or to translate. They have realized that it is next to impossible to give adequate time to their archives and to do personal research and writing.

Over the 15 years of the existence of A.E.S.A., its initial thrust has held firm: to provide a 'kind of on-going formation for archivists.' Many, because of time constraints and inability to handle the Italian language, are not able to follow the Vatican course for archivists nor to go abroad for a few weeks for special sessions. The first three members had taken the archives course at the Vatican and recognized this need. At first the members were women religious but now men and women religious and lay archivists responsible for a religious congregation's general archives are members.

The first Minutes mention interest in the storing and classifying of photographs, the use of film-strips and a visit to the archives of the Discalced Carmelites. The introduction of the computer was also discussed and it was observed that no ready-made programme seemed to satisfy archival needs. Soon some were preparing their own data base. Various programmes have been subsequently discussed. And many are finding their own way for their own archives or adapting an earlier programme through the use of Access and Excel. There is something unique in the way that each congregation has organized its archives over the years, which has become a source of learning for all, and especially for smaller groups getting started.

Finding materials in Rome has been another preoccupation. Many continue to get acid-free paper from abroad, for example. Even boxes for storage is an oft-repeated question. The most difficult concern in Rome is the climatization of archives because of the humidity: most archives because of size and weight are in the basement and even the most up-to-date dehumidifying system has its limitations. Michaelangelo seems to have been the only one who knew how to solve this problem. When we had the good fortune to visit the archives of the Basilica of St. Peter we discovered that St. Peter's had two domes, a smaller one inside the large one seen from outside. The archives are housed in the circular space in between which is quite extensive, but has always the same temperature of about 20° C and a humidity index of 55. Nothing is needed to regulate these temperatures. (There is, however, some modern sophisticated machinery for controlling the insects in books.) Worth a visit, the next time you go to Rome!

From this little aside, it is clear that the Association has informative meetings and also arranges visits to archives in Rome. Since the group meets in various houses of the members, there is an occasion to visit one another's archives, learn something of their history, and of the congregation. Such occasions strengthen bonds and historical connections are often discovered among the various congregations. From time to time a speaker is invited. Shortly after Cardinal Marchisano had published the Circular Letter **The**

Pastoral Function of Church Archives, we invited him to come to speak to a joint meeting of the French-speaking and English-speaking archive groups in Rome. He seemed duly impressed by our numbers and our commitment. It was through him that we were able to visit the archives of the Basilica of St. Peter, and learned as well the importance of having small museums as part of our archives. Memorabilia, paintings, furniture, are part of the congregations' heritage and need to be cared for and displayed attractively. In Rome we take advantage of visiting exhibitions when some congregation has had a member beatified, canonized or is celebrating an anniversary.

A session at the Jesuit Curia with Father Thomas McCoog S.J. in 2002 was both timely and stimulating. He reported on a meeting in Rome organized for all archivists of the Society of Jesus, a first such assembly. The A.E.S.A. followed up this talk with a discussion concerning the General Archivist and relations with their provincial archivists and other archivists in their congregation. Father Rolando Delagoza C.M. prepared some questions for our consideration and shared some of the ways he remains connected with his provincial archivists by e-mail. Another topic of interest that has developed is what to do with archives of houses being closed, provinces merging or a province closing. These are real situations for our congregations even now and it seems incumbent on the General Archivist to be alert to the future of local and provincial archives, and to be included in the discussions.

On the practical level many aspects of being archivists in Rome working at the general level are similar whether you are the archivist for a province, an academic institute or large house. However, the scope and responsibility are different. Some archivists in Rome, for example, have the dual concern: the archives of the generalate and the archives of their motherhouse - the latter being in another country. Their work for the generalate focuses primarily on the storing, classifying and making an inventory of what is transferred from the General Council through the General Secretary and Treasurer. While this transfer has its regular time schedule throughout the year, the bulk of the central administration's material comes at the end of General Council's term of office, a formidable moment for the archivist!

Many archives *have considerable historical material*, and there are requests from their own members and others to come to do some specialized research. Research has thus become a topic that the members often share, because it includes the valid concern of the use of private archives, confidentiality, and discretion. Examples are always helpful, and among ourselves we respect this confidentiality whenever stories/situations are given by a member. It was, in fact, from concrete situations and discussions that we

began working on a Policy Manual that could then be adapted by a specific congregation. Other areas of concern for us at the general level are relations with the General Council and the General Secretary. All recognize the importance of maintaining open relationships, even to the point of assisting those in the generalates with sorting and transferring their papers to the archives. It is recommended that a yearly evaluation be done for the General Council and a meeting be arranged with them. Most general archives are in the same building as the generalate; and all maintain a necessary interconnection with the General Secretary. Sometimes in Rome there are sessions beneficial for both the General Secretaries and the Archivists.

The drawing up of a job description for the General Archivist was something that some of us found helpful. Very few had anything in their constitutions about the responsibility of the archives or archivist. One member noted that their first constitutions (early nineteenth-century) had a section which called for a 'Sub-Secretary for the Archives': *a person of intelligence, activity and discretion*. Perhaps that description still holds good for today!

For contacts in Rome, I would suggest the following:

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EDITORIAL NOTE: Sister Margaret Phelan R.S.C.J. has now replaced Sister Anne Leonard in Rome. Sister Anne may be contacted at: Religious of the Society of the Sacred Heart, 5672 Sherbrooke St. West, Apt. 6, Montreal, Quebec, Canada, H4A 1W7.

THE DAUGHTERS OF CHARITY AND CHILDREN'S RECORDS

Sister Judith Greville D.C.

In **Catholic Archives** 15 (1995) I provided a list of Children's Homes and Orphanages conducted by the Daughters of Charity of St Vincent de Paul. Prior to my retirement as Archivist in September 2004 I did a little tidying up, and thought that a revision of the earlier list would be useful.

List 1: Records kept by the Daughters of Charity

<u>Location</u> <u>With Archive</u> <u>Ref.No.</u>	<u>Institution</u>	<u>Date span</u>
<u>LONDON</u>		
Beaumont Street 11-75-1	Creche for children of milkwomen transferred to	1868-1869
Bulstrode Street 11-75-2	Nursery & school/orphanage transferred to <i>Records: Register of Night School pupils & orphans</i>	1869-1879
Seymour Street 11-75-3	Day Nursery & school/orphanage re-named	1879-1923
Wigmore Street 11-73-3-1	<i>Records: Birth & Baptismal certificates</i> transferred to	1923-1938
Blandford Street 11-75-4	St. Vincent's Day School	1938-

York Street 11-83-1		1859-1860
Park Street 11-83-2		1860-1863
Carlisle Place 11-83-3	St. Vincent's Orphanage & Creche <i>Admission & Discharge Registers</i> 1860-1897, 1898-1906, 1894-1925, 1926-1938, also <i>Personnel Register</i> 1867.	1863-
Hatton/Feltham 11-41-1	St. Anthony's Girls' Home transferred to St. Charles Square <i>Records: 1 Register 1923-1930 & photos.</i>	1923-1930
Mill Hill 11-114-1	St. Vincent's Orphanage History: Creche for baby boys, 300 infants under six years 1887. Older children admitted. Residential School 1900. Boys over eleven years transferred to Wiseman House, Walthamstow , replaced by younger boys from North Hyde , Southall 1932. Nursery Training School opened 1934-1971 in new building. Numbers gradually reduced from 200 Junior boys and 100 infants to our groups of 40 Children. Now became St. Vincent's Residential School 1936. Numbers eventually reduced to 20 in each group. First girls admitted with their brothers 1953. Reduced to three family groups of 9 children using part of building only, house re-named Langdale House 1970. Group Home phased out in the 1970s and became Damascus House Retreat & Conference Centre 1984. <i>Records: Registers 1894-1900, 1906-1915, 1915-1938, 1938-1966, 1966-1979</i>	1887-1973
Ridgemount 11-53-2	A new family group house built for teenagers from St. Vincent's Orphanage. <i>Records if any as above.</i>	1975-

Willesden 11-109-1	Our Lady's Hostel for Business Girls became a Probation Hostel for girls & their babies <i>Records. 2 boxes A-Z individual files.</i>	1928-1940 1942-1969
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DEVON

Plymouth 11-13-1	St. Teresa's Orphanage. At first boys, then girls only <i>Registers 1875-1931 and 1917-1931</i>	1875-1931
Torquay 11-13-2	St. Vincent's Orphanage, transferred from Plymouth <i>Register 1889-1982</i>	1889-1982
Yelverton 11-13-3	St. Vincent's Orphanage, Nursery & Training Centre for Nurses and Probationers transferred from Torquay <i>Register 1925-1941</i>	1925-1941

HEREFORDSHIRE

Bullingham 11-38-1	St. Elizabeth's Residential School transferred to	1861-1939
Croft Castle 11-38-2	transferred to	1939-1946
Broxwood Court 11-38-3	transferred to	1946-1954
Lugwardine	continued under lay management <i>Records: stub books of Baptismal Certificates 1911-1937</i>	

Berrington Street St. Vincent's Girls' Orphanage 1875-1969
Hereford *Records: Admission Registers 1892-1967*
 11-96-1

LIVERPOOL

Leyfield Bishop O'Reilly Memorial School 1894-1956
 11-61-1
 West Derby
*Records: Sacramental Register,
 Birth & Baptismal Register & notes
 transferred to*

Druid's Cross 1956-1971
 11-61-2
*Records: Sacramental Register,
 a few pages 1956-1970
 (Register 1895-1942 with the Nugent Care Society)*

WILTSHIRE

Salisbury St. Elizabeth's Industrial School 1868-1972
 11-68-1
*Records: Birth & Baptismal
 certificates; Class register;
 Form C Admission Registers 1893-1912,
 1901-1923, 1927-1948; School Registers
 1871-1896, 1896-1913, 1913-1971*

SHEFFIELD

Howard Hill Reformatory 1860-1886
 11-72-1
 11-72-2 Industrial School 1887-1932
 transferred to Blackbrook
Records: Baptismal Certificates &

Register; box of books: Registers of Baptisms, Communion & Confirmations, 1893-1929; Discharge & License Record 1886-1922; post-discharge records 1910-1922

11-72-3 Home for Mentally Handicapped Girls 1935-1974

EAST SUSSEX

St Leonards St. Vincent's Independent School 1934-1993
 11-106-1-2 Home for Maladjusted Girls
 (Began in Dover in 1927 as an open-air school for delicate children)
 Evacuated to Holcombe House, 1940-1946
 Liphook, Hants

List 2: Records kept elsewhere

LONDON

Clapham Home for crippled children 1907-1917
 11-20-1 transferred to

Northcote/Pinner St. Vincent's Open-Air School 1912-2003
 11-115 & T.B. Hospital for Children,
 then became an Orthopaedic Hospital

Stepney Crusade of Rescue Home (conducted by the S.V.P 1890-1892)
 11-56-2

It seems that there were three homes: St. Joseph's Home, Rose Lane, Stepney. 1887-1893

Two others in Commercial Road, one transferred to Enfield (this was the S.V.P. one referred to above) 1892-1981

Records: Catholic Children's Society

73 St. Charles Square, London W10 6W.

No registers but some files. Other records lost in a fire.

Hatton/Feltham 11-41-1	St. Anthony's Girls' Home & St Teresa's Nursery transferred to St. Charles Square <i>Records: Catholic Children's Society, card indexes & some individual case files. No registers except the one held by the Daughters of Charity (1923-1930) & photos</i>	1923-1962
11-41-2	St. Vincent's Boy's Home transferred to St Charles Square <i>Records: Catholic Children's Society some individual care files.</i>	1949-1958
Leyton 11-14-1	St. Agnes Orphanage, opened with a few children from Carlisle Place and others. Transferred to	1870-1902
Brentwood 11-14-2	St. Charles' Orphanage Boys from St. Vincent's, Mill Hill, were sometimes transferred here from 11 years of age. <i>Records: Catholic Children's Society, Westminster (Crusade of Rescue) has Registers 1899-1950 (conducted by Irish Christian Brothers from 1938). Brentwood Cathedral holds Baptism Register. Brentwood Diocesan Archives has some material relating to administration, buildings, finance etc.</i>	1902-1938
Notre Dame de France (off Victoria Street) 11-4	Creche, Orphanage & evening classes <i>Records: none found</i>	1868-1878

BIRMINGHAM

Birmingham 11-11	St. Anthony's Home/Orphanage Various small houses acquired: Oliver Street; Bath Street 1917; Shadwell Street 1922. transferred to	1895-1908
Edgbaston	22 Vicarage Road (for the Oratory School boys)	1922-1924
Monument Road	St. Philip's Hostel for Boys <i>No records found</i> transferred to	1918
Westbourne Road	<i>No records found</i>	1918-1968
Deritend 11-20-3	St. Brigid's Hostel for Girls <i>No records found</i>	1916-1929
Gravelly Hill 11-57	St. John's Approved School for Girls Under the Home Office until 1970, thereafter called a Community Home/ School and placed under the Local Authority Social Services. The school continued under lay management after the Sisters left in 1974. <i>Records: Archives Management, Birmingham City Council, Central Library, Birmingham: Register 1954-1973 and personal files from 1976</i>	1906-1974

DURHAM

Darlington 11-19-1	St. Augustine's Parish: St. Vincent's Certified Government Girls' Industrial School later known as: St. Joseph's Girls' Orphanage, Carmel Road	1892-1893 1893-1969
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	transferred to 64 Cleveland Avenue/Terrace Group Home <i>Records: some at St. Cuthbert's House, Catholic Care N.E., Newcastle-upon- Tyne NE 15 7PY.</i>	1967-1987
Darlington Southend 11-11-3	Immaculate Conception Independent Residential Grammar School for Girls, with Preparatory School & Kindergarten <i>Records: none found ? Catholic Education Authority</i>	1905-1975
Gainford 11-32-1	St. Peter's Orphanage for Boys transferred to	1900-1939
Tudhoe 11-32-2	St. Mary's Home (originally for girls) girls transferred to	1894-1966
Heaton 11-32-3	14 Cleveland Terrace Group Home <i>Records: Catholic Care N.E.</i>	1966-2000
<u>LIVERPOOL</u>		
Fairfield 11-17	Guardian Angels' Creche/Home 11 Holly Road <i>Records: none found</i>	1925-1928
Formby 11-11	Stella Maris Hostel, holiday home for young working girls <i>Records: none found</i>	1919 only
Freshfield 11-12-1	St. Anne's Industrial School for Girls <i>Records: none found</i>	1867-1922
Leyfield 11-61-1	Bishop O'Reilly Memorial School Yew Tree Lane Children's Home	1894-1956

*Records: Nugent Care Society
Registers 1895-1942
transferred to*

Druid's Cross 11-61-2	<i>Records: see above</i>	1955-1974
May Place 11-104-1	Reformatory for Girls <i>Records: none found</i>	1901-1922
Old Swan 11-104-2	Work changed to Hospice for the Dying	1922

MANCHESTER

Manchester	St. Joseph's Orphanage for Girls Victoria Park <i>Records: none found</i> Work changed to Girls' School	1884-1922
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SALFORD

Ruinford Street 11-45-1	Mother & Baby Home/Refuge <i>Records: none found</i>	1893-1961
Ancoats 11-28-1	St. Joseph's Parish Night Shelter & Nursery transferred to	1887-1938
11-28-2	St. Vincent's Parish Night Shelter & Nursery <i>Records: none found</i>	1931-1938
Broom Lane 11-36-1	Mother & Baby Home 61 Broom Lane transferred to	1932-1976
11-36-2	62 Waterpark Road transferred to	1976-1979

11-36-3	58 Broom Lane <i>Records: Catholic Children's Society, 390 Parrs Wood Road, Manchester. Registers 1940-1946 and some other records</i>	1979-1988
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THE WIRRAL

Bebington 11-71	St. Edmund's Children's Home <i>Records: Catholic Children's Society, 111 Shrewsbury Road, Birkenhead L43 8SS.</i>	1920-1984
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PRESTON

Fulwood 11-43-1	St. Vincent's Boys' Home transferred to	1896-1956
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Ashton 11-43-3		1956-1966
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Deepdale 11-43-2	Hostel for St. Vincent's Working Boys <i>Records: Catholic Children's Society, 218 Tulketh Road, Preston PR2 1ES.</i>	1948-1956
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ST. HELENS

Blackbrook House 11-12-2-1	Transferred from the Industrial School at Howard's Hill, Sheffield from Freshfield. An Approved School until 1970, thereafter a Community Home/School under Local Authority Social Services. The School continues under lay management. <i>Records: may be at the school or with the local authorities</i>	1932-1991
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YORKSHIRE

Woodhouse, Handsworth, near Sheffield 11-78-1	St John's Residential School for the Deaf transferred to	1871-1875
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Boston Spa 11-78-2	<i>Records: at the school (property of the Diocese of Leeds)</i>	1875-1998
Hull 11-33-1	St. Joseph's Boys' Home Wright Street transferred to	1890-1908
11-33-2	St. Vincent's Boys' Home Queen's Road <i>Records: Diocese of Hallam Catholic Care, 31 Moor Road Headingley, Leeds LS6 4B6.</i>	1908-1971

SCOTLAND

DUNDEE

Roseangle 11-62	Children's Refuge <i>Records: none found</i>	1905-1974
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GLASGOW

Belleview 11-44-1	Refuge, Whitevale Street Home for young girls transferred to	1887-1912
Rutherglen 11-44-2	<i>Records: Registers 1889-1914 1902-1912, 1914-1949 1912-1961 at St. Columkill's Church, 2 Kirkwood St. Rutherglen, Glasgow G73 2SL. some children transferred to</i>	
Carstairs 11-27-2	<i>Enquiries to: The Archivist Sisters of St. Joseph of Peace, Sacred Heart Provincialate, 61 Station Road, Rearsby, Leics. LE 8YY</i>	1926-1936

Pollokshields together with some children 1972-1990
11-67-1-1 transferred from Smyllum.
In 1990 the Archdiocese of Glasgow
assumed responsibility for the school
from the Sisters

Tollcross St. Vincent's School for the Deaf 1911-1986
11-67-2 & Blind, 30 Fullarton Avenue

EDINBURGH

Minto Street St. Vincent's Boys' Home 1903-1921
11-21-1 transferred to

Blacket Avenue *Records: none found except for* 1921-1931
11-21-2 *a limited 2-page list c.1930 at Mill Hill*

MIDLOTHIAN

Rosewell St. Joseph's Hospital for the 1924-1999
11-117 Mentally Handicapped
transferred to group homes

USEFUL ADDRESSES

See: - **Directory of Catholic Diocesan Children's Societies and Other Caring Services in England & Wales, 1995** (green book)

- Victoria Central Library
- London Local Archives
- The Guildhall Library
- Westminster City Archives, 160 Buckingham Palace Road, London SW1 (tel. 0207 798 2180)
- Family Placements for Fostering, 34 Woodhouse Road, London N12 ORG

BIRMINGHAM SOCIAL SERVICES: Human Resources, Louise Ryland House, 44 Newall Street, Birmingham (tel. 021.382.6822) re-St. Philip's Hostel (for the Oratory School) Boys at Oliver Road 1908, Monument Road 1918, Westbourne Road 1918-1968; Gravelly Hill, St. John's Approved School.

CATHOLIC DIOCESAN CHILDREN'S SOCIETY (BIRMINGHAM): Fr. Hudson's Society, Coles Hill, Birmingham B46 3ED re-St. Brigid's Girls' Hostel, Deritend, 1916-1929.

BRENTWOOD CATHOLIC CHILDREN'S SOCIETY: Childcare House, Little Wheatley Chase, Rayleigh, Essex SS6 9EH (tel. 01268 784544). Does not hold records for St Agnes Orphanage, Leyton or St Charles Orphanage, Brentwood.

BRENTWOOD CATHEDRAL: Clergy House, Ingrave Road, Brentwood, Essex CM15 8AT (tel.01277 265235) holds Baptism Register for St Charles Orphanage, Brentwood.

BRENTWOOD DIOCESAN ARCHIVES: Cathedral House, Ingrave Road, Brentwood, Essex CM15 8AT (tel. 01277 265238). Holds some administrative & financial records for St Charles Orphanage, Brentwood.

CATHOLIC CHILDREN & FAMILY CARE SOCIETY FOR WALES: Cathedral House, Cardiff. Holds no records for Berrington Street, Hereford; St. Elizabeth's School, Bullingham; Broxwood; Croft Castle; Lugwardine (records at the school).

CATHOLIC CHILD WELFARE SOCIETY, DIOCESE OF LANCASTER 218 Tulketh Road, Ashton, Preston PR2 1ES. Holds records for Fulwood, Ashton, Deepdale.

CATHOLIC DIOCESAN CHILDREN'S SOCIETY, DIOCESE OF LEEDS: 31 Moor Road, Headingley, Leeds L56 413G. St. John's School, Boston Spa, holds its own records.

CATHOLIC CHILDREN'S SOCIETY, LIVERPOOL: 150 Brownlow Hill, Liverpool L3. Many Liverpool records were lost during the Second World War. Holds records for Beacon Lane, Formby, Leyfield, Druids Cross, Fairfield.

LIVERPOOL SOCIAL SERVICES - CHILD CARE PLANNING 26 Hatton Gardens, Liverpool L3 2AW (tel. 051 227 3911) re- Approved schools: Blackbrook, transferred from Howard Hill, Sheffield as an Industrial School in 1932; Freshfield, St. Anne's 1867-1922 transferred to Blackbrook (may have some records for children sent from St. Vincent's, Formby). See also **NUGENT CARE SOCIETY**, Blackbrook House, Blackbrook Road, St. Helens WA11 9RJ.

CATHOLIC CHILDREN'S RESCUE SOCIETY, SALFORD: 390 Parrs Wood, Didsbury, Manchester M20 0NA. Holds records for St. Vincent's Parish Night Shelter & Nursery, and for Mother & Baby Homes in Broom Lane and Waterpark Road, also Anson Road.

CATHOLIC CHILDREN'S SOCIETY, DIOCESE OF HEXHAM & NEWCASTLE: Catholic Care N.E., St. Cuthbert's House, West Road, Newcastle NE5 7PY (tel. 091 228 0111) re- Brunel Terrace & West Denton, Summerhill Grove, Gainford, Tudhoe, Darlington (St. Joseph's Girls' Orphanage transferred to Cleveland Terrace, Heaton).

FAMILIES FOR CHILDREN & PLYMOUTH DIOCESAN CATHOLIC CHILDREN'S SOCIETY: Glen House, 96 Old Tiverton Road, Exeter, Devon (tel. 01392 278875). Contacts: Miss Maria Phillips (Catholic) & Mr. Nick Goodwin (Anglican) re- Plymouth (St. Teresa's), Torquay (St. Vincent's), Yelverton (St. Vincent's). The Daughters of Charity hold the registers, the Children's Society hold some personal records.

SHREWSBURY CATHOLIC CHILDREN'S SOCIETY: Rev.J.P.Daly, 111 Shrewsbury Road, Birkenhead L43 8SS. Re- Bebington.

ARCHDIOCESE OF SOUTHWARK - CATHOLIC CHILDREN'S SOCIETY: 49 Russell Hill Road, Purley, Surrey, CR8 2XB. Holds records for Mottingham (from 1916) and Gravesend.

CATHOLIC CHILDREN'S SOCIETY, DIOCESE OF HALLAM: St. Wilfred's Centre, Queen's Road, Sheffield S2 4DT. Holds no records.

SHEFFIELD CITY ARCHIVES: 52 Shoreham Street, Sheffield. Hold some records for Howard Hill in all its 3 phases We have some for phase 2.

CATHOLIC CHILD CARE, DIOCESE OF MIDDLESBROUGH: Rev.T.Dougherty, St. George's Presbytery, 7 Peel Street, York YO1 1 PZ. Holds some records for St. Vincent's Orphanage, Hull (registers 1908-1971). No records for York.

CATHOLIC CHILDREN'S SOCIETY, WESTMINSTER (formerly Crusade of Rescue): 73 St. Charles' Square, London W10 6EJ (tel. 0208 969 5305). Holds records for Hatton (St. Vincent's Girls' Home), Feltham (St. Anthony's Boys' Home), Enfield (from Stepney Crusade of Rescue Home), Leyton (St Agnes Orphanage) and Brentwood (St Charles Orphanage). Also holds records for adoption and fostering in the Archdiocese of Westminster and (until 1984) in the Diocese of Brentwood.

SCOTLAND

ST. MARGARET OF SCOTLAND ADOPTION SOCIETY: 274 Bath Street, Glasgow G2 4JR.

ST.ANDREW'S CHILDREN'S SOCIETY LTD.: St. Andrew's House, 106 Whitehouse Loan, Edinburgh EH1 3DG.

ST COLUMBKILL'S CHURCH, RUTHERGLEN: holds records for Whitevale Street, Glasgow (1887-1912) & Belleview Refug, Rutherglen (1912-1961).

THE MITCHELL LIBRARY, GLASGOW: re-Scottish Children's records.

VISIT TO THE ARCHIVES OF THE ARCHDIOCESE OF MANILA

Sister Mary Campion McCarren F.C.J

I visited the Archives of the Archdiocese of Manila at 121 Arzobispo Street, Intramuros, Manila, on Monday 29 March 2004. The present Director, Father Gabriel Casal, was formerly Director of the National Museum of the Philippines. The Assistant Director is Ms Maita Maronilla-Reyes, a chemist-conservationist, who studied in Italy, Spain, Germany and Austria. She is the founding President of the Philippine Association for Scientific Conservation Inc.

Brief History

1521 - Magellan, having well-nigh circumnavigated the globe, arrived at Cebu, on the eve of Quadragesima Sunday; on Easter Sunday the first Mass was celebrated by his chaplain in Butuan; on 27 April 1521 Magellan was murdered. His (anonymous) chaplain is the First Apostle of the Philippines.

1571 - founding of Manila, by Legaspi and his navigator, the Augustinian friar Andres de Urdaneta.

1574 - conscientious record-keeping started with the **Anales Eclesiasticos de Philipinas**. The volume covers 1574 - 1682. An illustrated two-volume translation is available in English.

1579 - Manila established as a Suffragan Diocese of Mexico.

1595 - Pope Clement VIII, at the request of Philip II of Spain, issued a Papal Bull raising Manila to a Metropolitan See with three suffragan Sees.

1995 - Pope John Paul II came to Manila for the fourth centenary.

Location

The Archdiocesan Chancery, which is situated in Intramuros, the old walled section of Manila, was bombed in World War II. Fortunately, the archives had been stored in the University of Santo Tomas and at the

Archiepiscopal Villa, St Miguel, and were therefore preserved intact. The Archdiocesan Archive is now located at the address given at the beginning of this report.

Cataloguing

It would seem that the main work of preserving and classifying the holdings was begun in earnest in the mid-1970s. A thorough analysis was made and an arrangement undertaken based on the new inventory with reference to provenance and the functions of the Archdiocesan Office. There are four main record groups:

- General Administration
- Sacraments
- Personnel
- Asuntos Generales (Various Topics)

To each Group is then attached series, sub-series, folder, file units and documents. All are placed in archival boxes. At the present time there are 626 boxes each with 22 folders. The boxes are housed on 48 sections of metal shelving, each section with 5 rows, each row with 3 bins or boxes.

Records of demographical value were microfilmed through the auspices of the Mormons. There is available a very fine catalogue, informative and comprehensive, drawn up by Father Ruperto Santos, a previous Director. According to the official catalogue 'there are approximately 3 million church records to conserve... (including) cedularios, synodal constitutions, royal decrees, works on superstitions, restrictions on baptisms etc.'

At the present time there are five staff helped by an army of volunteers - intelligent, retired people who are happy to serve the Church in this way. To date, thanks to them, a quarter of the folders have a contents summary. The programme used for cataloguing the material is FILEMAKER. In this way the Archdiocesan Archives are harmonized with both the Spanish and Filipino National Archives.

On line at www.aam-rcam.org/archives.htm the following items are to be found:

- Details of the Collection
- A Guide for Researchers
- Finding Aids
- A Code of Ethics for Archivists

Results of neglect

Despite the meticulous record-keeping which the Spanish started, there are gaps in the existing ecclesiastical politico-historical documents. Some of these have been caused by losses in the last century when for various reasons the archives were moved from place to place several times. Other losses are due to the destruction of documents resulting from poor storage conditions. The chemical-conservator has arranged a very telling exhibition of causes of deterioration: iron gall, termites, cockroaches, beetles, micro-organisms, humidity, paper acidity, acidic adhesive tape and floods.

The emphasis of the Conservation Department is two fold: preventative, to arrest or slow down deterioration; and curative, or full conservation, which tries to bring back deteriorated paper to its original form, durability and chemically stable condition. Among their equipment one finds an oven, a stereozoom microscope with radial arm, a tacking iron, a fumigation cupboard, a laminating machine, refrigerator, darkroom area and facilities for leaf casting and lining. (The leaf casting machine comes from Britain but the lining paper comes from Japan). On the website are Rules for Paper Conservation.

Outreach

In addition to the work in the Archdiocesan Archives, the staff organize training days and seminars. Some of these are specifically for parishes on topics such as preserving parish history. Others of a more technical nature are appreciated by professional archivists seeking in-service training. These treat of paper conservation, for example, and book binding.

Envoi

Each time Cardinal Francesco Marchisano, now President of the Catholic Archives Society, meets with members of the Society, the conversation inevitably turns, sooner or later, to the Archives of the Archdiocese of Manila. Having seen them for myself, and having gained some insight into the difficulties faced and the energy, enthusiasm, dedication and perseverance with which the staff and helpers go about their business, I can understand the Cardinal's admiration and appreciation. My hope would be that links between the two groups of church archivists would prosper.

BOOK REVIEWS

D.Price & C.C.Ryrie, **Let It Go Among Our People: An Illustrated History of the English Bible from John Wyclif to the King James Version** (Lutterworth Press, Cambridge, 2004, pp.160) is a scholarly yet readable account of the translation into English of Sacred Scripture up until and including the publication of the Authorised Version in 1611. The political and ecclesiastical circumstances surrounding the vernacular editions are conveyed with clarity, and although the focus of the book veers towards the King James Bible, there is a balanced account of the work of Gregory Martin and other Catholic exiles on the Continent which led to the appearance of the Douay-Rheims version of the New Testament in 1582 (the Old Testament was published in 1609-10). Two appendices give a useful summary of the revision of the King James Bible and a chronology of subsequent versions in English. Although perhaps not directly relevant to the immediate task of the archivist, this book offers a concise introduction to the earlier history of versions of Scripture in English, and in this sense will prove a particularly useful tool in the reference collections indispensable to Catholic (and indeed all Christian) repositories.

Dom Anselm Cramer OSB, Archivist of Ampleforth Abbey, is responsible for editing **Lamspringe: An English Abbey in Germany, 1643-1803** (Ampleforth Abbey, St Laurence Papers VII, 2004, pp.xxiv + 258), being papers delivered at the twenty-ninth annual symposium of the Historical Commission of the English Benedictine Congregation held at Ampleforth in April 2003. Chapters 5 (by CAS President Abbot Geoffrey Scott) and 6 (by the Editor of the volume) on the library, publications and manuscripts of Lamspringe, the English Benedictine monastery in Saxony (which underwent an attempted re-foundation in Worcestershire in the early nineteenth century) probably hold the most interest from an archival point of view. Archival source material pertaining to Lamspringe may now be found at Ampleforth, Colwich Abbey, Downside (the Birt Collection), Douai Abbey, Clifton Diocesan Archives, the Jesuit Provincial Archives at Farm Street, and at Stanbrook Abbey, as well as in repositories in Hildesheim, Hannover, Wolfenbüttel, Nancy, Paris, Douai and Lille. The book contains a number of very useful appendices as well as high-quality illustrations.

A former Archivist of Ampleforth, Dom Placid Spearritt, is now Abbot of a more recent Benedictine foundation at New Norcia in Western Australia. Among the many articles of archival interest in **New Norcia Studies** (No.12, September 2004), produced by the community's Archives, Research and

Publications Committee chaired by Abbot Spearritt, two in particular may be mentioned: Perrie Gordon's account of the New Norcia museum, especially as regards the care and conservation of artefacts; and Teresa de Castro's analysis of the 1,114 items of correspondence in the Abbey Archives between the years 1880 and 1883, including a very useful tabular synopsis of writers and recipients. Both contributions, and indeed each of the seventeen or so articles in this edition of the journal, continue to testify to the vitality of the cultural and intellectual life of this monastic community.

Father Peter Phillips, recently appointed Archivist of the Diocese of Shrewsbury and a specialist in the life and work of the celebrated priest-historian, has edited **Lingard Remembered: Essays to mark the Sesquicentenary of John Lingard's Death** (Monograph 6, Catholic Record Society, London, 2004, pp.xii + 224). Of the ten articles in this volume, one in particular, that by another distinguished Lingard scholar, Edwin Jones, focuses on the use made by the historian (via contacts at the English College, Valladolid) of the Spanish State Archives at Simancas. Moreover, Appendix 2 gives a very useful summary of the condition and location of Lingard's papers. In Britain there are no less than twenty-six separate repositories holding Lingard material. Of the specifically Catholic ones, in addition to Ushaw College, they comprise: Shrewsbury Diocesan Archives; Birmingham Archdiocesan Archives; Downside Abbey; Scottish Catholic Archives; Leeds Diocesan Archives; Liverpool Diocesan Archives; Jesuit Provincial Archives; Southwark Diocesan Archives; Westminster Diocesan Archives; Northampton Diocesan Archives; and Stonyhurst College. Further papers are also to be found in the Lisbon College Archives (now at Ushaw), the Archives of the English College, Valladolid, and in Rome at Propaganda Fide and the Archives of the Venerable English College and the Scots College.

Saho Matsumoto-Best, **Britain and the Papacy in the Age of Revolution, 1846-1851** (The Royal Historical Society/Boydell Press, Woodbridge, 2003, pp.xi + 196) takes a fresh look at the *near-rapprochement* between Britain and the Vatican at the time of the mid-nineteenth-century revolutionary period. As would be expected of such a scholarly publication based upon the author's PhD research, extensive use has been made of unpublished primary sources in Britain, Ireland and Italy. To select a few, one may mention the following: Ushaw College Archives (Wiseman papers); National Archives, Kew (papers of the departments of state, especially the Foreign Office); Westminster Diocesan Archives (Wiseman papers); Royal Archive, Windsor (Queen Victoria papers); Dublin Diocesan Archives (Cullen, Hamilton, Murray & Nicholson papers); Venerable English College, Rome (Wiseman papers); Propaganda Fide Archives; Vatican Secret Archives

(Secretariat of State, Nunciatures in Paris & Vienna, archives of Pius IX). The Irish question is dealt with particularly well, and likewise the Restoration of the Hierarchy in 1850.

Brian Doolan, as Dean of St Chad's Cathedral, Birmingham, is particularly well placed to have written **Pugin and the Hardmans** (Publication 18, Archdiocese of Birmingham Historical Commission, 2004, pp.34). He has made use of four archival collections in particular: Birmingham Archdiocesan Archives; the Archives of St Mary's Convent of Mercy, Handsworth; Birmingham City Archives (Hardman Collection); and the Archives of the John Hardman Studios. Well illustrated and combining family and biographical information, it offers a very readable account of the various aspects of the Hardman family's business: stained glass, memorial brasses, metalwork, vestments... The Hardmans, chiefly on account of their association with Pugin, made a very important contribution to the life of the Catholic Church in Victorian England, and especially in Birmingham and the Midlands. However, as the author points out, examples of the Hardmans' work may be found in many parts of Britain and Ireland, and even as far afield as Australia, New Zealand and the West Indies.

Robert Finnigan of the Leeds Diocesan Archives has already written a history of the mother church of that diocese. His latest publication is **St Anne's Centenary: Leeds Cathedral, 1904-2004** (pp.48), produced for a specific celebration and incorporating some fine illustrations, including a number of reproductions of prints from the Leeds Diocesan Archives. The cathedral was designed by John Henry Eastwood and the Diocesan Archives hold more than six hundred original plans and drawings made by the architect and his assistant, S.K.Greenslade. Indeed the high quality of the illustrations in this booklet, which was produced with assistance from a leading bank, together with an informative but succinct text, complement the author's earlier work published in 1988

An example of a good parish history is to be found in Margaret Martin, **The Church of the Sacred Heart, Hove** (2002, pp.136, £9.99, available from the author at: 6 Stanley Avenue South, Portslade, East Sussex BN41 2WG), together with her accompanying booklet **The Tour of the Sacred Heart Church** (pp.20, £1). The story of the Sacred Heart Church is prefaced by a brief account of post-Reformation Catholicism in Sussex and in Brighton and Hove in particular, and the appendices include a list, arranged chronologically, of Catholic church buildings in the county. The Hove church was opened in 1881 and built to the designs of John Crawley and J.S.Hansom. No aspect of the history of the church and parish is left untouched. The guide to the church

is also most informative. The main book is well illustrated and has made profitable use of local archival material. It is to be recommended as an example for others to follow in the important field of parish (and indeed school) histories.

The School by the Lane: A Social History of St Winefride's Catholic Primary School, Manor Park, London E12 by Steven Hariis (Lewarne Publishing, London, 2004, pp.72, £7.99 incl. p&p, available from the school at: Church Road, London E12 6HB) is a well-researched and illustrated account of the foundation in 1909 and subsequent development of a school established by the famous Canon Palmer of Ilford. One of Palmer's parishioners, a certain John Carmel Heenan, was later (1937-47) parish priest of Manor Park and Manager of the school. The future cardinal thus features prominently in the story. The author, who is a teacher at St Winefride's, has made good use of the National Archives, Newham Borough Archives, Brentwood Diocesan Archives, the school's own records, and especially the memories of past pupils. This book is an example of the pastoral function of archives at their best.

J.Robbins, **John Priestly Warmoll: Apostle of Bedford. His Life, Times and Family** (2004, pp.238, available from the author at: 21 Ryston End, Downham Market, Norfolk PE38 9AX) is a work of painstaking research and great devotion to the priest who re-established Catholicism in Bedford, a town known for its association with Bunyan and the Puritan tradition. Born in 1830, the son of an East Anglian clergyman, an assistant master at Hurstpierpoint under Nathaniel Woodard, and educated at Lincoln College, Oxford, for the Anglican ministry, Warmoll was baptised as a Catholic by the future Cardinal Manning in 1859 and ordained to the priesthood in 1863. On Christmas Eve of that year he arrived in Bedford and laboured there until his death in 1885. This study has made good use of both primary and secondary sources. Among the former are: the National Archives; West Yorkshire Archives; Norfolk Record Office; Suffolk Record Office; Hurspierpoint and Lancing College Archives; Archives of the Parish of the Holy Child & St Joseph, Bedford; and Northampton Diocesan Archives. In the absence of any family papers, the author has searched for every available clue from a wide variety of sources.

We come virtually to the present day with Jean Rockett's **A Gentle Jesuit: Philip Caraman, SJ** (Gracewing, Leominster, 2004, pp.xii + 356, £20). A disciple of Father Martin D'Arcy, the much admired historian made his name as Editor of **The Month**, the now defunct Jesuit review. His editions of the journals of two Elizabethan Jesuits (John Gerard and William Weston) and his biography of Henry Morse, 'the priest of the plague', published between 1951

and 1957, established Caraman as a scholar of recusancy. His subsequent literary career spanned not only further publications on the history of English Catholicism but also on that of Jesuit missions and foundations throughout the world. Father Caraman was also appointed Vice-Postulator of the Cause of the English Martyrs in 1960. The book chronicles its subject's association with many of the leading literary figures of the post-war era, as well as the internal politics of the Society of Jesus. The principal archival source used by the author consisted of Father Caraman's own deposit of papers in the John J. Burns Library at Boston College, together with the Archives of the British Province of the Society of Jesus at Farm Street. However, extensive use has also been made of letters and other material in the possession of private individuals. There is one hair-raising episode (from an archivist's point of view) recounted (p.225): while researching his book on the Jesuit Reductions in Paraguay, Father Caraman visited an eighteenth-century church built by an Austrian Jesuit in the heart of the Chiquitos jungle in Bolivia. On entering the choir loft of the church a box near the organ revealed manuscripts of music copied out by the *indios* in the eighteenth century. Unfortunately, a religious sister accompanying the Jesuit historian to the choir loft 'grabbed a bunch of scores roughly in her hand, and [Father Caraman] screamed – the paper was near perishing. What might be there God knows!' Father Carman was offered the box of manuscripts but declined owing to the danger of losing it in the jungle.

Father Caraman is, as one might expect, one of the authors cited in his bibliography by Michael Yellowlees, author of **'So strange a monster as a Jesuite': The Society of Jesus in Sixteenth-Century Scotland** (House of Lochar, Colonsay, 2003, pp.xi + 228, £18.99). The Jesuits' first mission to Ireland and Scotland took place in 1541, forty years before Campion and Persons reached England. The Society played an important part in preserving the Catholic Faith in parts of Scotland between 1541 and 1603, although the first formal mission to Scotland was only launched in the 1580s. This book examines the recruitment, training and apostolate of the Scottish Jesuits in the sixteenth-century. In addition to a wide range of printed sources, primary and secondary, manuscript material from five archival repositories is cited in the bibliography: the British Museum; the Archives of the British Province of the Society of Jesus; the Jesuit Archives in Rome; the National Library of Scotland; and the Scottish Record Office.

S.F.

**CATHOLIC
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2006**

Number 26

ROBIN GARD: IN MEMORIAM

**THE JOURNAL OF
THE CATHOLIC ARCHIVES SOCIETY**

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EDITORIAL NOTES

*For the Catholic Archives Society 2005, in addition to the momentous events of the death of Pope John Paul II and the election of his successor, Pope Benedict XVI, will be remembered as the year in which it lost Robin Gard, a key figure in its foundation in 1979 and the first Editor of **Catholic Archives** (1981-1995). His death, although it saddened us deeply, has brought forth many recollections of Robin's life and work, and his legacy is marked in this edition of the journal by a number of tributes to a great and a good man. **Catholic Archives** 26 is dedicated to Robin. Requiescat in Pace.*

Father Frank Morrissey and Monsignor Gordon Read have provided material on matters archival from a canonical perspective, and we are grateful to them for sharing their expertise. There are still many issues that require careful consideration, especially on the questions of access, confidentiality and rules of closure.

There is a Welsh flavour to the journal this year, and happily so. Dan Chidgey and Katherine Byrne, on the Archives of the Archdiocese of Cardiff and the Diocese of Wrexham respectively, offer a much needed picture of the current situation in (two-thirds of) the Principality. In the North East of England, David Smallwood has provided a timely description of the Middlesborough Diocesan Archives and his admirably professional approach to his task.

*One of Robin Gard's priorities as Editor of **Catholic Archives** was to forge links with archivists working beyond Britain and Ireland. This concern is continued in the form of a most interesting article by Maria Mazzenga on the activities of the Religious Archives Institute at the Catholic University of America. Finally, Sister Dominic Savio Hamer's account of her adventures in Spain is a lesson in archival perseverance and determination.*

*To all those who have contributed to **Catholic Archives** 2006 both the Editor and the Society are deeply grateful. It only remains for me to encourage those archivists – diocesan, religious or lay – who have not yet provided a description of their work and collections to take heart from the efforts of this year's contributors and to begin writing!*

Father Stewart Foster

TRIBUTES TO ROBIN GARD

1. Robin Gard and the Catholic Archives Society

Robin was a founder member of the Catholic Archives Society. The first meeting of Catholic archivists in England took place at Spode House in July 1978, as a result of a plea to Father Conrad Pepler O.P., Warden of Spode House, Staffordshire, for help for religious sisters who had been given charge of their congregations' archives but who had received no formal training. The meeting which Father Conrad organised attracted a wide response. Several professional archivists (including Robin, who was then the County Archivist of Northumberland), who attended in the hope of learning more about Catholic archives, as little information was generally available at that time, found themselves pressed into the role of teachers, explaining everything from the integrity of the archive group to the value of the brass paperclip, but at the same time discovering the wealth of archive material held in religious houses, diocesan archives and other institutions. The need to preserve this material and to make it available, and to support the people who were given charge of it, was clear and urgent and in the following March the Catholic Archives Society was established.

Robin was involved from the very beginning of the society and took on the role of Editor of the journal, **Catholic Archives**, which first appeared in 1981. He edited the first fifteen volumes of the journal, which included articles on all aspects of Catholic archives, not only in the British Isles but also in all parts of the world. In 1995 he handed the editorship to Father Stewart Foster and then took on the role of Chairman of the Society for three years, during which time he continued to promote its aims at every opportunity. He was active himself not only as Archivist for the Diocese of Hexham and Newcastle but also in searching out, listing and finding safe homes for any threatened archives, especially those of lay Catholic societies, in which he had a particular interest. He was also the Society's first representative at meetings of the Religious Archives Group, a special interest group of the Society of Archivists. His great contribution to work in the field of Catholic archives was recognised in 1997 when he was appointed a Consultor to the Pontifical Commission for the Cultural Heritage of the Church.

He was always keen to promote contacts with archives in other countries. It was during his period as Chairman that the CAS began its series

of overseas visits with a trip to Rome. While there the welcome contact with the Pontifical Commission began when members met Archbishop, later Cardinal, Marchisano, now one of the Society's patrons. Robin presented him with the complete series of **Catholic Archives** in a box he himself had made and spoke lucidly of the work of the Society. With one exception, Robin took part in all the later overseas visits and frequently reminded the council of the importance of such links.

When he completed his three-year term as Chairman, Robin continued to serve as a member of the Society's council and to produce publications, notably Archive Advice Leaflets which provide advice and information in a clear and simple format. He contributed articles about his work with the archives of lay societies to **Catholic Archives** and also edited **Reflections on Catholic Archives**, a collection of essays by archivists, historians and users of archives, which was published in 2002. He always stressed the need for the Society to maintain an active publishing programme and rightly pointed out that publications are the only means of reaching the 75% or so of the membership that do not attend the annual conference.

He was the longest serving member of the CAS council, having been a member continuously from its formation until his death, and he retained an active interest during the last few months when he could no longer attend meetings.

Margaret Harcourt Williams and Judith Smeaton, 10 May 2005

2. Sermon by Father J. Travers at the Requiem Mass of Robin Martin Gard, Sacred Heart Church, North Gosforth, Newcastle-upon-Tyne, 9 May 2005.

Last night when Robin was taken to church Bishop Kevin came because he wanted to show his appreciation of Robin and of all the work he had done over the years for the Church. Today we have our retired bishop, Bishop Ambrose, and seven priests concelebrating Robin's Requiem Mass.

If it were left to Robin to decide, none of you would be here; there would be just me. I'm sure that must sound very arrogant. But I'm speaking of Robin, not me. It could have been Father John, or Father Tom, or any other priest

who happened to be at Sacred Heart at the time of Robin's death. If Robin could speak from the coffin, he would ask: 'What are you all doing here? What's all the fuss about?' Robin, although he was a very intelligent man, was also very simple in his approach to life, and he hated a lot of fuss.

To speak to Robin you would know that he was not a native of these parts. In fact, he was born near Dundee in Scotland, in 1926. Although he was born in Scotland, Robin never considered himself Scottish. All his folk came from Cornwall, and Robin was proud of his Cornish roots. His dad was in the Royal Air Force, and so the family moved around a lot. That is how Robin came to be born in Scotland. He was the youngest of a family of four boys. His brother Peter was also a pilot in the RAF, and was killed in action. Robin is survived by two of his brothers, one of whom lives in Canada and the other in Tasmania. By the end of the War, Robin was eighteen, and he did his National Service, mainly at sea.

After that, he went to university, where he studied history. After graduation, he had a job in Leicester as an archivist. While at university he met Inez, who was to become his wife and mother to their two children, Martin and Debbie. Inez never enjoyed good health. She suffered from severe arthritis, and Robin looked after her with great love until her death in 1979.

It was in 1965 that Robin came to work for Northumberland County Council as County Archivist, and he retired in 1987. His moving to Newcastle brought him into contact with many people through his work, and through his hobby of bookbinding, at which he was very good. And to know Robin was to love him. I have never heard Robin say an unkind word about anyone. He had the lovely gift of putting you on the right track when you were wrong. But he did it without making you feel stupid or a fool. He always put other people before himself; and he respected everybody. That is why he himself was so loved and respected. His gentleness and kindness were remarkable.

He also had a lovely sense of humour. He would be pulling your leg and you wouldn't know it until you looked at his eyes. The smile was in his eyes.

The other really outstanding characteristic of Robin was his Faith. His love of the Eucharist was very evident. He remembered the words of Jesus, 'As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me' (John 6,57). Robin attended Mass every day and drew his strength from the Eucharist. He accepted his illness with dignity and serenity, for he was aware that we have here no lasting city.

We think of those long walks Robin made and how, on them, he felt very much in touch with creation - and very much in touch with the Creator.

Saint Paul wrote to the Romans: 'The life and death of each of us has its influence on others' (14,7). Robin in his journey through life influenced very many people, probably without ever knowing it.

We thank you, Robin, for your contribution to humanity, to the Church, and to our world. We thank God for giving us Robin, and for allowing us to share in his life. And we recall the words from our First Reading (Apoc. 14,13): 'Happy are those who die in the Lord! ..now they can rest for ever after their work, since their good deeds go with them.' And Robin has gone to the Lord with a whole armful of good deeds.

3. Quiet, Courteous Robin, Custodian of Memories

The 'Custodian of our Memories' in the Diocese of Hexham & Newcastle, Robin Gard died on 1 May after a long illness. He was 79.

Robin offered his services to Bishop Lindsay when he was due to retire from his career as Archivist to Northumberland County Council in 1985. He wrote: 'I would be available for voluntary work, where I could be useful with the diocesan and parish records.' And, said Bishop Kevin Dunn, who received Robin's body into Sacred Heart Church, North Gosforth, the night before his funeral on 9 May, 'he was useful!'

The bishop explained: 'As a diocese we owe him a great debt of gratitude for his work as Diocesan Archivist. Indeed, we thank God for his skills and his example of remembering the stories of our past, which enables us to live in the present and look to the future with hope. He was the Custodian of our Memories.'

Robin's Requiem Mass was concelebrated by Bishop Ambrose Griffiths, Parish Priest Father Joe Travers, Father David Milburn of the Northern Catholic History Society, Father Richard Harriott, Chaplain to the Catholic Writers' Guild, Father Peter Stott, Canon Chris Smith from Plymouth, and Canon Anthony Dolan from Nottingham, both of the Catholic Archives Society. Father Tom Cass, former Parish Priest of Sacred Heart, was in the

congregation. Father Travers said that Robin was a very humble man, and would have wondered why so many clergy and people were at his funeral.

Born near Dundee, where his father was serving in the Royal Air Force, Robin was of Cornish stock. He was the youngest of four boys, one of whom, Peter, was killed in action during the Second World War. His other brothers live in Canada and Tasmania. Robin studied history at university, where he met his future wife Inez and became Archivist to Leicester City Council. Sadly Inez never enjoyed good health and died in 1979, after many years of being cared for lovingly by Robin. The couple had two children, Martin and Debbie, and three grandchildren, Christian, Pippa and Henry, all of whom took an active part in readings at the Requiem Mass.

'To know Robin was to love him,' said Father Travers. 'He never said an unkind word about anyone, and was respected and loved by all. He was a man of very great faith. When he got news of his illness, he accepted it with dignity and serenity, although he must have had dark moments. He loved the Eucharist and was at Mass almost daily.'

Bishop Ambrose said he always enjoyed having Robin working in Bishop's House. He was courteous and helpful, and very efficient at his tasks. Father Milburn paid tribute to Robin as an historian. He told how he had spent the last few weeks of his illness preparing the forthcoming issue of **Northern Catholic History** and had the joy of seeing it at the proof stage. Canon Smith often entertained Robin on his visits to Cornwall and he praised his skills as a bookbinder, recalling how he had restored several old books for him: 'He had such knowledge and expertise, always used quietly and privately.'

Robin helped to found the Catholic Archives Society, was a member of the Catholic Writers' Guild, enjoyed walking in France and Spain, disliked injustice and cared for others through the St Vincent de Paul Society. During the reception in the church hall, friends and colleagues shared memories of this remarkable man, writing messages on cards, and his grandchildren Pippa (12) and Henry (6) drew pictures and wrote about their beloved 'Grampy.' May he rest in peace.

Bernadette Lawson: **Northern Cross** [Newspaper of the Diocese of Hexham & Newcastle], 4 June 2005.

EDITORIAL POSTSCRIPT

I am indebted to the authors of the above tributes for their permission to reproduce them here. In addition to his pivotal role in the establishment of both the Catholic Archives Society and the North East Catholic History Society, and indeed as founding Editor of their respective journals, Robin was an active member of the Catholic Record Society. A fitting reminder of the latter is the posthumous publication of a chapter in **Victorian Churches and Churchmen**, itself a festschrift for his friend Professor Alan McClelland, Chairman of the CRS and Editor of **Recusant History**. Robin's contribution is entitled 'The Cardinal and the Penitent' and is cited in the Book Reviews section below. In addition to his devotion to the Compostela Way in Northern Spain, for twenty-three years Robin was one of the Walsingham Walkers of the Guild of Our Lady of Ransom. Monsignor Stark, the Master of the Guild, in **The Ransomer** (New Year 2006) describes him as a devoted and 'true gentlemanly walker', 'a man of high intelligence, a great raconteur and always delightful company.' On a personal note I can testify to Robin's unfailing support and wise counsel as I succeeded him as Editor of **Catholic Archives**, a task in which I 'shadowed' him for one year. As those who knew Robin will appreciate, this was not always an easy task in that one was ever conscious of following in the footsteps of such an exacting scholar. I treasure the many, and they are many, letters, written in his distinctive and somewhat miniscule hand, and (in true Victorian fashion) wasting not a scrap of the notepaper, in which Robin offered encouragement, and occasionally criticism, in the editorial task. It was invariably by letter that we communicated – I don't think we telephoned one another more than half-a-dozen times in as many years. I was very fortunate indeed to be able to rely on his knowledge and expertise, and likewise to draw upon his excellent and close relationship with the journal's then printers, the Carmelite Nuns of Darlington. When I assumed editorial responsibility Robin deposited with me a box file of 'notes', chiefly correspondence and contacts from the first fifteen years of **Catholic Archives**. He told me he was lending them to me! I am still looking after them for him. In his first Editorial (**Catholic Archives** 1, 1981, p.5) Robin wrote: 'The [Catholic Archives] Society hopes that **Catholic Archives** will commend itself to archivists, record repositories, libraries and institutions, and to all who are concerned for the care and use of the archives of the Catholic Church.' If the journal has in some way succeeded in this task, it is because of Robin Gard's vision, diligence and good humour. Lastly, and on a more personal note, I had the privilege of instructing Robin's son, Martin, and his daughter-in-law, Jenny, for marriage, and in due course of baptising Robin's grandson, Henry. To see Robin as the proud father and grandfather was yet another, and most heartening, aspect of this remarkable man. S.F.



Robin Martin Gard (1926-2005)

CONFIDENTIALITY, ARCHIVES AND RECORDS MANAGEMENT

Rev. Francis G. Morrissey O.M.I.

INTRODUCTION

The topic of 'archives' has taken on new significance lately, particularly in view of the various court cases arising here and there. I will try to look at the legislation concerning archives, placing it within the context of privacy and confidentiality, which is of such significance today. However, I am not a civil lawyer and therefore I make no pretence of knowing what the applicable civil law is in a given territory, particularly in regard to access to information. Therefore, if delicate situations arise, it will be important to consult the legal advisers of the institute or diocese.

I: SECRECY AND CONFIDENTIALITY IN CANONICAL LEGISLATION

There are many canons in the Code which speak of secrecy, confidentiality, and related issues. While it would be difficult to arrange them in order of importance (since the Code itself does not foresee such a listing), nevertheless, we can realize that there is a certain gradation in the obligation of preserving secrecy.

The general norms of moral theology regarding the obligation of observing secrecy in each situation would have to be observed in the following and similar instances.

A. The Seal of Confession

According to canon 983, the confessional seal is inviolable. Failure to observe this provision can lead to the most serious canonical penalties. Indeed, canon 1388 provides that a person who directly violates the sacramental seal incurs an automatic excommunication reserved to the Apostolic See (Congregation for the Doctrine of the Faith).

B. Pontifical Secrecy

The Instruction of 2 February 1974 on Pontifical Secrecy provides that failure to observe such secrecy can also entail the imposition of serious penalties (suspension from office, removal from office, dismissal from office). This provision became even more significant in the life of the Church when the Congregation for the Doctrine of the Faith issued the circular letter of 18 May 2001, **Ad exsequendam** outlining particular delicts which were henceforth reserved to the Congregation (see **AAS** 93 [2001], pp. 785-788). Among these, we find the abuse of minors under the age of 16. A complementary document, 'Procedural Norms', was not released publicly. It was promulgated by Pope John Paul II on 30 April 2001, and contains 26 norms - five of which are considered to be substantive, the other 21 being procedural. These provide that cases involving minors are subject to Pontifical Secrecy. Pontifical Secrecy also applies in cases relating to the appointment of bishops, the examination of writings of theologians, creation of cardinals, etc. (See also canon 1362).

C. Secret of the Holy Office

The Secret of the Holy Office is not mentioned in the current Code, and is perhaps identified with Pontifical Secrecy, but it was mentioned in a number of former documents. Again, penalties were laid down for those who violated it. There has been considerable publicity given lately to the 16 March 1962 Instruction of the then Holy Office referring to cases of solicitation in the confessional. Sections 71-74 of this text refer to sins of clerics against those who had not reached the canonical age of puberty (14 for a boy, 12 for a girl), or with persons of the same sex. All information relating to such cases was subject to the Secret of the Holy Office (Sections 11 and 70), and was considered to be *sub gravi*. Failure to observe secrecy led to automatic excommunication, reserved exclusively to the person of the Pope. Some lawyers have been stating recently that this law of the Church was intended to prevent bishops from notifying the civil authorities about a paedophile in the ranks of the clergy. However, the intent of the document was to protect the reputation of all persons involved and avoid scandal (since such cases were considered to be so rare); there was no mention of the civil authorities in the text, either for or against.

D. Secrecy in penal and contentious trials

Canon 1455 provides that, in penal trials, the judges and tribunal assistants are bound to observe always the secret of the office; in a contentious trial, they

are bound to observe it if the revelation of any part of the acts of the process could be prejudicial to the parties. There is also an obligation of permanent secrecy concerning the discussion held by the judges. Canon 1457 provides for appropriate penalties if court personnel breach the law of secrecy.

E. Secrecy of Office

Canon 127 provides that if the seriousness of the matter requires it, they [councillors] are obliged carefully to maintain secrecy, and the superior can insist on this obligation. Likewise, canon 471: 'All those who are admitted to an office in the curia must [...] observe secrecy within the limits and according to the manner determined by law or by the Bishop.'

F. A Committed Secret

According to canon 645, superiors can seek information from others before admitting candidates, and can promise secrecy (which must then be observed). Canons 983, §2, and 1388, §2, would apply here: those to whom confessional knowledge comes in any way, even though they are not the confessor, are bound to observe the secret.

G. Professional Secrecy

Canon 1548, §2 provides that, in ecclesiastical court cases, clerics are exempted from the obligation of replying to questions in those matters revealed to them by reason of their sacred ministry. The same applies to 'civil officials, doctors, midwives, advocates, notaries and others who are bound by the secret of their office, even on the ground of having offered advice, in respect of matters subject to this secret.'

H. The General Provision of canon 220

'No one may unlawfully harm the good reputation which a person enjoys, or violate the right of every person to protect his or her privacy.' More on this later.

II: THE CANONS ON THE RIGHT TO PRIVACY AND REPUTATION

A. Canon 220 – General Principles

The fundamental canon in the 1983 Code, and which is the basis for on-going jurisprudence today, is canon 220, noted above. This canon contains two rights: the right to privacy, and the right to reputation. It is complemented by canon 128: 'Whoever unlawfully causes harm to another by a juridical act, or indeed by any other act which is malicious or culpable, is obliged to repair the damage done.' Likewise, canon 1390, §2: 'One who ...injures the good reputation of another person can be punished with a just penalty, even including a censure' such as excommunication.

1. The Right to One's Reputation

There are two dimensions to the right of one's reputation: the loss of it, and the harming of it.

(i) There are times when a person's reputation can be damaged lawfully, as in the case when a penal trial is held, a person is pronounced guilty, and the sentence is declared or the situation is notorious. But, as canon 1717, §2 provides, before the trial is held, 'care must be taken lest anyone's good name be endangered by the [preliminary] investigation.' Even after the trial, if the person cannot observe the penalty without danger of serious infamy, then the penalty is suspended for the time being (c. 1352, §2). Therefore, dioceses should not be making public the names of priests accused of actions - even with minors - until the trial has been held, either in the secular forum or before the Church, and a decision given.

(ii) A person's reputation can be harmed first of all by revealing secrets. But it can also be harmed through calumny and slander. The law takes the obligation of not harming a person's reputation so seriously that a willful violation of such a personal reputation could be subject to very severe penalties within the Church. Furthermore, if such a violation were to occur, there always remains the obligation of making suitable reparation. For instance, priests and religious can be falsely accused of actions they did not commit, or insinuations are made about their behaviour without sufficient evidence of proof. Reparation should be made in such instances. The topic of 'letters of recommendation' is a very delicate one. For instance, canon 241, §3 provides that 'when persons seek admission after they have been dismissed from another seminary or from a religious institute, further testimony is required from their respective superior, especially regarding the cause of their

dismissal or their leaving.' If the reasons for departure were public or of a public nature, such letters would have to be forthright, or at least should invite the recipient to have personal contact with the writer for additional information. At times, the refusal to write a letter of recommendation is sufficient indication in itself of a serious problem on the part of the candidate. But, if the information is strictly confidential or on the level of the internal forum, then it cannot be communicated, no matter how advantageous it would be to have access to it.

2. The Right to Privacy

Although the 1917 Code focussed more on the right to privacy in correspondence (canon 611) than on other matters, the current law appears to extend the right to privacy to cover many personal issues. For instance, although the 1983 Code does not mention specific areas, we can deduce from experience and by analogy a number of instances where the right to privacy would be violated.

(i) For instance, forcing a candidate to priesthood or to religious life to reveal his or her sexual orientation.

(ii) Another area is undue inquiry into a person's past medical history, unless this has bearing on a candidate's aptitudes for religious life or priesthood today: for instance, an active case of AIDS.

(iii) A third area concerns the retention and distribution of psychological evaluations and reports. We must recognize that there is a major difference between having candidates undergo a psychological assessment, and having the results of such evaluation shared by many people.

(iv) There are also privacy issues regarding what is kept in a person's personal file. For instance, if a person giving a letter of recommendation is promised secrecy, this letter should not be placed in the candidate's file. The same applies to anonymous letters denouncing a person. If ever there was a trial against a person, the accused would have the right to know who the accusers are and what they are stating (c. 1720, 1°). Likewise, reports from counselling centres that are supposed to be destroyed after six months should not be kept in a person's file; indeed, they should be destroyed as demanded.

(v) A very common occurrence today is the respect (or disregard) of privacy when a priest or religious is transferred to another posting. A bishop or superior is not at freedom to give the reasons for the transfer. The same

applies to instances where a member wishes to leave a religious institute, or a priest applies for priest applies for laicization.

3. Some Immediate Practical Applications

(i) The right to privacy is invoked as the basis for Roman statements that a bishop may not oblige a cleric to undergo therapy without the latter's consent. (See G. Ingels, 'Protecting the Right to Privacy when Examining Issues Affecting the Life and Ministry of Clerics and Religious' in **Studia Canonica** 34 [2000], pp. 439-466). An Instruction of the Secretariat of State (6 August 1976) spells out the elements to be kept in mind when dealing with therapy: it is not licit for anyone, either a religious or diocesan superior, to enter into the psychological or moral privacy of a person without having received from that person a prior, explicit, informed and absolutely free consent...'

(ii) It is also held that a cleric cannot even be sent for psychological evaluation without his consent, cf. Congregation for the Clergy, 8 October 1998: '...Therefore, this Congregation concludes that Your Excellency cannot, in this case, under pain of obedience, oblige your priest to undergo psychological evaluation.' And, if he accepts to go, the report should be protected. Father G. Ingels lists three principles that could be followed in instances where it is essential for a superior to have psychological information:

(a) When circumstances suggest the need for a priest or religious to undergo a psychological evaluation or when an assessment recommends ongoing therapy, the individual should be invited to take part in the evaluation or therapy.

(b) A priest or religious who freely consents to an evaluation or ongoing therapy should be invited to release the results of the evaluation or the therapy to his or her superior or ordinary. He or she cannot be compelled to release such results following the assessment or to sign a release prior to an assessment agreeing to the later release of the results: if he does release them, then the conditions of the release should be respected.

(c) Under no circumstances can a priest or religious be required to undergo invasive testing which elicits information over which the individual has no freedom or personal control, for example, through testing or procedures which involve the use of a polygraph, the penile plethymograph, drug induced responses, or other techniques of this nature. Due to the questionable morality associated with the use of these techniques, even if an individual should freely

submit to such testing, any information gathered from such procedures cannot be used in the external forum.

A person who signs a release should be able to ask that, even though they are used in the actual therapy, certain pieces of information be deleted from the report being sent to ecclesiastical authorities.

(iii) If the priest refuses to undergo evaluation, the bishop is free to ask a specialist for an evaluation of the documentation already gathered, and to make a report based exclusively on the information available. Of course, this does not give a full picture, but if nothing more is available, and the bishop must act, then he can proceed in this way in applying canons 1041, 1° or 1044, §2, 20 (which determine that a person is unfit for ordination, or for the exercise of orders already received). The priest or religious may then determine whether an evaluation would help in his right of defence, but he cannot be forced to authorize such an intervention.

(iv) The Congregation for the Clergy has also decreed that medical records cannot be used as evidence in a penal case without the direct consent of the person accused (9 June 1998). Medical records are there to assist the patient, not to militate against him.

B. Canon 642 - Formation Issues

Canon 642 is probably the principal canon in the law for religious dealing with protection of the right to privacy, although canon 618 also speaks of the 'reverence' which superiors are to show for the human person. Canon 642 is concerned with admissions to the institute. Three points are specifically mentioned in the canon as calling for verification:

- (1) the health of the candidate
- (2) that person's character
- (3) personal maturity

These three areas can be verified if necessary by using experts, with due regard for the prescription of canon 220. The experts would be physicians, psychologists, counsellors, and the like. One area in relation to a person's character - if handled with care - which could be the object of an inquiry, is the family background of the person being evaluated. For instance, where there

was alcoholism, sexual abuse, violence, serious dysfunction, and so forth. Persons who were brought up in such a milieu are not always able to function in an appropriate manner in an institute or seminary.

When canon 642 speaks of 'maturity', it would seem that 'affective maturity' would be an important element to consider. This would apply to sexual maturity and integration, to the capacity to reach out to others, to love and be loved - according to the norms of religious life.

III. THE NATURE AND PURPOSE OF ARCHIVES

The information received is eventually sent to archives. For this reason, it will be important to review the norms of the Code relating to archives - keeping in mind the perspective of confidentiality.

A. The Nature of Ecclesiastical Archives

Although the Code does not provide a definition of ecclesiastical archives, the following elements of an eventual definition can be gleaned from the canons:

- they are to be established in a safe place (c. 486, §2)**
- documents and writings are kept (c. 486, §2)**
- these documents concern both spiritual and sacramental matters (c. 486, §2)**
- they are to be properly filed (c. 486, §2)**
- they are to be carefully kept under lock and key (c. 486, §2)**
- an inventory (catalogue), with a short synopsis of each document, is to be prepared (c. 486, §3)**
- only certain persons are authorized to have access to the archives (c. 487, §1)**

- the persons concerned have the right to receive, personally or by proxy, an authentic written or photostat copy of documents which are of their nature public and which concern their own personal status (c. 487, §2)**
- it is not permitted to remove documents from the archives, except for a short time and with appropriate permission (c. 488)**
- there are three types of archives: the general archives, the historical archives, and the secret archives (see c. 489, §1)**
- the secret archives are to be securely closed and bolted in a cabinet that cannot be removed (c. 488, §1)**
- a retention policy for documents kept in the secret archives is established by law (c. 489, §).**

B. The Contents of Archives

The Code of Canon Law lists a number of documents that are to be retained in ecclesiastical archives. Among these, we could mention the following:

- canon 482, §1: acts of the curia; these would be acts which have juridical effect, that is, those which are signed by the Ordinary and countersigned by the Chancellor (see canon 474). Acts of the Ordinary, which do not have juridical effect, need not be kept in the archives (such as personal correspondence)**
- canon 486, §2: documents concerning both the spiritual and the temporal affairs of the diocese or institute**
- canon 489, §2: documents relating to ecclesiastical criminal**

cases concerning moral matters (with particular norms for their retention)

-canon 491, §2: historical documents

-canon 535, §4: local archives (parishes, etc): documents relating to spiritual and temporal matters, necessary or useful documents

-canon 1082: marriage dispensations granted for occult cases

-canon 1133: records of marriages celebrated in secret

-canon 1283, 30: copies of inventories of temporal goods

-canon 1284, §2, 9°: copies of documents and records establishing the rights of the Church or Institute to its temporal goods

-canon 1306, §2: copies of documents relating to the establishment and governance of canonical foundations

-canon 1339, §3: copies of warnings and corrections in criminal cases

-canon 1475, §2: judicial acts and documents obtained in processes.

It can be noted that these canons do not speak of personnel files as such. While the current files of clergy (and religious) are kept in the chancery office or secretariat, the files of those who have died or have left are usually placed in the archives after a certain period of time. The question that arises constantly is: *what is to be retained in such files?* We will return to this in a few moments.

For cases relating to processes, a response of the Apostolic Signatura states that the originals may be destroyed after ten years, except for the original text of the sentence and decrees of confirmation which must always be preserved. The other judicial acts are to be preserved on microfilm (or some similar method), which is prepared with all due technical care so that the integral acts can be reproduced whenever this is necessary (July 29, 1989, in CLSA, **Roman Replies and CLSA Advisory Opinions**, 1990, p. 22).

The archivist determines the value of records based on their administrative, legal, fiscal, historical, or sacramental uses (see CLSA, **New Commentary on the Code of Canon Law**, p. 640). We will now examine what this means in practice.

IV. ACCESS TO DOCUMENTATION

NB. The following points and those in the next section are taken, at times literally, from the 'Guidelines' prepared by the Archdiocese of Edmonton (15 December 1998) on acquisition/collection, preservation, reproduction and access to general and historical records.

The archives of a diocese or religious institute exist to collect, preserve and make available the records of enduring value which pertain to the history of the Church. As such, they play an integral part in the information system of a diocese or religious institute.

The archives seek to ensure a documentary heritage to us and to future generations. Eventually, they will form a basis for scholarly research in keeping with the moral and historical precepts of canon law and the democratic values and civil law of the country. For years, superiors and other persons in charge have been collecting these silent but eloquent witnesses of our history; as custodians of these historical documents they have the responsibility both to preserve and to share them.

The Catholic Church (as well as its various component parts) is a *private institution*. As with any religious body, many of the various internal involvements and undertakings of the Church are not strictly speaking open to the general public. The private nature of the Church influences the preservation and use of its records. In a word, they too are private.

Guidelines for access to archival material should be developed with a sensitivity for both the right of an individual to privacy and the right of a researcher to information, thus complying with canon law and with the civil legislation in effect, which recognize the right to privacy and to reputation. Such guidelines would be meant to ensure that anyone using the archival resources will do so in the most responsible manner.

General elements of a Policy:

A. General Norms

- 1 . The archivist (chancellor) is the custodian of the ordinary archives (see c. 482,§11). The archivist looks after the day to day care and supervision of the archives and serves as the bishop's/superior's representative and liaison in the establishment of archival policies.
2. Public ecclesiastical documents and public civil documents are those which an official person draws up in the exercise of his or her function in the Church or in society, according to the formalities required by ecclesiastical and civil law (depending on the case). All other documents are private (see c. 1540).
3. In the broadest sense, documents could be considered to be any type of object that is not oral and which may serve to establish proof of a situation. Thus, in general, the word 'document' could refer to instruments on which is recorded matter which may be used evidentially. Such could be letters, lithographs, photographs, maps, plans. The inscription need not be on paper. Inanimate objects could also be considered as documents (e.g., a box of pills).
4. The custom is that historical documents become public domain after a period of seventy (70) years. However, documents considered confidential in nature may remain confidential indefinitely.
5. The Code of Canon Law stipulates one of the most basic principles to keep in mind whenever dealing with general, sacramental or historical records; viz. professional secrecy: 'No one may unlawfully harm the good reputation which a person enjoys, or violate the right of every person to protect his or her privacy' (c. 220).
6. Persons have the right to receive, personally or by proxy, an authentic written or photostat copy of documents which are *public of their nature* and which concern their *own personal status* (see c. 487, §2). These would include

copies of acts of religious profession, dispensation from vows, dismissal from the institute, ordination, laicization, etc.

B. Acquisition/Collection

1 . Historical memory constitutes an integral part of the life of a diocese or religious institute, of its various communities and services. Therefore, original documents, acts and writings concerning the spiritual and temporal affairs of the various parts are to be clear, complete with names, dates and annotations, legibly signed and witnessed. They are to be properly filed and carefully kept.

2. Ordinations and religious professions, as well as funerals/burials, are to be entered carefully and without delay in the appropriate registers. Such entries are to be complete with names, dates and annotations, as required by law, signed and legibly witnessed (see c. 535).

3. For safety purposes, documents kept in parishes or religious houses should be regularly transferred to the central archives to be systematically filed, catalogued and kept under lock and key. If the originals are necessary in the place where they originate, duplicate copies should be forwarded to the central archives, duly signed, testifying to their authenticity.

4. All persons involved, such as parish priests, those in charge of diocesan offices, schools etc., are to collaborate with the diocesan or congregational archivist to ensure that records are as complete as possible. Omissions must be identified and every effort made to locate missing records.

5. When a particular work is closed, all original records are to be transferred to the central archives.

6. Documents are not to be removed from local or central archives, except for a short time and then with the appropriate permissions (see c. 488).

C. Personal Files

1 . Each diocese or institute should have a policy relating to what is to be kept in the archives, or in the personal file of each member. There is a distinction between active files and those which have been placed in the archives.

2. It would be good for dioceses and institutes to work closely with civil archivists to make certain that the applicable civil law is also observed.

3. There are no hard and fast canonical rules regarding how long certain materials should be kept. There are advantages and disadvantages in keeping material. If retention schedules have been determined, they should be scrupulously adhered to so that no inference can be made of the fact that only certain documents were destroyed and others retained.

4. For instance, and merely as an example, the following could be determined:

- the personal notes of a superior (e.g., seminary rector, parish priest, etc.) are destroyed at the time of change of office. A verbal communication can be made to the successor in office, who can take notes from the conversation.

- there is another dimension to the communication of information, this time within the institute itself. For instance, when a major superior finishes his or her term of office, it is asked what information can be shared with that person's successor. The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life holds that a major superior can transmit information under certain circumstances. For instance, if a member who is HIV positive was having sexual relations with persons outside the institute, and the major superior, being aware of this, imposed the appropriate precepts on the religious, it is also important for the successor in office to be made aware of the fact so that the precepts are not lifted when there is a change of superiors.

To illustrate this point, CICALSAL replied on April 18, 2001: 'Regarding the issue of confidentiality, both Father X and the Congregation have important rights and responsibilities. Hence, the information concerning the medical condition of the religious should be placed in the secret archives of the Congregation and not released to anyone; however, you are permitted - in strictly confidential fashion - to share this information with your successor when that time arrives.'

- it should be determined what a person has access to in regard to his or her personal file, and who is to be present when the file is examined.

- retention schedules are drawn up (for instance, five or ten years for certain types of documents). This applies particularly to medical records, psychological assessments, therapy reports, etc.

- records for seminarians, associates, postulants, novices, etc., are usually kept separate from records of the clergy or members of a religious institute.

- anonymous letters are not kept, nor progress reports from therapy centres.

- addresses and telephone numbers of former seminarians, priests, or members of institutes are not given out without their permission.

- when a person leaves the diocese or institute (as distinct from dying while a member), very little of a personal nature is to be retained.

- pictures of persons (whether present or former seminarians, priests, members, etc.) should never be used in publicity or advertising without their permission.

It must also be remembered that to date the civil courts do not recognize that Church documents are privileged; therefore, any file can be confiscated, even those in the secret archives. As a principle, it is often stated that we should keep nothing that we would not want to see made public. Of course, there are nuances to make to this statement. Historians, obviously, do not agree with this approach, but until things quieten down a bit, we are better to preserve the good name of persons and institutions. Of course, once a court case has begun, no documents can be destroyed. Likewise, it is important to have a policy on hand, determining what to do when the police arrive with a subpoena.

Although there are differing opinions on the matter, it seems that, in summary, the following documents are generally *not* retained (subject to exceptions):

-anonymous letters

-personal notes of superiors

-letters that do not have historical value (unless there was a potential cause for beatification concerning the person)

-documents concerning matters that have been resolved (unless there are exceptions)

-copies of documents readily found elsewhere, unless access to the originals is difficult

-for deceased persons: seminary evaluations, psychological reports during formation years, last will and testament, disciplinary actions, etc.

-psychological evaluations and progress reports

-documents that we would not want to become public.

D. Preservation

1. All documents concerning the diocese or institute or its parts and its works are to be kept with the greatest care in a safe place and out of reach of unauthorized persons (see c. 486). Those in charge at all levels are to ensure that entries are accurately made and that registers are carefully preserved (see c. 535, §11).

2. No one is permitted to delete any information contained in church archives (see c. 428, §2) and this includes no use of white ink, cover-up tape, scotch tape. Tampering with original records is absolutely forbidden (see c. 1391). However, annotations (additions and corrections) may be made only upon presentation of true copies of legal supporting documents, and are to be kept in the original register (for instance, dispensations from vows or from the obligations of sacred orders). Generally speaking, to accommodate the possibility of future additions or corrections, a number of blank pages are to be left at the end of registers for the purpose of creating a 'B' entry, or for annotations, confidential or otherwise.

3. Records may not be removed from church archives except for such reasons as copying for conservation measures (see c. 488) and for similar purposes.

4. If documents are copied, one copy is to be stored in a vault off the premises. This is a precaution in the event of fire, flood or other damage.

5. If the general archivist, in view of providing specialized measures for the preservation of original documents of 80 years old or more (see c. 535, §5), requests old registers, a copy will be kept in the local archives.

6. The archivist is to see that all records are stored in a secured area where environmental conditions are controlled, where records are protected from damage caused by improper lighting, ultra-violet radiation, dust and infestation. Temperature and humidity controls are to be maintained within the accepted norms.

E. Reproduction

1. Reproduction of confidential documents cannot be authorized. However, certain records may be copied (microfilmed etc.) from time to time at the discretion of the archivist.

2. Should a copy of a historical document be required, the archivist will have the pertinent document photocopied and will sign the document attesting to its authenticity.
3. Whoever publishes a document from the diocesan or congregational archives should acknowledge its source.
4. Whoever wishes to publish an article or a book including material obtained from any church archive should seek approval from the archivist.
5. Reproduction of entire non-sacramental record groups, i.e., bodies of organizationally-related records established on the basis of provenance, may be authorized by the archivist (or the superior) in order to facilitate the work of research.
6. Some conditions may apply, depending on the request (whether for scientific research or for monetary profits), and the use to be made of the documents.
7. When reproduction is permissible, the archivist will determine (a) the reproduction cost; (b) the damage cost, if applicable; (c) a suitable compensation if the enterprise is a profitable endeavour.

F. General Access

The archival term 'access' refers to authority to obtain information from or to perform research in archival materials.

1. The person in charge of local archives may authorize others, such as secretaries, to access records for the purpose of preparing certificates.
2. The bishop/superior, or his/her duly-designated representative, can have access to the archives, or designate other persons to have access in order to prepare certificates.
3. Any person who is granted access to the archives is bound in prudence from releasing any archival document and to secrecy regarding the confidential information obtained from such records. The binding of secrecy holds even after their employment with the diocese or congregation has ceased.

4. In the case where a person would request that his or her name be taken from a register, the request is to be addressed in the most pastorally possible manner and kept with the original record.

5. Assistance may be given to individuals requesting genealogical research on their own family. Records of living persons are to be dealt with judiciously so as to respect their right to privacy.

6. Assistance may also be given to genealogical researchers. While their interest in any pertinent information contained in records with respect to family histories and lineage is legitimate, there is a certain aura of confidentiality to be respected in dealing with some of these records (for instance, dispensation from certain occult impediments, laicization and dismissal cases), which were created under the assumption of privacy. Consequently, direct access to certain records is not always permissible.

7. Access to any historical document pertaining to the diocese or institute may be obtained from the archivist. Access is open to all qualified researchers regardless of race or creed. However, if the request is made for the purpose of instituting a court case against the diocese or institute or one of its parts, the archivist (or ecclesiastical superior) may deny access.

8. Whoever uses substantial archival material is to sign a document to the effect that he or she shall observe an ethical code to the effect that all information received will be used in the most responsible manner.

9. An example: the Archdiocese of Chicago has opened up sacramental records up to and including 1915. After 1915, if a person is seeking his or her own record or has a legitimate reason to request family records (e.g., parent of a minor or guardian seeking the record of an incapacitated adult), the parish priest or authorized parish personnel shall examine the register and issue the required information either in person or by mail. If the person requesting is not known to parish personnel, a signed request with proof of identity (picture ID) is required. Requests made by someone other than the person whose record is sought, including government or corporate agencies, should be accompanied by a release signed by the person whose record is requested (or a legally qualified guardian) authorizing the release of information. However, certificates can be issued directly to a parish or other church authority for canonical purposes (such as a pre-marital inquiry), without a signed release (August 16, 1999, [Most] Rev. T.J. Paprocki, Chancellor). An adaptation of this policy could be made for the archives of religious institutes when persons seek information.

V: PROCEDURES RECOMMENDED IN CASES WHERE A SUBPOENA IS SERVED FOR DOCUMENTS KEPT IN THE ARCHIVES

1. If police officers arrive to carry out a search of the archives, it must first be ascertained whether they are in possession of the requisite judicial search warrant. If so, there cannot be interference with their right to carry out the warrant.
2. However, it is of paramount importance to contact and brief counsel respecting the circumstances of the case, if possible before any documents are handed over.
3. The police officers should be invited to contact their own legal advisors. Direct communication between counsel for both parties would be advisable.
4. Counsel for the diocese or institute, or the person in charge of the premises described in the search warrant, should appraise the police of the likely existence of a privilege with regard to the documents they wish to take, as well as of the fact that it is intended to claim this privilege before the courts.
5. Counsel for the diocese or institute, or the person in charge of the premises, should insist that seized documents be placed in a sealed envelope before the police officers have an opportunity to read or photocopy them. Furthermore, every effort should be made to have the officers agree that the envelope shall remain thus sealed until such time as a judge examines whether or not a privilege exists respecting the documents.
6. In these conditions, the privilege may be protected until a judicial decision is handed down. This judicial decision may be made at the trial, in the course of a *voir dire* or similar procedure conducted to determine the admissibility of such documents (viz. the preliminary examination which the court and lawyers make to determine the suitability of such documents etc.), or it may be sought in the days following the search and seizure.

VI: CARE OF DOCUMENTS

1. Norms for historical archives were set out in a letter from the Congregation for the Clergy (1 February 1971); cf. **La Documentation Catholique** 86 (1971), pp. 521-522. Detailed regulations were given in the subsequent

Circular Letter from the Pontifical Commission for the Cultural Heritage of the Church (2 February 1997); cf. **La Documentation Catholique** 94 (1997), pp. 610-620.

The 1997 Circular Letter covers the following points:

(i) The ecclesial importance of transmitting our documentary patrimony

transmission as a moment of Tradition
transmission as the memory of evangelization
transmission as a pastoral instrument

(ii) The outline of an organic project

the strengthening of diocesan historical archives
adapting current archives (information and coordination)
mutual cooperation with civic institutions
common orientations adopted by the Conference of Bishops
hiring of qualified personnel

(iii) The preservation of documents that contain "memory"

gathering together in one place documentation that is unique
appropriate location
inventories and use of information technology

(iv) Sharing documentary patrimony for historical culture and for the Church's mission

the universal dimension of archival documentation
establishing a policy for access to archives
placing documentary material within a historical context
cultural formation based on the documentation preserved
promotion of historical research.

2. There should be reasonable criteria for the acceptance of possible archival material (not everything is to be kept!):

- (i) Administrative value: is it considered vital to the person who created the document for administrative, financial, legal, or other reasons?

- (ii) Age parameters: does it fit into the chronological boundaries of the archives? Does it have value even if it is contemporary?
- (iii) Quantity: is there too much to keep? Is it all worth keeping? What is kept and what is not, and why?
- (iv) Type of material; does it contain important information?
-Uniqueness: is it one of a kind?
- (v) Physical quality: is it worth the cost of care?
- (vi) Time span: does the material indicate a pattern over a time period?
Does it reveal a history?
- (vii) Accessibility: are there restrictions by the donor on its use? Would restrictions need to be established by the diocese or congregation?
- (viii) Use: how often will the material be used?

3. One area to be kept in mind is that technology is changing rapidly. Thus, the equipment used to create and read electronic records today may be obsolete and disposed of by the time it would be necessary to read the electronic record in the archives. Therefore, it will be important to keep the reading equipment, or transfer the material to newer 'diskettes', etc.

CONCLUSION

Given new circumstances, archival material is not always used for historical purposes. Today, dioceses and religious institutes need such material to provide justification of their activities when court cases are brought against them. Regretfully, there is a serious tension between preserving documents for the sake of history, and protecting dioceses and institutes from civil litigation. Hopefully, before too long, this wave of litigation will cease and archivists will be able to carry out the requirements of their profession in security and joy.

EDITORIAL NOTE

Father Francis G. Morrisey O.M.I. may be contacted at: The Faculty of Canon Law, Saint Paul University, Ottawa, Canada K1S 1C4. This article was first given as a paper at the Conference of Chancery and Tribunal Officials, Province of St. Paul and Minneapolis, held at Mandan, ND from 2-4 May 2005. The Editor is grateful to Father Morrisey and to Margot Bilodeau, Vice Chancellor of the Archdiocese of Edmonton, for permission to reproduce this paper.

Church Archives: Guidelines

Rt.Rev. Gordon Read

In the autumn of 2005 the members of the Association of Diocesan Archivists of England & Wales, a group convened under the auspices of the Catholic Archives Society, were circulated with a Questionnaire regarding their diocesan policies on access, rules of closure, preservation and deposit of sacramental records, and matters of data protection. Monsignor Read, Chancellor of the Diocese of Brentwood and an expert in Canon Law, prepared the following guidelines and suggestions for discussion to assist archivists and others responsible for diocesan policy regarding archives and records management.

A. Principles

1. The guiding principles and norms specific to archives in the Catholic Church, at both diocesan and lower levels, are set out in canons 482-491 of the Code of Canon Law.
2. The Chancellor, and other notaries, have the responsibility of ensuring that curial acts are properly drafted and kept safe in the curial archive (canon 482 § 1).
3. It is the responsibility of notaries, under the vigilance of the Chancellor, to show acts and documents from the archives to those who lawfully request them, and verify that copies conform to the original (canon 484 3°).
4. All documents concerning the diocese or parishes are to be kept with the greatest care (canon 486 §1).
5. In each curia there is to be a diocesan archive carefully kept under lock and key. In it are to be kept documents and writings concerning both the spiritual and the temporal affairs of the diocese (canon 486 §2).
6. There is to be an inventory with a short synopsis of each document (canon 486 §3).

7. Only the Bishop and Chancellor are to have the key; access requires permission from the Bishop or from the Moderator of the Curia and the Chancellor (canon 487§1)

8. 'Persons concerned have the right to receive, personally or by proxy, an authentic written or photostat copy of documents which are of their nature public and which concern their own personal status' (canon 487 §2).

9. It is not generally permitted to remove documents from the archive, except for a short time and with explicit permission (canon 488).

10. Specific regulations cover the Secret Archive, to which only the Bishop has access (canons 489-490).

11. There is to be a separate historical archive at diocesan level (canon 491 §2).

12. Other bodies are under the supervision of the Bishop, and are to give copies of their own inventories. The Bishop is to lay down specific norms on access to these other archives (canon 491 §1 & §3).

13. Documents may be categorised as:

¶ Public ecclesiastical documents

¶ Public civil documents

¶ Private documents

B. Regulation of Archives

In addition to the general provisions of the Code it is expected that each diocesan bishop will issue norms covering his own curial archives, and those belonging to juridical persons subject to him, e.g. parishes. The Episcopal Conference is not empowered to legislate in this area without seeking permission from the Holy See, but all bishops could agree to enact identical norms each within their own diocese. I suspect that most would be happy to accept the recommendations of the Chancellor or Diocesan Archivist on this.

C. Access

The Code distinguishes between different kinds of document. Public ecclesiastical documents are those drawn up by an official with due formality (canon 1540), not necessarily those that refer to publicly known events, e.g. contracts and similar agreements, as well as sacramental registers. Equally, private documents may well refer to publicly known facts, e.g. the contents of the diocesan year book.

The Code supposes that only the Bishop, Chancellor and authorised notaries have direct access to the curial archives, and that with due permission documents may be brought out to a secure place for others to have access. Note that interested persons have a right to a copy of documents that are *of their nature public and concern their own personal status*. This does *not* imply a right of access to the original documents. The draft Code was changed, and this right eliminated. In other circumstances there is no right of access, but this does not mean that it cannot be lawfully sought or given.

Access to sensitive materials could be governed by restricted dates marked on the documents, or, in the case of registers, ensuring that particular entries are blanked out from photocopies.

D. Historical Archives

The wording of the Code suggests that this refers to documents of a historical value. Primarily this would seem to be correspondence, charters, legal documents etc. rather than sacramental registers. Although these would certainly be of historical interest, they are primarily documents relating to the personal status of individuals. What they contain, however, is normally of its nature public, unlike, for example, marriage preparation papers on file in each parish. Since they may always be needed in the lifetime of those named in the entries, they should not be deposited with public authorities until they can no longer conceivably be needed for this purpose. This would suggest a minimum of 75 years, and more probably 100 years. Personally, I take the view that such records should not pass outside direct Church control. The Code envisages a diocesan historical archive, not that such materials be passed over to the state. If they are not secure, then it is for the bishop to make appropriate regulations so that they are kept securely within the diocese or

parish. There is no reason why a copy of the inventories cannot be made available to civil authorities so that researchers know where to look.

E. Suggestions for Discussion

Church documents should be properly safeguarded within Church archives whether at parish or diocesan level. They should not normally be handed over to other bodies, except for short periods on loan, e.g. for exhibitions.

Copies of the inventories of diocesan archives (and parish archives in the unlikely event of these actually existing!) could be deposited with County Record Offices or similar bodies so that they know what documents are available, and also the terms of access where relevant.

Since sacramental records are records of public events, albeit occasionally containing material of a sensitive nature, there is no reason why their contents should not be made available, at least in the form of a copy, to those with a legitimate interest, and copies *must* be given to *those on whose status they have a bearing*. This cannot be done if the registers have been given to another body. Records less than 100 years old must be retained in the parish or diocesan archive (e.g. where a parish has been closed), and should be recovered where they have been transferred. Ideally they should be retained beyond 100 years, in perpetuity, but beyond that date they could legitimately be regarded as of historical rather than current interest.

More generally each diocese needs to have a clear policy in place with regard to the conservation and cataloguing of archives at parish as well as diocesan level, and about who may be given access to what, and under what conditions. This policy needs to be issued over the signature of the Bishop.

I would suggest that in general, and in line with public authorities, unrestricted documents that are not of a sensitive personal nature should be available for access after 30 years. Others should be marked 'closed for 50 years', or whatever as appropriate. Items that are of their nature public, e.g. sacramental records, publications, etc. should be available without restriction.

Access should be indirect where possible, e.g. copies of requested documents rather than originals, or else available for study in a supervised and secure area.

Requests for access should indicate the *reasons*, as well as the documents desired. In some cases there will be a right of access. In others permission will need to be given or withheld by the responsible person, e.g. Diocesan Archivist or Parish Priest. It may be appropriate to seek references. Do the search criteria correspond to the purposes for which the material is retained in virtue of the Data Protection Act? It may be worth reflecting that the full electoral register is available only for the purpose of establishing a particular person's right to vote, but a sanitised version is available for purchase or consultation by commercial companies, or the general public.

It might be appropriate for the norms to establish a suitable administrative fee tariff.

EDITORIAL NOTE

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THE ARCHIVES OF THE ARCHDIOCESE OF CARDIFF

Dan Chidgey

From 1688 until 1840 the whole of Wales and Herefordshire formed part of the Western District under Vicars Apostolic who were Benedictine monks or Franciscan friars. Apart from some areas, where aristocratic or gentry recusant families predominated (e.g. the Vaughans), there were few places that retained a loyal Catholic population throughout Penal Times and especially in the aftermath of the Titus Oates Plot in the late 1670s. Catholicism all but disappeared in most of Wales. This can be largely attributed to deprivation of native missionary priests. In 1773 Bishop Walmsley, Vicar Apostolic of the Western District, reported to Rome that Wales had 750 Catholics and 9 Missionaries !

Industrialisation in the early nineteenth century attracted large numbers of mainly Irish immigrant workers. Rome's response to this was to increase the Vicars Apostolic from four to eight, one of whom was to be responsible for Wales and Herefordshire. The man chosen for this enormous task was Dr. Thomas Joseph Brown O.S.B., the Prior of Downside. A brilliant theologian and a formidable controversialist, he had been Prior for eight years. His early struggles against abject poverty and shortages of priests and accommodation was multiplied greatly by an enormous influx of starving and dying famine victims from Ireland.

At the Restoration of the Hierarchy in 1850 the northern counties were attached to the Diocese of Shrewsbury and the rest of Wales, plus Herefordshire, became the Diocese of Newport and Menevia. Bishop Brown succeeded in obtaining a unique arrangement for the new diocese. The Chapter was to have up to ten Canons, all of whom were to be Benedictine monks, and the pro-Cathedral was to be the newly built Belmont Priory near Hereford. This was to cause great concern at a later date.

The indefatigable Bishop Brown ruled for forty years. He was succeeded by his auxiliary, Bishop Cuthbert Hedley, a fellow Benedictine, in 1881. A learned cleric and a man of foresight, he saw that the future of the Catholic

community needed to be centred on Cardiff, and his first act was to move his residence there,(one of many such moves!). A notable educationalist and a great spiritual writer, he was for many years editor of **The Dublin Review**. He died in 1916.

What of the archives of these early years? Fortunately, despite later disasters, much of the bishops' correspondence and many documents were preserved, though they had deteriorated. In 1996 it was decided to deposit these papers at The National Library of Wales at Aberystwyth. 126 Box Files were moved there under a well drawn-up deposit agreement whereby the contents, and access to them, remain in the ownership of Archdiocese of Cardiff but the National Library will catalogue and preserve them. We were also fortunate in having had some outstanding local historians who made use of early documents to produce historical papers. Noteworthy is the work of Father John Cronin I.C., John Hobson Matthews, the Cardiff Archivist who contributed numerous articles to the Catholic Record Society, and Joseph Herbert Canning, whose outstanding works on Catholic Monmouthshire are available through the National Library and local sources.

In 1916, following the spadework done by Bishop Hedley, it was decided to make Cardiff an Archdiocese. The new Metropolitan was named as John Romanus Bilsborrow O.S.B., Bishop of Port Louis in Mauritius. We have very little in the way of correspondence apart from cables from the Vatican asking, 'Where are you? Why have you not taken possession of your Archdiocese?' It must be remembered that it was the middle of the First World War and Mauritius was a great distance by sea. Archbishop Bilsborrow did not enjoy good health. He was not convinced that succession should always be in the hands of the Benedictines. He also faced a strange dilemma. Rome, adhering to traditional practice, decided there should be a Benedictine Chapter and Cathedral at Belmont and also a Chapter composed of secular priests and a Cathedral in Cardiff. So we had a reluctant Archbishop with two Chapters and two Cathedrals! He took the matter up with Rome. For four years neither Chapter met. Eventually Rome agreed that this was a Benedictine anomaly and decreed that the Cathedral and Chapter would be based on Cardiff and its secular priests. By way of compensation the long-serving Benedictine, Canon Duggan, was allowed to stay on the Chapter and Belmont was raised to the status of an Abbey. Archbishop Bilsborrow retired to live once more in Mauritius.

The year 1921 saw the enthronement of the greatly loved Archbishop Francis Mostyn, a Welsh-speaking member of an old Catholic family from North Wales. A great success as Bishop of Menevia, as Archbishop of Cardiff

he faced the years of depression following the Great War. Many new parishes and Mass centres were opened, but with little income many priests had to share the poverty of their parishioners. Archbishop Mostyn died in October 1939, a few weeks after the outbreak of the Second World War. He was followed by Archbishop Michael McGrath, a great scholar and polyglot. He led the Archdiocese during the war years and the difficult times endured after the end of hostilities. He died in 1961.

It was on 3 March 1941 that a great tragedy struck St. David's Cathedral, where many of the archives had been housed. Fire bombs reduced the fine old church to ruins and water damage led to the destruction of many important letters and documents of the era of Francis Mostyn. Between the death of Archbishop McGrath in 1961 and the enthronement of Archbishop Murphy it was decided to move the residence from the city centre to the outskirts of Cardiff. This was to be the fourth such move and inevitably documents were lost in the process. There are even stories of bonfires in the garden before the removal vans arrived !

Archbishop Murphy (1961 - 1983) was a popular and prolific writer. He and Archbishop Ward OFM Cap. (1983 - 2001) were meticulous in preserving letters and documents and numerous archive boxes, filling a whole room, can testify to the care taken to collect archival documents in recent years. Much work remains to be done on cataloguing and storing these records.

The solution to an archival emergency, however, indicated a possible way forward for under-resourced and under-manned curial offices such as ours. In Bishop Brown's struggle to build up the Church in industrial South Wales, two factors were of enormous importance. The 3rd Marquess of Bute, the richest man in Britain in his day, became a Catholic in 1868. His generosity helped to build up the Catholic infrastructure of churches, schools and institutions. Even more importantly, at an earlier date, Bishop Brown's persistent appeals to Antonio Rosmini to send some priests and brothers from his newly-founded Institute of Charity met with success. The Rosminians took over Newport in 1847 and Cardiff in 1854. The written records of their difficulties and tremendous achievements in the area are inextricably bound up with the diocesan archives providing a compelling picture of those early days of the revival of Catholicism.

When the Institute of Charity decided to transfer its archives to purpose-built, environmentally friendly accommodation in Stresa, in Northern Italy, it was realised that their inaccessibility would be a problem for *bona fide* researchers from Britain. The Rosminian Archivist and Provincial were

approached and it was agreed that boxes of documents concerning South Wales could be made available within a limited time-scale for copying. How could this be achieved without creating a second set of boxes with even more sheets of paper? Did the answer lie in CDs? Would it be possible to compress onto discs numerous boxes of letters, forms and documents so that the contents of a room could be reduced to a couple of shelves?

Volunteers from the local Catholic History Society included a man with computer experience. Experiments took place, a *modus operandi* was agreed and the equipment purchased with a grant from a local Catholic charitable body. Then the task began in earnest. Over a period of more than two years, for two or three mornings a week, the copying progressed. Where originals were sub-standard they were photocopied on to white paper or photographed with a digital camera. The results were highly satisfactory. Nineteenth-century handwriting can be difficult to read by those who have become accustomed to typescript. The computer's facility to enlarge handwritten words is a great aid here.

Despite being given an unexpected ultimatum, the task was completed. Some forty boxes of papers, which contained almost 11,000 pages were copied onto just twenty-one CDs. Each had a description of contents and a picture logo incorporated into the disc (not an added label!) and when put on a shelf, they occupied all of six inches! A word of warning: discs do tend to corrupt in time. This will probably be overcome as technology advances. We have three sets of these discs. They should be inspected at frequent intervals and copied onto new discs from time to time. Using DVDs, it will be possible to compress the contents into just 3 of these discs ! We shall certainly continue using this process as we tackle documents waiting to be copied. Our experience with the use of computers and CDs to copy papers may commend itself to smaller dioceses, religious orders and convents which are 'down-sizing' and needing to reduce the volume of paper that has been acquired over a very long period.

In addition to their normal tasks, more and more enquiries concerning baptisms, marriages and deaths are finding their way to archivists. This is part of the modern craze for people wanting to build a family tree. Having discussed the matter with the Council of Priests, a proposal that all early registers should be deposited with local County Record Offices was approved. These CROs are usually based on the old County Council areas. For pastoral reasons a date after which registers should not be open to the public was agreed. The Cardiff Archdiocese was established in 1916, and so this is a convenient operative date after which registers must remain closed. Far from

being reluctant to take on these additional tasks the CROs were most amenable. Ancient registers would be kept in suitable fireproof locations and restored where they have been damaged. Discussions with County Archivists were most friendly and agreeable conditions for deposit were soon completed. Our oldest registers have now been stored and the process continues. Thanks to the dedication and expertise of one lady, early sacramental records have been indexed recently and preserved on a CD.

Given the problems of missing documents, scattered sources and limited accommodation, for some years requests for access to the archives have had to be refused. Gradually the policy of 'repel boarders at all costs' is changing to one of offering help and advice where possible. A recent decision not to move the curial offices again has made it possible to plan for the future. Instead of sporadic visits to deal with queries single-handed, it should eventually be possible with the help of a select group, recruited from the local Catholic History Society, to begin the massive task of sorting, selecting and transferring records to computer discs. A routine for manning the office and welcoming callers could then change from a hope into a reality.

Finally, I am most grateful to the Editor of **Catholic Archives**, Father Stewart Foster, who, whilst discussing this article with me, very kindly copied letters of Archbishops Mostyn and McGrath to the Bishops of Brentwood so that our records from 1920 to 1961 are now fuller and of greater interest.

EDITORIAL NOTE:

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THE ARCHIVES OF THE DIOCESE OF WREXHAM

Kathryn Byrne

The Diocese of Wrexham is spread over the counties of Anglesey, Conwy, Denbighshire, Flintshire, Gwynedd, Wrexham and the District of Montgomery in the County of Powys. The area was part of what was known as the Western District until 1840, when it became part of the Welsh District. At the Restoration of the Hierarchy in 1850 it became part of the Diocese of Shrewsbury. In 1895 there were further boundary changes and the area became part of the Welsh Vicariate under the charge of Bishop Francis Mostyn as Vicar Apostolic. Three years later this became the Diocese of Menevia with Francis Mostyn as its bishop. It comprised most of Wales except for the heavily populated Cardiff and Swansea areas, which in due course became the Archdiocese of Cardiff and the Metropolitan See of the Welsh Province. When the Province was restructured in 1987, James Hannigan, until then Bishop of Menevia, was translated to the new Diocese of Wrexham and Daniel Mullins became bishop of the restructured Diocese of Menevia. There are about 40 parishes in the Wrexham diocese, most of them small and scattered. Less than half of the parishes have a Mass attendance of more than 200. The congregations, in the main, consist of immigrants from England, many from the North-West. As a consequence, only a minority of Catholics speak Welsh, although efforts are made to incorporate Welsh into the liturgy.

The Diocesan Archives are housed at Bishop's House, Sontley Road, Wrexham. Originally known as Plas Tirion, it was built in 1865 and is a listed building. It was acquired by the diocese in 1926 for its then new bishop, Francis Vaughan, who was consecrated on 8 September of that same year. Adjacent to the house are the Curial Offices, housed in a former stable block.

When I was appointed Diocesan Archivist, I found the archives housed in two rooms on the ground floor of the Curial Offices, with other material being in the cellar of Bishop's House itself. None of the rooms really lends itself to archival storage and it is planned shortly to transfer part of the archive to the National Library of Wales. I have been spending one day each week, with some help, assessing the extent of the archive, listing it and storing it and preparing part of the collection for transfer to the National Library. In conjunction with the listing of the papers, they have been removed from rusty strong-boxes, worm-eaten skips and boxes of various kinds and placed in

acid-free archive boxes. Metal clips have been removed. Boxes which have been sorted, follow the Catholic Archives Society's 'Guidelines for the Classification of Diocesan and Religious Archives'. There is clearly very much to be done, so until the work is completed, the following is an interim list of the Wrexham Diocesan Archives.

WREXHAM DIOCESAN ARCHIVES: A SUMMARY LIST

- Al a Bishop Petit's Papers : Vatican II
- A2 Bishop Petit: Meetings
- A5 Bishop Petit: Talks

- B3 Pastoral Letters
Ad Clerum letters:1913 to date
- B5 Parish Statistics
- B9 Visitations: Parishes, A-Z
- B10 Parishes: General (boundaries etc.)
Parishes: A -Z (correspondence etc.)
- B11 Religious Orders in the diocese

- C7 Schools

BOXES A - Y (contents of which have been taken from filing cabinets at some time, so are mainly in alphabetical order):

- A includes Bishop's House
Cafod
Canonizations
Catholic Societies
Communion under both kinds

- B includes Diocesan Activities 1950-62
Newman Demographic Survey

- C includes Papal Visit
Chaplains (Hospital, University)
Vatican II
RCIA

Church in Wales/ RC Bishops
Bishop Hannigan: Homilies & Addresses
Bishop Ward: Homilies & Addresses

D includes Catholic Parents and Electors Association
Menevia Diocesan Pastoral Council
Menevia Yearbook
Menevia Record
Cause of the Forty Martyrs: Bulletins

E includes Late Vocations Reports
Twinning of Parishes
Diocesan Bodies
Bishops' Conference

F Seminaries

G Catholic Evidence Guild 1948-71
Catholic Film Institute
Catholic Information Office
Catholic Missionary Society
Catholic Press
Catholic Womens League
Catholic Young Men's Society

H includes Social Services
Childrens Homes
Adoption

I includes Diocesan Societies A-Z

J includes History and Statistics of Diocese to 1993
Hospital chaplains
Knights of St Columba
Latin Mass Society
Life 1981-1988

K includes Cyfeillion Cymru [The Friends of Wales]
Clergy Conference
Church Music Association
Convents
Catholic Institute for International Relations

Council of Churches for Wales

- L Sick Clergy Fund
Clergy Retirement Fund
Private Patients Plan
Priests' Eucharistic League
Priests' Council Minutes
- M Evening Mass
Latin Mass
Liturgical Commission
Sacred Music
Vernacular Liturgy
- N Catechists
Catholic Action
Lay Apostolate
- O Liturgical Commission
Menevia Diocesan Pastoral Council
St Vincent de Paul Society
National Conference of Priests
- P Papers relating to the building of the church at Dolgellau
- Q Dolgellau Parish: Finances
- R MS translation of 3 French religious works
MS of a Manual of Prayers prepared by Mgr H. Francis Davis at
the request of the Hierarchy
- S includes Reports, 1978
St Joseph's Young Priests Society
Vaughan Burse, 1950-51
Rev. L. Pelosi: Letters re-printing, 1980s
Church Students
- T Miscellaneous Papers 1960s-1980s
- U Converts 1969-1978
Letters re-dates of Visitations, 1966-1984
Miscellaneous Letters

- V (from filing cabinet "A") Abortion, 1972
 Addresses, 1948-1975
 Air Ministry, 1950-51
- W (from filing cabinet "M" 1950-1986) Mill Hill Missionaries
 Moral Re-armament
- X (from filing cabinet "D-F" 1960-1995) Deans' Reports
 Ecumenism in Wales, 1978-1995
 Eucharistic Congress, 1952-1960
 Forty martyrs 1960-71
- Y Miscellaneous
 Evacuees
 Mostyn Letters

Not checked or listed: numerous boxes of Education and Finance papers

BOXES IN CELLAR

Transcripts of most parish registers to 1960s

Numbered boxes:

Beirne Deceased 41
 Church Students 31-32
 Deeds 17, 22, 29,48
 Diocese of Menevia Schedules 35
 Dispensations 1895-1914 16
 1915-1927 15
 1929-1933 14
 1934-1939 13
 1944 21
 1945-1949 20
 1950 10
 n.d. 19

Dolgellau 34
 Education 7-8,11-12,47
 Finance 39, 43-45,53-56
 Jones, Rev G.: Notes & Talks 2
 Knights of St Columba 40

Marriages 9
1970s, 1980s 25
Photographs 42,49-52
Poland and Hungary, Church in 24
Reconciliation 3,23
Richard Gwyn Society: Letters 18
Statistics 4
Synod 38
Visitations 5

Filing cabinets containing Deeds of Diocesan Properties

PAPERS FOR TRANSFER TO THE NATIONAL LIBRARY OF WALES

- 1 A [1] [2] [3] Bishop Petit's Papers, Vatican II
- 2 B3 *Ad Clera* 1897-1946
1921-1934
1930-1931
- 3 Miscellaneous Items, 1913 ["Healey's to Mostyn's time"]
- 4 Pastoral Letters, 1913-1935
- 5 Histories of Missions, 1893
- 6 Histories of Missions, 1888 & 1893
- 7 Miscellaneous Papers
 - a Ministries [e.g. Home Office], 1937-1946
 - b Association for the Propagation of the Faith, 1927-1932
 - c Roman *relationes*, 1917-1938
 - d Kenyon Masses [repose of the soul of Edward Kenyon]
1891-1893, 1923, 1927
 - e Catholic Action, 1933-1943
 - f Priests' Sick Insurance, 1934-1940
 - g St Sulpice
 - h Cotton College, 1928-1935
 - i Venerabile English College, Rome
 - j Valladolid, 1930s
 - k Ushaw, 1946
 - l Upholland, 1946
 - m Oscott 1920s-1930s
 - n Lisbon 1930s
 - o Plenary Council 1920

8 B5 Parish Statistics 1922-1947

9 B9 Visitations to 1947 A-L
M-W

B11 Religious Orders in Diocese to 1947

19th century Documents, Manuscripts, Miscellaneous

C2 Finance to 1947 3 boxes

Cheque stubs 1910s & 1920s

OTHER MATERIAL IN CELLAR

1 Ordinations 1938-1945

2 Reconciliations 1926-1946

3 Marriage Dispensations 1895-1914

1915-1927

1928-1933

1934-1939

1940-1949

January-March 1947

4 Insurance Policies pre-1947

5 Finance Request for Dividends pre-1947

+ box 'Ishmael Evans'

6 Parish Financial Returns, 1930s

7 Deeds, Conveyances etc., 1930s

Deed book pre -1947 defunct

8 *Llyfr gweddi y Catholig*. Duckworth, 1837[?] 9 copies

9 Box of Old Deeds, some c.1914, some relating to John Beirne

10 2 books: Merlo, Jacobus *Paradisus Animae Christianus* [1675]

Turrianus, Franciscus *Defence of the Society of Jesus*

[against a Zwinglian] 1578

11 Newscuttings, 1930s

EDITORIAL NOTE:

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THE MIDDLESBROUGH DIOCESAN ARCHIVES

David Smallwood

ORIGINS OF MIDDLESBROUGH DIOCESE

When the Catholic Hierarchy was restored in 1850 the whole of the vast county of Yorkshire became the Diocese of Beverley under Bishop John Briggs, the former Vicar Apostolic of the Northern District. The diocesan administration was centred in York with St George, Peel Street, being used as the pro-Cathedral. Ten years later Bishop Briggs, because of ill health, offered his resignation and the Letters Apostolic which appointed his successor, Robert Cornthwaite, already contained provision for a future division of the diocese.¹ As early as 1862 Cornthwaite moved his administration to Leeds which left the North Riding, including the rapidly growing town of Middlesbrough in the far north of the diocese, somewhat isolated. In a letter to the Congregation of Propaganda on 1 November 1874, Cornthwaite argued the case for dividing this diocese with its huge area and ever-growing population.²

The Vatican's response came four years later in a decree of Pope Leo XIII, issued on 20th December 1878, that the Diocese of Beverley was to be split. The West Riding and those parts of the City of York south of the River Ouse became the Diocese of Leeds; the North and East Ridings, together with the City of York north of the Ouse, became the Diocese of Middlesbrough. The recently erected church of St Mary in Middlesbrough was named as the cathedral of the new diocese and in November 1879 its Rector, Richard Lacy, was appointed the first Bishop of Middlesbrough. In more recent times there have been some minor boundary changes: the York parishes south of the Ouse were ceded to Middlesbrough in the 1980s so that all the churches in the city are now in the same diocese; in 2004 the parish of Howden, in the far south west of the East Riding, went to Leeds.

¹ R.Finnigan & J.Hagerty (edits.), **The Bishops of Leeds 1878-1985** (Keighley: PBK Publishing, 2005), p.34.

² R.Carson, **The First 100 Years: 1878-1978** (Middlesbrough Diocesan Trustee, 1978), p.21.

THE DEVELOPMENT OF MIDDLESBROUGH DIOCESAN ARCHIVES³

The earliest attempts to preserve archival material in the diocese were made by Monsignor Patrick Lannen who, as Bishop's Secretary from 1939 to 1957 and Chancellor from 1952 to 1963, was in a good position to have an overview of the diocese. The archive was at first held in a room in Bishop's House. No listings were made in those early days, so we can only speculate as to what was there; probably mainly a collection of correspondence with missions/parishes from the nineteenth and early twentieth centuries. As far as I can ascertain, only some clergy were aware of the existence of this collection - it was certainly not open to the general public.

In the mid 1970s, as the centenary of the formation of the diocese approached, Canon Robert Carson, the Administrator of the Cathedral, began to assemble material to write his history of the diocese.⁴ As well as the archive in Bishop's House, he found much material in presbyteries, especially in those of the larger parishes such as Middlesbrough Cathedral, St Wilfrid, York, and St Charles, Hull. Canon Carson would seem to have been the first person in the diocese to see the need for a formal historical archive; when he had finished writing his book he placed all the material he had collected, including the first complete set of diocesan directories, in an archive room in the Curial Offices in North Ormesby.

The last main stage in the development of the archive came under Monsignor Raymond Charlton, who took over as Diocesan Archivist after the death of Canon Carson in 1988, and saw the need to organise what had become by then quite a large collection. He did this under the direction of a professional archivist, Judith Smeaton, with help from Bidy Breen and Mary Hicks. Father Dominique Minskip, who took over as Archivist in 1993, continued to gather material from parishes and added many of his own books to an ever-growing library of Catholic history. I was appointed Diocesan Archivist in September 2000 and Father Minskip has since continued to play a very active role.

³ I am indebted to Monsignor Raymond Charlton for most of the information in this section.

⁴ Carson, *op. cit.*

PREMISES

The need for larger premises for the Curial Offices necessitated them moving firstly to Grange Road in Middlesbrough and secondly to their present location in The Avenue, Middlesbrough. The Diocesan Archives have moved along with the Curial Offices, and now occupy one ground floor room approximately 16 feet by 12 feet. The majority of our holdings are stored there in archival quality boxes inside steel stationery cabinets.

Visitors are welcome, by prior appointment, but because of severely limited space in the archive room, they have to be accommodated in a conference room on the opposite side of the corridor, or if that is in use in the corridor itself. Photocopying facilities are available, for which a small charge is made.

CONTENTS OF THE ARCHIVE AND CATALOGUE

Items have been classified using the following ten headings:

1. Diocese (including bishops)
2. Hierarchy of England & Wales
3. Individuals and Families
4. Miscellaneous
5. Organisations (non-diocesan)
6. Parishes
7. Religious Orders
8. Schools
9. Seminaries
10. Vatican & Papal Nuncio

Using Microsoft Access, a relational database has been constructed to catalogue the content of the Archives. The structure of this database is hierarchical:

FONDS ? SUB-FONDS ? ITEMS

For example: 'Parishes' is a fond, within which 'Ugthorpe, St Anne's' is a sub-fond, within which 'Burial Register, 1880-1896' is an item. The database can be searched on a number of fields (e.g. sub-fond, box number, date, key word of description) and is also used to produce printed reports, notably a complete catalogue of the Archives which constitutes our main finding aid.

PARISH SURVEY

A large majority of our holdings are from parishes and in 2003 we began a survey of material still in the parishes themselves. Bishop John Crowley gave advance notice of this in an *Ad Clerum* and a booklet was prepared to facilitate information-gathering, with spaces to enter items under the following headings:

Sacramental Registers

Indexes to Registers

Lists of Easter/First Communicants

Visitation Books/Forms

Certificates (e.g. of consecration of church)

Mass Intention Registers

Notice Books/Newsletters

Parish Magazines

Sick Call Books

Parish Census Books

Diaries/Notebooks

Documents relating to Buildings (e.g. plans, condition surveys, deeds)

Documents relating to Land (including cemeteries)

Map of Parish Boundaries

Financial Records

Records of Societies/Sodalities

Parish History (published/MS notes, press clippings, photographs)

Artefacts

For cases where there was, or had been, a parish school provision was also made to enter details of any:

Log Books

Admission Registers

Sacramental Registers (e.g. First Confession/Communion)

Managers' Letter Books

Minutes of Managers/Governors

Photographs

At the time of writing about three-quarters of our parishes have been surveyed in this way. All the information obtained has been entered into our catalogue database (each item from the survey has been given a box number of 'Par' to indicate it is in the relevant Parish Archive rather than in the Diocesan Archives).

Whilst this exercise has been a major undertaking, it has been very worthwhile: not only have we acquired a vast amount of information about archival material spread around the diocese but also a significant quantity of material has been deposited centrally, some of which may well otherwise have been lost. The other advantage has been the raising of awareness in the minds of parish priests both of the need to preserve archival material and of the existence of the Diocesan Archives to help them do this.

PUBLICATIONS

In 2003 we began a series of *Occasional Publications*⁵ each drawing mainly on materials in the Diocesan Archives. Martin Craven, a frequent visitor to the Archives, has published an extensive history of Catholics in the Holderness area of East Yorkshire. The same author has in the process of publication a history of the Mission at Market Weighton which includes much material on the Landdale family.

⁵ No. 1 J. D. Smallwood, **The 1858 Diary of Fr James Hostage at Egton Bridge**, 2003; No. 2 D. Minskip, **A New History of St Williarn's Mission, York**, 2003; No.3 D. Minskip, **The Bedale RC Mission**, 2004.

A DAY IN THE LIFE...

At the moment I am going into the Archives on one day a week which, because of family reasons, cannot always be the same day - hence the need for prior appointments. Typically about half this day is spent in answering queries whether by letter, by telephone recorded messages, or by e-mail. These queries cover a wide range of topics: the diocesan newspaper may want a photograph for a forthcoming edition; someone compiling a potted parish history for an anniversary may want relevant information; baptismal certificates for the purpose of marriage may be required; professional historians may ask what material we have on a specific topic; and of course (dare I mention them!) family historians seek information on their forebears.

Regarding the latter, some dioceses have elected to deposit their older sacramental registers in local record offices and thereby washed their hands of them. Our policy is to retain all registers. At the discretion of the parish priest some of these are still kept in parishes but many have been deposited in the Diocesan Archives. For obvious reasons I would prefer family historians to visit the Archives and carry out their own searches, but where this is not possible I am prepared to do some limited searching of registers myself. A fee of £10 per hour (or part thereof) is charged for this and in my experience most such searches can be completed within the hour. I confine searches to looking for named individuals in named parishes over defined date ranges, and would decline doing general trawls for a surname over many registers over many years. I also confine my replies to giving transcripts (in English) of any relevant entries found and leave the enquirer to construct family trees for themselves.

Once correspondence is dealt with I spend the rest of the day on routine activities such as entering new material into both the accessions register and the catalogue database and also cataloguing existing materials (some of our school boxes are at present only catalogued to the bundle level). If any time is left there is always work to be done on one of several current projects: e.g. indexing baptismal registers and writing the next *Occasional Publication*.

RAISON D'ETRE

Writing this article has prompted me to ponder the reasons for having a diocesan archive in the first place. Clearly, as with any archive, it has an information service to provide whether this be for professional academic,

amateur local, or family historians. If this was our only function we could, and probably should, hand over all our holdings to the local record office. What makes us distinctive, however, is that our archives record religious history and thereby have a pastoral role. As Pope Paul VI put it:

It is Christ who operates in time and who writes, He Himself, His story through our papers which are echoes and traces of this passage of the Church, of the passage of the Lord Jesus, in the world.⁶

EDITORIAL NOTE:

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⁶ Pope Paul VI, *Address on Church Archivists*, 26 September 1963.

The Religious Archives Institute at the Catholic University of America

Maria Mazzenga

Every other year an assortment of individuals from across the United States converge upon the Catholic University of America for the Religious Archives Institute, a rigorous two-week course designed to prepare participants for work with Catholic records, manuscripts, and objects. Whether from Bronx, New York, or Butte, Montana (both represented in our last Institute), participants arrive eager to learn how to work with religious archives. Some are priests and nuns, others are non-religious, most, however, come from diocesan and religious order archives. Many Institute participants already possess archival training and come to learn more about working with Catholic records. Others have been placed in charge of their order's archives because of a love of history or excellent organizational skills, yet have very little experience or formal training in archival work. All leave with the latest in archival theory and practice from national experts in the field, often with the added bonus of having traded ideas and stories unique to individuals labouring in a Catholic archival environment.

The first Religious Archives Institute took place in the Summer of 1997 under its current director, Dr. Timothy Meagher, Archivist and Museum Curator at the American Catholic History Research Center and University Archives at the Catholic University of America. Due to the success of the core programme, the content and faculty have remained remarkably consistent since its inception. Beginning with fundamentals of archival practice, the course's subject matter becomes more specifically focused as the two weeks progress. As one of this year's participants noted, the content organization 'helped build knowledge progressively.' Accordingly, week one saw Dr. Philip B. Eppard, Professor of Information Science and Policy at the State University of New York at Albany, begin with a discussion of archival history, move into a focus on types of archives, their arrangement and description, archive reference services, and conclude with a look at archival ethical and management issues.

Students usually take advantage of the free time on Saturday and Sunday between the Institute's two weeks to see the Washington D.C. sites and to

rest. Week two began with a lively presentation by Jac Treanor, Vice Chancellor and Archivist with the Archdiocese of Chicago in Illinois. Mr. Treanor draws from his extensive knowledge of diocesan and religious order archives in a two-day, state-of-the-art presentation on records management. Participants find his wide-ranging knowledge of both diocesan and religious order archives particularly relevant and useful.

The focus of the final classroom presentations always please Institute participants because of both their practicality and their participatory nature. Archivists of religious orders often feel overwhelmed by the prospect of processing photographs and objects. Sarah Dashiell Rouse, a specialist in photograph management and preservation at the Library of Congress, draws from a fascinating collection of photographs from the nineteenth century to the present, to discuss image formats, storage and preservation, and cataloguing. As one participant put it, Ms. Rouse's presentation 'made the whole processing of photos seem a little more manageable.' Similarly, many of our participants are uncertain as to the historical value of certain objects in their collections. Melissa McCloud and Joan Hoge, both experts in preservation and management of historical objects at local museums, draw from the Catholic University Archives museum collection in a guided session in cataloguing. Participants usually leave this presentation with a more sophisticated sense of the value of their own collections: as one student noted, 'they sold me on the value of keeping and using objects... I enjoyed their enthusiasm and practical suggestions and the 'hands-on' work in groups followed by critique.'

Finally, the Washington area is replete with history, and field trips were organized by the staff for Institute participants to make the most of our historically exciting setting. One afternoon-long, archive-oriented field trip is planned for each week. This year, participants were bussed to the Library of Congress (a short half-hour drive from the university) for tours of the library's Prints & Photographs and Manuscripts collections. Particularly delightful for this year's participants was the viewing of the original United States Thirteenth Amendment abolishing slavery and a sixteenth-century Albrecht Durer print. During week two, students travelled to Baltimore, Maryland, for a presentation by Tricia Pyne, Archivist of St. Mary's Seminary and University Archives at that institution. The St. Mary's visit was followed by a tour and dinner at the Shrine of Divine Mercy, a historic Polish ethnic church, in the city of Baltimore. The trips enabled participants a glimpse of archival practice in action while expanding appreciation for local and national history.

The Institute is held every other year, and is scheduled to take place again in 2007. This year's Institute tuition was \$1300 for the non-credit course

and \$1875 for academic credit. Participants usually stay on campus, where a selection of housing and meal plans are available. For more information on the Institute and other archival programmes at the American Catholic History Research Center and University Archives at Catholic University, visit the Archives website at: <http://libraries.cua.edu/achrcua/events.html> or e-mail either Maria Mazzenga at mazzenga@cua.edu or, alternatively, Jane Stoeffler at Stoeffler@cua.edu.

RELIGIOUS ARCHIVES INSTITUTE SYLLABUS

11-22 July 2005 at the American Catholic History Research Center and University Archives Catholic University Washington, D.C.

The Religious Archives Institute is a two-week intensive course designed to prepare students for work with religious records, manuscripts, and objects. The course material is presented by historians, archivists, librarians, and museum curators, and participants will visit local archives and tour the Library of Congress toward gaining knowledge of varieties of archival management and operations.

Institute Staff

Philip B. Eppard, Ph.D.: Editor, *American Archivist*, Professor of Archives and Records Management, University at Albany, SUNY. **Archival Basics**

Joan Hoge: Executive Director, Historical Society of Delaware, Wilmington, Delaware. **Preservation, Care & Cataloguing of Objects**

Christopher Kauffman, Ph.D.: Catholic Daughters of the Americas Professor of American Catholic History, Catholic University of America, Washington, D.C. **Trends in American Catholic History**

Maria Mazzenga, Ph.D.: Education Archivist, American Catholic History Research Center and University Archives, Catholic University of America, Washington, D.C.

Melissa McCloud, Ph.D.: Director, Keefe Center for Chesapeake Studies, Chesapeake Bay Maritime Museum, St. Michael's, Maryland. **Preservation, Care & Cataloguing of Objects**

Timothy Meagher, Ph.D.: Curator of the American Catholic History Research Center, University Archivist, and Associate Professor of History, Catholic University of America, Washington, D.C. **Institute Director**

Sarah Dashiell Rouse, Deputy Director, Veterans' History Project, Library of Congress, Washington, D.C. **Photographs Management and Preservation**

Jane Stoeffler: Religious Archives Institute Organizer and Administrative Assistant, American Catholic History Research Center and University Archives, Catholic University of America, Washington, D.C.

Daniel Stokes, Program Officer, National Historic Publication and Records Commission, National Archives and Records Administration, Washington, D.C. **Grant and Proposal Writing**

Jac Treanor, Vice Chancellor and Archivist, Archdiocese of Chicago, Chicago, Illinois. **Electronic Record Management**

Schedule

Note: Educational sessions will be held in the Life Cycle Institute, Room 201, unless otherwise specified.

Monday, 11 July:

Timothy Meagher

9:00 - 9:30 Welcome and Orientation to Catholic University

9:30 - 12:00 Registration, Introduction, Archives Program Elements

12:00 - 1:00 Lunch

Philip Eppard

1:00 - 4:30 The Nature of Archives and Record-keeping

History of Archives

Types of Archives

Relationship of Archives to Libraries and Record Management

Tuesday, 12 July.

Philip Eppard

9:00 - 4.30 Appraisal, Acquisition, Accessioning of Archival Materials

12:00 - 1:00 Lunch

Wednesday, 13 July:

Philip Eppard

9:00 - 12:00 Arrangement and Description of Archives

12:00 - 1:00 Lunch

Christopher Kauffman

1:00 - 4:30 Trends in American Catholic History

7:00 p.m. Evening social, 2nd floor patio of Life Cycle Institute

Thursday, 14 July:

Philip Eppard

9:00 - 12:00 Arrangement and Description of Archives

12:00 - 1:00 Lunch

1:00 -4:30 Reference Services in Archives

Friday, 15 July:

Philip Eppard

9:00 - 12:00 Preservation/Legal/Ethical/Management Issues

12:00 - 1:00 Lunch

1:00 - 4:30 Field Study: Library of Congress.

1:00 Board bus at Mullen Library, CUA for trip to Library of Congress

1:30 - 3:45 Tours of Manuscripts and Prints & Photographs

Return to Millennium Hall by approximately 4:30

Saturday-Sunday, 16-17 July

No scheduled activities/Free time

Monday, 18 July:

Jac Treanor

9:00 - 12:00 A Case for Records Management

Programme Structure:

Components of a Records Management Programme

Survey

Retention Schedule

Service

File Management

12:00 - 1:00 Lunch

1:00 -2:30 Buried Alive (Video)

Survey Design

2:30 - 4:30 Field Survey at Catholic University: History Department, School of Library & Information Science, Office of Library Director

Tuesday, 19 July:

Jac Treanor

9:30 - 12:00 Survey Wrap-up

Policy Development

Clergy/Religious Personnel Records

12:00 - 1:00 Lunch

1:00 - 4:30 Electronic Records

Data Base Issues

Records Management Software

Questions & Answers

7:00 p.m. Evening Social, 2nd floor patio, Life Cycle Institute

Wednesday, 20 July:

Sarah Rouse

9:00-9:30 Introductions

9:30-10:00 Photograph formats

10:00 - 10:45 Describing/cataloguing photographs

10:45 -11:20 Photograph storage/preservation

11:20- 12:00 Serving photographs/reproduction

12:00 - 1:00 Lunch

1:00 - 5:45 Field Study/Baltimore.

1:00 Board bus in front of Mullen Library

2:00 -2:40 Presentation by Tricia Pyne, Archivist, St. Mary's Seminary and University Archives, Baltimore, Maryland

3:00 - 5:00 Tour, refreshments, gift shop, Shrine of Divine Mercy, Baltimore, Maryland.

Return to Millennium Hall by about 6 p.m.

Thursday, 21 July:

Melissa McLoud and Joan Hoge

9:00 - 12:00 Preservation, Care, and Cataloguing of Objects

12:00 -1:00 Lunch

1:00 - 4:30 Preservation, Care, and Cataloguing of Objects

Friday, 22 July:

Daniel Stokes

9:00 - 12:00 Grant and Proposal Writing

12:00 - 1:00 Lunch

1:00 - 4:30 Exam for credit students

Non-credit students may leave

EDITORIAL NOTE:

Maria Mazzenga

Ph.D. is the Education Archivist at the American Catholic History Research Center and University Archives, Catholic University of America, Washington D.C. (contact details on page 58 above).

ARCHIVES IN THE FIELD: A SPANISH ADVENTURE

Sister Dominic Savio Hamer C.P.

From 24 October 2005, as already reported in detail in the *CAS Bulletin*, a group of the Catholic Archives Society had a wonderful week in Valladolid, investigating ecclesiastical and civil archives in that area of Spain. It was a bright, clear day on 31 October as most of the group prepared to leave the English College either for England or other destinations in Spain. I, however, had other plans: I was setting out on a Spanish Adventure to investigate archives literally in the fields. My fieldwork was based on a desire to solve a mystery on behalf of our Province and Congregation: the mystery of where exactly we, as Sisters of the Cross and Passion, had had a foundation in Spain from 1925 to 1927.

Before I had left home, I had put together the pieces of the jigsaw puzzle which I had found in various community annals and other documents and so I had the following pointers. Our convent had been in a village called Noja, which was somewhere near Santander. Three Sisters had sailed on 17 September 1925 from Liverpool to Santander on the *Orita* which seems to have been on its way to Chile and was therefore probably a large ship. The Sisters had arrived in Santander on 20 September and had been taken to the nearby Passionist monastery for a meal. They had stayed in Santander that night, had had Mass the next morning in the Passionist church and breakfast in the monastery parlour, where, like some of us in Valladolid who were in Spain for the first time, they had had the novelty, to quote the annalist, of 'coffee in bowls and large hunks of bread'. During that morning they had been taken sightseeing along the sea front to El Sardinero, 'passing through gardens with many stately palms and beds of flowers, a riot of gorgeous colours, where seats were placed in the most convenient corners and spots, overlooking a sea of emerald flecked with tiny white waves.' They had also visited the British Consul, then the Cathedral and the house of the Bishop of Santander.

In the afternoon they had travelled one-and-a-half hours by train as far as Gama and then by private car to Noja. The station in Santander was made up of huts, and as for the train: 'How strange to British eyes', recorded the annalist, 'was that train with its leisurely puff-puff as it made its way through the streets of Santander to the outskirts. People walked along the line and

even crossed in front of the engine. Truly, it was a hundred years ago!' The countryside reminded the Sisters of parts of Ireland, Wales and Scotland. As they arrived in the village, knots of people waited and as the Sisters passed they cheered and waved their handkerchiefs and then ran behind the cars. The Civil Guard had erected two triumphal arches in flowers: 'Welcome to Noja' on the first and on the second the Passionist sign. The road was lined with men, women and children and the church bell was ringing. The Sisters were then led to their large house, in which they were going to provide a school, completely free of charge, for forty children of poor families.

On 20 October two other, Spanish-speaking, Sisters had arrived from Chile. Other places mentioned in the records were Isla, Beranga, Escalante and Santona. During their two years in Noja, until 1927, the Sisters had generally had a convent chaplain, appointed by the bishop, but during a period of illness suffered by the priest they had attended daily Mass in the village church, which the Passionist Chronicle for September 1925 described as 'majestic'. According to the same Chronicle, Noja was on the coast of Cantabria with a view of the mountains, had a thousand inhabitants, was noted for its beautiful gardens and had a beach that was very popular amongst the people of the Province. According to the annalist, the shore was only a short distance from the convent, so near, in fact, that when some visitors went down to the beach, the maid carried down their tea on a tray. Finally, in September 1926 two of the Sisters had gone to a place called 'Las Caldas' for a week.

With that information, two maps, a phrase-book, a railway timetable, some trepidation I must admit, and the assistance of Father Stewart Foster, I took a taxi from the English College to the railway station and at 9.30 a.m. I set out by train from Valladolid to Santander. It was only later that I discovered that that was a distance of 151.4 miles! Since I had to return to Valladolid that same day, I was planning to find a taxi immediately on arrival in Santander, go to Noja, return by the same taxi and explore Santander. The train was running on time until it began to make unscheduled stops. As a result, instead of arriving in Santander at 1.30, a four-hour journey, it arrived after 2 p.m. My return train, however, was at 4.45 p.m., so that instead of having three hours to get to Noja and back, I found I had less than two-and-a-half. Then I had to wait about another twenty minutes for a taxi, praying to our Sisters who had lived in Noja to send me the right driver who would be willing to take me and bring me back and would be safe; and then we had to crawl through very busy traffic, especially along the street where, I knew, the Passionist monastery was situated.

When we escaped from the city, however, we went onto a motorway and the driver speedily made up for lost time! It was about 25 miles from Santander to Noja. As we drove along I began to recognise the place-names I was looking for: Escalante, Beranga, Isla and finally Noja. The hilly scenery was wonderful under the blue sky. As we approached Noja, I managed to tell the driver in Spanish that I needed photographs of the church, the beach and a house with a school beside it, because I was fairly sure they would have kept our school there. We saw the church bell-tower first. As we followed the road to it, there, directly opposite, was a large house in its own grounds; and there, twenty yards in front of us, was a beautiful green sea and beach! That house just had to be our convent. There was no school beside it, because, as I remembered later, the school we had had was inside the house. The larger one we had planned to build had never materialised. The church in Noja was closed as it was siesta time, and in any case I had to take my photos from inside the car as the driver could not stop in that particular area and I did not dare to get out in case he left me behind! But it made all the difference in the world to have seen these places and in such glorious sunshine.

We returned to Santander at the same speed. There was the ferry landing-stage, with a ship in, and on the street opposite was a café with a picture on the door of the old railway station, which was burnt down in 1941. I walked along the sea front towards El Sardinero, 'passing through gardens', not perhaps at the end of October 'with many stately palms and beds of flowers, a riot of gorgeous colours', but seats 'were placed in the most convenient corners and spots, overlooking a sea of emerald flecked with tiny white waves.' Then I visited the Cathedral and saw the house of the Bishop of Santander. It was then 4.30 p.m. I dashed back to the station, bought a bottle of water and a roll and jumped onto the train, with five minutes to spare!

My fieldwork was still not finished, however. On the way north, I had caught a fleeting glimpse of a station called 'Las Caldas'. That was one of the places I was looking for. When I did not find the name again near Noja, I knew that it must have been the Las Caldas I had seen in the mountains south of Santander. I wondered if the two Sisters had been there on holiday. On the return journey, when I was looking out for it very carefully, I discovered it was a spa with hot springs that cured rheumatism etc. Evidently, at least one of them suffered from rheumatism and had gone there for a cure! I was very happy as I finally arrived back safely in the warmth and kind hospitality of the English College in Valladolid. Perhaps, if Ryanair continue to provide cheap flights, I shall return to Santander and Noja at a more leisurely pace!

BOOK REVIEWS

S.Gilley (edit.), **Victorian Churches and Churchmen: Essays Presented to Vincent Alan McClelland** (Woodbridge: Boydell Press, for The Catholic Record Society, 2005, pp. xvii + 387). The editor of this volume, Sheridan Gilley, introduces each of the sixteen contributors to Professor McClelland's *festschrift*. This is what he writes about the late Robin Gard's chapter, entitled 'The Cardinal and the Penitent: Cardinal Manning and Virginia Crawford': 'In a model piece of editing by Robin Gard, Manning's tenderness and humour with his female penitents also appear in the diary of his penitent Mrs Crawford, the survivor of the spectacular divorce trial involving Sir Charles Dilke, and a Catholic convert, a writer and life-long social worker among the poor.' The essay, which deals with a person for whose memory its author had a great affection and respect, serves as a fitting memorial to Robin as well as honouring the recipient of the volume, Alan McClelland, who is also a member of the Catholic Archives Society.

F.Dobson, **The Life and Times of George Silvertop of Minsteracres** (Newcastle-upon-Tyne, Browne Burton, 2004, pp.311). Written to celebrate the 150th anniversary of St Elizabeth's church, Minsteracres, Frank Dobson's account of the late eighteenth- / early nineteenth-century squire blends the rich history of Catholicism in North East England with the wider issues of Emancipation and the position of Catholics in English society. It is gratifying to see in the footnotes references to the Minsteracres Papers kept at the Northumberland County Record Office – itself another lasting reminder of the work of Robin Gard.

M.Trott, **The Life of Richard Waldo Sibthorp: Evangelical, Catholic and Ritual Revivalism in the Nineteenth-Century Church** (Brighton/Portland: Sussex Academic Press, 2005, pp. xii + 250). The controversial, not to say enigmatic, career of Richard Sibthorp is the subject of a carefully-researched book written by one of Professor McClelland's doctoral students. Michael Trott pays particular tribute not only to his academic mentor, but to the descendants of Sibthorp, who permitted him access to a large collection of papers in the custody of the family. Other MS sources consulted include: the Lincoln Archives; Magdalen College, Keble College, the Bodleian Library and Pusey House, Oxford; the British Library [Gladstone Papers]; Cornwall Record Office; Birmingham University [Church Missionary Society]; Cambridge University

[British and Foreign Bible Society]; and the School of Oriental and African Studies, London University [Religious Tract Society].

N.M. de Flon, **Edward Caswall: Newman's Brother and Friend** (Leominster: Gracewing, 2005, pp. xii + 226). This biography of the satirist, humourist, hymnologist and fellow Tractarian convert and Oratorian of Cardinal Newman, offers a fascinating insight into the life of an important figure in the history of Victorian Catholicism. The late Gerard Tracey, Archivist at the Birmingham Oratory, whose knowledge of Newman and all things connected with him was legendary, is recognised for the pivotal part he played in encouraging Nancy de Flon in compiling this study. Other archival collections consulted by the author include Brasenose College and the Wiltshire Record Office.

P.Shrimpton, **A Catholic Eton?: Newman's Oratory School** (Leominster: Gracewing, 2005, pp.xvii + 308). One of the more controversial aspects of the apostolate of the Birmingham Oratory was the foundation and conduct of what became effectively a Catholic public school. As one would expect, the author, Paul Shrimpton, in tracing the development of Newman's educational project, has made extensive use of archival material. In addition to the two obvious sources, viz. the Birmingham Oratory Archives and the archives of the Oratory School itself, collections have been consulted at the following places: Ampleforth Abbey [Grissell Papers]; Duke of Norfolk's Archives, Arundel Castle; Cambridge University [Acton Papers]; National Library of Scotland [Hope-Scott Papers].

J.Furnival, **Children of the Second Spring: Father James Nugent and the Work of Child Care in Liverpool** (Leominster: Gracewing, 2005, pp. 346). Monsignor John Furnival has written this study of the founder of Catholic childcare in Liverpool as a labour of love. Archivaly, he has cast his net wide: The Nugent Care Society's own records; The Poor Servants of the Mother of God, Brentford; Ushaw College; Venerable English College, Rome; Liverpool Archdiocese; City of Liverpool; Mount St Bernard Abbey, Coalville. The author has pieced together the remarkable story of a true pioneer in his field.

P.Doyle, **Mitres & Missions in Lancashire: The Roman Catholic Diocese of Liverpool 1850-2000** (Liverpool: Bluecoat Press, 2005, pp. 407). This long-awaited and scholarly presentation of 150 years of Catholicism in Liverpool and its hinterland draws upon a wealth of archival sources: Liverpool Archdiocese (including material deposited in the Lancashire Record Office); Westminster Archdiocese; Birmingham Oratory; Propaganda Fide; London Province of the Redemptorists. Beautifully produced and very well illustrated,

Dr Peter Doyle's book, in twenty thematically and chronologically constructed chapters, tells the story of the proud tradition of Catholic life, not only in the great port itself but also in the surrounding towns and countryside of Lancashire. Dr Meg Whittle, Archivist of the Liverpool Archdiocese, is given a special mention for her assistance to the author, and likewise a number of other members of the Catholic Archives Society: Sister St Mildred (Daughters of Wisdom); Sister Maire Powell (Sisters of the Sacred Heart of Mary); Sister Mary Campion McCarren (Faithful Companions of Jesus); Paul Shaw (Poor Servants of the Mother Of God); and Father Ian Dickie (Westminster).

A.Howard, **Basil Hume: The Monk Cardinal** (London: Headline, 2005, pp.342). This book received a great deal of attention in the media when first published. Anthony Howard has drawn upon a great many sources, both verbal and written, to offer a biographical study of Britain's most prominent Catholic leader of the second half of the twentieth century. Of the diocesan material used by the author in research for the book, he consulted the late cardinal's papers still retained at Archbishop's House, as well as the vast collection of Humeana in the Westminster Diocesan Archives. Howard acknowledges the special part played by Father Ian Dickie, Diocesan Archivist of Westminster until Easter 2005, describing him as '...a tower of strength throughout. The ready access that he granted me to the 600 boxes covering Basil Hume's archiepiscopal career... greatly speeded up the progress that I was able to make.'

R.Finnigan & J.Hagerty (eds.), **The Bishops of Leeds 1878-1985: Essays in Honour of Bishop David Konstant** (Keighley: PBK Publishing, 2005, pp.182). The authors, both of the Leeds Diocesan Archives, are to be congratulated on this timely and most professionally produced tribute to the Bishop Emeritus of Leeds. From an archival point of view the most obvious attraction of the book is the extensive use it makes of the Leeds Diocesan Archives, not least the photographic collection. After an appreciation and short biography of Bishop Konstant, seven further chapters chronicle the history of the Diocese of Beverley and (from 1878) the Diocese of Leeds under the various episcopates.

B.Taylor & Contributors, **The Catholics of Sutton Park** (Guildford: St Thomas' Trust, 2005, pp.viii + 191). Father Brian Taylor and a team of contributors have produced an attractive, well-illustrated and meticulously researched account of the only Catholic community in Surrey that claims continuity from the medieval and post-Reformation eras. The present church, dedicated to St Edward, was opened in 1876. One of its incumbents was Father (later Cardinal) Arthur Hinsley, who served at Sutton Park from 1905 to

1911 while teaching at St John's Seminary, Womersley. The book covers every aspect of the history of the mission, its clergy, buildings, architect (Charles Alban Buckler), and school. Good use has been made of the Southwark Archdiocesan and Arundel & Brighton Diocesan Archives, as well as material preserved at Sutton Park itself.

J.Bogle, **The Church in Nightingale Square: A History of Holy Ghost R[oman] C[atholic] Church, Balham** (Leominster: Gracewing, 2005, pp.63). Designed by the Catholic architect Leonard Stokes and opened in 1897, Holy Ghost church, Balham, is today the centre of one of the most thriving parishes in the South London area of the Archdiocese of Southwark. Joanna Bogle's succinct history of the church and parish, complete with twenty illustrations, follows her previous account of a neighbouring community, St Bede's, Clapham Park. Once again she has made profitable use of both parish and diocesan archival material.

A.V.Kiran, **Information Management of Church Archives in India** (Chennai [Madras]: Department of Library and Information Science, University of Madras, 2003, pp. x + 260). Father Vijay Kiran has been in charge of the Chennai (formerly Madras) Archdiocesan Archives for more than a decade. This book, presented to the reviewer by the author when visiting England, is a very useful compendium of how to integrate ecclesiastical archives into a modern system of information technology, keeping the integrity of the former while utilizing the very best in IT know-how and computer software. Included in the book is a very helpful list of archival websites throughout the world, including www.catholic-history.org.uk, the CAS' own shared site.

S.F.

The Catholic Archives Society Conference, 2005

The Catholic Archives Society held its Annual Conference from 23 to 25 May 2005 at All Hallows Conference Centre, St Gabriel's [Anglican] Convent, Ditchingham, near Bungay, Suffolk – although the Centre itself is just in Norfolk. It was the second time that the Society had visited Ditchingham, which, although by no means the easiest spot to reach via public transport, made up with hospitality what it may lack in accessibility!

The first speaker, on the Monday afternoon, was Dr John Alban of the Norfolk Record Office, who gave a most stimulating illustrated account of the destruction by fire (and water damage) of the former County Record Office in Norwich and the remarkable and very successful efforts to rescue its archival treasures. He also gave us a preview of the current Norfolk Record Office, a recently-constructed state-of-the-art building attached to County Hall on the outskirts of the city which we were to visit the following afternoon. The Bishop of East Anglia, Rt. Rev. Michael Evans, joined us for supper and stayed for the evening session. This was led by our Chairman, Dr Graham Foster, who embarked upon a fascinating archival trail searching for clues into the life and work of Bishop Bagshawe of Nottingham, the subject of his doctoral research.

On Tuesday morning Sister M. Cabrini Delahunty RSM, Archivist of the Diocese of Cloyne, gave an illustrated talk on her work. Although she was reluctant to acknowledge it, her largely single-handed achievement, especially in the field of cataloguing, has been outstanding. In the second paper we heard Deidre Sharp of the Norfolk Record Office speaking on Freedom of Information, a most topical subject, but together with the allied theme of Data Protection, one that taxes many an archivist, ecclesiastical or otherwise. In the afternoon a most rewarding visit was made to the new Record Office in Norwich.

Two open forum sessions were held, one on Tuesday evening and the second on Wednesday morning. As usual, these events proved to be very valuable opportunities for the exchange of information and the discussion of topics of common interest and concern. Special tribute was paid to the late Robin Gard at these sessions and also at the Annual General Meeting, which concluded proceedings on Wednesday morning prior to Mass, lunch and departures. The 2006 Conference will be held at Ushaw College, Co. Durham, from 22-24 May.

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EDITORIAL NOTES

The 2007 issue of the journal looks to the future by publishing the latest Circular Letter of the Pontifical Commission for the Cultural Heritage of the Church, the first part of Sarah Jane Stanton's recent thesis on access to Catholic Archives in England and Wales, and Andrew Nicoll's analysis of the challenges faced by the Scottish Catholic Archives as the twenty-first century gathers pace. Edward Walsh then offers a fascinating account of one of the more remote archival collections in the Catholic orbit, that of the Falkland Islands, Victoria Perry presents a most professional report on the Archives of the Sisters of Our Lady of Charity of Refuge in Ireland, and Sister Mary Cecily Boulding's note on the Archives of the Dominican Sisters (Stone Congregation) whets the appetite for a much fuller account of their holdings. Finally, from the North of England come contributions by John Davies on the Derby Collection in the Liverpool Record Office, and Father Nicholas Paxton, who sheds light on the papers of Bishop Bilsborrow, the third Bishop of Salford.

One of the strengths of this journal is that it receives material for publication not only from those who are already members of the Catholic Archives Society, but also from archivists and historians who have come into contact with the collections of Catholic institutions in other ways. Both categories of contributors are much appreciated, and the Editor is again grateful to all who have supplied articles for **Catholic Archives**. Nevertheless, the principal responsibility for the future of the journal must still rest with the willingness of the Society's existing members to share their expertise in the public forum. Experience shows that the appearance of an article in **Catholic Archives**, as well as acting as a stimulus to those who are beginning the archival adventure, also encourages new members to join the Society.

Last year we paid tribute to Robin Gard. In September 2006 I concelebrated at the Requiem Mass of Father Francis Edwards S.J. at Farm Street. A distinguished and widely published historian, especially of the Elizabethan and Jacobean periods, he had served as Provincial and General Archivist for the Society of Jesus and was a past Chairman of the Catholic Archives Society (1983-1986). In February 2007, as I write these notes, I have just returned from Plymouth Cathedral where several members of the Society attended the Requiem Mass of Canon Christopher Smith, another former Chairman (1998-2001) and until his death Editor of the **CAS Directory**. Both Francis and Chris were great servants of the Society, and will be missed. Requiescant in pace.

Father Stewart Foster

CIRCULAR LETTER OF THE PONTIFICAL COMMISSION FOR THE CULTURAL HERITAGE OF THE CHURCH N. 14/06/4

INVENTORY OF THE INSTITUTES OF CONSECRATED LIFE AND THE SOCIETIES OF APOSTOLIC LIFE: CULTURAL PATRIMONY – SOME PRACTICAL ORIENTATIONS

Reverend Father/Brother/Mother General,

It is a well established fact that the goods of cultural value in the care of Institutes of Consecrated Life and Societies of Apostolic Life constitute a significant share of the remarkable historical and artistic patrimony of the Church. They encompass 'first of all, the artistic wealth of painting, sculpture, architecture, mosaic and music, placed at the service of the Church's mission. To these we should then add the wealth of books contained in ecclesiastical libraries and the historical documents preserved in the archives of ecclesiastical communities. Finally, this concept covers the literary, theatrical and cinematographic works produced by the mass media' (Pope John Paul II, Address to members of the Pontifical Commission for the Cultural Patrimony of the Church, 12 October 1995, no. 3: **L' Osservatore Romano**, Weekly Edition in English, 25 October 1995, p. 5).

From the beginning of its foundation, this Pontifical Commission has made every effort to instill among the Institutes and Societies a sense of responsibility and vigilant attention to their own historical and artistic patrimony; in particular by way of the Circular Letter **The Cultural Heritage of the Church and Religious Families** (10 April 1994). In that letter and in other documents the *inventory of goods of cultural value* has been singled out as being primary and essential in assisting the work of judicial guardianship, of protection against the crimes of theft, alienation, or expropriation, of maintenance of cultural items and also for ecclesial improvement. Such an inventory was also the object of a previous document of the Pontifical Commission, **The Inventory and Catalogue of the Cultural Heritage of the Church: A Necessary and Urgent Task** (8 December 1999), which while being addressed to diocesan ordinaries, is also valid for religious.

However, notwithstanding the positive response and collaboration on the part of various Institutes of Consecrated Life and Societies of Apostolic Life -some of whom have developed thorough internal provisions - many others

have not yet been able to take the task in hand because of the lack of suitable personnel and funds intended for this purpose.

The risk that arises from such a situation is easy to imagine. If one considers, among other things, the more frequent closure of religious houses, a dilemma occurs regarding the destination not only of works of art and liturgical furnishings, but of whole libraries and archives. In more than a few cases, this situation is resolved via an irretrievable diffusion of these goods of cultural value on the antiques market, which causes great harm to the patrimony of the Church and is in direct violation of both canonical and civil regulations.

It is hoped, therefore, that with a sense of responsibility, Major Superiors will in a timely manner take the necessary steps to arrange for an inventory of archival items, libraries and works of art in their possession, located either at the mother house or in regional houses. Particular attention should be given to goods of cultural value from suppressed religious houses. The importance of such an inventory is highlighted in canon 1283,2° of the **Code of Canon Law** and canon 1025 of the **Code of Canon Law of the Eastern Churches**.

For religious communities with their Generalate in Rome or elsewhere in Italy, it is necessary to follow the directions given by the Italian Episcopal Conference (CEI). So as to facilitate communication between these two groups, before writing this letter this Pontifical Commission consulted the CEI, which in collaboration with the Istituto Centrale per il Catalogo e la Documentazione (ICCD) initiated, some years ago, a programme of inventory for ecclesiastical furnishings of artistic and historical value.

With reference to the protection of sacred art, the participation of religious superiors is expected according to the 1974 norms **Tutela e Conservazione del Patrimonio Storico-Artistico della Chiesa in Italia** (cf. no. 6) (**Enchiridion della Conferenza Episcopale Italiana, II**, Bologna 1985, pp. 448-460). This is outlined further in the agreement between the Minister for Goods and Activities of Cultural Value and the President of the CEI (18 April 2000) which pertains to the conservation and consultation of the archives of historical interest and libraries of ecclesiastical agencies and institutions. Institutes of Consecrated Life and Societies of Apostolic Life are included in this agreement (**Intesa fra il Ministero per i Beni e le Attività Culturali e il Presidente della CEI, 18 aprile 2000: Enchiridion della Conferenza Episcopale Italiana, VI**, Bologna 2002, pp. 1419-1441).

Therefore, on the basis of these directions, the CEI guarantees that the computer software prepared by the offices and services of its General Secretary for the purposes of the inventory of ecclesiastical goods of cultural value is freely at the disposal of those Institutes and Societies who request it.

Together with the inventory software for historical and artistic goods and archives, the Ufficio Nazionale Beni Culturali Ecclesiastici (National Office for Ecclesiastical Goods of Cultural Value), where possible, would like to offer the above-mentioned Institutes and Societies formation of personnel, technical assistance and the possibility of a continuing renewal by way of the Forum sui Beni Culturali Ecclesiastici. Moreover, a programme relating to ecclesiastical libraries is already available on the Ufficio Nazionale Beni Culturali Ecclesiastici website.

Economic provisions are made under the terms of Article 1, § 3 (c) of the Disposizioni Concernenti la Concessione di Contributi Finanziari della CEI per i Beni Culturali Ecclesiastici and Article 1, § 2 of the executive *Regolamento* (**Notiziario della CEI** 9/2003, pp. 279-295). Civilly-recognized Institutes of Consecrated Life and Societies of Apostolic Life are able to allocate donations for the conservation and consultation of General and Provincial archives as well as libraries of particular importance that are open to the public. Regarding requests for grants, applications must be made by the Major Superior to the ordinary of the diocese in whose territory the religious house is located.

The General Secretaries of the CEI and the Ufficio Nazionale per i Beni Culturali Ecclesiastici are available to the above-mentioned Institutes and Societies which may require assistance. For more detailed information contact the Centro Servizi Progetti Informatici dell'Ufficio Nazionale per i Beni Culturali Ecclesiastici of the CEI on (green number) 848.580.167 (Dr Francesca M. D'Agnelli). The principal contact person is Rev. Don Stefano Russo, Via Aurelia 468, 00165 Roma, Italy (e-mail: unbc@chiesacattolica.it).

In the event that the Generalate is not located in Italy, but is connected to Italy by way of Provinces or recognized houses, the CEI also offers Institutes and Societies access to computer software. As a rule, it is appropriate to adopt the system of inventory in use in the country in which the Generalate is located or in which the Institute has a major presence. Taking into consideration, however, that not all countries have an available system of inventory, particularly with reference to computer technology, it would be preferable to use those which have reliable and trusted systems.

Finally, in the case of insufficient domestic funds or the impossibility of civil grants, it is recommended to apply to international corporations or foundations for economic assistance.

Thank you for all your work in protecting the historical and artistic patrimony of your Institute and for taking into consideration the recommendations made in this letter.

Reassuring you of the availability of this Pontifical Commission in the event that assistance or clarification is needed, I remain

Sincerely yours in Christ,

+ Mauro Piacenza, President

Prof.Rev.Carlo Chenis, S.D.B., Secretary

Vatican City, 15 September 2006

ACCESS TO CATHOLIC ARCHIVES IN ENGLAND & WALES: A VISION FOR THE TWENTY-FIRST CENTURY

PART I

Sarah Jane Stanton

Introduction

Access is a hot topic in the world of archives. It has become so for two key reasons: the number of people wanting or gaining access to archives and the changing nature of the material which they desire to consult. The number of people using archives has increased significantly in the last twenty years and Helen Forde cites the popular interest in archives, including family history, and technological advances as two of the facilitators of change.¹ It is no longer just scholars who want access to information and it is becoming increasingly easy for the general public to gain this access. The popularity of social history and the interest in more recent history means that people now want to study records concerning ordinary citizens, who may still be alive. In juxtaposition to this, however, there is a growing awareness that the right to privacy needs to be reasserted in this information and communications technological age. This article will address the particular relevance of the changing expectations of access for the Catholic archival community.

The International Council on Archives' **Dictionary of Archival Terminology** defines access as 'the availability of records/archives for consultation as a result of both legal authorisation and the existence of finding aids'.² The question of accessibility is both intellectual and practical. The intellectual aspect of access addresses who is allowed access to what material - or, discrimination between users and the availability of records - and is grounded in attitudes and opinions. This will be addressed in Section 1:2 below, which discusses whether access is a right or a privilege, as well as the rôle of policies on access. The practical aspect of access relates to issues such as

¹ H.Forde, 'Access and Preservation in the Twenty-First Century: What has Changed?', *Journal of the Society of Archivists* 26:2 (2005), p.193.

² P.Walne (edit.), *Dictionary of Archival Terminology* 2nd edn. (London, 1988), p.11.

the location of the archive and its opening times: this is frequently influenced by the amount of resources which has been allocated to the archive. Section Two (to be published in **Catholic Archives 28**) will discuss some practical actions which could enable Catholic archives to accommodate more users. The most common groups of people who want to use Catholic archives are: academic scholars who desire to publish what they find; school children and students engaged in directed learning events; genealogists researching their family trees; and people with an interest in local history. In addition, those archives which have records of orphanages, hospitals and schools will receive enquiries from people wanting to learn about their own, or their family's, connection with the institution. It is evident that a wide range of people are affected by this important issue.

Currently, there is a small amount of legislation regarding the management of private archives in England and Wales. Archives are implicitly included as national heritage and there are provisions regarding grants and loans for purchase, export control and tax concessions.³ It is only since the end of the twentieth century that legislation has referred to access. Recently, two significant measures have been passed: the Data Protection Act (DP) of 1998 and the Freedom of Information Act (FOI) of 2000.⁴ With regard to this topic, Data Protection means that an individual is entitled to know what information is held about him or her and has the right to have it corrected, if wrong. In addition, this data must not be made available to those who do not have the right of access to it. Freedom of Information means that requests for information can be made to publicly-funded bodies. Previously, these records were only opened after a thirty-year closure period. The Act does not mean that sensitive or personal information will be generally available and a 'public interest test' will be applied before any information is released. This Act will have an impact on Catholic archives in two ways. Some Catholic institutions such as schools, hospitals and care homes receive, or have received, public money and therefore their records are legitimate subjects of requests for information. The Act is also likely to raise expectations of what materials should be available for consultation and so *de facto* reverberations will be felt in the private domain.

³ A.A.Knightbridge, *Archive Legislation in the United Kingdom*, Society of Archivists Information Leaflet 3 (1985), pp.6-7.

⁴ The Information Commissioner's website contains information about both acts at: <http://www.ico.gov.uk/> (accessed 25 July 2006).

Records have always been important to the Catholic Church. It is a belief system in which memory and tradition are very significant: 'Tradition was important to the structure of doctrine which fed men's faith. Tradition was continuity, and continuity was history.'⁵ Records of the work of evangelisation and other activities of the Church have been preserved since apostolic times.⁶ Pope Innocent III (1198-1216) was the first to organise the collection and preservation of Church records. Pope Paul V (1552-1621) officially divided the archives and library and from then on an independent central archive has existed in the Vatican.⁷ The rules governing Church archives are laid down in Canon Law. The 1983 Code describes how four different types of archive - diocesan, secret, parish and historical - are required. The specifications for the historical archive are basic, as they must be applicable to the whole Church:

Canon 491 §2 The diocesan bishop is to ensure that there is an historical archive in the diocese, and that the documents which have an historical value are carefully kept in it and systematically filed.

§3 In order that the acts and documents mentioned in §§1 and 2 may be inspected or removed, the norms laid down by the diocesan bishop are to be observed.⁸

It is, therefore, the responsibility of each bishop to set access regulations for the records of his diocese. There are no specific canons for the archives of religious communities, but good record-keeping practices are implicit in the requirement that the 'intention and wishes of founders about the nature, purpose, spirit and character of an institute, together with its healthy tradition... are to be faithfully observed by all.'⁹ The preservation and use of records within the Church has, therefore, a long-standing and well-regulated tradition.

⁵ O.Chadwick, *Catholicism and History: The Opening of the Vatican Archives* (Cambridge, 1976), p.3.

⁶ M.Giusti, 'The Vatican Secret Archives', *Archivaria* 7 (1978), p.17.

⁷ Chadwick, *op.cit.*, p.9; S.Sweeney, 'Sheep That Have Gone Astray?: Church Record-Keeping and the Canadian Archival System', *Archivaria* 23 (1986-1987), p.56.

⁸ G.Sheehy et al. (eds.) *The Canon Law Letter and Spirit: A Practical Guide to the Code of Canon Law* (London, 1995), p.272.

⁹ P.Ingman, 'The New Code of Canon Law and Archives', *Catholic Archives* 5 (1985), p.55; cf. canon 578 in Sheehy et al. (eds.), *op.cit.*, p.318.

This emphasis on the administrative use of records started to change from the mid-twentieth century onwards, as a new theology developed in the 1960s under the pontificate of Pope John XXIII, culminating in the Second Vatican Council. This called for the Church to be less distant and more practically active in daily life. More recently, in 1988, Pope John Paul II established the Pontifical Commission for the Conservation of the Historic and Artistic Heritage which was restructured in 1993 to become the Pontifical Commission for the Cultural Heritage of the Church. In 1997 this Commission issued an extremely significant Circular Letter, entitled **The Pastoral Function of Church Archives**, which aimed to increase awareness of the cultural and evangelical significance of archives.¹⁰ This document is particularly relevant to the current archival climate and although it is advisory, Robin Gard states that 'its inspiration is clearly pontifical and it will thus be received by its recipients and acted upon with due regard for its authority.'¹¹ Therefore, a much more recent trend has evolved, stressing the social rôle that Catholic archives have to play alongside their administrative one.

While tradition and therefore records are an integral part of Catholicism, the modern-day requirements of this fact are not always recognised within the Church: that records need to be preserved and made available and that these actions cost money. There has been external pressure on the Church in recent years, however, resulting in a growing awareness of these issues. Child abuse allegations mean that individuals, the police and courts of law are demanding access to Catholic archives. The Church has woken up to the important rôle of records management and, at times, a desire either to destroy records if they contain incriminating evidence, or to press for their preservation to facilitate the vindication of the Church from any wrongdoing. It is sad that it has required an issue such as this to force some in the Church to recognise the value and the power of records. Access to records as part of legal proceedings and abuse allegations is not an issue which this article can, or will, address directly. This is not to say, however, that archivists should not be involved in these issues. Bishops and religious superiors need to handle requests for access to these records with the utmost care.

Currently, there are many small Catholic archives throughout England and Wales. Each diocese has its own archive and many religious congregations

¹⁰ The Pontifical Commission for the Cultural Heritage of the Church, **The Pastoral Function of Church Archives** (Vatican City, 1997) reprinted in S.Foster (edit.), **Church Archives** (The Catholic Archives Society, 2001).

¹¹ R.Gard, 'The Pastoral Function of Church Archives', **Journal of the Society of Archivists** 19:1 (1998), p.53.

and individual communities do too. In 1997 the **Directory of Catholic Archives** listed 134 in England and Wales.¹² It is very natural for institutions to desire to maintain their own records even when they no longer require them on a day-to-day basis. James Lambert sees religious bodies as 'long established and often tenacious practitioners' of what he has termed 'institutionality'.¹³ This analysis will discuss whether this arrangement maximises accessibility to Catholic archives. While important to the Church itself, the care of Catholic archives is also equally important to the archive community generally. When assessing policies and practices for any specific type of archive, it is important to consider how they affect the rest of the domain. Even if archives are privately and separately maintained, links should exist between different institutions promoting advice, encouragement and other networking projects. Margaret Harcourt Williams comments that 'the question of access to any private archives, not just those of the Catholic or other non-established Church, is one that the archive community as a whole needs to consider seriously'.¹⁴ Many of the issues that are current in the world of Catholic archives - the challenges of applying for funding for small archives and appropriate protection for sensitive records - are clearly not specific to this community alone.

The research for this article has relied upon professional literature which describes the policies and practices of archives in England and Wales. In the administration of the Catholic Church, the twenty-two dioceses of England and Wales are distinct, so this area forms a natural unit for discussion. Several Catholic archives were visited and other people who have an interest in these issues contacted, in order to collect information on the current situation in England and Wales.¹⁵ The article also makes reference to the Scottish Catholic Archives, as the arrangement in this country provides an interesting case-study. The evidence obtained is qualitative rather than quantitative, so it has not been possible to generate statistical conclusions. Catholic archives are extremely varied, even within England and Wales, and the diversity of experience of archives is evident throughout. Some archives are actively engaged with the local community, whereas other are struggling to arrange

¹² C. J. Smith (ed.), **Directory of Catholic Archives of England and Wales** 4th edn (The Catholic Archives Society, 1997). It lists the archives of 22 male and 55 female religious orders and congregations, 22 diocesan archives plus the Bishopric of the Forces, and 10 other archives.

¹³ J. Lambert, 'Public Archives and Religious Records: Marriage Proposals', *Archivaria* 1: 1 (1975-1976), p.59.

¹⁴ M. Harcourt Williams: e-mail to S. Stanton, 26 April 2006.

¹⁵ For a list of contributors see Appendix 1 (to be printed after Part II of this article).

and describe their collections. Each archive is unique and therefore it would be inappropriate to draw direct comparisons between them. It is hoped that the comments made will be relevant to the majority of the Catholic archives in England and Wales.

The fact that this article has been adapted from a dissertation produced as part of a Master's Degree in Archives and Records Management means that theory and best practice are prominent at times. Nevertheless, it is hoped that the suggestions made are practicable rather than idealistic. One essential aim is to demonstrate how central access is, or should be, to all aspects of archive management. Access, it will be argued, should be an integral responsibility of custody.¹⁶ If an archive is facing challenges in any aspect of its administration, this will be reflected in its ability to welcome users. Several archives have been highlighted for praise. There are probably many more that are doing much good work, but there was insufficient time to investigate as many as desired. This analysis also contains some personal recommendations for improvement that are intended to stimulate discussion. Any criticisms made are not aimed at any particular archive, but are presented as points for consideration by the Catholic archival community in general. A specific aim has been to challenge and provoke a response. Access to archives is a very broad topic and it has not been possible to cover any specific area in great detail. In some respects, this analysis will raise more questions than it answers, but it is hoped that it will form a helpful contribution to an ongoing discussion, within both the Catholic Church and the archival community.

1 Policies on Access

1:1 The 'Secret' Archives

This section will address whether there is a right of access to Catholic archives and to whom, if anyone, this right extends. It will also ask whether the current policies for regulating use of Catholic archives are appropriate. Access is currently very prominent on the archive agenda and James O'Toole believes that 'the question of access to and use of diocesan records is asked more frequently than almost any other.'¹⁷ There is a defensive attitude from some quarters within the Catholic Church regarding access issues. Many Catholic

¹⁶ J.A.Bastian, 'Taking Custody, Giving Access: A Post-Custodial Role for a New Century', *Archivaria* 53 (2002), pp.76-93.

¹⁷ J.M.O'Toole, 'Catholic Diocesan Archives: A Renaissance in Progress', *The American Archivist* 43:3 (1980), p.289.

archivists feel that it is important to stress that the records they look after are private and therefore that admission for external users is a privilege rather than a right. This indicates a concern in the world of Catholic archives, that the special requirements of their records are not always understood or appreciated. Attitudes about archives are changing and legislation, such as Data Protection and Freedom of Information, and growing expectations of users' rights have made this sensitive and difficult issue a hot topic. Paul Shaw states that 'there is much concern about requests for access to our archives' and David Sheehy believes that Church archivists find this a challenging area.¹⁸ This section will examine attitudes towards Catholic archives both from inside the Church and externally. While there is a lack of understanding about how the Church manages its records, there is limited appreciation among some Catholic archivists of what access needs to mean. The status of Catholic records needs to be analysed and appropriate policies devised to help administer the current situation.

A general right of access to certain types of records is now well acknowledged. A citizen's right to view the records of his or her government is seen as an essential tenet of a civilised democracy. David Sheehy describes how the 'right of access to information or to records is founded in the concept of natural law' and 'since the end of the eighteenth century the notion of a universal civic right of access to archives has been widely promulgated in Europe.'¹⁹ In our society, therefore, there is an accepted principle that people have a right of access to certain types of records and information. To counterbalance this freedom, however, we also recognise a fundamental right to privacy, acknowledged by the Human Rights Act of 1998.²⁰ In the terms of this simple dichotomy, the Catholic Church is not a public body, but a private one, and the records it creates are its own private property.

Catholic archives have a reputation of being inaccessible and closed. While this is not entirely justified, at times the Church has badly managed the issue

¹⁸ P.Shaw, 'Access to Religious Archives', *The Catholic Archives Society Bulletin* 28 (2005), p.16; David Sheehy, 'Archives and Archivists in the Spotlight: Principles and Practice of Church Policy in Regard to Access to Sensitive Records', *Catholic Archives* 23 (2003), p.21.

¹⁹ Sheehy, art.cit.,pp.22-23.

²⁰ The Human Rights Act, which came fully into force in 2000, made the rights enshrined in the European Convention on Human Rights of 1951 directly enforceable in the British Courts. K.Paver, 'Data Protection and Confidentiality: Civil Law versus Canon Law' : notes from the Catholic Archives Society Training Day, 2002, p. 1

of access to its archives. While the Vatican Archives have been in the main open since 1881, they have retained the official title of 'the Vatican Secret Archives.'²¹ In 2004 the Vatican Archives released volumes of edited documents concerning the Holocaust and the Second World War but would not allow access to the original records.²² In England and Wales not all archives of religious orders are open to external researchers and while Dr Mangion says that it is difficult to give figures, she believes that there are many archives where no external access is allowed.²³ While in theory an unawareness of external needs or an inability to fulfil them is harder to criticise than a refusal of admittance, in practice it produces much the same result for the would-be user: inaccessibility. From the outside, poor management can be difficult to distinguish from concealment. The tag-line for the recent book-turned-film **The Da Vinci Code**, 'the greatest cover-up in history', sums up this attitude. People perceive the Church as having something to hide.

The Catholic Church frequently asserts that its archives are private on the basis of their function and nature. Within the record-creating tradition of the Church, there is a strong emphasis on their administrative purpose. In 1612 Pope Paul V created a central archive 'to make the administration more efficient,' since he believed that 'old documents are non-military weapons for holding on to property we have acquired.'²⁴ This emphasis has remained prominent, and was the only one stipulated up to and including the 1917 Code of Canon Law.²⁵ A significant number of archives visited stated that their primary purpose was to serve their parent organisation.²⁶ Within secular archives there is also a recognition of the importance of the administrative role of archives, one which Patrick Cadell believes has not been sufficiently

²¹ Giusti, art.cit., p. 16. [Editorial Note: The Italian word 'segreto' can mean 'private' as well as 'secret', and it is in the former sense that the Vatican Archives use the term].

²² J. O'Toole, 'Archives and Historical Accountability: Towards a Moral Theology of Archives', *Archivaria* 58 (2004), p. 18.

²³ C. M. Mangion: interview with Sarah Stanton, 14 July 2006.

²⁴ L.von Pastor, *History of the Popes from the Close of the Middle Ages XXV* (London, 1938-1953), pp.101-102 cited in Chadwick, op.cit., p.9.

²⁵ H. J. Browne, 'The American Catholic Archival Tradition', *The American Archivist* 14:2 (1951), p. 132.

²⁶ Cf. Appendix 2.6 (to be printed after Part II of this article).

stressed in recent years. While he does not deny that archives have other uses, he sees historical research as 'a by-product of the preservation of archives' and criticises the tendency within the United Kingdom for archive services increasingly to be seen as a 'cultural service.'²⁷ Another reason for the private status of Catholic archives is financial: Sister Mary Coke stresses that, because Catholic archives are privately funded, they have the right to refuse entry.²⁸ The reluctance of Catholic archives to accept Government funding because of access requirements will be addressed in more detail in the second part of this article.

Catholic archives are private, not only due to their function and funding, but also because they contain genuinely sensitive material. They include records from schools, hospitals, homes for unmarried mothers, care homes and orphanages that were, or are, run by the Catholic Church. Shelley Sweeney states that facts which people tend to want to hide, 'illegitimacy, adoption, incest, infidelity', can be found in church records.²⁹ The Catholic Church would be heavily criticised if it did not go to great lengths to protect this information. The nature of religious institutions means that they create sensitive records and some can remain current for many years as the Church is a stable rather than fast-changing organisation.³⁰ In addition, there tends to be a blurring of business and personal in the records of those who have committed their lives to God's service. This can be seen in the archives of religious orders, which are family papers rather than institutional archives.³¹ When individuals join a religious community, there is an expectation that they will live within that community for the rest of their lives and all significant events in their lives will be shared with that community. Like the seal of the confessional, the confidentiality of records is fundamental to the work of the Catholic Church:

²⁷ P. Cadell, 'Access and Information: European Attitudes and Anxieties', *Archives* 28:108 (2003), p.7.

²⁸ M.Coke, 'Reflections of a Religious Archivist: A View from Within', *Catholic Archives* 21 (2001), p.28.

²⁹ S.Sweeney, 'An Act of Faith: Access to Religious Records in English-Speaking Canada', *Archivaria* 30 (1990), pp.42-43.

³⁰ J. S.Purvis, 'Ecclesiastical Records', *Journal of the Society of Archivists* 1 (1955), p.2.

³¹ B. Bailey, 'Reflections on the Archive of the English Dominican Province', *Catholic Archives* 1 (1981), pp.6-7.

Without this ability to maintain confidential information on the spiritual state of its communicants, individuals would rarely, if ever, approach the church on sensitive spiritual matters and the church could not function.³²

While the sensitive nature of school and hospital records is more generally acknowledged, the special nature of religious community archives and subsequent restrictions seem only partially understood by those outside. It is clear that the Church's attitude that its archives are private is not unfounded. Created and paid for by the Catholic Church, they have an important administrative purpose and contain genuinely sensitive material.

1:2 Is Access a Right or a Privilege?

Following the description of Catholic archives as private, it follows logically that access to them must be a privilege offered by the Church. The issue, however, is not this simple and it is one that has been prominent in the secular domain.³³ The basis of the argument is that 'records have a value to society beyond the immediate concerns of the creators.'³⁴ It could be argued that archivists have a professional responsibility to promote access, an idea supported by James O'Toole who believes that they should encourage awareness of their collections and work.³⁵ Shelley Sweeney states that an open access policy can be difficult for religious archives because:

Churches have a very narrowly defined constituency... There does not exist that broad public mandate that guides the government in its access

³² N.O.Cafardi, 'Discovering the Secret Archives: Evidentiary Privileges for Church Records' (1994) cited in R. J. Geisinger, 'Canonical Issues in Ecclesiastical Archives', in T.McCoog (ed.), *Scriptis Tradere et Fideliter Conservare: Archives as 'Places of Memory' within the Society of Jesus* (Rome, 2003), p.80.

³³ C.Hurley, 'Recordkeeping, Document Destruction and the Law (Heiner, Enron and McCabe)', *Archives and Manuscripts* 30:2 (2002), p. 14; H. Hardenberg, 'Liberalisation of Restrictions on Access to Archives: Legal and Juridical Problems Associated with Access to Archives', *Archivium* 16 (1966),p.41.

³⁴ J.Tener, 'Accessibility and Archives', *Archivaria* 6 (1978), p.24.

³⁵ J.M. O'Toole, *Basic Standards for Diocesan Archivists: A Guide for Bishops, Chancellors and Archivists* (Chicago, 1991), p.8. See also: J.Smart, 'The Professional Archivist's Responsibility as an Advocate of Public Research', *Archivaria* 61:1 (1983), pp. 141,146.

decisions.³⁶

Despite not seeing the Church as a public body, many Catholics would disagree with the statement that the Church does not have a 'broad public mandate.' David Sheehy clarifies the issue: the Catholic Church is a private institution in 'purely secular legal terms' and therefore in the eyes of the law its archives are private rather than public records.³⁷ In Andrew Nicoll's words, 'the Church is a private institution with a public persona.'³⁸ Consequently, while Catholic archives have no legal obligation to provide access to their records, it is possible to recognise religious and social expectations of access, and a very broad mission.

There are two aspects to this responsibility. Firstly, that all people who have lived in a society where the Catholic Church has been active could argue that they have a claim on its records, and secondly, that access to archives can bring social and educational benefits which the Church should want to provide. Data Protection legislation states that people have a right to know what information is held about them and to have it corrected if wrong.³⁹ A similar right is acknowledged by the Church based on the principle that 'everyone has a right to know his or her status in the Church.'⁴⁰ The stipulation in Canon Law only provides that 'persons concerned have the right to receive [copies of] documents which, by their very nature, are public and which concern their own personal status' and therefore does not extend the privilege as far as civil law.⁴¹ Many people have been touched, directly or indirectly by the Catholic Church. The Public Service Quality Group (PSQG)'s **Standard for Access to Archives** states how the community which an archive serves 'will extend beyond the formal boundaries of the responsible body.'⁴² Historians are

³⁶ Sweeney, art.cit., p.49.

³⁷ Sheehy, art.cit., p.24.

³⁸ A.R. Nicoll: e-mail to S.Stanton, 27 June 2006

³⁹ The Data Protection Act, Part II: Rights of Data Subjects and Others (n.d.), at <http://www.opsi.gov.uk/acts/acts1998/80029-b.htm#7> (accessed 24 July 2006).

⁴⁰ Geisinger, art.cit., p.66.

⁴¹ Sheehy et al. (edits.), Canon 487 §2, p.271.

⁴² Public Service Quality Group, **Standard for Access to Archives** (2003), section 3.3.1, p.12 at http://www.nationalarchives.gov.uk/archives/psqg/access_standard.rft (accessed 20 August 2006).

frequently aware of the relationship between the Catholic people and organisations they study and the wider non-Catholic community. Carmen Mangion states that the archives of religious communities contain information that is 'not only the history of religious life, or of the Catholic Church, but it is part of the history of society.'⁴³ As well as documenting the lives of holy people and the development of religious beliefs, Catholic archives contain information about education and healthcare due to the schools and hospitals run by the Church. Immigrant ethnic groups, such as the Irish and Italians, can feature prominently. Catholic archives are also an excellent source for nineteenth-century women's history as the work of women at this time is frequently not recorded elsewhere. This was recognised by **The Pastoral Function of Church Archives** which acknowledged that 'historical archives of ecclesiastical entities, are also part of the national heritage, even if they remain autonomous.'⁴⁴ Access to archives brings many cultural and educational benefits for people, such as social inclusion, regeneration and life-long learning, as recognised by the current United Kingdom Government.⁴⁵ The Catholic Church has a responsibility to offer these benefits to people by providing as many access opportunities as possible.

Archives have more uses than their original administrative purpose, and not only is there a responsibility to make them available, but benefits can be derived from this activity. Paul Shaw believes that there are great benefits in granting external researchers access to archives.⁴⁶ According to the PSQG, 'access services function through a process in which the user is an active participant and in which the user has responsibilities as well as rights.'⁴⁷ Since they too place a high value on archives, though for different reasons, academics are often excellent advocates for the value of an archival programme. Historians can also help people understand and appreciate the

⁴³ C.M.Mangion, ' "Places of Memory": Reflections on Exploring Religious Archives', in R.Gard (ed.), **Reflections on Catholic Archives** (Catholic Archives Society, 2002), p.56.

⁴⁴ **The Pastoral Function of Church Archives** in **Church Archives**, p.22.

⁴⁵ Interdepartmental Archives Committee, **Government Policy on Archives: Action Plan** (2002): http://www.nationalarchives.gov.uk/policy/idac/pdf/action_plan.pdf (accessed 24 July 2006).

⁴⁶ P.Shaw: Interview with S. Stanton, 31 May 2006.

⁴⁷ PSQG, **Standard for Access to Archives**, 4.11, p. 14.

work of the Catholic Church and they 'often use records intensively, creatively and surprisingly [and] open up new avenues for other researchers.'⁴⁸ There is evidence that Catholic history is inadequately understood because there has been insufficient access to archives. This claim was made by the American bishops in 1974.⁴⁹ Carmen Mangion believes that the important role of women religious in nineteenth-century social history is still not recognised.⁵⁰ Some historians do not discuss the role of nuns because they are unaware of, or find it difficult to gain access to, the records which provide this information. Genealogists are other common users of archives, although not always appreciated. They can 'provide much support, either financial or in other undefined, but no less important ways' by boosting users numbers, paying for services and sharing their detailed knowledge of the history of Catholic families.⁵¹ Requesting a copy of materials published by researchers can be a quick and economical way to establish a reference library of considerable relevance. Making archives accessible does not have to be a 'give-give' situation for repositories: perhaps the benefits of having external researchers should be better exploited.

Some within the Church do wish to make its records more accessible and recognise what opening up its archives can achieve, namely, that an open access policy will bring benefits to the Church and that archives have a rôle to play in evangelisation. As stated by the Pontifical Commission for the Cultural Heritage of the Church, 'the care and appreciation of archives [...] can have profound pastoral significance as well as become an effective instrument of dialogue with contemporary society.'⁵² For some people who write to an archive asking for information about their ancestors, it may be their first contact with the Church.⁵³ The writing of history has a long-standing tradition. In 1883, Pope Leo XIII published a letter which called for 'true history, better history, impartial history' to be written.⁵⁴ These aims are being put into practice.

⁴⁸ H.Golder, 'History and Archives', *Archives and Manuscripts* 27:2 (1999), p. 13.

⁴⁹ Committee for the Bicentennial of the National Conference of Catholic Bishops, *Document on Ecclesiastical Archives* (1974) cited in O'Toole, *op.cit.*, p.287.

⁵⁰ C.M.Mangion: Interview with S.Stanton, 14 July 2006.

⁵¹ R.Johnson-Lally 'Archives of the Archdiocese of Boston', *Catholic Archives* 19 (1999), p.50.

⁵² *The Pastoral Function of Church Archives* in *Church Archives*, p.23.

⁵³ A.P.Dolan, 'Building for the Future: Reflections of a Diocesan Archivist', in Gard (ed.), *op.cit.*, p.71.

There are three societies which encourage use of Catholic archives in England and Wales. The Catholic Record Society publishes the journal **Recusant History** and its 'Record Series', calendaring the history of the Roman Catholic Church in the British Isles from the Reformation to the present day. One of the objectives of the Catholic Archives Society is that records of Catholic dioceses, religious foundations, institutions and societies 'may become accessible for academic research and cultural purposes' and it publishes an annual journal (**Catholic Archives**) to assist in this aim. The Catholic Family History Society exists to help genealogists.⁵⁵ There are also several local Catholic history societies. Some religious orders, such as the Sisters of Mercy, place a heavy emphasis on the importance of research being undertaken on their records and wish to 'alert scholars to these rich resources' recognising that publication results in wider availability.⁵⁶ The Church will benefit from scholarly research: as **The Pastoral Function of Church Archives** argues, 'a well-documented and unprejudiced study of its own past makes the Church more "expert in humanity."⁵⁷ This is a trend which should be encouraged.

Having established the many benefits that external researchers can bring, the lengths to which this policy can be taken should be considered. A recent discussion paper from the History of Women Religious Conference listed academic requirements as: access to original archival material for each convent, at reasonable notice; the freedom to use digital cameras; permission to take 150-word quotations; and to not be required to submit work prior to publication.⁵⁸ It is easy to see how, having used large public archives, researchers 'are used to a certain mode of availability and access' that frequently cannot be offered by Catholic archives.⁵⁹ While historians and researchers bring benefits to the world of archives, as a group they are far from perfect. Historians are not always sympathetic to the special requirements of Catholic archives described above and can be critical of

⁵⁴ Pope Leo XIII, 'Saepenumero Considerantes', *Acta Sancta Sedis* 16 (1883), pp.49-57.

⁵⁵ Links to these three societies are available from the Catholic History website: 'English Catholic History' (2006) at <http://www.catholic-history.org.uk/>(accessed 22 June 2006).

⁵⁶ M.E.Doona, 'Mercy Memory', *Catholic Archives* 17 (1997), p.37.

⁵⁷ **The Pastoral Function of Church Archives** in *Church Archives*, p.4

⁵⁸ Cf. M.Harcourt Williams, 'Archival Access', *The Catholic Archives Society Bulletin* 28 (2005), pp.17-18.,

⁵⁹ C.M.Mangion, art.cit., pp.52-53.

closed periods and other restrictions placed on access. Among archivists, there is concern that trust could be abused and information 'deliberately misused.'⁶⁰ If wider access is being considered, Catholic archivists need to be prepared for ethical dilemmas. Owen Chadwick asks:

Because we are committed to historical enquiry, is it our duty to allow free access to private archives, even if we are afraid that those who use the archives might change the understanding of the past, or injure the Church of the present?⁶¹

It is important to ask how far the Church should be expected to bow to the demands of external users. The difficult position of the Church archivist is evident. Catholic archives should be open, but with limitations. They contain both wonderful sources and sensitive material which needs to be kept private. A policy on access is proposed to best cope with this predicament.

1:3 A Policy for Access

While access to its records for external users is a privilege, rather than a right, the Church has a moral and religious duty to make its records as accessible as possible. The simplest and most effective way to do this is to devise an access policy. In 2005, only one out of eighteen Catholic diocesan archives had a written or published policy on closure rules.⁶² This is a contemporary issue, however, with many archives revising this aspect of their administration. As shown above, access issues can be a minefield of problems. Robert Geisinger describes how archivists must: 'reveal what ought to be revealed, yet must protect what ought not be revealed, all in an effort to do what is right and just when sometimes what's right and just is not at all clear.'⁶³ Many archivists find this a complicated and challenging issue and it is easy to see why: these are not easy decisions to make.

⁶⁰ Sweeney, 'art.cit.', p.43.

⁶¹ Chadwick, op.cit., p.4.

⁶² Association of Diocesan Archivists, 'Questionnaire: Access, Closure Rules and Parish Registers' (2005), p.4. There are actually 22 Catholic dioceses in England and Wales. Not all responded to the survey.

⁶³ Geisinger, art.cit., p.80.

Long-term closure periods form the basis of the current solution for many Catholic archives. David Sheehy says that it is 'now standard' for United Kingdom Catholic Church archival repositories to utilise a general closure date to regulate access to their archives.⁶⁴ Out of nineteen dioceses surveyed in England and Wales, one half set a closure date for their general records. The majority of the dioceses laid down a closure period of thirty years, some with extendable flexibility for sensitive material. The situation for personal files was more unregulated. Eight out of thirteen dioceses decided on individual cases, three were totally closed and two had set dates, one of fifty years and one of a hundred.⁶⁵ John Smart describes closure periods as 'short-term access pain to ensure long-term historical gain,' and it is true that a policy of long closure periods brings benefits.⁶⁶ The inconvenience is mitigated by the fact that archives are being kept indefinitely and so closing records provides an acceptable solution for both record-creating institutions and users. The Catholic Church achieves confidentiality and historians of the future will have access to the sources. Subsequent users of archives benefit because 'public scrutiny via the writings of historians and the media is not lost on our records creators.'⁶⁷ People are inclined to be more open if they know that the records will be kept closed for an appropriate length of time. In 1978 the Catholic Archives Society recommended that archives employ a thirty-year closure rule for most material and a hundred-year rule for personal material. This advice was modified in 2000, leaving each repository to choose a length of time that was suitable for its own requirements.⁶⁸

As the Catholic Archives Society's modification of its policy indicates, a set date on which to open records can sometimes be too crude a mechanism. James O'Toole believes that there 'should not be a flat cut-off date,' and David Sheehy argues that it 'makes better sense to open up a complete collection at a stroke rather than be tied to opening a collection in a piecemeal and incremental fashion.'⁶⁹ Small and understaffed archives may also find dates

⁶⁴ Sheehy, art.cit.,p.33.

⁶⁵ Association of Diocesan Archivists, 'Questionnaire', pp. 1 -2. See also: Appendix 1.3.

⁶⁶ Smart, art.cit., p. 145.

⁶⁷ J.M.Dirks, 'Accountability, History and Archives: Conflicting Priorities or Synthesized Strands?', *Archivaria* 54 (2004), p.43.

⁶⁸ Sheehy, art.cit., p.33.

⁶⁹ O'Toole, 'Archives and Historical Accountability', p. 18; Sheehy, art.cit., p.34.

are arriving too soon, if they are behind with cataloguing.⁷⁰ While, therefore, a closure date may be simple to apply, it is not sufficiently flexible and responsive for today's access requirements. Some collections can be opened relatively quickly while others need longer protection. The restrictions should be specific to the requirements of each particular series of records.⁷¹ Simply having a closure date is inadequate; a more sophisticated system is required to regulate access. David Sheehy highlights the fact that 'professional archivists are not unanimous in accepting the need for [...] a policy.'⁷² There is some feeling that less is more in terms of access regulations and that the archivist should be able to decide on a case-by-case basis. This, however, places great pressure on the archivist to make the 'right' decision and leaves him or her open to criticism from those who feel they have been unfairly treated.⁷³ In addition, it must be difficult for even the most conscientious archivist to prevent personal opinion affecting his or her judgement. If a policy is well constructed and implemented, it should bring many benefits. A majority of dioceses (twelve out of nineteen) would favour a uniform, national, co-ordinated policy on closure rules and a further four want less formal recommendations.⁷⁴

Granting or refusing external requests for access is an important part of archives management which can have potentially serious consequences. These are not decisions which should be made lightly or in a haphazard fashion.⁷⁵ There are both practical and ethical reasons for having a policy. As wider access is becoming the norm and user numbers increase, it seems impractical to have to deliberate over each individual request for access, especially if some are of a similar nature. In addition, the advent of digital records has raised a general archival issue which must be addressed immediately. Records stored on computers and disks have to be appraised shortly after their creation, because in several years time they may be unreadable. Sensitive records stored on digital media cannot be left in a strong

⁷⁰ Cf. Sheehy, *art.cit.*, p.34.

⁷¹ O'Toole, *op.cit.*, p.12.

⁷² Sheehy, *art.cit.*, p.22; cf. Tener, *art.cit.*, pp.20,25.

⁷³ Tener, *art.cit.*, pp.25-6.

⁷⁴ Association of Diocesan Archivists, 'Questionnaire', p.4.

⁷⁵ Cf. Sheehy, *art.cit.*, p.22.

room for thirty years. It is necessary to be conscious of their long-term viability, even if they are closed.

This is a challenging time to be regulating access to archives and some moral guidance is a vital tool. A policy can assist archivists regarding what material should be made available to whom. All archivists can have personal, archival and institutional loyalties which do not necessarily coincide. Many religious archivists would regard their work as a service to God and, as priests and nuns take vows of obedience, ethics have an extra complication in the world of religious archives.⁷⁶ Religious community archives especially are family archives rather than corporate ones, and in such situations it could be difficult for archivists to be objective.⁷⁷ Such dilemmas could include what material should be made available for use, or even preserved. It is concerning to hear that there is 'a serious tension between preserving documents for the sake of history, and protecting dioceses and institutes from civil litigation' and 'although there are different opinions on the matter, it seems that, in summary, the following documents are generally not retained [...] documents that we would not want to become public.'⁷⁸ Tim Macquiban sympathetically describes the dilemma which can be 'a temptation to select the best evidence we can muster to support our view of a particular religious organisation.'⁷⁹ Canon Law, however, is quite clear on the matter, stating that no one can delete material from Church archives or tamper with original records.⁸⁰ **The Pastoral Function of Church Archives** requires that 'archives must systematically gather all the data making up the articulated history of the Church community so that what has been done, the results obtained, including omissions and errors, may be properly evaluated.'⁸¹ Articles in **Catholic Archives** stress how

⁷⁶ Cf. R.Stewart, 'Nurturing the Spirit: Reflections on the Role of a Church Archivist', *Archivaria* 30 (1990), p. 113; T.Macquiban 'Historical Texts or Religious Relics?: Towards a Theology of Religious Archives', *Journal of the Society of Archivists* 16:2 (1995), p. 150; P.J.Wosh & E.Yakel, 'Smaller Archives and Professional Development: Some New York Stories', *American Archivist* 55:2 (1992), p.480.

⁷⁷ B.Bailey, 'Chaos and Unpalatable Truths' *Catholic Archives* 6 (1986), p.5.

⁷⁸ F.G.Morrissey, 'Confidentiality, Archives and Records Management', *Catholic Archives* 26 (2006), pp.24, 30.

⁷⁹ Macquiban, art.cit., p.150.

⁸⁰ Sheehy et al. (edits.), Canon 1391, p.802.

⁸¹ **The Pastoral Function of Church Archives** in *Church Archives*, pp.3-4.

it is important to keep all records, uncensored, so that the truth will be fully recorded.⁸² It is vital for archivists to understand what sort of access historians require. The religious archivist may not appreciate that from the researcher's perspective, a refusal of access is better than uninformed censorship. Archivists should be frank about what material is available and if items have been removed from a file because of their sensitive nature, a record of this action should be left in their place giving the date when their access status will be reviewed.

Many Catholic archives state that they only allow access to *bona fide* researchers. The ethics behind this need to be analysed and the solutions incorporated into an access policy. How does the Catholic Church establish who these people are and is it right that they deny access to the rest? C. P. Stacey believes that:

Access cannot be divided into open categories for 'scholars' and closed categories for 'sensational writers', or available to those with a 'genuine' interest and unavailable to those who lack appropriate appreciation.⁸³

It not only creates a value judgement on those who wish to use the records, but the party that is making the decision has a vested interest in the situation. The 1917 Code of Canon Law defined 'access to the records very broadly, saying that diocesan archives may be examined and used "by anyone interested in them."⁸⁴ This was modified in 1983 and each bishop now sets the access rules for his diocese. The converse, granting extraordinary access for privileged cases is not 'a risk-free undertaking' but 'undermines the justification for the original policy.'⁸⁵ Out of nine archives questioned, there was

⁸² Cf. E.R.Obbard, 'Course for Monastic Archives, 1991', *Catholic Archives* 19 (1992), p.52; Doona, art.cit., p.40.

⁸³ C.P.Stacey, 'Some Pros and Cons of the Access Problems', *International Journal* 20 (1964-1965), p.50 cited in Tener, art.cit., p.26.

⁸⁴ O'Toole, 'Catholic Diocesan Archives', p.286. The *Code of Canon Law* (1917), Canon 384 § 1: The permission to consult documents in archives of parishes or Curiae, which are not to be conserved *sub secreto*, should be given to anyone who is interested; furthermore, [the permission should also be granted] that a legitimate copy of them [the documents] be transcribed and delivered, at his own expense. § 2. However, the chancellors of Curiae, parish priests, and other guardians of the archives should, in making available, copying and delivering documents, obey the rules given by legitimate ecclesiastical authority and, in cases of doubt, consult the local ordinary.

⁸⁵ Sheehy, art.cit., p.28.

one significant incident reported and three more minor access problems.⁸⁶ Most archivists seemed to be cautious because they had heard of similar establishments which had been badly treated in the past: where access had been granted and then abused. The relatively small number of incidents probably results from the precautions taken by Catholic archivists, although it also indicates that it is only a minority of researchers who act unethically. It appears that journalists pose more of a threat than academics. One former archivist, whose archive is not included in Appendix Two, reported two incidents when journalists has asked 'irrelevant' questions. The balanced approach of the Scottish Catholic Archives is that 'if you have a basic respect for the organisation and the archives, you will be granted access to conduct your research.'⁸⁷ Andrew Nicoll explains how this is not meant to be exclusive, but 'it just asks some general basic support from enquirers.'⁸⁸ It has already been discussed that some records are genuinely confidential. It seems reasonable to ask that researchers are serious and reliable and that, while all will to some extent have an agenda, that their aim is to present the truth in its appropriate context.

While each establishment should devise its own access policy to suit its particular requirements, there are several elements which are necessary in such a document. James O'Toole lists the following components as essential to an access policy:

1. A general description of those records that will be considered open and available for research, those that will be subject to specific restrictions, and those that will be closed.
2. Time periods for restrictions on particular records.
3. A statement of the procedures by which researchers from outside diocesan administration may use the archives, including procedures for application, identification, and terms of use.
4. A procedure by which researchers may apply for access to restricted collections or for a review of restrictions.

⁸⁶ See Appendix 2.5.

⁸⁷ A.Nicoll: e-mail to S.Stanton, 27 June 2006.

⁸⁸ *Ibid.*

5. A procedure governing permission to reproduce and publish material from archival records. [...].⁸⁹

It is important to include a statement regarding lines of administrative authority and to remind the researcher about the responsibilities that come with access. It should be drawn up by a committee which, at the minimum, includes the archivist and a senior individual such as the chancellor, bishop or superior. This official sanction is vital to give the policy authority. The archivist has an extremely important rôle to play in these proceedings, providing his or her expertise in an attempt to find a balanced solution. There are different methods of enforcement, such as requiring users to sign a contract before using material or screening research notes and draft publications. The access policy should be openly publicised and it is prudent to keep a record of decisions. The Central Congregational Archive of the Poor Servants of the Mother of God has developed a very good access policy which has been reproduced, by kind permission of the Order, in Appendix Three. The Poor Servants of the Mother of God believe that the advantages of having an access policy are that:

It allows for a level of consistency, continuity and transparency in archives administration which is likely to be of benefit both to those who use and who administer the archives, while allowing sufficient flexibility for the service to be able to respond to individual cases.⁹⁰

Because its records are private and the Catholic Church is essentially a self-regulating body in terms of archival matters, a well-publicised policy on access shows the endeavour to be open and transparent. As a result, researchers are more likely to be understanding of decisions and sympathetic to the Church's requirements. An archive is not under any obligation to create an access policy, but it will find advantages in doing so. Most researchers will understand that records need to be closed for a certain length of time. However, they do want to know that they have been treated fairly and it is vital that files are not censored without their knowledge.

⁸⁹ O'Toole, *op.cit.*, pp.12-13.

⁹⁰ Generalate Archives of the Poor Servants of the Mother of God, 'Discussion Document on Access Policy for Archives' (n.d.), p. 1. See also: PSQG, **Standard for Access to Archives**.

1:4 An Access Theory for the Future

I have not intended to argue, indeed it would be impossible so to do, that Catholic archives should become public records or that there should be a general right of access to them. While Catholic archivists have no legal duty to allow access to their records, there is a moral expectation within society and a religious duty placed on them to be as open as possible. The Pontifical Commission states that although archives 'should be offered primarily at the service of the community which has produced them [...] they assume a universal destination because they become the heritage of all humanity.'⁹¹ Church archivists are custodians of the official memory of ecclesiastical institutions and therefore, 'servants of the servants of God.'⁹² There are many ways that Church archives can be used to do God's work; their administrative purpose is just one of these.

In the light of the way legislation seems to be moving, the Catholic Church may no longer be able to assert its rights over its archives as strongly. While the majority of Catholic archives are currently not affected by FOI legislation, this legislation cannot fail to have a 'horizontal' effect and an impact on expectations. Ailsa Holland believes that:

Society expects organisation, whether public or private sector, to be accountable for their actions, transparent in decision-making and compliant with freedom of information laws where they apply, or with the spirit of freedom of information where they do not.⁹³

David Sheehy also identifies a trend whereby civil legislation may encompass the records of private institutions.⁹⁴ The **Draft Model Law** published by UNESCO in 1972 states that because 'documentary sources owned [...] by private bodies or individuals also constitute a cultural asset, and therefore require constant surveillance; measures permitting the exercise of such

⁹¹ **The Pastoral Function of Church Archives** in *Church Archives*, p.32

⁹² Browne, art.cit., p. 139.

⁹³ A.C.Holland, 'The Archivist's Identity: Twenty Years A-Growing' in Gard, (edit.), op.cit., p.8.

⁹⁴ Sheehy, art.cit., p.24.

surveillance therefore become necessary.⁹⁵ This is far more radical than any archival legislation currently in place. The reasoning proposed is familiar: the cultural interests of the community are improved by access to records. While in principle the Catholic Church may agree with the logic behind the argument, it is unlikely to agree with the proposed rigid enforcement. According to the **Model Law**, the decision to refuse access is at times, 'influenced by purely subjective considerations [...] indeed, they may be only of psychological importance.'⁹⁶ At the Scottish Catholic Archives, Andrew Nicoll is 'working towards complying with the spirit of the Freedom of Information legislation' and believes that the Church might become subject to FOI unless it decides to comply first.⁹⁷ From a pragmatic perspective, if civil law is moving in this direction, it would be preferable for the Catholic Church to establish an acceptable access programme on its own terms rather than be pushed towards one that is less suited to its needs.

Is it possible to have a synthesis where everyone's needs are met without conflict? In John Dirk's opinion, there has been 'a false dichotomy' between the records used for the protection of the parent organisation and their place in heritage, memory and history.⁹⁸ Peter Hughes believes that open archives need not be inconsistent with any appropriate need for confidentiality.⁹⁹ Such an attitude will pay dividends. If an archive has an access policy that is fair and clear, researchers are more likely to show respect and sensitivity. In theory, the multiple uses of archives complement each other. Although researchers frequently use records in different ways to their original purpose, they benefit from records that were given a high administrative value. Likewise, an archive is strengthened by external interest in its records as it consolidates their inherent value and relevance to society. While perhaps in theory there is no conflict, in practice we live in a world of limited resources. Part Two of this article will examine the best ways of practicing this access agenda within what can be the somewhat limiting constraints of time and money.

⁹⁵ S.Carbone & R.Guêze, **Draft Model Law on Archives: Descriptions and Text** (Paris, 1972), p. 104.

⁹⁶ *Ibid.*, p.110.

⁹⁷ A.Nicoll: e-mail to S.Stanton on 27 June 2006.

⁹⁸ Dirks, art.cit., p.30.

⁹⁹ P.Hughes, 'Sorting Religious Archives', **Catholic Archives** 12 (1992), p. 11.

Catholic Archives in the Twenty-First Century: The Scottish Experience

Andrew R. Nicoll

Introduction

I am very pleased to have been given this opportunity to tell you about the way in which Catholic Archives in Scotland have grown into the twenty-first century. We have now almost fifty years of solid building of an institution which is providing a core administrative service to the Church in Scotland and is nurturing education, research and learning through its growing place in the academic community of Edinburgh and Scotland. I need only mention names like Anderson, McRoberts, Dilworth and Johnson, to remind us of such figures who have contributed so much to the future of Scotland's Catholic Heritage. I should not have to point out that these are simply the figures who were mainly associated with the Scottish Catholic Archives at its home in Columba House in Edinburgh, and that so many others have contributed to our knowledge and understanding of our heritage. I would like to take a look at the work which we are currently undertaking in Edinburgh which allows us further to develop the facilities which we have at the Scottish Catholic Archives, giving you a little taste of the Scottish experience! I hope I will be forgiven for this being perhaps more of a 'what we are doing in the Scottish Catholic Archives' type story, rather than something heavy about archives in general.

1. How are we organised?

Unlike any other country in the world outside the Vatican, I believe, we organise our archive service on a national basis. What that means is that in one place in Edinburgh, the Bishops' Conference of Scotland has gathered together the historic collections of the Church dating from the twelfth century to 1878; the national collections of the Bishops' Conference (i.e. the General Secretariat and its Commissions and Agencies) dating from the twentieth century; seven Bishops in Scotland have co-located their diocesan archives; and all parishes which date from before 1855 are being encouraged to deposit their early registers and records with the Scottish Catholic Archives. In addition to this, we accept deposits from societies and organisations connected with the Church, and from individuals also - clergy and laity alike. All in all, we maintain approximately 1 km of manuscripts in our building in Edinburgh.

Practically, we have one building in the heart of Edinburgh (Columba House), with two outstores in diocesan property. This allows us to undertake records management for the Archdiocese of St Andrews and Edinburgh and also provide safe accommodation for the Provincial Archive of the Helpers of the Holy Souls. We also manage small records stores at diocesan level which allows local offices to administer their own records through the short- to medium-term. It is our intention to formulate full retention guidelines so that diocesan staff will be able to assist with the administration of non-current files, managing free space in the long-term for the Edinburgh stores.

I hope that what I have just described does justice to the close relationship which the Scottish Catholic Archives has to each of the dioceses which it serves. We very much look upon ourselves as a part of each diocese. We may be located in Edinburgh, and work with colleagues in Aberdeen, Dundee, Ayr, Oban, Motherwell and Paisley, but we feel that it is important that each diocese feels that the Scottish Catholic Archives is their archive, and we are a part of their diocese, despite the distance there is between us.

This work continues with strong relationships with the Helpers of the Holy Souls and also with the Dominicans. Both orders have located their Provincial Archives in Edinburgh. In the case of the Dominicans, we are providing a support service to the Provincialate, in modernising the Archives, upgrading the accommodation, and investigating ways of increasing access to the valuable collections. In the case of the Helpers of the Holy Souls, the Provincial Archivist contacted us with a plea for help, and we were able to make available space in one of our outstores and begin to support her in the work of looking after the collection. Also, I have been providing support to the Bishopric of the Forces, and we have begun successfully to consolidate the valuable work undertaken by previous members of the administration there. In addition, we work closely with seminary staff in Rome and Salamanca, to provide assistance in managing both historic archives and modern records in our college environments, to ensure that the long-safeguarded heritage continues to survive and be made available.

2. Does it work?

The question from all of this perhaps is: *does it work?* I think it does! We have gone from a very unknown service in the Church three or so years ago, with a few hundred enquiries and no more than eighty reader visits per year, to a service which has now approaching one thousand enquiries and more than four hundred reader visits per year. We have a website and use e-mail. Our

website is very basic at the moment, but we are going to change this over the summer months [of 2006] with more of our catalogues being made available online and more of this information which we have at our fingertips in Columba House being made available to a wider audience.

Now, when I mention 'we', I suppose I should give you an idea of how many of us there are! There is myself, the Keeper, and Caroline Cradock, the Assistant Archivist, which means that the Scottish Catholic Archives is staffed by two qualified professionals. In addition, we currently have two volunteers who are engaged on a number of projects, and there are two diocesan archivists responsible for other areas. We also have the support of the two Provincial Archivists, and members of the Scottish Catholic Heritage Commission.

It may seem that though we have a large portfolio, which is true, we nevertheless appear to be able to divide our time and workloads effectively to cope with it all. True, we could do with more help, but with the limited financial resources available to us, we just have to make do with what we have, and move forward bit by bit.

3. Access

I have touched upon the numbers of people who come to Columba House and make contact with us, but perhaps I should explain how we do this. Columba House is a nineteenth-century New Town townhouse, which presents many practical challenges to a modern archive service! We occupy three storeys of the building, with seven storerooms and almost one thousand metres of manuscripts and three hundred metres of printed books. We operate a reading room which allows space for up to ten individuals at a time, with microfilm and microfiche facilities. At the moment, we do not have a public access computer, but this will be made available by the end of this year.

In addition to members of the public being welcomed to Columba House, we encourage group visits from universities and other interested parties. It is important for us to maintain a good public profile, and reach out to groups who might not normally come into contact with us. I feel it is very important that the archives of the Church are as welcoming as possible, with little restriction on who may use the collections. We have such a rich tool for education and learning that we must make it available to as many people as possible.

Perhaps unusually, we have opened up the archives of the Church to 1965. What do I mean by this? Well, we firmly believe that the Scottish Catholic Archives is a private organisation with a public persona. By that we maintain that we have a responsibility to allow access to our collections and permit the public to become involved in exploring our history. This does not mean that all of the files are open - we still adhere stringently to the terms of the Data Protection Act and there are restrictions on personnel files of course, but with these things in mind, we do our best to allow access to materials for genuine research purposes up to 1965. Why 1965? When we first examined our closure periods it was 2005. At the time, forty years seemed like a good closure period for normal files, but this will likely be reviewed regularly in the future. It is very clear to us that we must engage with the spirit of legislation which exists but does not directly affect us. By this I mean that while not subject to Freedom of Information legislation, we are mindful of the need for the Church to acknowledge its spirit.

4. Education

In addition to welcoming postgraduate and undergraduate students to Columba House as part of a group or to support their own individual research, we are lucky to have student internships from a number of universities. So far we have welcomed two students from the School of Scottish Studies at the University of Edinburgh who have completed a number of archival projects as well as writing assignments and reports which have been of use to us in our work. Two students have come from the University of Glasgow Archive Training Programme, and we have supported applications by three volunteers who are now in the process of training to be archivists. Further afield, we have an Australian student who is undertaking a distance learning programme from her home university, and in July 2006 an intern from Paris catalogued the archives of the Scots College in Paris and Douai. I feel that this is an important part of the work that we do, broadening the number of individuals who have contact with the Church, and more importantly, it gives us free labour for a number of weeks each year which is always welcome.

We recently received a grant from the Big Lottery Fund to carry out an oral history project which recorded the experiences of individuals during the Second World War, and in particular their experience of religion and worship on the Home Front. The next part of this has been to employ two teachers to compile teaching packs for primary and secondary schools. This is the first time that we have moved into the fields of primary and secondary education, but one with which we must continue. It is important to interest young people

early on, and plant a seed which will, one hopes, give them a lifelong interest in the history of the Church.

5. Technology

I am always proud to say that I took the first computer into Columba House in 2003! Exactly how we managed without a computer before then is difficult to understand. However, I sometimes think that we are lucky that we have no legacy of old electronic files which would take longer than anything else to do something with to make them useful. We are currently converting a large part of our manuscript indexes to electronic format, using a database built in-house to an ISAD(G) template. With a limited budget I decided not to go with proprietary software, and we have used MS Access to pull together a database which manages our catalogue, consultations, enquiries and many other things. It is hoped that with a grant later in the year [2006], we will have our catalogues placed online using the ArchivesHub - a United Kingdom higher education service.

There have been many archival developments in Scotland in recent years, and it is encouraging that we are a part of them. The Scottish Archive Network brought together a union, top-level catalogue for the majority of the archives in Scotland. We were not a part of this initial stage of work, but we are now a part of the project and it means that we will contribute in the future, mainly to a full online union catalogue of archives.

The other major output of the SCAN was the digitisation of the Scottish wills and testaments up to 1900. This has now been joined with the Scottish Family History Service, and Presbyterian Church records from before 1855 have been added, along with civil registration and census. It is anticipated that we will be working with the ScotlandsPeople consortium to add Catholic baptism, marriage and other information to the pay-per-view website which has been developed.

6. Projects and Partnerships

We have worked on a number of projects in the past few years. Our manuscript music sources have been added to the RISM database; we are working on DAMP; we have received funding from the NMCT to microfilm and re-house the entire Blairs Letters collection, as well as continuing our own preservation programme. We recently contributed many medieval manuscripts

to an exhibition in the Schottenkloester in Regensburg, and made excellent contact with colleagues in Germany. We are well underway for applying for a further £200,000 over the next couple of years to continue our work, using the limited internal resources we have and adding to that the external funding we are able to harness. A major partnership we will be involved with is the Scottish Family History Service which will allow us to open up our collections to family history researchers, which we feel will become an increasing part of our work in a time when more and more individuals are looking for more of their family.

7. Why we do this?

I should probably give you some reason as to why we do this! I hope that from everything I have detailed it is clear that there is an enthusiasm and commitment to good administration, to the archives, to history and to learning. But most of all, there is a commitment to the Church, and using the collections we have to allow as many people as possible to have contact with the Church. I have often had readers at Columba House explain to me that they hoped it was alright that they were there using the facilities, because after all, they were not Catholics. I have always replied in the most positive way I can by saying that it does not matter. As long as you have an understanding of the Church, however small, and find value in the contact that you have with it, then we are doing our work, grasping the values outlined in **The Pastoral Function of Church Archives**, the Circular Letter issued by the Pontifical Commission for the Cultural Heritage of the Church in 1997. The Scottish Catholic Archives forms part of the cultural good of the Church, and is an integral part of the memory of the Christian community in Scotland and indeed Europe. We are making this available to the Church and to the wider community in the best way we can.

Editorial Note: the author is Keeper of the Scottish Catholic Archives and this article is based on a paper given at the Catholic Archives Society Conference at Ushaw, May 2006.

The Archive of St Mary's, Stanley, Falkland Islands

Edward Walsh

The Falkland Islands (FI) lie some three hundred miles off the coast of South America and over five hundred miles north of Antarctica. There are two main islands - East and West Falkland - as well some seven hundred smaller islands. The population is estimated to be just over three thousand. The capital, Stanley, is on East Falkland. St Mary's parish church is situated on Ross Road in Stanley in front of the Town Hall and next to the police station.

The foundation stone of the present church was laid on 12 February 1899.¹ The structure itself was a prefabricated wooden building supplied by the Norwich firm of Boulton & Paul, and in the manufacturer's catalogue was referred to as 'Church No.19 as supplied to the Falkland Islands. Code - Falkland.'² Typical of many buildings in the Falklands, the church has weatherboarded walls and a corrugated iron roof.³ It was built by Messrs James Smith & Bennett assisted by Vincent Biggs and E. Bound, carpenters in the employ of the Falkland Islands Company (FIC). A great part of the cost was met by Louis Baillon a West Falkland farmer.⁴ But this was not the first Catholic church in Stanley. Before the arrival of Father James Foran⁵ in 1875, three Irish priests - Lawrence Kirwan,⁶ Patrick Dillon,⁷ and William Mason

¹ To celebrate the centenary of St Mary's Church three commemorative stamps designed by James Peck and printed by Walsall Security Printers Ltd. were issued by the Falkland Islands Philatelic Bureau on 12 February 1999 - 17p showing the interior of the church, 40p the exterior, and 75p the laying of the foundation stone.

² Norfolk Record Office (NRO): Acc 1997/146, Box 4, NN48.

³ For FI buildings see J.Cameron, 'An Introduction to the History of Buildings in the Falkland Islands' in *Actas IV Congreso De Ristoria De Magallanes*, Centro de Estudios del Hombre Austral, Instituto de la Patagonia, Universidad de Magallanes, Punta Arenas, Chile, 1999, pp. 93-105.

⁴ St Mary's Church Archive (SMCA), F/C "B" D2, File 4; Salesian Period 1888-1952, p.4.

⁵ Cf. E.Walsh, 'Documents and Correspondence concerning and from James Foran, Irish Priest and Chaplain in the Falkland Islands 1876-86' in *Collectanea Hibernica*, 46-47 (2004-2005), pp.241-274.

⁶ I often wondered about the documentary evidence concerning Lawrence Kirwan's visit to the FI until discovering a list eighteen of baptisms administered between 18 January and 15 March

Walsh⁸ - made visits to the islands from Buenos Aires in 1857, 1865 and 1872 respectively. James Foran was the first resident Catholic priest and on his arrival received a most cordial reception from Governor D'Arcy. The small church which Foran found was built at Pump Green,⁹ financed by a combination of funds raised by the Catholics themselves and government labour. In 1886 (and a very short time before Foran would finally leave the islands) this building was moved and re-erected by Charles M. Dean in its present location at a site 'on the front road' now known as Ross Road. The land at Pump Green was exchanged with Dean in part-payment of building costs. The present St Mary's was juxta-positioned in close proximity to the earlier building and once blessed, the old church was re-named St Mary's Hall and would be used as a school as well as for parish functions.

There are several distinct eras in the ecclesiastical history of the FI: viz. the French and Spanish period, 1764-1811; the British period (early years in Stanley), 1857-1886; the Salesian mission, 1888-1952; and the Mill Hill Missionaries 1952-2002.¹⁰ In 1907 a community of Salesian Sisters arrived in Stanley from Argentina to take over the running of a school which had been conducted by St Mary's since 1880. Due to wartime conditions the sisters were obliged to leave the colony in 1942.¹¹

1857. Falkland Islands Archive, Stanley (FIA), Miscellaneous Letters to Government July 1856-May 1858, H 14, p. 173.

⁷ The documentary evidence for Patrick Dillon's visit to the FI was reported in *The Standard*, 24 December 1864, 18 & 23 February 1865.

⁸ There are letters in both the National Archives, Kew (NA) and the FIA concerning Walsh's 1872 visit to the Islands.

⁹ The author recently discovered a photograph of the 1872 Pump Green church in the NA attached to Governor D'Arcy's despatch No.67 of 25 December 1873 to Colonial Secretary, Earl Kimberley. See NA, CO 78/63, 1604/74, received CO 13 February 1874. The photograph's legend 'The Roman Catholic Chapel, Stanley, Falkland Islands' is in Governor D'Arcy's handwriting.

¹⁰ Cf. D.Spraggon, 'A Short History of the Catholic Church' *Falkland Islands Journal* (FIJ) 10 (1976), pp.34-38; A.Agreiter, 'The Catholic Church on the Falkland Islands' FIJ 10,1(1992), pp.17-25.

¹¹ Cf. B.Farrelly, 'Catholic Education in the Falkland Islands', FIJ 8,3 (2004), pp.28-45; 8,4 (2005), pp.68-80.

In 1952 the Church in the FI was erected as an Apostolic Prefecture and it was agreed that the Salesians would transfer its charge to the Mill Hill Missionaries.¹² In August 1986 the islands of Ascension, St Helena and Tristan da Cunha were detached from the Archdiocese of Cape Town and erected into a *Missio sui juris* in the pastoral care of the Prefect Apostolic based in Stanley. The Bishops' Conference of England and Wales agreed in early 2001 to accept full pastoral care for the Church in the South Atlantic in succession to the Mill Hill Missionaries.

To date there have been four Prefects, of whom Monsignor Daniel Spraggon MHM¹³ will always be remembered in connection with the Argentine invasion. One night his house was peppered with bullets by Argentine soldiers shooting from the Drill Hall. He subsequently joked that the bullets had gone through his theology books more quickly than he had ever done. Writing to the Claims Officer at the Government Secretariat in Stanley on 4 June 1982 Monsignor Spraggon noted that 'further to my claim made on 26 May for damage by gun fire to my house and property on the night of the 23 May, I now find that my typewriter was also damaged by a bullet. I would appreciate it if some one could examine the typewriter in order to assess the damage.'¹⁴ In another undated, unaddressed typed letter (directed to an unidentified Mr Kelly) but undoubtedly written at about the same time as the letter above, Monsignor Spraggon wrote:

I did not think that I would [be] re-ordering things for my new house. But the Argentines took and destroyed so much stuff. Would you please be so kind as to order the enclosed. Willie Bowles has worked it out with me. Please send the account as before to F[at]he[r] Duggan at Mill Hill. Well, the war is over but we still have many problems. The Argentines certainly left a mess. Some of the things I lost I am able to buy locally through the Government store. We had 10½ weeks of occupation: it was a bit rough but we all felt that in the end we would be O.K. One night the Argentines fired 27 rounds

¹² Cf. W.Mol, 'The Archives of the Mill Hill Missionaries', *Catholic Archives* 2 (1982), pp.20-27; 'The Archives of the Mill Hill Missionaries Since 1982', *Catholic Archives* 16 (1996), pp. 12-20.

¹³ Monsignor Daniel Martin Spraggon MHM, OBE (1912-1985), arrived in the FI in October 1971 and became the second Prefect Apostolic in May 1973. Awarded the OBE after the 1982 conflict, he will always be remembered for securing the release of many residents detained by the Argentines and also for being rescued from the hospital fire in 1984. He is buried in Stanley cemetery. See *Daily Telegraph* 30 September 1985.

¹⁴ SMCA, F/C "B", D2, FI, 4 June 1982 letter Spraggon to Claims Officer, Claims Department, Secretariat.

into my house and 3 into the church hall. I was very lucky since I had left one of the rooms that was shot up only a short time before. The good Lord took care of me. I know that you will get these things on the earliest possible ship. I am most grateful for all the help you have given me in the past. David Briton said that he was sure I could depend on you. I did not need his word for that. Again many many thanks for all your help. I am sure that if you tell these firms that this is to fill up what the Argentines destroyed they will help you out. My sincere thanks to you for all your help. Yours sincerely... PS. I am sorry for the bad typing but it is very late, I have been listening to some of the poor soldiers' problems. God bless.¹⁵

The archive and parish records are contained in six four-drawer filing cabinets located in a small room immediately adjacent to the parish priest's office in the parish house. The filing cabinets are numbered A, B, C, D, E and F. The actual file titles have been used to describe the archive contents. Some items carry a document identification number, and in those instances the document number has been stated. It is curious that apart from the house account books noted in F/C "F" D3 covering the years 1905-1947, there are only two Salesian letters in the archive: one dated 22 May 1911 written by Father Migone to Mr Biggs on notepaper of the Milan Hotel Bahnhof, Lugano, and another of 4 December 1913 from Sister Mary Ussher to Madge Biggs.

I am indebted to the Shackleton Scholarship Fund for facilitating my travel to the Falkland Islands and to Father Peter Norris, Parish Priest of St Mary's, for his hospitality and for allowing me access to the church and parish archive. I must also thank Jane Cameron, Falkland Islands Archivist, David Guevara (Rio Grande, Tierra del Fuego) and Juan José Santos (Buenos Aires) for their assistance on matters of detail.

Description of the Archive

F/C "B" D1

1. FI history. Good stories.
2. Court cases of FI residents.
3. Family tree enquiries.
4. People known to St Mary's and addresses useful for family enquiries.
5. Articles relevant to FI history.

¹⁵ SMCA, F/C "B", D2, FI, undated 1982 letter Monsignor Spraggon to an unidentified Mr Kelly.

6. FI events.
7. Military marriage applications.
8. Articles relevant to South Georgia.
9. Old Falklands map.
10. Stanley building records.
11. Cathedral.
12. Stanley clubs.
13. Memorabilia.
14. FI publications.
15. War articles.

F/C "B" D2

There is an A4-size three-page typed list entitled *Document List for Archives of St Mary's Catholic Church* listing documents 1 to 56 inclusively which are noted as per that list.¹⁶

1. Purchase of Crown Grant 124, plot 6A, 5 April 1858.
2. Diary containing copies of letters and notes 1857-1895.
3. Father Foran's Diary 1885-1886 and Father Diamond 1888.
4. *Vendita*, 25 August 1896, between R.J.Franklin, G.E.Howe, Monsignor Cagliero, Monsignor Fagnano, Father Patrick O'Grady.
5. Offer from Government to rent St Mary's Gymnasium, 16 January 1943.
6. Details of the erection of a boundary fence between Mrs.M. A. Bound and St Mary's Mission, 15 March 1954.
7. Details of property and land purchase by Catholics of Stanley, 10 March 1952.
8. Statement of assets and liabilities as given by Father Kelly, 20 April 1952.
9. Assets of the FI Mission, 26 April 1952.
10. Letter of 29 June 1952: Father Kelly to Monsignor Ireland.¹⁷
11. Letter of 26 July 1952: Father Kelly to Monsignor Ireland.
12. Rough sketch (undated) of St Mary's land and property, showing location of the priest's house.
13. Details of Father Curran sent by All Hallows College, Dublin.
14. Handwritten document, 10 December 1908, regarding purchase of Crown Grant land No.196 by Monsignor Fagnano from Mary E.Berling.
15. Letter of 31 May 1952: Father Kelly to Monsignor Ireland.

¹⁶ Numbers 1 to 52 are typed; 53 to 56 are handwritten entries.

¹⁷ Monsignor James Ireland MHM,OBE, first Prefect Apostolic 1952-1973.

16. Diary dated 10 March 1952, written by Father John Kelly and referring to accounts, trustees, land and property.
17. Decree No.4090/86, 18 August 1986, announcing Apostolic Prefecture of FI, St Helena and Dependents, Ascencion and Tristan de Cunha.
18. Correspondence, dated 21 November 2003, from Kevin Kilmartin, legal practitioner, regarding land and assets of St Mary's Church.
19. Copy of letter of 8 May 1861 to Thomas Havers from Monsignor José Escalada. Letter published in Baratta, op.cit., pp. 30-31 (see below).
20. Plan of St Mary's Church property showing insured price of each building.
21. Typed letter of 14 November 1887 from Father James Foran to Don Bosco; original in Salesian Provincial Archives, Stockport, England.¹⁸
22. Decree from Propaganda Fide appointing Monsignor Spraggon as Prefect Apostolic.
23. Report of a survey done on the ship *Wavertree*.
24. Photocopy of letter of 8 October 1860: Father Curran to Dr Woodlock, President of All Hallows College, Dublin (AHCA: B.AY.32).
25. Certificates of authorisation of relics of Saints kept at St Mary's Church.
26. Parish Diary 1989.
27. Parish Diary 1989, camp visits.
28. Hearts of Oak Benefit Society Rules, Division 16.
29. Paperback book, May 1930, **Homenaje de Magallanes al Beato don Bosco**.
30. Copy of diary of Father John Doran.
31. Photograph album of the Duke of Edinburgh's visit to the FI, 1957.
32. Diary of Church Notices, September 1952-March 1954.
33. Church Diary 1975.
34. Letter of 27 January 1992: Father Jack Pacey to Madge Biggs describing some events during the Argentine conflict.
35. List of Historical Notes. Author unknown.
36. Small paperback book by Rev.McDonald Hobby c.1917, **The Falkland Islands South America**.
37. Letter of 27 May 1909 regarding the first meeting of the Catholic Guild.
38. Letter of 28 May 1909: Colonial Secretary to C.W.Foley regarding Catholic committee.
39. Letter of 15 April 1881: Father James Foran to Mrs.D'Arcy.¹⁹ Original in the Stanley Museum.²⁰

¹⁸ This letter has been published in *Collectanea Hibernica* 46-47 (2004-2005) pp.269-270, No. 18.

¹⁹ Mrs.Caroline D'Arcy, wife of former Governor Colonel D'Arcy.

40. Photographs of pupils at St Mary's Catholic School.
41. Information about the church bell.
42. Letter of 15 January 1907: Colonial Secretary to Father Migone regarding St Mary's Catholic School.
43. Obituary of Sister Rose, c. 1930.²¹
44. Examination results for music (March 1844?) signed by Government Schoolmaster.
45. Note of 17 December 1943: Colonial Secretary to Father Drumm regarding rent of the school building.
46. Letter of 4 June 1982: Monsignor Spraggon to the Claims Officer regarding items damaged during the Falklands conflict.
47. Undated and unsigned letter from Monsignor Spraggon to Mr Kelly regarding missing items at St Mary's after the war.
48. Notes, dated 24 May 1953, about a confirmation service.
49. Description, dated 12 February 1999, of St Mary's Centenary celebrations.
50. Photocopy of letter of 10 September 1859: Father Carolan to Dr Woodlock (AHCA: B.AY. 24).
51. Photocopy of letter of 28 January 1859: Father Fahy²² to Dr Woodlock referring to Father Carolan (AHCA: WAY.18).
52. Photocopy of letter of 28 October 1860: Father Fahy to Dr Woodlock referring to the Sisters of Mercy (AHCA: B.AY.35).
53. Typescript of letter of 8 May 1858: Thomas Havers to Cardinal Wiseman (AVECR: Talbot Papers 1059).
54. Crown Grant No.739512 April 198?
55. Typescript of letter of 30 September 1859: Thomas Havers to Cardinal Barnabo (APF: SC, America Antille, Vol. 9, No.814 - 43).
56. Typescript of letter of 2 September 1853: Cristof Murry to Archbishop Paul Cullen (DDA/AB4/325/7(96) Paul Cullen Papers).

1. Archived documents and listed documents.
2. Documents - lands & buildings.
3. Research requests & documents.
4. History - papers written about St Mary's.

²⁰ This letter has been published in *Collectanea Hibernica* 46-47 (2004-2005), pp.254-255, No.7.

²¹ Italian-born Sister Rose Veneroni was one of the three nuns who arrived in Stanley in January 1907 to teach at St Mary's School. She left the FI in 1934 and died some years later in Punta Arenas.

²² Anthony Fahy O.P. (1805-1871), legendary chaplain to the Irish in Argentina from 1844 until his death. There is no documentary evidence to show that he ever visited the FI.

5. Thomas Havers - typescript text of 8 May 1858: Havers to Wiseman (AVECR Talbot Papers 1059)
6. Monsignor Agreiter (1934-2003),²³ including the article 'El ultimo sacerdote del Atlántico' by Ettore Mo, **Corriere Della Sera** (reprinted in **La Nación**, Buenos Aires, 4 March 2001).
7. Father Edward Callen.
8. Father John Doran.
9. Father Hugh Drumm.
10. Father James Foran.
11. Monsignor Ireland (1895-1986).
12. Father John Kelly.
13. Father Migone (1853-1937).
14. Father Monaghan.
15. Father Jack Pacey.
16. Monsignor Spraggon (1912-1985).
17. Original documents: miscellaneous.
18. Drawings by James Peck of the 1999 paintings at the rear of the church; 1989 drawings of St Mary's church by A.S.Jones and James Robinson.
19. Monsignor Agreiter's payment of £500 as a first instalment for the Peck paintings.
20. Copies of books at St Mary's.
21. Articles relevant to St Mary's.
22. St Mary's School.
23. Documentation referring to the stained glass windows in the church.

Stanley Sports Association 1833-1933: Celebration of the Centenary of the Colony, Programme of Events. [P]

The Stanley Sports Association 1925. [P]

The Stanley Sports Association: 27th Annual Meeting Programme of Events. [P]

F/C "B" D3

1. Two photographs of HMS *Cornwall*.
2. Biggs photographs.
3. Three postcards to Ellen Biggs from Chile, 1905.
4. Photograph of Madge Biggs while in the United Kingdom for medical treatment, 1986.

²³ Monsignor Anton Agreiter MHM, third Prefect Apostolic 1952-2002.

5. Package of photographs taken in South America (Chile): Willie Bishop is the only person named.
6. Prince Philip's visit to Carcass Island.
7. Two rent book receipts 1925-1932.
8. **Falkland Islands Gazette (FIG)**, vol.58, no.9, 10 June 1949, announcing award of MBE to Madge Biggs and FIG 1 May 1925.
9. Items concerning stamp collecting and stamp collectors.
10. Photographs of baby Kathleen Biggs (second child of Vincent & Mary Biggs), died 20 Aug 1899; photograph taken by George Biggs.
11. Sailing ship *Fennia* being towed from Stanley en route to San Francisco.
12. Letter from Mr Clarke, Castro, Chile 1931.
13. Vincent Biggs' notebook concerning the Fire Brigade (notebook very damaged by damp).
14. Plastic bag of mostly unlabelled Biggs family photographs.
15. Undated photograph of Captain Joselyn on the *Nuano* (?).
16. Photograph of Stanley Harbour (14" x 10"): seven sailing ships, four named: *Nuano*, Joselyn; *Kinrosshire*, McKay; *Allayn*, Karlson; *Clarendon*, Olson.
17. Packet of miscellaneous postcards including First World War Battle of the Falkland Islands cards etc.
18. Packet of assorted photographs of Stanley - all identified.
19. Vincent Arthur Biggs - bank statements etc.
20. Madge Biggs OBE (1902-1995): assorted miscellaneous correspondence.
21. **The Bath Pictorial** sent to Mary (Mrs.Vincent) Biggs by her brother-in-law Alfred Harris; undated, pp.78. Printed and published by Wessex Associated News Ltd. at **The Bath & Wilts Chronicle**, 33 Westgate Street, Bath. [B]
22. **Exchange Tables Sterling Into Currency Vice Versa 20d to £39 7/8d** compiled by H.Fraser, Valparaiso, Chile; sold by J.P.B.Purvis & Co., Valparaiso, 1882. [B]
23. Sports programmes 1898, 1933, 1934, 1983, 1992, 1993.
24. **Falkland Island Magazine & Church Paper**, November 1919.
25. Correspondence relating to the *Snow Squall* recovery project.
26. **A Manual of Music** by J.L.Watson, Simpkin & Marshall, London: Brown's School Series, undated. Owned by Elizabeth Nelson Ward.
27. Auctioneer's duplicate receipt book 11 May 1946, pp.31-100.
28. **New Testament**, M.H.Gill. Dublin 1882. pp. 217. [B]
29. **Faith Of Our Fathers**, John Murphy & Co., Baltimore, USA, 1887, pp.480. Note on front cover endpaper: 'When I am dead and in my grave and all my bones are rotten; this little book will tell my name when I am quite forgotten. Shanghai, Jan[uary] 27 1891, Martin Williams.' No.151 note scratched on fly sheet 'Ellen's from Capt.Balmaine 1891.' [B]

30. Two White Horse Whisky Company leather wallets, once containing a recipe for pickles and list of sweepstake takings. One kid leather expanding wallet.
31. Correspondence with F.W.Bull & Sons Ltd., 347 Eastern Avenue, Gants Hill, Ilford, Essex, re-memorial stones for Shannon Marie Watson, Madge Biggs (1902-1995), Arthur L.S.Biggs (1905-1959), Desmond V.A.Biggs (1897-1941), Mary Elizabeth Biggs (1872-1945), Vincent Arthur Biggs (1870-1949).

F/C "B" D4

1. Madge Biggs and other photographs including Monsignori Spraggon and Agreiter.
2. Nineteen 4¾" x 6½" glass photographic plates. There are other similar glass photographic plates kept in a trunk in another part of the parish house. All of these photos were taken by William Biggs, Madge Biggs' father. All of these plates have been scanned and are on disk.²⁴
3. Four 6½" x 4 3/10" photographs: three of Father Foran with schoolchildren at St Mary's Roman Catholic School, Blackhill, Co.Durham; one of Father Foran with three nuns and assistant teachers. These photographs were taken some time between 1887 and 1899. Photograph album containing 14 post cards of Stanley; two undated aerial photographs of Stanley; one of the Town Hall; one card dated 20 May 1910 from Buckingham Palace, addressed to Vincent Arthur Biggs.
4. One A-Z index ledger 8½" x 13½" given by René Biggs and written up by Madge Biggs, 31 May 1996, pp. 342. Statistical survey showing names, occupations etc. of inhabitants of the FI (at Port Louis) in January 1842; being enclosure No. 1 to Lieutenant Moody's despatch No.25, 6 June 1842 to Lord Stanley, pp 1-4. List of buildings and further inhabitants, enclosure No.2 Governor Moody's dispatch No.25, 6 June 1842 pp.5-6. List of persons resident in FI being a copy of the 1851 Census Return, pp.7-34. List of persons naturalized 1841-1892, pp.35-36. List of persons who received Governor's permission to reside on FI 1852, pp.37-38. List of professions and trades 1841, p.39. Residents at Port Louis 1833, p.40. The FI by Gustav Schulz, p.41.
5. Assorted photographs of St Mary's Church.

²⁴ Much of this work was undertaken by Theresa Lang, Geraldine Lewis and the late Michael Stephens.

6. Photograph of Mary Ann Fleming who arrived in the FI in 1849 aged 18, probably from Co. Cork. Photo No.892285 by Stuarts Photo Studies, 47 & 49 Brompton Road, Knightsbridge (established 1851).
7. Photographic portrait of Catherine, daughter of Mary Ann Biggs (née Fleming) and William Biggs.
8. Photograph of Mary Elizabeth Pimm aged 22 years 'taken 49 years ago 1894' W.E.Turner, photographer, Stanley.
9. Three photographss of the burnt down Sullivan House, Stanley.
10. Two boxes of unindexed slides.
11. Mayorino Borgatello, **Floreccillas Silvestres Territorio de Magallanes, traducidas al Castellano por P. Guido Rocca**, Salesian Printing Plant, Turin, undated, pp. 156. Fly page dedication 'Muy apreciable Señora Avita (?) Ryan de Smith - recuerdo de su casamiento y onomastico – ofrece con cariño felicitandole largo vida feliz. Su af.amigo Mayorino Borgatello, Turin, 6/7 - 1925.' [PB]
12. Maggiorino Borgatello, **Patagonia Meridionale e Terra del Fuoco**, Torino, Società Editrice Internazionale, 1929, pp.500. [B]
13. Lined copybook: Document No.2, 6½" x 8" Fr Lawrence Kirwan's 1857 visit; pages numbered 1 - 6, 28, remainder unpaginated.
14. R.W.C.MacDonald Hobby, **The Falkland Islands South America**, Christ Church Cathedral, Port Stanley, 1917; unpaginated. Document No.36 ex-Madge Biggs. [PB]
15. **Homenaje de Magallanes Al Beato Don Bosco Mayo de 1930**, Magallanes 1930, pp. 40. Spanish text. Document No.29.[PB]
16. Diary of Father John Doran. Red lined copybook 4" x 6½" unpaginated hardback. Camp visits June 1988-1991. Document No.27.
17. Hardback black lined unpaginated copybook 6¼" x 8"; church notices September 1952-March 1953. Document No.32.
18. James M. Ussher, **Father Fahy: A Biography of Anthony Dominic Fahy O.P., Irish Missionary in Argentina (1805-1871)**, Buenos Aires, 1951. Fly page inscription: 'Buenos Aires, August 30/[19]52 Right Rev.Mgr. John Ireland, as a token of regard from the author James M.Ussher.' [B]
19. Certificates of authentication for relics of Saints kept at St Mary's. Document No.25.
20. Photocopy of letter of Father James Curran to Dr Woodlock, 29 July 1860 (original in AHCA). Document No.24.
21. 'To Commemorate the Visit to the Falkland Islands of His Royal Highness the Duke Of Edinburgh, January 1957.' Red leather covered gold embossed 12" x 9½" album of 8" x 6" photographs. Document No. 31.
22. **Falkland Island Centenary 1833-1933**, Stanley, 1933, pp 16. [P]

23. Black hardback copybook 'St Mary's Star of The Sea Falkland Islands, Islas Malvinas March 1952,' 16 pp. of handwritten text, 14 paginated pages. Names of trustees appointed by Rev.J.Kelly SDB on his departure from the Church, 13 March 1952, Martin George Creece and Arthur Stanley Biggs. Document No.16.
24. Father John Doran's parish diary 'Confidential', September 1989-December 1989: 'Challenge' unpaginated spiral-bound lined notebook. Document No.26.
25. Father Foran's diary, October 1885-December 1890; black covered lined book 4" x 7" paginated to p.17, the rest void. From back cover end paper in reverse: Father Diamond's diary, May 1888-August 1888. Document No. 3.
26. Hearts Of Oak Benefit Society Rules, Division 16, Charles Thomas Mullin member No.16319 as from 25 November 1867. 4½" x 6½" green covered, gold embossed print title. Document No.28.
27. Parish diary 1975 - Fiat Concord 3½" x 8¼" copybook. Document No.33.

F/C "C" D2

Falkland Islands Magazine: March/April 1890, August 1891, 1895-1900, 1902, 1904-1930, 1933.

Falkland Islands Monthly Review: 23/28 November 1968.

Falkland Islands Magazine (odd numbers): 1914, 1918, 1928.

F/C "E"

All four drawers of this filing cabinet are full of first-day covers, mint stamps, specialised catalogues and philatelic books concerning the FI and its dependencies.

F/C "F" D1

1. Marriage Book 1898-1903 - entries 39 to 48.
2. Baptism Register 1874-1898 - entries 1 to 240.
3. Marriage Book Register 1876-1967 - entries 1 to 186.
4. Confirmation Register 1891-2006.
5. Baptism Register 1898-1999.
6. Death Register 1876-2006 - entries 1 to 319.

Books 2, 3, 5 and 6 were brought to the FI by James Foran in 1875.

F/C "F" D2

Libro Tabulado 10 Rubros República Argentina Armada' (18" x 11¾" blue cover, gold lettering), item 72657. Rubber stamp impressions: Armada Argentina A.R.A. Bahía Buen Suceso,²⁵ *José A. Otero Capitan de Ultramar Capitan; Hipolito E. Grandinetto Jefe División Comisería.* pp 51. 'En Navegación 1 de Enero del año 1974, se procede a la apertura del presente Libro Tabulado que consta de cincuenta y una (51) páginas útiles.'

'The *Bahía Buen Suceso* used to visit the FI at thrice monthly intervals from approximately 1972, when I sailed on her from Buenos Aires. During the Falklands War she came to [the] islands as a supply ship carrying ammunition and food. The ship was captured at Fox Bay by the British; ammunition was removed, weeks later she was inspected with a view to using her as a coaster, but it was found that she was almost alive [with] the "RATS" which had thrived on the food supplies. The locals had stripped her of all possible brass that was moveable. The only thing possible was to sink her at sea. The British did this. The Chief Engineer of the *Sir Belvedere*²⁶ Royal Naval auxiliary ship gave this log to me. D.M.Spraggon July 1982.'²⁷

Class Registers (green covered 13" x16"): 1898, 1899, 1900, 1907, 1909 (2), 1910 (2), 1911 (2), 1912 (2), 1913 (2), 1914-1915 (2), 1916, 1917, 1918-1919, 1920-1921 (2), 1923-1924, 1925, 1927-1928, 1929-1930, 1931, 1932-1933, 1934-1935.

F/C "F" D3

1. 'Libro Diario de Entradas y Salidas Casa Salesiana de Port Stanley': Day book accounts January 1905-December 1947, pp.1-292; 7½" x 13" brown hardback paginated account book, pp.266.
2. Day book as per above, pp.366: but pages 2-81 missing; pp.83-98 miscellaneous texts in Spanish 'Casa Salesiana Port Stanley Pro ____ (?) 1905 M.N.Migone.'
3. School fees register St Mary's School, Stanley, Seven Class 1902: 8½" x 13½" hardback, green cover.
4. Registers of daily attendance for schools, November 1890-March 1902,

²⁵ The ARA *Bahía Buen Suceso* (B6) was a 5000-ton fleet transport launched in 1950.

²⁶ In fact this was RFA *Sir Bevidere* (L3004) a 5500-ton landing logistics ship launched in 1966.

²⁷ Paragraph two text is in Mgr.Spraggon's handwriting.

- January 1904-December 1905: 8¼" x 12½", brown cover.
5. Folio of Uruguayan gaucho prints in colour by Enrique Castells Capurro, No.2092, Montevideo 1964; ten colour prints, 16 pp. text with black and white pen drawings.
 6. Newspaper cuttings and reports of the Battle of the Falklands, 1914-1915.

F/C "F" D4

Exercise books from St Mary's School used by Madge, Irene, Mickey, Marty and Roy Biggs.

Madge Biggs Papers²⁸

Madge Biggs (1902-1995): King George VI decorated her with the MBE; Pope John XXIII awarded her the *Bene Merenti* medal; and Pope John Paul II the *Pro Ecclesia et Pontifice* decoration. She left her property and personal papers to the Catholic Church, and those papers are kept at SMCA in a 12½" x 18½" x 5" wooden box. The index to these papers will be published in a future number of **Catholic Archives**. Regarding the Madge Biggs papers, there is a single A4 sheet dated 4 March 2004 entitled 'Papers from the Estate of Madge & Irene Biggs on loan to the Falkland Island Government Archives from St Mary's Church, Stanley' signed by Monsignor Michael McPartland [the present Prefect Apostolic] on behalf of St Mary's and Jane Cameron on behalf of the Falkland Islands Archive.

1. Marriage certificate of James & Margaret Biggs, 1829.
2. Military Discharge Certificate of James Biggs, 1849.
3. Military Pensioner Certificate of James Biggs, 1849.
4. Register Sheet of Military Service of James Biggs, 1849.
5. **Falkland Islands Magazine** 1889-1907; nine issues of the Church Magazine.

²⁸ As with the glass slides which have been scanned and are now on disk, most if not all of the Madge Biggs Papers have been scanned and are also on disk.

St Mary's Herald

There is a single copy of this parish magazine in SMCA, and a complete collection (May 1969-February 1971) is preserved in FIA.

Books & Pamphlets.

Other books and pamphlets kept in the archive.

1. **The Millhillian: Cardinal Vaughan Centenary Number 1832-1932.**
2. **The Millhillian** vol.5, no.4 (Summer 1936).
3. Mario Luis Migone, **33 Años de Vida Malvinera**, Club de Lectores, Buenos Aires, 1948.
4. **A Short Account Of Irish Catholic Action In Argentina**, Buenos Aires, 1932.
5. Santiago M. Ussher, **Las Hermanas De La Misericordia (Irlandesas): Apuntes Históricos sobre sus Cien Años en la Argentina 1856 – Febrero 24 - 1956**, Buenos Aires, 1955.
6. Santiago M. Ussher, **Los Capellanes Irlandeses En La Colectividad Hiberno-Argentina Durante El Siglo XIX**, Buenos Aires, 1954.
7. Humberto Baratta SDB, **Presencia Salesiana En Las Malvinas**, Buenos Aires, 194?.
8. Hipolito Solari Yrigoyen, **Malvinas Lo Que No Cuentan Los Ingleses (1833-1982)**, El Areneo, Buenos Aires, 1998.
9. Hipolito Solari Yrigoyen, **Las Malvinas De Hoy**, Editorial Oriente, Puerto Madryn, Chubut, 1966.
10. José Brumet O de M., **La Iglesia En Las Islas Malvinas Durante El Período Hispano (1767-1810)**, Madrid 1969.
11. R.N.Spafford, **The Falkland Island Philatelic Digest No.2**, Harry Hayes Philatelic Study, Batley, West Yorkshire, 1979.
12. Ricardo R.Caillet-Bois, **Una Tierra: Argentina, Las Islas Malvinas**, Ediciones Peuser, Buenos Aires, 1948.

Sources and abbreviations used:

AHCA	All Hallows College Archives, Grace Park Road, Dublin 9.
APF	Archivio di Propaganda Fide, Rome.
AVECR	Archive of the Venerable English College, Rome.
[B]	Book
DDA	Dublin Diocesan Archives, Archbishop's House, Dublin 9.

- FI** Falkland Islands
FIA Falkland Islands Archive, Stanley
FIC Falkland Islands Company.
FIG Falkland Islands Gazette.
FIJ Falkland Islands Journal.
FIM Falkland Islands Magazine.
NA National Archives (formerly Public Record Office), Kew, Richmond, Surrey TW9 4DU.
NRO Norfolk Record Office, the Archive Centre, Martineau Lane, Norwich NR1 2DQ.
[P] Pamphlet.
[PB] Paperback.
SMCA Saint Mary's Church Archive, Ross Road, Stanley.





The Catholic Chapel, Stanley, 1886-1899 (previously at Pump Green, 1873-1885)



*The Roman Catholic Chapel
Stanley, Falkland Islands -*



Laying Foundation Stone of St. Mary's Church.
Laying the Foundation Stone of the present St Mary's Church, 1899



St Mary's Church, Stanley, 2006

REPORT ON THE ARCHIVES OF THE SISTERS OUR LADY OF CHARITY OF REFUGE

Victoria Perry

1. Introduction

1.1 The Archive of the Sisters of Our Lady of Charity of Refuge (Ireland)

The archive consists of material relating to the order and institutions with which it has been involved over the past 150 years, including Magdalene asylums, reformatory and industrial schools and other childcare units. Most of the collections have been centralised in a storage area of the library at Beech Lawn, Drumcondra, Dublin. The collection was generally in very good condition: dry and flat, with very little damage. The main damage that has been done is through general wear and tear; mainly over-use of volumes. The conditions in the storage area are good, considering that it was not purpose-built for archives. Although temperature and humidity fluctuate slightly more than would be desirable, this fluctuation is not enough to cause concern and tends to stay within recommended conditions for the storage of archival material.

1.2 Archival Collections in Beech Lawn Library

HIGH PARK

Includes material relating to the convent, asylum and St Michael's Guest House. The convent material contains items relating to the establishment and management of the convent, as well as its rules and members. Also childcare material from Blaithin children's home, Cuan Mhuire children's home and Grianan teenage unit. This is the largest collection in the archive (c.60 boxes).

ST ANNE'S

Includes material relating to the convent, children's home and school (c.15 boxes). If there is any more convent material, it should be placed with the rest of the collection.

ST JOSEPH'S REFORMATORY / INDUSTRIAL SCHOOL

Includes material relating to children in the school (admissions, departures, medical and court records), internal administration of the school (staff, financial papers), external administration of the school (government departments, local authorities) and material relating to the Resident Managers' Association (c.10 boxes).

THE GRANGE

Includes material relating to the convent (a very small amount), and various childcare units including Bartres children's home, Cualann children's home and Aislinn aftercare unit (c.4 boxes): Very incomplete- is there more?

SEAN MACDERMOTT STREET

The second largest collection. Includes material relating to the convent and asylum, as well as St Anne's, Ri Villa and the Casual Unit. There are a number of photographic albums in the collection (c.20 boxes).

CENTRAL ADMINISTRATION OF CHILDCARE

Includes material dating from when the various institutions within the separate houses began to be administered centrally (c.2 boxes).

CENTRAL ADMINISTRATION OF THE ORDER IN IRELAND

Material relating to the administration of the Sisters of Our Lady of Charity of Refuge in Ireland, from the amalgamation in 1948. Includes chapters and material relating to the council (c.20 boxes).

2. Work completed on the collection, October 2003- March 2004

Completed tasks:

- (a) Identification of 155 women buried in St Mary's Cemetery, with 154 real names.
- (b) Database of all women who were entered into St Mary's Asylum registers, cross-referenced with other sources.
- (c) Database of all women who were entered into Gloucester Street Asylum registers.

- (d) Database of children entered into St Joseph's Industrial School, 1927-1973, taken from register.
- (e) Entire collection sorted into more manageable units and contained in archival quality acid free folders and low acid boxes.
- (f) Part of the High Park Convent and Asylum papers described on index cards.
- (g) Collection list for St Joseph's Reformatory/Industrial School.

3. Use of Finding Aids Produced

3:1 Women's databases

Databases exist for St Mary's Asylum and Gloucester Street Asylum, containing entries for women entered in the institutions' registers. The databases can be searched, arranged or filtered as described in the section of this report relating to the database for St Joseph's Industrial School.

(a) St Mary's Database

To see the list of 155 women that were buried in St Mary's Cemetery, go to *Queries*, then select *St Mary's burial query*. Many of the women are entered twice or more. The first entry is the one for which details are given in the database. Subsequent entries are in the column entitled 'other entries'. There may be more than one entry for some women if their subsequent entries were not described as such in the register.

(b) Gloucester Street Database

This database is identical to that for St Mary's, with the exception that subsequent entries are listed separately, rather than grouped together in one column. There are sometimes photographs attached in the register. Where possible, this has been noted with a tick in the final column.

3.2 St Joseph's Industrial School database

(a) Entries

These are arranged in chronological order of entrance into the school. The Register number (column 1) is the same as that given in the register SJ/15.

(b) Searching the database

The first column is surname, which is the field most likely to be searched under. To open the database, go into *Children's Database*, select *Table*, then *St Joseph's Industrial School*. The table will appear. Right-click on the title of the field to be searched (e.g. surname), then left-click on *find*, and type in the name to be searched for. Part of a name can be searched for under *match*, for example if the spelling of a name is not certain. Thus to search for the name 'Finnegan', if you are not sure of the spelling, select *match* and then *any part of field* and search for 'Fin'. This will bring up any name that has the combination of the letters F,I and N in it. Selecting *start of field* under *match* will find any names that begin with the letters 'fin'. Keep clicking on *find next* to see all of the entries that fit the selected criteria. The entries can also be arranged in order according to field. To do this, right-click on the field name to be arranged and select *sort ascending* or *sort descending* as required. For example, to arrange the entries in alphabetical order of surname, select *sort ascending* in the surname field. To put the table back in the original order, select *sort ascending* in the register number column. The entries can also be filtered, so, for example, only entries with a particular first name are shown. To do this, left-click on an entry in the column required to be filtered, then right-click. Left-click on *filter for* and type in the name to be filtered. For example, to do this in the first name column, type in 'Mary' to find all children in the database whose first name was Mary. This will not bring up any Mary Annes etc.

(c) Printing a form

Using forms to answer queries from members of the public will help to ensure that damage caused by photocopying is kept to a minimum. To print off a form, first of all find the record number of the entry required, this is the same as the register number. Then go back to the database page and select *form* instead of *table*. Select *St Joseph's Industrial School* and maximize the page. In the record number box at the very bottom of the page, type in the record number required. Select *print* and then *selected records*.

(d) Sources

The second to last column in the table indicates sources available in the collection relating to that particular child. The first entry in this column refers to the page number in the admissions register. Other entries refer to various other series of records including school reports, medical records and a very few burial records.

(e) Legislation

The column entitled 'Act under which charged', gives details of the Act under which the child has been sent to the school. These Acts have been abbreviated in the table:

* 8 Edw 7 ch 67 sec 58 refers to the Children Act of 1908

* Section 10, 1941 refers to the same Act, as amended in 1941.

(f) Previous address

Where no previous address is given, the parents' address is entered in this column.

3.3 St Joseph's Collection List

Each document or file of documents within the collection has been described. These descriptions were then grouped and arranged into a hierarchical order. The descriptions were then numbered and the physical documents themselves were arranged into the same order and numbered in the same way. Therefore, the order of the descriptions of the documents is the same as the physical order of the documents within the boxes. The resulting finding aid is called a collection or descriptive list. To locate a document, the content and structure section can be consulted and the relevant page number found, so that appropriate sources may be located. To find the physical document itself, take a note of the document number and then locate the correct box. Documents in the collection are labelled in numerical order, with the first document labelled 1.

Sub-numbering: where a description relates to more than one item (for example in a file of documents), the documents in that file are sub-numbered; this is to ensure that the documents are placed back in the correct place in the file. Information to be found in the descriptive list includes type of document, author or creative cause (this could be an organisation, e.g. the Department of Education), content, size and date. Within the lowest levels of description, items are arranged in chronological order. *It is advisable to have a slip of paper to insert into a file or box when a document is consulted, to ensure that it is replaced in the correct place.*

4. The Care and Use of Archives

4.1 Handling and Preservation

The archives of the Sisters of Our Lady of Charity of Refuge are generally in good condition. Most of the damage that has been done is the result of wear-and-tear and frequent handling. In order to ensure that the collection remains in good condition it is necessary to implement the following procedures for the handling and use of the documents.

- (a) Documents should always be handled carefully.
- (b) Use the 'Norfolk book sofa' for reading large volumes. Do not lean on the volumes during use.
- (c) *Pencils only* should be used when taking notes.
- (d) Photocopying should be kept to an *absolute minimum* as light and ozone emitted from photocopiers can cause damage. Forms from the databases can be used in place of photocopies.
- (e) Care should be taken to ensure that the humidity and temperature in the storeroom is as consistent as possible. **Always** close the door to the storage area. If it is to be a long-term storage area then the best course would be to have the radiator removed.
- (f) Light can damage documents, speed up chemical reactions and cause ink to fade. Try to limit the amount of time a document spends in lit areas.
- (g) No food or drink to be consumed in the Archive.
- (h) The snake paper weights can be used to hold down a document that is not flat.
- (i) Material should only be consulted in the Library, not taken out of the area.
- (j) Always wash hands before consulting documents.

4.2 Use of collections

The collections can be used by internal staff by the use of databases and list as in section 3 above. The use of forms in the databases will serve to limit the photocopying of fragile registers and prevent further deterioration, particularly of the spines of volumes. *Unlisted collections should not be made available for use.* A collection list serves to help the researcher to locate a document within a given context, to protect the security of the collection as the folders are numbered and to preserve the collection as documents are not unnecessarily handled. When the High Park papers are being used for research, it should be borne in mind that the collection has not been fully catalogued. The index

cards created can serve as a partial finding aid to the collection, as well as the existing descriptions. Many of the boxes are, however, labelled, so this may also help with research. However, as there is no collection list, there are no reference numbers from which to quote sources.

5. Recommendations

(a) Collection Lists

High Park Papers

Approximately 30 boxes have already been described. Some of these descriptions are on index cards, the rest are on paper. The rest of the collection will need to be described, arranged and typed up, and then integrated with the descriptions already done. I have done a provisional content and structure section; however, whoever completes the list may wish to change this slightly. The index cards have been loosely arranged to assist researchers; however, this may not be the final arrangement.

Other Collections

Similar descriptive lists will need to be created for all other collections in Beech Lawn Library, including the Sean MacDermott Street Papers, The Grange Papers, St Anne's Papers, Central Administration of Childcare Papers, Central Administration of the Order Papers and the Papers of the various childcare units.

(b) Databases

St Anne's

A database similar to that created for St Joseph's Industrial School would make enquiries easier. This would be created using the files of children in the school and admissions registers.

St Joseph's Reformatory School

This would need to be on a separate table to that of the Industrial School as register numbers are duplicated. Sources may be incomplete at the start.

(c) Other Tasks

Once listing is complete, an access policy should be created, using the archivist's knowledge of the collections in the library, and taking into account sensitive material found during listing, the wishes of the order and the practicalities of allowing people to use the archive.

Conservation: although most of the collection is in very good condition, some volumes have suffered from over-use. The most important of these will need to be conserved by a qualified conservator, e.g. the third register for St Mary's. Such items will be noted during listing and will not be available for access until in good condition.

6. Conclusions

The Archive of the Sisters of Our Lady of Charity of Refuge in Ireland is rich, interesting and historically very important. Not only does it document the history of the order within Ireland, but it is also a record of Irish life during the nineteenth and twentieth centuries. In particular, the asylum and childcare papers will not only serve to help people who were within these institutions trace their history, but will also serve as documentary evidence of an important, yet often ignored area of Irish history. The Archive will become the legacy of the Order in Ireland when it is no longer in existence. If the archives are used and preserved in line with the recommendations contained within this report, then they should not deteriorate further. However, they cannot be used until they have been catalogued. Eventually consideration will need to be given to the long-term future of the Archive when the order is no longer in existence.

Editorial Note: the author, who is Assistant Archivist to the Marquis of Salisbury at Hatfield House, Hertfordshire, prepared her Report in March 2004.

THE ENGLISH DOMINICAN CONGREGATION OF ST.CATHERINE OF SIENA OF STONE: A BRIEF DESCRIPTION

Sister Mary Cecily Boulding O P.

Though I have officially been Archivist for the Stone Congregation for forty years, it is only since my retirement from teaching at Christmas 2005 that I have actually lived in the same house as the archives, or had time to do more than answer occasional queries. The congregation is the result of the amalgamation of five distinct groups of Dominican Third Order Conventual Sisters who were established in England during the nineteenth century:

1. *The Congregation of St.Catherine of Siena of Stone*, founded in 1847 by Mother Margaret Mary Hallahan (who had established a group of Dominican tertiaries in Bristol in 1842).

2. *The Congregation of St.Rose of Lima*, founded at Stroud in 1857 by Mother Mary Teresa Matthews.

3. *The Congregation of St.Vincent Ferrer*, which originated as a foundation made in London by the Congregation of Our Lady of Grace at Chatillon, France, in 1896. This became an independent English congregation at Portobello Road in 1909 under Mother Mary Cecilia Marshall.

4. *The Congregation of Our Lady Help of Christians*, founded in 1875 at Leicester by Mother Rose Corbett.

5. *The Congregation of the Holy Rosary*, founded by Mother Catherine Philip Bathurst at Meirelbeke, Ghent, in 1871 and transferred to Harrow in 1877.

With the advice and help of Father Louis Nolan O.P., and the English Provincial, Father Bede Jarrett O.P, these five congregations were united into one in 1929, with its mother-house being designated as Stone, the earliest foundation. All five congregations had previously established various daughter-houses, some being temporary or short-lived missions in response to a particular need or request, others being substantial foundations which endured for more than a century.

Consequently our extensive archives include records of varying extent, from thirty-nine communities, large or small. These deal with:

- (a) origins and foundation
- (b) buildings and property
- (c) communities and personnel
- (d) the daily routine of religious life
- (e) apostolic work and other activities
- (f) relations with the Church and surrounding society

Significant collections of material also concern the relations of the Stone Congregation with Archbishop William Bernard Ullathorne and Cardinal John Henry Newman. The works of the Congregation have included catechetics and teaching at all levels from primary to university, including specialised forms such as work with the deaf, the physically handicapped and the maladjusted; medical work and nursing care of the sick and elderly; pastoral, parish, chaplaincy and ecumenical work. The archives are housed at the mother-house, St.Dominic's Convent, Stone, Staffs, ST15 8EN. Of the typescript 'catalogue' of 320 pages, about half provides full catalogue details, while the rest is, at present, still 'rough-listed'.

Locations where the Congregation has made foundations

Adelaide, Australia (1883)	Hinckley, Leicestershire (1978)
Beccles, Suffolk (1897)	Kelvedon, Essex (1919)
Birmingham (1990)	Leicester (1875)
Bodø, Norway (1954)	Leyburn, Yorkshire (1896)
Bognor, Sussex (1886)	Newcastle-upon-Tyne (1879)
Bow, London (1867)	Portobello Road, London (1896)
Brewood, Staffordshire (1920)	Redcar, Yorkshire (1896)
Bridlington, Yorkshire (1894)	Sale, Cheshire (1891)
Cambridge (2001)	St Leonards, Sussex (1936)
Cheadle, Staffordshire (1898)	St Marychurch, Devon (1864)
Clifton, Bristol (1842)	Shannon, Republic of Ireland (1969)
Crieff, Perthshire (1889)	Stoke-on-Trent, Staffordshire (1857)
Dovercourt, Essex (1909)	Stone, Staffordshire (1853)
Ealing, London (1976)	Stroud, Gloucestershire (1857)
Easingwold, Yorkshire (1896)	Washington, Co.Durham (1891)
Edinburgh (1987)	Watford, Hertfordshire (1883)
Erdington, Birmingham (1890)	West Kirby, Yorkshire (1917)
Harpenden, Hertfordshire (1920)	
Harrow, Middlesex (1877)	
Hawick, Roxburghshire (1908)	

Hidden Treasure: Sources for Catholic History in the Derby Collection, Liverpool Record Office

John Davies

Historians of the Catholic community in Britain have been blessed in recent years by the opening of Catholic archives, particularly those of the dioceses and the religious congregations. Historians can now feast on a veritable cornucopia of Catholic archival material. The available material seems to increase exponentially as each issue of **Catholic Archives** draws further material to our attention. In this happy situation there is, however, perhaps a danger that we overlook the materials for the history of the Catholic community which are to be found in non-Catholic archival collections.

One of the major collections in the Liverpool Record Office is the Derby Collection. The jewel in the crown of this collection for the twentieth-century historian is undoubtedly the papers of Edward George Villiers Stanley (1865-1948), the 17th Earl of Derby (1908-1948). 'The King of Lancashire' as his official biographer, Randolph Churchill, dubbed him,¹ Derby had a long career as a Conservative politician and later elder statesman and political string-puller. In his early career he held a number of government offices and in his later years dominated Conservative politics in Lancashire while maintaining his connections with national Conservative networks. For the historian he is a boon as his vast range of political interests and contacts spawned an even vaster correspondence.

Amongst this sprawling collection there are some perhaps hidden treasures for historians of the Catholic community. In 1921, between a stint as the British Ambassador in Paris during the Versailles peace negotiations at the end of the First World War (1919-1920) and his last government office as Secretary of State for War (1922-1924), Derby acted as an unofficial government agent in the peace process with Sinn Fein which led to the Anglo-Irish Treaty of 1921. Derby, through his excellent connections with leading Liverpool Catholic Conservatives, Sir James Reynolds and Colonel John Shute, recruited Father James Hughes, parish priest of St Hugh, Liverpool, to facilitate contact with the Irish Hierarchy and Sinn Fein. What followed was a James Bond-like saga with

¹ R.S.Churchill, *Lord Derby, 'King of Lancashire': The Official History* (London, 1959).

Hughes slipping further and further from Derby's control as he entered with gusto into his undercover role.² The whole story, along with much else, unfolds in 920 DER (17) –34: Lord Derby's Mediation in Irish Affairs 1921, especially in 34/5 (Father Hughes), 34/7 (Cardinal Logue, August-September 1921), 34/7 (Sir James Reynolds), and 34/14 (Lieutenant-Colonel John Shute, April-May 1921).

A decade later Derby was involved in confidential negotiations of vital interest to the Conservative Party and the Catholic community in Liverpool. In December 1932 the sudden death of Sir James Reynolds, a leading Catholic businessman and cotton broker and the Conservative Member of Parliament for Liverpool Exchange, precipitated a by-election in January 1933. The Conservative Party in Liverpool, its leader, Sir Thomas White, and Derby were determined to keep the seat in Conservative hands. However, many and difficult obstacles lay in the path of this ambition. The Exchange Division included within its boundaries the business area of Liverpool. Under the then existing electoral rules businessmen and their wives were able to cast their business vote in this constituency in addition to their residential vote elsewhere. The business vote, as long as it could be mobilised, would be safe for the Conservatives. However, Exchange was a densely populated, largely Catholic working-class area, close to the city centre. When and if they voted, the Catholic working-class population in Liverpool generally did so for the Labour Party. This party had absorbed many of the leaders and supporters of the former Irish Nationalist Party, now reduced to a rump - the Centre Party on the City Council. Derby and his advisors judged that it was absolutely essential to find a candidate, who like Reynolds was a businessman but, more importantly, was a prominent Catholic.

Derby's first preferred candidate was Sir John Shute, a partner in Reynolds' firm, well known to Derby and prominent in Catholic circles as the Treasurer of the recently created Catholic Cathedral Fund. Shute, however, felt that his business responsibilities in the cotton trade, regionally and nationally, at a time of economic depression, precluded him from accepting the candidature. Derby then turned to Reynolds' son, John, who was equally reluctant because of his business duties. F. N. Blundell, formerly the Member for Ormskirk, head of the Blundell family and promoter of the Catholic Relief Act of 1926, was rejected as not being sufficiently close to the Liverpool Catholic working class. Eventually Shute was prevailed upon to reconsider. He duly stood as the

² J. Davies, 'A Liverpool Catholic Priest and the Anglo-Irish Treaty of 1921', *North West Catholic History* 24 (1997), pp.22-41.

Conservative candidate, delivering the Catholic vote and holding the seat again at the 1935 General Election and thus remaining the Member of Parliament for Exchange until 1945.³ The extensive discussion which lay behind these manoeuvrings can be followed in riveting detail in Derby's correspondence, viz. 920 DER (17) 6, Politics in Liverpool: 6/33 (Sir Thomas White to Derby); 6/34 (Derby to White) and 920 DER (17) 6: Unsorted (Derby to Shute, Shute to Derby, Derby to Sir John Reynolds, Sir John Reynolds to Derby, Derby to White, White to Derby).

In addition to the examples above, Derby had extensive dealings with Catholic politicians in Liverpool. Correspondence with Lord Mayors of Liverpool, 920 DER (17) 4 includes 4/13 Austin Harford (November 1943-November 1944) and 4/15 Luke Hogan (November 1945-November 1946). Austin Harford, sometime leader of the Irish Nationalist Party on the City Council, but by this time leading a small number of former Irish Nationalists as the Centre Party, was the first Catholic to become Lord Mayor of Liverpool. Luke Hogan, long-time leader of the Labour Party in Liverpool but who finished his days on the Council as a Catholic Independent, was the first Catholic Labour Lord Mayor of the city.

There is also in the Derby Collection correspondence with T.P.O'Connor, the long-serving Irish Nationalist Member of Parliament for the largely Irish Catholic division of Liverpool Scotland, in 1919 (920 DER (17) 28/3); with Sir James Reynolds in 1929 (920 DER (17) 6/21); and with Sir John Shute, between 1928 and 1945 (920 DER (17) 11/1).

Much of the correspondence in the Shute file (1928-1945) deals with politics and the cotton industry in Lancashire, providing some vivid insights into Shute's fears for the industry at the hands of Hugh Dalton and Sir Stafford Cripps, members of the Labour Government which came to power at the 1945 General Election in which Shute lost his seat to the left-wing firebrand Bessie Braddock. But there are also letters which illustrate Shute's concerns as a Catholic Conservative M.P. in a city with an unenviable record of sectarian divisions. In 1935 he got wind of the possible offer of an Aldermanic vacancy by the Conservative leadership on the council to Rev. H. Longbottom, leader of the small but disproportionately influential Protestant Party. In a letter to White, copied to Derby, Shute complained:

Longbottom loses no occasion to vilify and traduce in the lowest terms, the religious beliefs of myself and scores of thousands of my fellow

³ J.Davies, 'Conservative and Catholic: John Shute and the Liverpool Exchange By-Election, 1933', *North West Catholic History* 30 (2003), pp.95-109.

co-religionists, and is the prime remaining cause of maintenance of sectarian bitterness, which decent people were hoping is gradually dying out.

In 1938 Shute protested at Derby's intention to preside at the Annual Meeting of the Workingmen's Conservative Association. The major issue in Liverpool politics at this time was that of grants to Catholic schools under the terms of the 1936 Education Act. The W.C.A. had been vociferous in its opposition to such grants, producing a petition to that effect. Shute complained:

... tacked onto it [was] a most offensive suggestion with regard to the Catholic body in this town, in which they implied that, generally speaking, they were disloyal, and consequently, were unworthy of consideration. With the knowledge which one has of the great number of those of one's own faith who fought and died so magnificently in the Great War, this was, as I say, peculiarly offensive to me and to others also who think and act like me, and could only have been done to raise, once again, the wretched sectarian spirit which I had thought belonged to the dead past.

Derby's papers provide the historian of the Catholic community some perhaps unexpected insights into the relationships of Catholics with the general community and their increasing importance in the politics of a city such as Liverpool with its substantial Catholic, largely working-class, population. Such insights are not always available in 'official' Catholic sources: in the papers of Archbishop Richard Downey, for example, there is very little correspondence with politicians, even Catholic ones, although, in the case of Salford, Bishop Vincent Marshall had quite extensive correspondence with local politicians, Catholic and non-Catholic. Sources such as the Derby Collection can perhaps be best used along with 'official' Catholic sources in our study of the Catholic community, particularly in cases of its political concerns, both national and local.

THE BISHOP BILSBORROW PAPERS IN BOX 207 OF THE SALFORD DIOCESAN ARCHIVES

Rev. Nicholas Paxton

The specific interest of Box 207 of the Salford Diocesan Archives (SDA-207) is that it contains a broad-based sample of the papers of the see's third bishop, John Bilborrow (1836-1903, Bishop of Salford from 1892 till his death). For discussion purposes, it is best to look at this sample under five headings: Bishop Bilborrow's spirituality; his academic work; his preaching; his public administration; and then his diaries and similar material. Lastly, there will be a summary of other material in the Salford Diocesan Archives which is relevant to his episcopate. But first, a short note on his life will be useful, to help readers to see how the archive items referred to fit into his career and into Victorian Catholicism.

BISHOP JOHN BILSBORROW

Born near Preston in 1836, John Bilborrow trained for the priesthood at Ushaw, was ordained in 1865, and then took charge successively of the missions of Barrow-in-Furness and Newhouse. While at Newhouse he established another mission, at Catforth, after which - aged forty-three - he went to Rome for further studies in order to take up a teaching post in the new seminary at Upholland. When Bilborrow returned from Rome, Upholland was still in process of foundation, and so, after working at two missions near Southport, he instead established the mission at Grange-over-Sands. There he built a church, as he had done at Barrow and Catforth. He became a professor and Vice-Rector at Upholland in 1883, Rector in 1885 and third Bishop of Salford in 1892, being consecrated in August of that year. Throughout his episcopate he suffered from poor health, made worse by increasing age (as he mentioned in his first Pastoral Letter), and he died of heart disease and bronchitis in March 1903.

The interest of SDA-207 as, so to speak, a 'cross-section' of Bilborrow's papers is particularly important since he is now less well known than other past Bishops of Salford, mainly for three reasons. Firstly, he and his episcopate have not yet attracted the attention of either a full-length biographer or a postgraduate writing a thesis, unlike the other Salford bishops up to the Second World War, viz. William Turner, Herbert Vaughan, Louis Charles Casartelli and Thomas Henshaw. Secondly, Bilborrow's relative obscurity

seems to derive from the shortness of his episcopate - under eleven years, compared with twenty-one for Turner, nearly twenty for Vaughan, twenty-one for Casartelli and nearly thirteen for Henshaw. Thirdly, the Salford Diocesan Archives contain comparatively few of Bilsborrow's papers, some of which could have been lost when the rented house in Whalley Range, Manchester, which had served Bilsborrow as Bishop's House, was vacated by the diocese soon after his death (on this, see SDA-177-143 to 149). But Bilsborrow's current obscurity does not mean that his tenure of the see of Salford was insignificant in its day, either locally or nationally. On the contrary, his capable and competent episcopate was distinguished locally by his dedication to duty and his sympathetic, encouraging behaviour towards clergy and laity alike - so much so that on his death the Manchester Shechita Board, on behalf of the Jewish community, recorded its sympathies to the City of Manchester as well as to the local Catholics. Nationally, Bilsborrow's major claim to fame lies in his work for Catholic schools: his detailed knowledge here led to his being (as his obituarist in the **Manchester Guardian** stated) a leading influence, after Cardinal Vaughan, on the Hierarchy's schools strategy. Some exposition of the contents of SDA-207 will therefore be especially helpful.

ITEMS ON SPIRITUALITY

To begin with, SDA-207 offers important insights into Bilsborrow's spiritual life, which are particularly significant for students of the history and practice of spirituality. Thus there are notes on different aspects of spiritual theory and practice, as well as on the ecclesiastical year, in a notebook which Bilsborrow acquired in 1854, according to the signature and date (SDA-207-005). Bilsborrow's spiritual address, or meditation, on Sin, based on Jeremiah 2: 12ff, is datable to after May 1873 since it appears on the reverse sides of copies of a printed letter to Bilsborrow of that month from Bishop O'Reilly of Liverpool, commending Bilsborrow's work of building the new church and presbytery at Catforth (SDA-207-042).

This is an instance of Bilsborrow's frequent practice of re-using paper, which helps an archivist by providing *terminus a quo* dates for otherwise undated items. In fact, two other addresses, one on the glory of Our Lady and the other on the Saints and Our Lady's Dormition, from after August 1878 and July 1883 respectively, are datable thus by the reverses of the papers on which they are written (SDA-207-021/2). The discourses in SDA-207-018, which were probably lectures on spirituality to be given to the students at Upholland, and one of which is from November 1889, deal especially with humility and self-knowledge. Bilsborrow clearly understood interior mortification to be part

of one's knowledge of self, since SDA-207-043 (the last item in the box) is an undated sheet of notes by him on that subject.

ITEMS OF LECTURE MATERIAL

Bilsborrow's academic work before his consecration as Bishop of Salford is well attested in SDA-207. The contents of this box date back as far as his days as a theology student at Ushaw: SDA-207-006 is a notebook signed and dated September 1862, with his notes on the Ushaw first-year course on Moral Theology and third-year courses on the Sacraments. The academic material in SDA-207-001 - a bound notebook with Bilsborrow's signature, dated March 1857 and (presumably later) partly used for sermon notes - which contains notes on the history of the world, civilization, the Church, philosophy and law, is more likely than not to date from his student days.

Notes for John Bilsborrow's lectures as professor and Rector at Upholland (where he taught Moral Theology and Scripture) are in evidence. SDA-207-036/7 consist of notes for a lecture on the Canon of Scripture (undated but on the reverse side of a coach-builder's advertisement posted to Bilsborrow in October 1886) and pages from a notebook, dated May 1887 at Upholland, with Bilsborrow's 'Notes on Interpretation of Scripture.' There is also some lecture-note material in the bound and indexed notebook which is now SDA-207-002, which, again according to the signature and date, Bilsborrow obtained in 1866. But the remaining lecture-notes are more problematic insofar as, since they are all undated, one cannot be certain of whether these were taken from lectures attended during Bilsborrow's years at Ushaw and Rome, or else made for lectures delivered during his years at Upholland. As well as including further material on Scripture (SDA-207-035, 039, 040), these remaining notes also contain material on grace (SDA-207-020, 038), mixed marriages (SDA-207039), English church history from the sixteenth century onwards (SDA-207-034) and outline notes concerning other lectures (SDA-207-024).

SERMONS

The author of Bilsborrow's obituary in the **Manchester Guardian** noted with some care that he 'was most at home in the pulpit, where he was forcible and impressive, and spoke with an earnestness of conviction that was decidedly striking.' It is thus to be expected that Box 207's contents provide examples of Bilsborrow's ministry of preaching as priest and bishop. The sermon notes in

SDA-207-006 date from Barrow in 1866; SDA-207-001/2 contain sermon notes as well as lecture-notes, while SDA-207-023 is a sermon headed 'Patronage of St Joseph 1887.' There is an undated sermon on Luke 4:4 (SDA-207-028), and another, this time incomplete, on Matthew 19:27-29 (SDA-207-030). Three other items consist of undated sermon notes (SDA-207-027, 029, 041). Additionally, there are two addresses by Bilsborrow, about which it is not clear whether he wrote them as sermons or as lectures. One is on the Church: though undated, it is from after 1882, since it is written on a re-used sheet from the September 1882 Will of Thomas Bilsborrow (SDA-207-032). The other, though incomplete as well as undated, is datable to after June 1885 because of its being written on the back of a Burns and Oates order form of that month, asking for subscribers to their publication of John Tauler's **The Following of Christ** (SDA-207-033). Bilsborrow seems to have taken an interest in others' preaching as well as his own inasmuch as SDA-207-031, dated 22 March 1890, is a record in Bilsborrow's handwriting of the sermon preached by Archbishop Carr of Melbourne at the opening of Sydney Cathedral.

Two sermons from the last year of Bilsborrow's life indicate different aspects of a bishop's work: SDA-207-026 was preached at the opening of St Joseph's Church, Salford, in April 1902, while the preceding item is his sermon -now incomplete- at the funeral of Father Albert Bennett in July 1902. It is appropriate to add to these the text of his Pastoral Letter (identifiable as such from the end of the text) of June 1902 (SDA-207-019). This is about prayers for King Edward VII, who was seriously ill at the time; it was written to the clergy of the Diocese of Salford with an instruction to read it to the people. Its presence here, complementing the Salford Diocesan Archives' volumes of Bilsborrow's *Acta* and Pastoral Letters (on which see below), calls to mind the papers in SDA-207 which are about diocesan administration.

MATERIAL ON PUBLIC ADMINISTRATION

Much of the bread-and-butter work of Bilsborrow's administration of the Diocese of Salford is represented in SDA-207. There is a four-sheet list of the missions of the diocese, which records the years in which each had Visitations, and the dates of Confirmations, between 1895 and 1903 (SDA-207-007). There is a printed statement of extraordinary faculties granted by Pope Leo XIII to Bilsborrow for two years in April 1900; this is duly signed by the Secretary of the Congregation of Propaganda Fide, under the jurisdiction of which England and Wales then fell (SDA-207-009). There is also a pastoral letter from Bishop Bagshawe of Nottingham of February 1899, about the papal renewal of a concession on dispensations from fasting and abstinence in Lent

(SDA-207-010). This has a handwritten note (unsigned) from the same month, about Bilsborrow's having received similar notification from 'the Cardinal' (most likely Vaughan, though conceivably the Prefect of Propaganda) and this material therefore being apparently 'for all England.' Also in SDA-207 is the record of a marriage case referred to Rome: the Cardinal Prefect and the Secretary of Propaganda wrote a letter to Bilsborrow, apparently in July 1898, about the question of a dispensation from Disparity of Cult necessary to allow a particular marriage to take place. In August the Secretary wrote to Bilsborrow again, declining to grant the dispensation, at least at the time of writing (SDA207-015/6). This letter may have caused some relief to Bilsborrow, who saw mixed marriages as promoting Catholic lapsation and whose policy - outlined in a Pastoral Letter of February 1893 - was to refuse mixed marriage dispensations whenever possible. But it would be a mistake to infer from this that Bilsborrow lacked an irenic spirit: pages 215-216 of SDA-207-003 contain his copy of a letter of November 1892 from himself to H. Petre Eyre, seeking to make up a quarrel between Eyre and Cardinal Vaughan during the latter's episcopate in Salford.

As one might expect, some records of financial administration appear among the material in SDA-207. In the small light-brown notebook which is now SDA-207-004 and to which further reference will be made, we have Bilsborrow's estimate of the probable cost of a journey home from Rome and the expenses of an *ad limina* visit there, along with a list of the donations which he received towards the setting-up of the new mission at Grange-over-Sands and an inventory of its vestments. Furthermore, the black-bound notebook which was Bilsborrow's Account Book from 1892 (the first year of his episcopate) onwards is preserved as SDA-207-003. At its beginning, funds are indexed according to headings of income and expenditure. Then, for example, pages 218-221 give details of legacies which have been received, while pages 222-223 contain notes on Diocesan Funds; there is also a note on the back flyleaf about income from funds. Again, sheet 5 of the sermon at SDA-207-026 is written on the back of an undated list of donations from parishes and individuals in the Diocese of Salford, for a purpose not recorded here.

As to Bilsborrow's work for Catholic schools, SDA-207 does not hold records of his work for their finance and maintenance, and so this work is the only major aspect of Bilsborrow's ministry not explicitly covered by its contents. But an envelope 'On Her Majesty's Service', addressed to him from the Board of Education in June 1900, has pencil notes (most likely a draft for a letter) on the back about the 'Proposed Training College in Adelphi, Salford' for the education of the schools' teachers (SDA-207-017).

Then as now, bishops were subject to lobbying from individuals and pressure groups. Sheet 2 of the sermon at SDA-207-026 is written on the back of an apparently blank and undated petition form regarding a Civil List pension for the widow and daughter of a Mr Sutton. Again, the two sheets of the address at SDA-207-021 have been written, one on the back of a circular of July 1883 from Mr W.H.Perkins (Secretary of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday) about a Sunday Closing Bill for England, and the other on the back of an undated handwritten text, most likely a draft, for a Petition to the House of Commons to pass such a Bill. In addition, a note on SDA-207-011 to 014 may be useful in helping subsequent researchers avoid a possible pitfall. These papers comprise correspondence addressed to the Bishop of Salford from the Central Board of the Traders' Defence Associations of the United Kingdom, in opposition to the Co-operative Movement, clergy support of it, and (in particular) to the bishop's addressing a Co-operative Society meeting. While the Board's Secretary has given letter SDA-207-011 the date 6 January 1903 (within Bilsborrow's episcopate, which must be why these papers have found their way into this box), it seems clear from the opening of letter SDA-207-012 of 12 January 1904 (in the episcopate of Bilsborrow's successor, Bishop Casartelli) that SDA-207-011 should have been dated 6 January 1904 and that SDA-207-011 to 014 actually pertain to Casartelli's, not Bilsborrow's, time as Bishop of Salford.

DIARIES AND OTHER SUCH MATERIAL

The more personal side of Bilsborrow's life figures in SDA-207, in addition to the public side. The source here is the notebook SDA-207-004, which contains his 'Diario Romano 1880', his 'Notes at Rome on Rome' (covering the period from April to summer 1881), his 'Notes on Loretto' (sic) and his 'Notes on the Journey fr[om] Rome', with details of some money in 1881-1882 at their end. This notebook also has further details of travel from Rome to England, noted under 'Trains to England'; 'Distances on Route to England' are recorded too. A list of intentions for Masses which Bilsborrow had celebrated appears in this notebook. An inventory of his clothing as Bishop of Salford is also included here, showing that his style of dressing was quite simple: he had, for instance, only one overcoat, one hat and one mackintosh.

OTHER RELEVANT MATERIAL IN SALFORD DIOCESAN ARCHIVES

While SDA-207 covers the major aspects of Bilsborrow's work apart from his work for Catholic schools, and this article mentions all the items in it, the relatively small amount of Bilsborrow archive material in the Salford Diocesan Archives makes it desirable to offer a summary of the main Bilsborrow papers and relevant material there. After his *Acta*, Pastoral Letters, faculties from Rome and copies of the **Salford Diocesan Directory** during his time as Bishop, these are listed chronologically according to earliest year and are as follows:

<u>CLASSIFICATION</u>	<u>NATURE OF MATERIAL</u>
Drk	Bishop Bilsborrow's <i>Acta</i> , 1893-1900
Drk	Bishop Bilsborrow's Pastoral Letters, 1893-1903
Drk	Copies of Ordo & Directory, 1847-1927
SDA-174	Bishop Bilsborrow's Faculties from Rome
SDA-046	Conference of Catholic Colleges, 1890-1900
SDA-046	Attendance of Catholics at the Universities, 1890-1900
SDA-112	Converts, 1895-1896
SDA-181	Salford Catholic Registration Society, 1895-1904
SDA-047	Miscellaneous Papers on Education, 1896-1935
SDA-046	Salford Voluntary Schools' Association, 1897
SDA-083	Salford Diocesan Synods, 1898-1932
SDA-181	Salford Diocesan Statistics, 1898-1905
SDA-046	Catholic Schools Committee, 1898
SDA-020	Visitation Returns, 1900
SDA-025	Visitation Returns, 1900
SDA-026	Visitation Returns, 1900
SDA-057	Visitation Returns, 1900
SDA-129	Visitation Returns, 1900
SDA-174	Copy of report from Father Mussely to Bishop Bilsborrow, 1900
SDA-166-172	Vicar General's Correspondence, 1900 onwards
SDA-177	Correspondence & vacating Bishop's House, 1900-1904
SDA-046	Salford Diocesan Schools' Association, 1901-1902
SDA-046	Miscellaneous Papers on Education, 1902-1907
SDA-051	Schools in Salford diocese registered under 1902 Education Act
SDA-174	Papers re-Sisters of Charity, 1902

CONCLUSION

The certificate of Bilsborrow's death, on 5 March 1903, is provided at SDA-207-008 in an official certified copy dating from 1916 and attests, not only to the death of a man, but to the closure of a significant episcopate in the history of Victorian Catholicism. Not all Bilsborrow's attitudes have worn well: his unwillingness to grant dispensations for mixed marriages and his opposition to attendance by Catholics at the universities spring to mind here. Neither was he much interested in secular politics. But he was 'a solidly read man' (as Philip Hughes describes him), who shepherded his numerically large diocese effectively through the decade before the build-up of the Modernist crisis. His time as Bishop of Salford was a decade of expansion which saw the Catholic population of the diocese rise by over fifty thousand; it saw the opening of new missions and also of new schools, which were particularly badly needed. It now awaits an in-depth researcher's work. This article may contribute towards facilitating that, as well as familiarizing archivists with a body of material about John Bilsborrow's episcopate.

BOOK REVIEWS

Enchiridion Dei Beni Culturali Della Chiesa (Bologna: Edizioni Dehoniane, 2002, pp.xliii + 682). This compendium, in Italian and with an Introduction by Archbishop (now Cardinal) Francesco Marchisano, gathers together all the official documents issued by the Pontifical Commission for the Cultural Heritage of the Church (and its predecessor) from 1989 to 2002. It also lists the engagements of the Commission's officials for 1989 and for 2000-2001. The comparison is striking, in that the growth in activity serves as a reminder of the crucial rôle played by the Commission in the life of the universal Church. Moreover, it is heartening to find a number of references to the Catholic Archives Society embedded in this voluminous publication. Although not of great value except to those who can read Italian, this collection is, nevertheless, a significant contribution to the ever-expanding corpus of the Church's archival literature.

Ailsa C. Holland & Kate Manning (edits.), **Archives and Archivists** (Dublin: Four Courts Press, 2006, pp. 230). This beautifully produced volume marks the thirtieth anniversary of the beginning of the formal training of archivists in Ireland. In particular, it celebrates the achievements of the Archives Department of University College Dublin (UCD) from its inception in 1971 to its merger with the School of History in 2005, now forming the School of History and Archives. The School offers the only professional course in archival studies in Ireland – from September 2006 an M.A. in Archives and Records Management. The fifteen essays in this collection cover the following topics: digitisation; medieval manuscripts; the use of the UCD Archives; education; archival ethics; local developments (Wexford and Waterford); corporate archives; an archival comparison between Ireland and South Africa; the Chester Beatty Library; the Lindsay Anderson diaries; architectural records; the destruction of records; and archives in everyday life. However, from a Catholic point of view, two chapters are of particular interest. Marianne Cosgrave (since 1996 the Congregational Archivist for the Sisters of Mercy in Ireland) and David Sheehy (until recently Archivist of the Archdiocese of Dublin) have co-authored 'The preservation and management of the archives of the Roman Catholic Church in Ireland, 1850-2005.' In a broad sweep, including a tribute to the pioneering influence of Robert Dudley Edwards, who established the Archives Department at UCD, and an assessment of the archival implications of recent abuse scandals, the essay offers a very useful insight into the growth in professionalism among the archivists of Ireland's Catholic institutions. Elizabeth Mullins, author of the second contribution of special interest to

Catholic archivists, lectures at the School of History and Archives at UCD. She offers a study of Father John MacErlean S.J. (1870-1950) and his rôle in the development of the Irish Jesuit Archive. Before beginning his work as Province Historian in 1927, MacErlean, spent a number of years seeking out primary sources. Having started off in London, he went on to comb the Continent in pursuit of archival treasures pertinent to Irish Jesuit history. The transcriptions and research notes gathered and compiled by this intrepid archivist and historian form an important part of the modern Irish Jesuit Archive in Dublin.

Michael C. Questier (edit.), **Newsletters from the Caroline Court, 1631-1638: Catholicism and the Politics of the Personal Rule** (Cambridge University Press for the Royal Historical Society, London, 2005 [Camden Fifth Series, vol.26], pp.xvi + 358). The newsletters in question were written by Catholics who enjoyed access to the Court of King Charles I and Queen Henrietta Maria. The original documents are preserved among the papers of the English secular clergy in the Westminster Diocesan Archives (the A & B Series and the Old Brotherhood Archives), and so it is only right that Father Ian Dickie's name is the first among those acknowledged. Michael Questier's scholarly introduction, as well as his editing of the texts themselves, also reveals recourse to the Vatican Archives and the Jesuit Archives in Rome and at Farm Street. It is particularly gratifying, from a Catholic archival perspective, that Dr Questier's work has found its place as part of such a prestigious series.

It has sometimes been remarked that the architecture of Catholic churches in England and Wales has little to offer. Christopher Martin, **A Glimpse of Heaven: Catholic Churches of England and Wales** (Catholic Bishops' Conference of England & Wales/English Heritage, Swindon, 2006, pp.223) puts paid to such a view. With a Preface by Sir Neil Cossons, Chairman of English Heritage, a Foreword by Cardinal Cormac Murphy O'Connor (Co-Patron of the Catholic Archives Society), and a beautifully crafted text lavishly illustrated by the photographs of Alex Ramsay, this book traces, in chronological sequence, the development of Catholic ecclesiastical building in England and Wales from before the Reformation (in that a number of Catholic places of worship still in use pre-date the Reformation, e.g. St Amand's Chapel, East Hendred and Stonor Park Chapel) to the late twentieth century (the last building featured is the new Brentwood Cathedral (opened in 1991). While acknowledging the work of Brian Little and Denis Evinson, the author also expresses his thanks to, among others, Abbot Geoffrey Scott, who is not only President of the Catholic Archives Society but also a member of the Patrimony Committee of the Bishops' Conference, and Michael Hodgetts, an

historian well known to many readers of this journal. This publication serves to put the treasures of Catholic church architecture very firmly 'on the map', not only for the benefit of the Church herself – as a reminder of our heritage and the importance of caring for it – but also for the wider (secular) architectural and artistic community. Indeed, the book received a number of very good reviews in the national press at the time of its launch in November 2006.

Michael Greenslade, **Catholic Staffordshire 1500-1850** (Leominster: Gracewing, 2006, pp. xxi + 297). The author died less than a month after writing the Preface to this book, which, being the fruit of many years of devoted labour on the subject, will serve not only as the standard account of Catholicism in Staffordshire from the Reformation to the Restoration of the Hierarchy, but also as a posthumous tribute to perhaps the leading and most professional local historian of English Catholicism of recent years. Archivaly, the book has its roots chiefly in the Staffordshire Record Office, the William Salt Library, Stafford, the Birmingham Archdiocesan Archives, and the Lichfield Record Office. Those who knew or met Michael Greenslade will not be surprised at the high standard of scholarship and command of subject-matter to be found in these pages.

From a whole county to a single mission, Father David Higham's **The Priests and People of Harvington 1580-2006: A History of the Catholic Mission of Harvington, Worcestershire** (Leominster: Gracewing, 2006, pp. x + 197) chronicles the development of one of the best known Catholic centres in the West Midlands, indeed in the whole of England. However, notwithstanding the fascination of Harvington Hall and its Saint Nicholas Owen hides, the book is much more than an account of the era of the martyrs and the recusant period. Written by the present incumbent, it makes good use of parish archives and draws together each aspect of Harvington's rich tradition: buildings, gentry, clergy, ordinary folk, the library of the secular clergy, the school, pilgrimages, almshouses, and local houses of Catholic interest. There are also very useful biographies and bibliographies of the priests who have served at Harvington, including Hugh Tootell (*alias* Charles Dodd the Church historian) and Monsignor James Crichton, one of the pioneers of the post-Vatican II Liturgical Movement in the English-speaking world. Reading this book offers one an opportunity to glimpse the wealth of Catholic tradition in one corner of rural England.

William Poynter was consecrated titular Bishop of *Halia* in 1803 and served as Coadjutor to John Douglass, Vicar Apostolic of the London District, until the latter's death in 1812. Poynter then succeeded to the London District, where he remained until his own death in 1827. Canon Peter Phillips has edited **The Diaries of Bishop William Poynter V.A. (1815-1824)** (Catholic Record Society, London, 2006: Records Series volume 79, pp.v + 293), and it is particularly fitting that he, a distinguished Edmundian himself, has been responsible for this publication given that Poynter was so much associated with St Edmund's College, Old Hall Green, where was appointed as its first Vice-President in 1795 and seven years later became President, an office he continued to hold after his episcopal consecration and which he only relinquished upon succeeding to the London District. The surviving diaries cover the years 1815, 1817-1819, 1821-1822, and 1824, with just three entries for 1816 and two for 1820. As with all the volumes in the CRS's Records Series, this book is very much a case of 'bringing archives to life', not simply by the fact that original (and, given their age, potentially vulnerable) manuscripts have been introduced into the public forum, but also because its appearance adds to our knowledge and understanding of a critical period in the history of the Church in England as the struggle for Emancipation gathered pace. The diaries also contain references to Poynter's involvement, as Vicar Apostolic, with the foreign missions and offer an insight into the problems of the Church in France in the post-revolutionary period as they affected England, e.g. the émigré clergy and the Blanchardist schism. The original diaries form part of the St Edmund's College Archives, now kept in the Westminster Diocesan Archives (SEC 15/2-3). The editor has provided an introduction and copious footnotes, as well as indices of people and missions/churches in addition to a general index. This volume will serve not only as a tribute to an important figure in the history of the Church in England but should also act as an encouragement to would-be editors as a model of painstaking commitment to a task lovingly undertaken.

Pamela J. Gilbert, **The Restless Prelate: Bishop Peter Baines 1786-1843** (Leominster: Gracewing, 2006, pp. xii + 276). Restless, certainly, and most definitely a prelate, Bishop Baines, who was educated by the English Benedictines at Lamspringe and thereafter entered the monastery at Ampleforth, stands as just about the most controversial figure in the history of English Catholicism in the first half of the nineteenth century. The fortunes of the Western District, centred upon Bath and Baines' own protégé, Prior Park, lie at the heart of this study, and while none of the less appetising elements in the story are ignored (ecclesiastical in-fighting, financial mismanagement etc.), the author helps us to appreciate the difficulties under which her subject

laboured. The book is timely in that it resurrects not simply a complex character but places into context, as only the distance of time can, the career of a fervent, if often misguided and certainly misunderstood, champion of Catholicism in the period immediately before and after Emancipation. Pamela Gilbert's archival quarries have included: Ampleforth, Downside, the Bristol Record Office, Clifton Diocesan Archives, the Jesuit Provincial Archives, Farm Street, and the records formerly at St John's Presbytery, Bath (and now in the Clifton Diocesan Archives).

The demise of Bishop Baines was followed by the episcopal career of another Benedictine, this time a Gregorian (Downside). It is fair to say that the appearance of Judith Champ's **William Bernard Ullathorne: A Different Kind of Monk** (Leominster: Gracewing, 2006, pp. xvi + 538) truly fills a gap in our understanding of nineteenth-century Catholicism. Her book is the result of years of painstaking research rigorously and lovingly conducted, and (*pace* Cuthbert Butler) provides the first *modern* account of Ullathorne, treating as it does not only its subject's early career as a monk and as a pioneer of the Australian mission (the subject of Ullathorne's own autobiography), but his immense importance as a diocesan bishop as well as a national figure. In the latter regard it has often been remarked that Ullathorne was overshadowed by Wiseman, Manning and Newman. Whatever the truth of such a view, Judith Champ has left us in her debt by her incisive treatment of one of the giants of Victorian Catholicism. Her treatment of Ullathorne's relations with women religious, most notably Mother Margaret Mary Hallahan, foundress of the Dominican Congregation of St Catherine of Siena of Stone, is especially enlightening. As one might imagine, the archival pedigree of this book is outstanding, including as it does material gathered from collections that may be grouped into the following categories: international (Propaganda Fide); diocesan (Birmingham, Westminster, Southwark, Dublin, Sydney, Leeds, Clifton and Cardiff); male religious (Downside, Ampleforth and the Society of Jesus); women religious (the Sisters of Charity of St Paul, Selly Park, Stanbrook Abbey, the Dominicans of Stone, St Mary's Abbey, Colwich, the Sisters of Charity, Australia, and the Sisters of Mercy, Handsworth); collegiate (the Venerable English College, Rome, Oscott, Ushaw and the Irish College, Paris); and Oratorian (the Newman Archive at the Birmingham Oratory).

The third English episcopal biography to have appeared within the last year is Martin John Broadley's **Louis Charles Casartelli: A Bishop in Peace and War** (Manchester: Koinonia, 2006, pp. x + 301), a meticulously researched and referenced study of the fourth Bishop of Salford (1903-1925) and a book which

deserves a wide readership. Casartelli (1852-1925) was an internationally renowned orientalist and a scholar with an immense personal bibliography whose talent and calibre had been recognised by Herbert Vaughan when he himself was Bishop of Salford (1870-1892). As a bishop Casartelli stood out from the majority of his episcopal brethren in that not only was he a professional academic, but he saw the need to reach out intellectually and pastorally to non-Catholics as well as to his own flock. Hence his membership of various secular learned societies in Manchester and beyond. Although he was not perhaps one of the most approachable of ordinaries in one sense – the Salford clergy were expected to deal with his Vicar General in the first instance - Bishop Casartelli was nevertheless a pioneer in terms of galvanizing the power and influence of the laity. Indeed, one of his principal achievements, in addition to an enduring association with St Bede's College, Manchester, was to instigate the now internationally-organised Catenian Association. Apart from the Salford Diocesan Archives, on whose team Father Broadley serves, the following collections were among those consulted: Westminster, Birmingham, Southwark and Liverpool Archdiocesan Archives; the Duke of Norfolk's Archives at Arundel Castle; the Vatican Archives; Downside Abbey Archives (Cardinal Gasquet's Papers); the National Library of Wales (Bishop Hedley's Papers); Propaganda Fide Archives; and the Archives of St Bede's College, Manchester, St Edmund's College, Cambridge, the University of Louvain, and Ushaw College (Casartelli Letters). Of special interest to the reviewer was the author's analysis of Casartelli's response to the First World War and his rôle in episcopal action at that time directed towards forestalling Cardinal Bourne's attempts to effect the division of dioceses. The full story of that difficult chapter in early twentieth-century English Catholic history has still to be written, but Broadley opens up yet another avenue in the saga. His book will also complement the earlier part of Kester Aspden's recent study (**Fortress Church: The English Roman Catholic Bishops and Politics 1903-1963**, reviewed in **Catholic Archives** 23, pp.103-104), offering as it does a most timely insight into one of the greatest minds to have graced the episcopal bench in England and Wales.

Magdalen Goffin, **The Watkin Path, An Approach to Belief: The Life of E.I.Watkin** (Brighton/Portland: Sussex Academic Press, 2006, pp.xiii + 321). Written by one of his daughters, this book is not only a biography of the Catholic philosopher Edward Ingram Watkin (1888-1981), it also acts as a commentary on the Catholic revival which flourished in England in the wake of the earlier Modernist crisis. In addition to Watkin himself, the renaissance of the 1920s and 1930s, the effects of which were felt well into the post-war era, counted among its protagonists such figures as Watkin's great friend

Christopher Dawson, as well as Ronald Knox, Frank Sheed, Maisie Ward, and Tom Burns. The author has made extensive use of family papers, especially letters to and from her father's numerous correspondents drawn from the worlds of scholarship, politics and the Church. She writes movingly of Watkin's friendship with Don Luigi Sturzo, the Sicilian priest who led the anti-Fascist Partito Popolare in Italy until exiled to England under Mussolini, and she also makes particularly good use of the letters and reminiscences of her brother Christopher (the late Dom Aelred Watkin of Downside). E. I. Watkin's life was not without its controversial episodes, and these the author tackles in a forthright manner. Nor does she fail to expose the weaknesses of the pre-Conciliar Church – or indeed some of the less successful results of the Second Vatican Council – but the book is an example not of filial hagiography but of intelligent, critical *pietas*. The reviewer happened to read the studies of Watkin and Casartelli almost simultaneously, and found it instructive to discover that both the philosopher and the bishop were men who, in their different spheres, sought to reinvigorate the way in which Catholics approached their religion.

S.F.

Brother Edmund Damian, **Heyday of the Teaching Brothers: The Story of the De La Salle Brothers of the London District 1945-1958** (De La Salle Brothers, 140 Banbury Road, Oxford OX2 7BP, 2006, pp. viii + 210). In 2000, Brother Damian FSC, archivist for the De La Salle Brothers and the then CAS treasurer, published **Welcome Invaders: The Story of those French Brothers of the District of Nantes who came between 1904 and 1939 to Work in England**. Since then, Brother Damian, in his own words, has not been 'wasting my time since I ceased to be the Brothers' archivist' and he has now followed his earlier work with this new volume, divided into three parts. First, Brother Damian describes the organisation of the Brothers in London in the mid-nineteenth century, their government, training and everyday life, the management of their communities and their schools, their anniversaries, conferences, and vocations. In the second part he describes the individual schools and colleges in more detail, and part three consists of lengthy biographies of those individual brothers from that period who are now dead. The book will interest anyone connected with the De La Salle Brothers and anyone who wants to know about its individuals, institutions and work in England. It will also interest anyone studying the background of those who followed their vocations into religious life, as well as anyone concerned with twentieth-century Catholic education and Catholic life.

Margaret Harcourt Williams

The Catholic Archives Society Conference, 2006

The Catholic Archives Society held its Annual Conference from 22 to 24 May 2006 at Ushaw College, Durham. The speaker on Monday evening was Andrew Nicoll, Keeper of the Scottish Catholic Archives, whose paper ('Catholic Archives in the Twenty-First Century: The Scottish Experience') is reproduced on pages 30-35 of this edition of **Catholic Archives**.

The talk due to be given by Father Stewart Foster on Tuesday morning ('Bishop Bernard Ward: An Historian's Use of Archives') was cancelled owing to the speaker being unwell. It is, however, hoped to publish this paper in a future number of **Catholic Archives**. However, the session allotted for this talk was used most profitably by the Chairwoman and other Officers of the Society to discuss points of interest and concern. Miss Jennifer Gill, County Archivist of Durham, then spoke on 'Developments in Archive Record-keeping in Durham', in which she outlined the usefulness (and the pitfalls) of computer technology in archive administration. The visit to Durham County Record Office on Tuesday afternoon was thus particularly appreciated by the conference delegates, giving them as it did an opportunity to meet the staff of the Record Office and to view some of the items referred to in Miss Gill's talk.

On Wednesday morning two further members of staff from the Durham Record Office addressed the conference. Liz Bregazzi (Senior Assistant Archivist) and Gill Parkes (Assistant Archivist, Cataloguing) focused on the educational programmes undertaken by the Record Office, in particular giving a description of the use of the latest digitisation techniques for photographs and other images. The conference also included the traditional Open Forum session and the Annual General Meeting of the Catholic Archives Society. For a full report on the 2006 Annual Conference, please refer to pages 6-11 of **CAS Bulletin** 30 (February 2007).

The Annual Conference of the Catholic Archives Society in 2007 will be held at Hinsley Hall, Leeds, from 21 to 23 May.

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EDITORIAL NOTES

*In the 2008 issue of the journal the Editor is pleased to be able to publish the text of a talk given by Margaret Harcourt Williams, Secretary of the Catholic Archives Society, at the Conference of the Religious Archives Group. The Conference, which had as its theme 'The State of Religious Archives in the UK Today', was also the setting for Father Nicholas Schofield's article on the Westminster Diocesan Archives. Its publication in **Catholic Archives** marks the first appearance in this journal of any detailed account of what is the most important Catholic diocesan archive in England and Wales. This year's journal also carries the second part of Sarah Jane Stanton's thesis on access to Catholic Archives in England and Wales. The Editor is also most grateful to the authorities of the Venerable English College, Rome, for their kind permission to publish two articles on that institution's recent Archive Project: the Vice-Rector, Father Andrew Headon, outlines the background, and Iris Jones, the Venerable's Project Archivist, then gives a personal account of her involvement in what must be one of the most exciting archival endeavours in recent times. The journal is also grateful to His Eminence Cardinal Tauran for permission to reproduce his Address delivered on the occasion of the re-opening of the Archives and Third Library at the College. The final contribution this year comes from Dr John Davies, writing on Holy Week in Rome in 1863 using archival evidence from a prominent Unitarian family in Liverpool.*

*One of the strengths of this journal is that it receives material for publication not only from those who are already members of the Catholic Archives Society, but also from archivists and historians who have come into contact with the collections of Catholic institutions in other ways. Both categories of contributors are much appreciated, and the Editor is again grateful to all who have supplied articles for **Catholic Archives**. Nevertheless, and as these Editorial Notes pointed out last year, the principal responsibility for the future of the journal must still rest with the willingness of the Society's existing members to share their expertise in the public forum. Experience shows that the appearance of an article in **Catholic Archives**, as well as acting as a stimulus to those who are beginning the archival adventure, also encourages new members to join the Society.*

Father Stewart Foster

CATHOLIC ARCHIVES AND THE CATHOLIC ARCHIVES SOCIETY

Margaret Harcourt Williams

I am here today to speak on Catholic archives. For this, I shall draw on what I have learnt from twenty years of membership of the Catholic Archives Society, for about half of which I have been the Honorary Secretary. I shall try to give an overview of what Catholic archives in the United Kingdom consist of, who looks after them, some of their problems, and the rôle of the society I represent. I am aware that there are quite a lot of CAS members present today, so apologies in advance to anyone who does not hear anything new.

Catholic archives are very extensive. When I attended my first CAS conference in the 1980s I was amazed at the number of organizations that had representatives there. I was already aware that the Catholic Church in the United Kingdom had a network of parishes and dioceses, schools, hospitals and societies, and male and female religious communities: I should have realized that they would be creating archives. However, the numbers and range really were a surprise. I will begin this overview with dioceses and attempt to summarize what the archives are and how they are looked after. I will do the same for religious and monastic orders and will then try to cover the Catholic community's other archive-creating bodies.

There are twenty-two Catholic dioceses in England and Wales, eight in Scotland and four in Northern Ireland (of which a number include parts of the Republic of Ireland). There is also a Bishopric of the Forces. However, I am most familiar with the archives of the English and Welsh dioceses so what I am saying here relates to them. This is not to imply in any way that the archives of other parts of the United Kingdom or the Republic of Ireland are not equally extensive or worthy of attention. In Scotland, for example, there is a central archive, the Scottish Catholic Archives in Edinburgh, in which there are diocesan archives, other administrative records and private and family papers; the archives of the Scots Colleges abroad are chiefly managed from there, and the archivists also advise local religious orders.

Returning to England and Wales, the dioceses here were formed at various dates after 1850. I will summarize, very briefly, the ecclesiastical organization for Catholics in England and Wales during Penal Times. Catholics, who did not conform to the Elizabethan religious settlement, were, for the first twenty years or so after that settlement, without any formal administrative structure. Then in 1581 the Pope appointed Cardinal Allen to be Prefect of the English Mission. He lived in Europe (chiefly in Rome) but in the later part of the sixteenth century and the early seventeenth century, archpriests resident in England were given authority over the English Catholic clergy. Then, from later in the seventeenth century until the mid-nineteenth century, the English and Welsh Mission was divided into Districts administered by Vicars Apostolic. In 1850 the English and Welsh Hierarchy was restored and a structure of Catholic dioceses and bishops re-established. Additionally, by the mid-nineteenth century, a pattern of parishes was developing.

All the English and Welsh dioceses have or have had diocesan archivists. I use the past tense here because some dioceses are at present without archivists due to the death of the person in post. However, there is no reason to suppose they will not be replaced. There is an Association of Diocesan Archivists, a sub-group of the Catholic Archives Society, which meets annually to discuss matters of mutual interest. Many diocesan archivists are priests. They have to combine this rôle with other duties - usually the care of a parish - and the time they can devote to the archives varies. Some priests work as archivists for several days each week, others rely greatly on the help of lay people, who may be employees or volunteers. Some use help from pre-archive course students. The Archdiocese of Westminster has engaged a professionally-trained archivist on a finite contract to assist the priest who is diocesan archivist. The Birmingham Archdiocesan Archives, where there are enviable search and strong rooms, has a priest-archivist who is there for four days a week, as well as a trio of volunteers, one of whom deals solely with genealogical enquiries.

Accommodation for diocesan archives varies greatly. Some have purpose-built or purposely-adapted accommodation, others are not so fortunate. Whatever the accommodation, many (if not most) diocesan archivists would like more space and say lack of space limits what they can do. The contents of such archives vary. The archives of a diocese will comprise whatever is produced by the diocesan administration and related bodies and considered worthy of preservation. Generally speaking, however, diocesan archives are for this sort of diocesan material and are

not repositories for Catholic archives from a particular area. Nevertheless, this cannot be a hard-and-fast rule, especially given the difficulties of finding suitable storage for many archives, and I am sure all the diocesan archivists here today could give examples of collections they hold that are not strictly diocesan. There are a lot of archives to be stored: the Diocese of Nottingham, for example, has nearly 300m of shelving in use. In the older dioceses the archives will include surviving records of the Districts and earlier administrative bodies that I have mentioned already; most, if not all, dioceses will have archives from the eighteenth century, if not before.

There will also be a secret or closed archive, to which only the bishop of a diocese has access. 'Secret' in this context means 'private', and not secret in a more usual, twenty-first-century use of the term. The purpose of this archive is not to hide secrets but to hold information that legitimately should not be made available. Files on living clergy are the most obvious example, but there could also be records of matters confided to the bishop alone and which would constitute a breach of trust should they become public.

Dioceses have varying arrangements for the care of parish records. All diocesan archivists are concerned about the continuing secure preservation of such material. Some actively collect it, some would do so if they had more space, while others have arranged to transfer the registers to the appropriate local authority record office. In some dioceses the archivist carries out regular surveys to ensure they are being taken proper care of within the parishes. In Wales, at least one diocese has transferred its older archives to the National Library of Wales in Aberystwyth.

Moving to religious and monastic orders: here too the archives are older and more extensive than might at first be thought. Religious houses for English men and women flourished in Catholic Europe during the period in which they could not exist in England, and there are still religious communities that are direct descendents of these sixteenth- or seventeenth-century foundations. For many of them, the French Revolution prompted their return to this country, where by the late eighteenth century conditions for Catholics had improved. Their archives cover the time spent in both Europe and England, and the one I am most familiar with has significant archives relating to seventeenth- and eighteenth-century Flanders. The twentieth century was marked by a vast increase in the numbers of religious orders throughout Britain. Some were founded here, while others came to this country from mainland Europe and Ireland. They were both contemplative and active, in the latter case conducting schools

and hospitals as well as providing other types of educational and social care. Still other religious orders came from France in the early twentieth century. All have archives.

The Second Vatican Council recommended that religious orders looked again at their roots. One result of this was that the orders became increasingly aware of their history and archives. Anniversaries such as centenaries or sesqui-centenaries of arrival in Britain, or of the foundation of schools and colleges and, more poignantly, the wish to preserve a record of their work in the face of closures and shrinking numbers, have all contributed to the desire to have the archives carefully ordered, preserved and made available for use. Additionally, many religious orders regard their founders or foundresses as among the Church's holy people – indeed many are already canonized saints- and would like this to be better known throughout the Church. Archives can be both evidential and supporting records in the prolonged and complicated process of putting forward someone's cause for canonization.

When I was preparing this talk, several archivists of religious orders generously provided me with details of what they do. Although these tasks vary according to the size of the order and the amount of time an archivist has available, they are all valuable. They include work such as cataloguing, conservation and preservation, answering queries, processing transfers of semi-current records, supervising researchers, promoting the archives, giving advice about archives to houses in the same religious congregation - especially to any facing closure - finding the whereabouts of related material and developing contacts with local and national archive and heritage bodies. Additionally, the archivist of a religious community or congregation is often expected to be its historian and chronicler. This may involve researching the order's foundations, writing histories, maintaining annals and encouraging others to do the same, making audio recordings of older members, recording details of past and present members, as well as finding and arranging for the maintenance of where they are buried.

What is in these archives? There are personal files on members, other administrative records such as title deeds, annals, constitutions, financial papers, correspondence and records of the order's development and work in the local community. This may have been and continue to be schools and colleges, industrial schools, special schools for the blind and deaf, hospitals, homes for the elderly, children's homes and orphanages, pastoral work in parishes and centres for the homeless. Additionally, members from this country working overseas will also generate records.

One respondent reminded me that her congregation today has members from England and Wales working in Ethiopia, Fiji, Haiti and Kenya and until fifty years ago had sisters in China. Others have records of work in India and Africa.

How are the records stored? As with diocesan archives, this varies but there is a general lack of storage space. Some religious houses have very well equipped strong-rooms, others make do with a variety of cupboards and filing cabinets and most are probably somewhere in between. Nevertheless, the need to be aware of BS 5454 and to seek professional advice in preparing and maintaining an archive store is taken seriously. What can such records be used for? Internal administrative enquiries, genealogy, spirituality, local and national history, especially social and women's history are some examples. There is a very active 'History of Women Religious in Britain and Ireland' research group. From the larger, better equipped archives there is some willingness to be included in the wider archival picture and to be involved in local history projects, the Archive Awareness Campaign and the London Open House.

Dioceses and religious orders are the largest creators of Catholic archives, but there are also smaller groups holding significant amounts of material. One such example would be the seminaries, of which there are now four in England. There used to be more. All have both an historic archive and modern administrative papers, covering not only all aspects of training for the priesthood but also the related financial and business management of a large establishment. Of the four existing seminaries, one, Oscott College near Birmingham, has deposited its archives in the Birmingham Archdiocesan Archives, where they are being catalogued and where a programme for the management of current and semi-current records and their regular transfer to the diocesan archives is under discussion.

Then there are the English Colleges abroad. These seminaries were very important to Catholic life in Penal Times and two, the Colleges in Rome and Valladolid, are still fully involved in training priests for England and Wales. As with the other English institutions abroad, the Colleges hold not only records relating to their primary (educational) purpose and to local English Catholic communities, but also have significant material for their own geographical areas. The archives of St Alban's Royal English College, Valladolid, for example, are especially important to that city and to the Province of Castille, as they survived intact in the wake of both the Peninsular Wars and the Spanish Civil War. The Valladolid archivist, who is

a parish priest in London, visits the college regularly and a modern catalogue should be completed by the end of this year. At the Venerable English College in Rome, a state-of-the-art archive room has just been opened and re-cataloguing is in progress. Eventually, it is hoped that there will be a published catalogue of the archives of all seven (i.e. both current and closed) English continental colleges.

There are also numerous Catholic lay societies to consider. These groups may have or have had many branches, as well as a regional, national or international basis, and their archives have no obvious home. Some societies have deposited their records with an obliging diocesan archivist, but many are too widely dispersed throughout the country to make this a realistic option. Some have deposited their archives with relevant institutions, for example the Women's Library has the archives of what was once the Catholic Women's Suffrage Society. The late Robin Gard, a former Chairman of the Catholic Archives Society and founding editor of its journal **Catholic Archives**, laboured energetically to locate the records of lay societies, but no one has continued his work. Many of the societies have members - often present or former secretaries - keeping a box or boxes of records in their study or garage, and anxious to ensure that their archives should be properly ordered and suitable secure storage found for them. At present, this is difficult to achieve and these are, in my view, the Catholic archives whose future is most uncertain.

Additionally, there are Catholic archives in local authority or other record offices. These, especially in the North West of England, may hold extensive material relating to Catholic families, which, while not necessarily fully catalogued, are in safe custody. However, you may be thinking that this is all very interesting but that, after all, the Catholic Church is only one of a number of bodies represented here today. Many local authority record offices are official repositories for Church of England records, so why shouldn't Catholic records go there in the same way as these do or as the records of smaller Christian bodies do? Are Catholic archives being thought of as something separate and distinct, differentiated in some obscure way from the wider body of archives? The answer lies partly in the volume of Catholic archives and their complexity and international nature. I have touched on this already but even after nearly twenty years of active involvement, I know that I cannot summarize this adequately. To make matters more difficult, there is no obvious physical location for some of these archives. The superior of a religious order may be on perfectly good terms with the bishops of all the dioceses where that congregation has houses, but nevertheless he or she is independent and not under direct

episcopal authority in the same way as the local diocesan clergy. Likewise, any particular lay Catholic institution or society may have or have had branches throughout the country and, while approved by the local bishop, nevertheless be independent of any parish or diocesan administration. Some of the organizations concerned have a chain of responsibility leading outside the British Isles, and there are already examples of religious orders transferring all their archives to a headquarters in Rome or to another house of the congregation in, for example, Italy, France or the United States or possibly elsewhere. It is a complicated mixture.

What other problems face Catholic archives today? I have already mentioned the lack of a place for the deposit of small archives or records whose continuing secure preservation is under threat. This is probably the most serious problem. In part, this is being addressed by the proposed 'Archive for Religious Orders' project at Douai Abbey, near Reading. This is a plan to gather the archives of closed monastic and religious communities into a new purpose-built repository. An appeal for funds was launched just before Christmas 2006 and is going well. However, this initiative, welcome though it is, cannot solve the problem on its own. The most difficult questions I have to answer as Secretary of the Catholic Archives Society are the ones about future storage, since there is no satisfactory reply that I can give. One possible (at least partial) solution would be for religious orders and communities to group their archives together, but this has yet to be discussed. It needs someone to take the initiative. Another difficulty is that many Catholic archivists, especially in religious orders, come into archive work after they have finished one or even two careers. They have to go through a vast learning curve to become familiar with the archives and may already have other jobs within their community. Many work in relative isolation and have limited professional contacts, while interesting their fellow priests, brothers and sisters in the archives can be an uphill task. However conscientious and interested they are, they are not usually in a position to develop close links with the wider world of archives. Some take one of the archive courses, some enroll on distance learning programmes, while others regret they have not been offered these opportunities. There is a constant demand for simple training and, with one exception, all the Catholic Archives Society's training days have been oversubscribed.

Many of the problems I have outlined will be the same for most, if not all, small and/or specialist repositories, in regard to which it can be very difficult to persuade people, particularly those responsible for money or personnel, that archives can be exciting, interesting and informative, and thus are

worth preserving. The demands of public access can also be a source of difficulty. Catholic archives are private and, in the case of religious orders, are thought of as family archives. While it is true that many archivists welcome researchers, there is no automatic right of access. Opening hours for Catholic archives may be limited and the archivists may have little time to answer enquiries. Some standardization of practice would be welcome, e.g. a widely used set of search room rules.

So how does the Catholic Archives Society fit into this? It is an advisory body that aims to bring together for advice and support people who are looking after Catholic archives, as well as anyone from the wider archival or academic world who sympathizes with this aim. The society tries to do this by providing information and advice, by arranging meetings and training opportunities and by an active programme of publications. The Catholic Archives Society is not itself an archive repository, it does not have any archives other than its own and it does not collect archives. It began in 1979 when a number of people met to discuss the care and management of the Catholic archives for which some of them were responsible. The archive profession was well represented at the outset and, as it became clear there was a demand for even the most basic advice and a willingness to give it, a society was formally established. Today there is an annual conference and an annually-published journal (**Catholic Archives**), as well as the **CAS Bulletin** produced once or twice yearly. There are also training days, leaflets giving basic advice, occasional papers with more detailed treatment of particular topics, a presence on the Catholic history web-site (www.catholic-history.org.uk) and visits to European countries to look at archives there. Currently there are about 230 members, the majority of whom are non-archivists looking after archives. The CAS is an independent body, with no constitutional links with any other organization and no funding other than what comes from members' subscriptions and the sale of publications. The society now has more than twenty-five years of experience devoted to promoting best practice in the care and management of ecclesiastical archives and in communicating the variety, problems and strengths of Catholic archives to the formal administration of both the Catholic Church in Britain and Ireland and to the archive profession. The society is a forum where anyone who has been asked to 'take on the archives' can obtain advice and learn from what others are doing. The thrice yearly mailings provide an opportunity to inform members of meetings, training events and wider initiatives in the worlds of both religious archives and archives in general. I do, therefore, urge that one result of today's conference is that use is made of this network and that all

organizations and individuals concerned with the future of religious archives communicate and work together as far as possible.

The Catholic Archives Society is run by volunteers, and many members have been hugely generous with their time, both in giving advice and in encouraging each other. But like most voluntary organizations it is facing a shortage of people with time to become involved. Although the situation is not yet critical, because there are now fewer active members it is beginning to be difficult to sustain what have been core activities. There are opportunities available for anyone with time to help, and any such approaches would be very much welcomed. I would welcome your views on how we can attract younger professionals who could offer fresh ideas. Unlike at the beginning of the CAS, there are now very few professional archivists involved, which means that there is possibly a lack of communication of information on professional issues. As I remarked earlier, lone unqualified archivists, which is what many CAS members are, can lack advice and support, and I think one of the main rôles of the society should be to draw attention to the experience and help the archive profession can offer.

I have tried to summarize what Catholic archives are and how they are being cared for. I have also touched on the main problems and the attempts to solve them. In the context of this conference, what can we do together? In the course of this talk I have mentioned a few areas of possible development or collaboration and you may have further ideas. It would be good to talk about them. Thank you.

EDITORIAL NOTE: The author is Secretary of the Catholic Archives Society. This article is a slightly edited version of a talk given at the Religious Archives Group Conference ('The State of Religious Archives in the UK Today') held at the British Library Conference Centre, London, on 26 March 2007.

ACCESS TO CATHOLIC ARCHIVES IN ENGLAND & WALES: A VISION FOR THE TWENTY-FIRST CENTURY

PART II

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(Produced as part of an MA in Archives and Records Management at University College London under the supervision of Elizabeth Danbury)

2 The Practicalities of Enabling Access

2:1 The Resource Problem

Part One of this article (**Catholic Archives** 27, pp.7-29) discussed intellectual issues regarding access and focused on the following topics: why Catholic archives need protection; whether access to them could be seen as a right or a privilege; and the need for a policy to regulate access. It concluded by stating that, in theory, a variety of users could be accommodated without a problem. In practice, however, this is a somewhat different story since we live in a world of limited resources, where there is insufficient funding available to achieve this ideal situation. Margaret Harcourt Williams asks a very challenging question: How much access can reasonably be expected from a body, such as a small religious order, whose members have numerous other rôles as well as looking after their archives, and how can the wider archive community facilitate this?¹ Part Two will discuss exactly how under-resourced Catholic archives are and what measures can be taken to enable them to maximize their resource potential.

At the root of the problem is money. Looking after archives is expensive and current funds are insufficient. It is a problem faced by the whole domain, not just the religious sector. Father Stewart Foster, Archivist of the Diocese of Brentwood and Editor of **Catholic Archives**, comments upon

¹ Margaret Harcourt Williams: e-mail to Sarah Stanton, 26 April 2006.

how in England and Wales the majority of diocesan archives function on a limited financial budget and much the same can be said for those of religious orders.² It may be helpful – although an over-simplification - to consider archival repositories as broadly falling into one of two categories: viz. those which are trying to care for their archives but feel that their potential is limited and those whose documentary heritage is at serious risk of being lost or destroyed because they have not started to invest in it. The former institutions, which have appointed an archivist, frequently enlist a priest or religious sister who has other duties and 'relatively few dioceses, religious congregations and lay associations in England and Wales have a full-time archivist'.³ This impacts directly on access as it means that the archive can only be open for certain hours in the day or certain days of the week. While most Catholic archives aim to be as accommodating as possible, it is quite unusual to find one which is always open from Monday through to Friday, from 9am to 5pm.⁴ Many archives are very short on space, meaning that they can only accommodate one to three users at a time, sometimes in the same room as the archives are stored.⁵ We find, therefore, a group of archives which are open to external users but which lack the resources for extensive access-centred activities. There was evident frustration among several archivists who do not have the time or money to achieve as much as they wish.

The second level of problems regarding resources encompasses those institutions which have yet to prioritize their archives. Comments on this topic will be more general since it is difficult to gain access to those archives that do not or cannot value external use. One respondent was concerned that many organizations fail to realize how expensive it is to look after archives properly. The seriousness of the problem is shown by a plea in the **CAS Bulletin** that stated that 'the Provincial Archives are not well housed and there is need for someone to take them over'.⁶ It calls for advice and help, including financial aid. There is a serious concern that if some women's religious orders die out their archives, especially those of single-house contemplative religious foundations, will be lost. When closed houses have been amalgamated with larger communities, their archives have been incorporated into those of the larger communities. Some

² S. Foster, 'New Management of Ecclesiastical Archives: Cultural Centres', *Catholic Archives* 23 (2003), p.96.

³ S. Foster, 'Report from the Catholic Archives Society (United Kingdom and Ireland)', *Catholic Archives* 23 (2003), p.99.

⁴ See Appendix Two.

⁵ *Ibid.*

⁶ P. Mahony, 'Advice Sought', *CAS Bulletin* 28 (2005), p. 15

diocesan archives, such as those at Westminster, will collect homeless records, but most archives are small and under-funded themselves and thus unable to accommodate large amounts of extra material.⁷ Currently, while only temporary solutions have been found, it is difficult to state exactly how under-resourced Catholic archives are. While those visited as part of this analysis all produced remarkable results with what they were given, they are perhaps not the most representative sample. Paul Shaw, for example, believes that the archives of the Poor Servants of the Mother of God are extremely fortunate, well-resourced and well-supported compared to similar institutions in the private or charitable sector.⁸ What is clear, however, is that immediate action must be taken. Some irreplaceable Catholic archives are at risk of being lost forever, and because others are rarely used, the role of the Catholic Church in English and Welsh society remains poorly understood. Due to the diversity of problems, a broad range of solutions will be required. Some archives require additional assistance to broaden their access programme. Others need more basic support to secure suitable accommodation so that access can even be considered. While caring for and making available the records of our past is extremely important, we must recognize, as does Father Foster, that an archive is never going to receive the same priority as a school or hospital.⁹ Since the Catholic Church cannot endlessly fund archival programmes, it is important to think up more imaginative solutions to remedy the situation.

2:2 External Funding

One possible solution for archives is to apply for external funding. There are serious resource inadequacies in the heritage sector and many archives, not just Catholic, find that they are not able to function on a single funding stream.¹⁰ In 1960, Pope John XXIII endorsed applications for aid from secular institutions for archival improvements.¹¹ The Heritage Lottery Fund (HLF) is the main source of funds and has allotted approximately £54

⁷ Foster, 'Report from the Catholic Archives Society', p.99; 'The Brentwood Diocesan Archives', *Catholic Archives* 15 (1995), p.23.

⁸ Paul Shaw: Interview with Sarah Stanton, 31 May 2006.

⁹ Father Stewart Foster: Interview with Sarah Stanton, 12 June 2006.

¹⁰ K. Harrop et al., 'Bidding for Records: Local Authority Archives and Competitive Funding', *Journal of the Society of Archivists* 23:1 (2002), p.38.

¹¹ 'Istruzioni... Sul' Amministrazione degli Archivi', *Acta Apostolicae Sedis* 52 (1960), pp. 1022-1025, cited in J. M. O'Toole, 'Catholic Diocesan Archives: A Renaissance in Progress', *The American Archivist* 43:3 (1980), p.286.

million to archives over the past five years.¹² The two main grants appropriate to Catholic archives are 'Your Heritage Grants' which cover bids of £5,000-£50,000, and 'Heritage Grants' for awards over £50,000.¹³ Organizations are required to make a contribution, in money and in kind, of at least ten percent if they receive more than £50,000 and twenty-five percent if they receive more than £1 million. Grants are affected by government agendas and increased or improved access is usually the underlying theme. Some archives have been awarded funding, including Birmingham Archdiocesan Archives, which has received three injections of financial support, both independently and as part of a consortium. The Poor Servants of the Mother of God show that smaller community archives are also able to benefit. They received funding of £500 towards a display case from Access 2 Archives.¹⁴ Catholic archives, therefore, can be successful in applying for external funding.

These archives, however, seem to be the exception rather than the rule, with two key barriers to Catholic archives applying for funding. Firstly, there is a lack of understanding, bordering on suspicion, in the Catholic archival community about external funding. Secondly, the requirements of the funding bodies do not always correspond to the needs or capabilities of those who require financial assistance. There does seem to be a certain amount of skepticism regarding the government agenda and a desire to keep Catholic archives separately and independently maintained. One archivist stated that the less the government was involved the better! The comment made by several archivists was that they felt unable to apply for funding because they could not produce the matching funding required or meet the access conditions.¹⁵ As previously mentioned, it is not always the case that matching funding has to be found: according to the HLF website, there is no minimum contribution for grants of £5,000-£50,000 and as this can be partially made in kind, utility bills and volunteer time can be included.¹⁶ The prominence of the access agenda is undeniable, but the successes demonstrate that it is compatible with the requirements of

¹² L. Ray, 'The Heritage Lottery Funds and Archives', *CAS Bulletin* 28 (2005): Report from 2005 Religious Archives Group Conference by Paul Shaw, p.25.

¹³ Heritage Lottery Fund, *Our Grant Giving Programmes* (n.d.), accessed on 21 July 2006 at <http://www.hlf.org.uk/English/HowToApply/OurGrantGivingProgrammes/>

¹⁴ See Appendices.

¹⁵ See Appendices.

¹⁶ Heritage Lottery Fund, *Your Heritage FAQs* (n.d.), accessed 7 August 2006 at <http://www.hlf.org.uk/English/HowToApply/OurGrantGivingProgrammes/YourHeritage/FAQ.htm>

private archives. A report of a talk entitled 'The Heritage Lottery Fund and Archives' by Louise Ray, the Archive Lottery Advisor, stating what projects should aim to achieve, is available in the bulletin of the Catholic Archives Society.¹⁷ It appears that Catholic archivists could do with more guidance regarding when it is appropriate to apply and how to go about it. For those who are new to the issue, some preliminary contact details can be found in Appendix Three below.

The reluctance of Catholic archives to apply also indicates a failing on the part of the funding bodies, and there are some serious concerns within the archive community regarding the negative impact of competitive funding. These concerns centre around two key areas. Firstly, the difficulties small archives experience in applying for money on account of the risk of archives developing into a two-tier system in the United Kingdom: i.e. large archives that have the resources to apply for funding; and small archives that really need the money but do not have the capacity to apply.¹⁸ This is relevant for many Catholic archives that have to function with one member of staff, perhaps not even full-time, who may have no professional training and therefore no prior experience of how to write an effective bid. Establishments which had been successful commented how time-consuming and complicated it was to apply.¹⁹ The second key area of concern centres on the fact that financial support is not available for the developments that archives need: viz. the well-trained staff and good preservation programmes essential for extensive use of the archives to become a viable possibility. There is a concern by many archives, not just Catholic ones, that external competitive funds enforce central governance by proxy.²⁰ Inclusion for ethnic minority groups, people under the age of twenty-six and rural dwellers is seen as a high priority, but Father Sharp comments that it can be difficult to link these aims with the holdings of specialist repositories.²¹ After the money has been awarded there are continuing expectations for access that must be met, not always with

¹⁷ See note 12 above.

¹⁸ Harrop et al., art. cit., p.44.

¹⁹ Paul Shaw: Interview with Sarah Stanton, 31 May 2006; Rev. Dr John Sharp: Interview with Sarah Stanton, 9 August 2006.

²⁰ G. Coulson et al., 'Securing Funds in Local Government Bidding Culture: Are Records Sufficiently "Sexy" to Succeed?', *Records Management Journal* 11:2 (2001), p.88.

²¹ Rev. Dr. John Sharp: Interview with Sarah Stanton on 9 August 2006. Paul Shaw has similar concerns about the relevance of government agendas; cf. Paul Shaw: Interview with Sarah Stanton, 31 May 2006.

ease.²² It is easy to see why Catholic archives are reluctant to apply for funding.

While Catholic archives do have access limitations which make them feel that such funds would be inappropriate, they cannot be unique in this regard. There must be other private archives, such as those of businesses and families, which want to set similar restrictions. Many Catholic institutions have, independently, recognized the importance of allowing access to their archives, with objectives similar to the HLF, except that they aim for a less intensive or regular level of access. Two examples will be provided: one project which was advised against applying for funding and another which, as yet, has not chosen to. The Douai Abbey Archives Project is part of a larger initiative at the Abbey, near Reading, which aims to serve the wider community since the closure of the monks' school. Facilities for people wishing to use books and papers are part of this wider development, which will include some space for deposited collections. A former Society of Archivist's Lottery Advisor advised that the project was unlikely to receive a capital grant for the library and archives building because there would be 'insufficient public benefit', but that cataloguing grants might be available once the repository was established.²³ The second example is that of the Sisters of Mercy at St Mary's Convent, Handsworth, Birmingham, who have created a heritage trail, provide tours around their house and have an interactive computer charting the history of their convents in Great Britain – all of which would be of interest to scholars and members of the general public.²⁴ The Sisters of Mercy have been reluctant to apply for funding due to difficulties regarding the access conditions. Both examples seem very deserving of financial assistance. In addition, Liverpool Archdiocesan Archives applied for funding as part of a larger building project. Although their application was turned down, they were encouraged to re-apply. Perhaps the funding bodies need to reconsider their agendas so as better to accommodate the needs of private archives, which are engaged in some very exciting projects to which they wish to encourage access, but to do so on special terms. External funding is still a viable option that should at least be considered by Catholic archives. These archives need to be aware that they are not alone in

²² Rev. Dr. John Sharp: Interview with Sarah Stanton, 9 August 2006.

²³ Margaret Harcourt Williams: e-mail to Sarah Stanton, 18 August 2006; Margaret Harcourt Williams, 'Douai Abbey Archives', *CAS Bulletin* 28 (2005), p. 14.

²⁴ Sister Barbara Jeffery: Interview with Sarah Stanton, 9 August 2006.

questioning the applicability of such funding and should try to seek changes rather than being resigned to its irrelevance.

2:3 Collaborative Solutions

The potential benefits of co-operation between Catholic archives will now be studied. A broad spectrum of activities will be discussed ranging from exchanging copies of finding aids to depositing records in another institution. Father Stewart Foster describes how current management of archival heritage is very much a local (diocesan and religious) issue.²⁵ Co-operation, however, provides a mechanism to solve mutual problems and to improve advocacy by making the pro-archives voice stronger. It can also enable goals that may be blocked by the institutional structure and generate an economy of scale, allowing more to be done for less.²⁶ The government recognizes collaborative work as an effective mechanism to apply for funding.²⁷ It is possible that the critical mass of housing the records of six dioceses helped the Scottish Catholic Archives to achieve a considerable amount of their external support: £21,500 between 2003 and 2006. The arrangement for Catholic archives in Scotland will be discussed in detail later. Paul Shaw believes that consortium bidding would be effective.²⁸ It is true that it brought success for Birmingham Archdiocesan Archives. The Church has shown support for such endeavours in **The Pastoral Function of Church Archives**, which situates 'the ecclesiastical archive within mainstream archival practice' and encourages 'mutual collaboration with civil bodies.'²⁹ However, current collaborative practice on the part of Catholic archives is 'somewhat uneven.'³⁰ In general, there seems to have been a simple co-operation aimed at immediate goals rather

²⁵ Foster, 'Report from the Catholic Archives Society', p.99.

²⁶ See J.A. Fleckner, 'Co-operation as a Strategy for Archival Institutions', *The American Archivist* 39:4 (1976), p.459; C.B. Lowry, 'Resource-Sharing or Cost-Shifting?: The Unequal Burdens of Co-operative Cataloguing and ILL in Network', *College and Research Libraries* 51:1 (1990), p. 13.

²⁷ See N. James, 'The Historical Manuscripts Commission Repository Inspection Programme, 1998-2003: Outcomes and Challenges', *Journal of the Society of Archivists* 24:1 (2003), p.28.

²⁸ Paul Shaw: Interview with Sarah Stanton, 31 May 2006.

²⁹ J. Fleming, 'Archival Theory and Standards in Ecclesiastical Archives: Part Two', *Catholic Archives* 23 (2003), p.41; The Pontifical Commission for the Cultural Heritage of the Church, **The Pastoral Function of Church Archives** (Vatican City, 1997), reprinted in S. Foster (edit.), **Church Archives** (The Catholic Archives Society, 2001), pp.21-22.

³⁰ Foster, 'New Management of Ecclesiastical Archives: Cultural Centres', p.96.

than formal or long-term initiatives. This section will discuss some of the various options, their advantages and disadvantages and will offer an analysis of examples of co-operation practiced by Catholic archives.

Communication is the essential starting-point for successful co-operation: an appropriate structure needs to be developed so that organizations can communicate and make decisions without inappropriate delay. The Catholic Archives Society (CAS) and the Society of Archivists (SoA) are two mechanisms already in place. The CAS generated the Association of Diocesan Archivists and the SoA has two relevant subgroups, viz. the Religious Archives Group and the Specialist Repositories Group. An electronic mailing list for Catholic archivists could be a useful communication addition. This would only help those archivists who have access to the Internet, but it is to be hoped that this now encompasses the majority. A mailing list for archivists, conservators and records managers based in the United Kingdom is well-used, and people frequently post questions and receive help and advice from their colleagues.³¹ It would provide a quick and easy way for Catholic archives to blacklist people who have abused access. It is an unnecessary habit of the archival profession to set up a new organization for every emergent issue rather than extending the role of an existing one.³² Catholic archives are already part of a very effective network and they should take full advantage of this.

Considering the structure of local authority archives throughout England and Wales, collaboration with these institutions seems an obvious option. They clearly have much to offer in terms of advice and expertise on archival management and usually have greater resources. The Poor Servants of the Mother of God aimed to collaborate with Hounslow Local Studies & Archives, and while this failed owing to the latter body changing its plans, Paul Shaw believes that this is the way forward in developing

³¹ The National Academic Mailing List Service, known as JISCmail is one of a number of JANET services provided by UKERNA and funded by the Joint and Information Systems Committee (JISC) to benefit learning, teaching and research communities: JISCmail, *Welcome to JISCmail: Introduction* (2005), at <http://www.jiscmail.ac.uk/> (accessed 1 August 2006). Previous posting to the archivists', records managers' and conservators' list are searchable at <http://www.jiscmail.ac.uk/archives/archives-nra.html>. The History of Women Religious of Britain and Ireland Group also have a JISCmail base, searchable at www.jiscmail.ac.uk/jists/HWR.html

³² E. Shepherd, 'Towards Professionalism? Archives and Archivists in England in the Twentieth Century', Ph.D thesis, University College London, 2004, p.206.

outreach activities.³³ Birmingham Archdiocesan Archives also formed a consortium with local authority services to apply for funding. Father Sharp was initially reluctant because he thought that smaller archives would be swamped by the expertise, knowledge and experience of the larger services. While he found that the big players do dictate proceedings, he considers that larger record offices are not always as advanced or efficient as one might expect. Small services should remember that their size does not devalue the contribution that they have to offer.

A more contentious issue is whether Catholic institutions should deposit records in local authority offices. Many dioceses and at least one religious order have already done so.³⁴ Sometimes only parish registers are deposited, whereas some dioceses have transferred a variety of documents. Portsmouth Diocesan Archives has deposited a number of registers kept by French émigré priests with the Portsmouth Record Office and is now collaborating on indexing and translating them. Volunteers have been found within the diocese to do the work, while the record office is providing photocopying for free. It appears to be a very successful arrangement, and the Catholic Archives Society has commended this practice as long as control over access is maintained.³⁵ Benefits could include the ability of the record office to accommodate a large number of users and provide conservation methods which enable wider access such as microfilming and preservation. It is the most economical way for the Church to care for its records, and in general, local authority offices are only too pleased to receive deposits. However, not everyone agrees with this policy, e.g. Monsignor Read, Chancellor of the Diocese of Brentwood and a leading Canon Lawyer, who believes that it is not permitted by Canon Law: 'The Code envisages a diocesan historical archive, not that such materials be passed over to the state. If they are not secure, then it is for the bishop to make appropriate regulations so that they are kept securely within the diocese or parish.'³⁶ Some services are less inclined to accept items on temporary deposit, having found that they invest a lot of

³³ Paul Shaw: Interview with Sarah Stanton, 31 May 2006.

³⁴ Those that have done so include the Archdioceses of Liverpool and Cardiff, and the Dioceses of Lancaster, Wrexham, Portsmouth, Hexham & Newcastle and the Hammersmith Convent.

³⁵ Catholic Archives Society, 'Memorandum on Parish Records to the Bishops' Conference of England and Wales, and Response', *Catholic Archives* 9 (1989), pp.62-63; Catholic Archives Society, 'Draft Clauses for the Guidance of a Diocese or Religious Congregation in the Administration of its Archives', *Catholic Archives* 4 (1984), p.70.

³⁶ G. Read, 'Church Archives: Guidelines', *Catholic Archives* 26 (2006), p.34.

time and money cataloguing and conserving items, only to have them removed. In addition, these records may be subject to Freedom of Information requests as the result of being housed in a public repository. Exemption 41 states that information provided in confidence may be exempt, but only actual cases will reveal how the public interest test will be applied.³⁷ Deposit in local authority archives seems an excellent access solution for material which is generally open and under high user demand or with significant preservation requirements. Those Catholic archives which are already well-established would probably regard it as unnecessary. There is nothing wrong, archivally-speaking, with this practice: quite the contrary, it makes a lot of sense. However, there should be a clear and consistent policy on the matter.

An alternative is to look at solutions that can be achieved internally within the Catholic community. This can include joint events, sharing staff and communal repositories. Considerable informal collaboration, such as information sharing, already takes place between Catholic archives. Examples include the Archive of the British Province of the Society of Jesus which has donated records to other archives which would provide a more appropriate home. The Diocese of Brentwood has given photocopies of relevant material to other Catholic archives and has received similar copies in return. Further collaborative ventures are possible for archives which still want to maintain independent control of their records, such as sharing staff. The Archdiocese of Westminster and the Catholic Bishops' Conference of England & Wales appointed a professional archivist in September 2006, but any future joint appointments do not necessarily have to be professional archivists. A conservator, archives assistant or IT specialist could be appointed: all would enable the archive to offer a greater level of access to its users. It is necessary for the archives to have a similar scope and purpose and be geographically near each other.³⁸ One former religious archivist made the comment that detailed knowledge of the congregation is important for the staff of a religious order archive: to understand a series of records, one must have knowledge of the organization that created them. If the organizations offering a split-post position were similar in scope, this should aid the employee's understanding. Physical proximity is purely a practical issue. While

³⁷ The Department of Constitutional Affairs, *The Freedom of Information Act: Section 41, Information Provided in Confidence* (n.d.), at <http://www.foi.gov.uk/guidance/exguide/sec41chap03.htm> (accessed on 27 July 2006).

³⁸ Cf. R.J. Cox, *Managing Institutional Archives: Foundational Principles and Practices* (New York, 1992), p. 191.

arrangements, such as the salary, pension and insurance across two or more organizations could be complicated, the new position in London shows that it is workable.

Consideration has already been given to how most Catholic institutions choose to maintain their own archives. August Suelflow argues that 'a highly centralized form of Church government does not necessarily produce a centralized archive, but often leads to quite decentralized agencies'.³⁹ This has been the case with the Catholic Church in England and Wales. While a hierarchy has been in place since the Restoration in 1850, this has not resulted in the creation of a central depository for Catholic records. Although the current arrangement of independent repositories does bring benefits, it is not necessarily the best model for access. Joint housing not only has obvious advantages for those organizations which are unable to care for their own records but also offers potential benefits for others which currently run a small programme. There are management difficulties with the current decentralized arrangement, which include the potential for disagreement over the ownership of records when a bishop moves diocese and chooses to take his records with him, or between a diocese and a religious community that jointly manage an institution.⁴⁰ From an historian's perspective, Catholic archives are currently housed in physically dispersed repositories that do not have the facilities of large establishments.⁴¹ It could be argued that a large, centralized collecting institution would be able to provide a better level of access.

For over fifty years there has been an extremely effective arrangement for Catholic records in Scotland, where the archives of six out of eight dioceses are deposited with the Scottish Catholic Archives at Columba House, Edinburgh. The critical mass enables many things to be achieved. The Scottish Catholic Archives can accommodate ten researchers, have received £21,500 in funding between 2003 and 2006, have an extensive outreach programme, and liaise with institutions and bodies concerned with

³⁹ A. R. Suelflow, *Religious Archives: An Introduction* (Chicago, 1980), p.7.

⁴⁰ See A. Dolan, 'Building for the Future: Reflections of a Diocesan Archivist', *Catholic Archives* 9 (1989), p.44; cf. Geisinger, 'Canonical Issues in Ecclesiastical Archives', in T. McCoog (edit.), *'Scriptis Tradere et Fideliter Conservare': Archives as 'Places of Memory' Within the Society of Jesus* (Rome, 2003), p.65.

⁴¹ See J. Lambert, 'Public Archives and Religious Records: Marriage Proposals' *Archivaria* 1:1 (1975-1976), pp.53, 60; cf. R. A. J. McDonald, 'Acquiring and Preserving Private Records: Cultural Versus Administrative Perspectives', *Archivaria* 38 (1994-1995), p.162.

Scottish history and culture.⁴² Catholic archives in Scotland have a long and significant history. In the early nineteenth century Bishop James Kyle started collecting records, first at the seminary at Aquhorties, and thereafter at Blairs College, both in Aberdeenshire. The late Abbot Mark Dilworth described how 'almost single-handedly, he [Bishop Kyle] had reconstituted the archives of the Scottish Catholic Church and had provided both continuity with the past and safe custody for the future'.⁴³ In 1954 a full-time archivist was appointed, and later in that decade it was decided that the archives should be moved to Edinburgh. The Columba Trust, founded by Lord Colum Crichton-Stuart, gave a grant to buy Columba House. This building was renovated in the 1970s following further financial help from the Columba Trust. These conditions prepared the basis for an effective national agency to collect and centralize Catholic archives in Scotland.

The long history of this arrangement means that what has been possible for archives in Scotland may not work for records in England and Wales. In Scotland, the centralization process started during the Reformation, but the Hierarchy was not restored until 1878, later than in England and Wales, and unlike the English county record office system, local authority archive services have only been present in Scotland in the last twenty to twenty-five years. As Andrew Nicoll concludes, 'a central archive seemed the most natural solution for Catholic records in Scotland'.⁴⁴ In addition, significant financial backing was available from the Columba Trust. The Scottish dioceses, however, pay for the daily running costs. In contrast, England and Wales is a larger geographical area with more Catholics and therefore a much larger institution would be required to provide a national repository. While the arrangement in Scotland could not be transplanted into England and Wales, it is important to look at why it has been successful and what can be learnt from it. Andrew Nicoll is not aware of any negative feelings about having to travel to Edinburgh and comments that 'people like the fact that they can look at the records in close proximity'.⁴⁵ Nothing is transferred automatically and Nicoll is careful to encourage a feeling of ownership, ensuring that the dioceses are always fully informed. He considers this to be a vitally important task. While this may not be the most appropriate solution for England and Wales, there have been similar proposals for collecting institutions.

⁴² Andrew R. Nicoll: e-mail to Sarah Stanton, 27 June 2006.

⁴³ M. Dilworth, 'Scottish Catholic Archives', *Catholic Archives* 1 (1981), p. 14.

⁴⁴ Andrew R. Nicoll: e-mail to Sarah Stanton, 27 June 2006.

⁴⁵ *Ibid.*

The Douai Abbey Archives Project will have considerable but finite space for deposited collections, receipt of which will be considered from religious houses that have closed, communities that are shrinking rapidly, and ones that may face future problems.⁴⁶ Access has not yet been discussed in detail but is on the agenda. While the priority must be safeguarding archives that are at risk of loss or destruction, access should be seen as an integral responsibility of custody and therefore central to the project design. While the proposals for Douai are exciting, they are moving quite slowly and will require significant financial support from within the Catholic community. In addition, it will not solve all of the Catholic archival community's problems of storage and, therefore, access to its archives.

This is not the first time that a collecting repository has been proposed for Catholic archives. In fact, similar suggestions have been made at least three times in the last thirteen years.⁴⁷ One archivist commented that it had been discussed *ad nauseam* for the last twenty years. In 1993 or 1994, there was a suggestion to combine the holdings of the Society of Jesus, the Archdiocese of Westminster and possibly the Archdiocese of Southwark under one roof and as part of a Historical Research Centre based at Heythrop College, University of London.⁴⁸ The proposal failed because the bishops did not support it. The issue arose at the Conference of Major Religious Superiors about eight years ago and more recently there were proposals to establish an institute at St Mary's College, Strawberry Hill. The establishment of a collecting repository is very complicated, as the unsuccessful attempts show. Some archivists commented on the challenges of such a project, e.g. the cost and resultant need to secure funding and the requirement for policies on access.⁴⁹ In addition, there is not universal support for the proposals. One archivist believes that it is not required and another commented how, due to the diocesan structure with individual bishops, he had misgivings about a regional headquarters and would be unhappy about a national one.⁵⁰ There is evidently a degree of personal ownership felt for records and archives and, furthermore, it is undeniable that if material is retained in its place of origin, local knowledge greatly aids interpretation. An additional complication exists for the archives of religious communities which belong to international congregations. If any

⁴⁶ See Margaret Harcourt Williams, 'Douai Abbey Archives', p. 14.

⁴⁷ Father Thomas McCoog S.J. : Interview with Sarah Stanton, 26 June 2006.

⁴⁸ Information from a former diocesan archivist.

⁴⁹ Rev. Dr. John Sharp: Interview with Sarah Stanton, 9 August 2006; anonymous former diocesan archivist.

⁵⁰ One former diocesan archivist and one current diocesan archivist.

of these houses close, their archives should be transferred to the generalate of the order concerned, which may not be in this country.⁵¹ All proposed developments for collecting repositories must consider the current arrangement for archives and the natural divisions within England and Wales. There would need to be at least two establishments, one for the north and one for the south. One archivist commented that a system based on the five metropolitan provinces might be an appropriate arrangement: the archdiocesan archives in these areas could be enlarged to accommodate records in need of a home.⁵² This would enable resources to be more focused without completely removing the records from their place of origin. No definitive solution has been proposed for this challenging issue which needs to be high on the agenda of both the archival and Catholic community in England and Wales.

It is vital to be realistic about co-operative ventures. According to John Fleckner, 'co-operation is no panacea, it is often expensive, it requires planning and management, it sometimes fails'.⁵³ The Religious Archives Technical Assistance Project (RATAP, 1987-1989) illustrates the challenges faced by co-operative ventures.⁵⁴ The aim was to help thirty-nine archives from New York using workshops, reports and co-operative endeavours. It found that sharing archival resources, such as micrographic facilities, was unworkable because large repositories were too busy and small ones had very limited budgets and resources. While one of the reasons for co-operation is frequently cited as saving money, in the library and information profession it is disputed whether such activities actually reduce or increase costs.⁵⁵ It can be difficult to demonstrate success when achievements include mutual respect, confidence, good will and strength.⁵⁶ There can be problems of deciding with whom to co-operate. Brentwood Diocesan Archives commented that more formal collaboration could be difficult because of its geographical location, with the only two realistic possibilities being the Archdioceses of Westminster and Southwark. Father Sharp found constraints of time to be a problem since meetings were arranged for heads of services without considering the implications for a diocesan archive with only one member of staff. For successful co-operation, the initial work starts at home. Individual archival

⁵¹ Former religious archivist.

⁵² See Appendices.

⁵³ Fleckner, art. cit., p. 459.

⁵⁴ See P.J. Wosh & E. Yakel, 'Smaller Archives and Professional Development: Some New York Stories', *American Archivist* 55:2 (1992), pp 473-482

⁵⁵ See Cox, op. cit., p.188.

⁵⁶ See Fleckner, art. cit., p.457.

programmes must be well-managed and the necessity to co-operate should be recognized at ground-level rather than simply imposed from above. The development of sustainable partnerships will involve a considerable amount of planning, experimentation and learning. The mutually acceptable goals and financial implications should be clear to all parties at the outset. Co-operation can sometimes be marred by negative attitudes and preconceptions. John Fleckner advises archivists to 'lay aside trifling differences and petty jealousies and join hands in a noble crusade' as when successful, co-operative working can bring many benefits.⁵⁷

3 New Methods for Providing Access

As well as the suggestions to maximize resources through co-operation and external funding, Catholic archives may find it helpful to reconsider their approach to access. R. J. Cox reminds us that: 'Merely gathering archival records together and processing them for access does not guarantee that the records will be effectively used as they should or are hoped to be.'⁵⁸ New methods for enabling access need to be considered which take advantage of ICT developments and alternative methods of management. These include outreach activities, use of the Internet and understanding the significance of the intellectual rather than merely the physical control of records, all of which are rooted in a re-focusing on access as opposed to arrangement and description. The PSQG argues that 'there is a general need for creativity to reach a wider population'.⁵⁹ Information management is changing and archivists need to employ modern techniques to enable them to make an impact.

It is important to encourage people to access archives as there is still no general awareness of their uses and benefits. Over the last seventy years, a theology has re-emerged within the Church that supports these endeavours although 'the "archive as cultural centre" is still in its infancy'.⁶⁰ Significantly, the Second Vatican Council urged greater participation in the political, economic and social life of the community.⁶¹ Pope John Paul II also underlined that 'we must systematically and wisely promote [cultural heritage] in order to make it part of the life blood of the Church's cultural

⁵⁷ *Ibid.*, p.459.

⁵⁸ Cox, *op. cit.*, p.251.

⁵⁹ PSQG, *Standard for Access to Archives*, section 7.1.3, p. 16.

⁶⁰ Foster, 'New Management of Ecclesiastical Archives: Cultural Centres', p.96.

⁶¹ Cf. Lambert, *art. cit.*, p.58.

and pastoral activity'.⁶² Like co-operation, outreach work generally takes place on an individual or informal basis. This statement, however, is not meant to belittle the sterling work done by some Catholic archives in this area, which seems to be less recognized outside the ecclesiastical community. Many of the archives visited organize tours, talks and exhibitions - even publicity through the local media - and it is not possible to mention all of their many achievements.

The Central Congregational Archives of the Poor Servants of the Mother of God will be used to illustrate the challenges that a small archive might encounter when engaged in outreach work. Their heritage room needs to be supervised for visits for which staff cannot be made permanently available. In addition, the archives and heritage room are situated in the building where the sisters live, and while the House Superior is supportive, it would be inappropriate for the sisters to be disturbed by visitors. Despite these difficulties, they have staged five exhibitions since the acquisition of a display case in 2003, and have taken part in the Archives Awareness Campaign and the London Open House, for which the archivist arranged historical talks and archival displays in conjunction with the sisters.⁶³ It is evident that some Catholic archives are already trying to maximize use. It is understood that these are significant expectations that will consume time and money: many Catholic archives will feel that they do not have sufficient resources. August Suelflow believes that a 'vigorous information programme can go a long way in overcoming handicaps and the limitations that may seem to serve as the parameters of an agency'.⁶⁴ There is a risk of becoming trapped in a negative cycle where the less you achieve the less recognition and support you receive. Even small efforts can help to demonstrate what could be accomplished with more resources. External funding and co-operation with other archives should make these aims easier to realize.

Computing developments over the last twenty years have brought many new and exciting possibilities for access. Dr Whittle of the Liverpool Archdiocesan Archives believes that any alternative system of access is going to be technological, specifically the use of material on the Internet, as pioneered by The National Archives.⁶⁵ Combining surveys and catalogues

⁶² Pope John Paul II, 'The Importance of the Artistic Heritage in the Expression of Faith and in the Dialogue with Humanity' (1995) cited in *The Pastoral Function of Church Archives in Church Archives*, p.8.

⁶³ Paul Shaw: Interview with Sarah Stanton, 31 May 2006.

⁶⁴ Suelflow, op. cit., p.36.

⁶⁵ Dr Meg Whittle: e-mail to Sarah Stanton, 7 August 2006.

of Catholic archives in England and Wales and making them available online would enable many more people to learn about the resources - an important preliminary step to access. There are several projects which are working towards this challenging aim. From the worldwide perspective, the International Information Exchange Network is recording archival information from dioceses around the world.⁶⁶ At the other end of the scale, in the 1990s, volunteers on behalf of the Catholic Archives Society undertook a localized, specific survey of the records of one hundred lay societies.⁶⁷ The Catholic Archives Society also publishes a **Directory of Catholic Archives** and it seems that both they and the Bishops' Conference of England & Wales aim to compile a more detailed inventory or survey of all Catholic archives.⁶⁸ In 2001 a guide to Jesuit Archives was published which listed the repositories of the Society of Jesus worldwide. Another religious congregation, the Sisters of Mercy, aims to create a detailed inventory of its records.⁶⁹ This will be a very valuable resource for them since their archives are spread all over the world. The Internet seems the most appropriate tool, of which some Catholic archives have already taken advantage. This is not to say that paper-based finding aids are redundant - hard copy publications are still useful - but Catholic archives need to be aware of the opportunities offered by newer technologies. For this, some archivists will require training. The Sisters of Mercy in Handsworth, Birmingham believe that enquiries have significantly increased since the launch of their website in April 2006.⁷⁰ Benefits, therefore, could be felt almost immediately.

There are different options for hosting material on the Internet. If a password-protected database could be designed, then confidential material could be entered and made available, from any location, to those who have the right to access it. It is, however, a challenging project. Catholic archives are extremely diverse and extensive and, because of the constraints of time and resources, this seems an almost impossible goal to achieve. Currently, not all Catholic archives have the time fully to catalogue their holdings. The solution found by Birmingham Archdiocesan Archives was to

⁶⁶ Archbishop Francesco Marchisano, Address to the Conference of the Catholic Archives Society, 1997, *Catholic Archives* 18 (1998), p.8.

⁶⁷ See R. Gard, 'The Archives of Catholic Lay Societies', *Catholic Archives* 21 (2001), p.65.

⁶⁸ C. J. Smith (edit.), *Directory of Catholic Archives of England and Wales* 4th ed (The Catholic Archives Society, 1997); cf. Foster, 'New Management of Ecclesiastical Archives: Cultural Centres', p.96; Gard, art. cit., p.65.

⁶⁹ See M.E. Doona, 'Mercy Memory', *Catholic Archives* 17 (1997), p.36.

⁷⁰ Sister Barbara Jeffery: Interview with Sarah Stanton, 9 August 2006.

have their paper catalogues put online as part of the Seven Ages of Man retro-conversion project. They are posted on Access 2 Archives (A2A), a site which enables archives to put their finding aids online without having to create their own website.⁷¹ Father Sharp believes that in some respects the move online produced more work because access to the catalogues is easier, with enquiries being sent in from around the world.⁷² It must be a concern of small archives that they might become inundated with requests for information. There are benefits for the archive, however, in that an online catalogue reduces the number of 'cold callers' and enables people to ask more specific questions.⁷³ The previous section discussed some benefits of gathering many records together in one building. It is important to realize, however, that intellectual control of records is equally as important for access as their physical control. If the Church was better aware of what records were held where, use of them would be much improved.

It could be argued that there has been too great a focus on arrangement and description in Catholic archives and that attention needs to be re-directed towards access and outreach. A major strength of the ecclesiastical archive community has always been its commitment to this undeniably important archival task, but it is perhaps not such a fundamental prerequisite to access as usually believed.⁷⁴ This is especially the case in archives where there is only one member of staff who has to be very careful in deciding how to divide his or her time. A statement by the National Conference of Catholic Bishops in America in 1974 criticized the discouragement of access because dioceses had little idea of what materials were in their possession and urged greater use of diocesan records.⁷⁵ Studies conducted for the RATAP in New York in the 1980s found that 'better physical and intellectual control over records did not correlate at all with use.'⁷⁶ The majority of archive services function with

⁷¹ A2A, **Welcome to A2A** (2001-2006), at <http://www.a2a.org.uk/default.asp> (accessed on 10 August 2006).

⁷² Rev. Dr John Sharp: Interview with Sarah Stanton, 9 August 2006.

⁷³ These comments were made by Father Sharp. A survey of the impact of putting archive catalogues online found similar results and concluded that the likely consequences were: no change in personal visitors; increased numbers of e-mail enquiries; increased numbers of requests for copies; and more informed requests based on having searched catalogues. Gillian Sheldrick 'Impact of Putting Archive Catalogues online', 20 July 2006, online posting: Archives-NRA <http://www.jiscmail.ac.uk/cgi-bin/webadmin?A2=ind0607&L=ARCHIVES-NRA&P=RI7004M=-3> (accessed 10 August 2006).

⁷⁴ R.D. Patkus, 'Religious Archives and the Study of History and Religion: An Essay Review of Recent Titles', *American Archivist* 60:1 (1997), p. 116.

⁷⁵ See O'Toole, art. cit., p.290.

⁷⁶ See Wosh and Yakel, art. cit., p.480.

limited resources, including local authority repositories. While it is inappropriate to make direct comparisons because they have larger budgets, they are also under greater expectations. Those outside the public sector may not be aware that even well-resourced record offices have a substantial and growing proportion of un-catalogued records.⁷⁷ The solution found by the London Metropolitan Archives is to house 'managed' rather than 'curated' collections, which means that they aim to signpost rather than interpret their holdings and sometimes find that the users know the collections better than the archivists.⁷⁸ Peter Hughes believes that providing access to an unsorted collection should not be a problem. A basic inventory or transfer list will ensure that an item can be retrieved quickly and accurately returned to its place.⁷⁹ It is vital that this event only occurs under the strictest supervision because, as stated by the PSQG, 'access to unique archival material, however important, is ultimately secondary to its long-term preservation.'⁸⁰ The Archives of the British Province of the Society of Jesus will allow access to un-catalogued records following an agreement with the researcher. As the archivist comments, most researchers are more interested in the development of an individual's thought, rather than any potential scandal.⁸¹ Following this it seems unfair to restrict access to genuine users because the archive has a cataloguing backlog.

This section discussed the two levels of resource problems in the Catholic archival community and how, therefore, requirements for development in the domain are very wide-ranging. It is possible to conclude, however, that to some degree, all Catholic archives are under-resourced, i.e. all are unable to fulfil their access potential. Several solutions have been suggested. The most significant is collaboration, in one of its many forms, as an effective basis for more enterprising initiatives. While such ventures need to be carefully planned and managed, it should be possible to design them to suit the specific requirements of the institutions involved. External funding, especially applying as part of a consortium to distribute the workload, should also be considered by

⁷⁷ The Library Association, UK, *Professional Issues: Archives at the Millennium* (2002), at http://www.la-hq.org.uk/directory/prof_issues/aatm.html (accessed 6 July 2006).

⁷⁸ Deborah Jenkins, 'Archives for the Future: A Dream and a Forecast', lecture given at University College London, 21 March 2005.

⁷⁹ P. Hughes, 'Sorting Religious Archives', *Catholic Archives* 12 (1992), p. 10.

⁸⁰ PSQG, *Standard for Access to Archives*, section 13.1.2, p.25.

⁸¹ Father Tom McCoog S.J. : Interview with Sarah Stanton, 26 June 2006.

Catholic archives. While some might not see funding as relevant to their situation, they could consider lobbying for a change in the agenda because many archives are developing exciting projects which deserve to be supported. Full advantage should be taken of the opportunities the Internet offers to connect finding aids and establish the Church's intellectual control over its documentary sources. In addition, archives may find they need to re-think their approach to external access. It has been suggested that archives should aim to offer an average level of service to many people rather than a good level of service to a smaller number. This section has looked at many different possibilities for the management of archives and the debate over the best methods continues. For archivists, however, the ultimate aim has to be providing the best possible care for archives and the best possible access for users. It is to be hoped that this section will have highlighted some of the ways that Catholic archives might overcome their constraints of resources and allow greater access to their collections.

Conclusion

Attitudes towards access are changing, as illustrated by recent legislation. The Catholic Church can either accept this and keep up-to-date with developments or be left behind, regarded as secretive and irrelevant to society. If the Church has a rôle to play in the daily life of the ordinary person, then surely the records, recording these interactions, do so too. R. J. Cox reminds us how it is important to 'be the agents of proactive change rather than the effects of it.'⁸² It was suggested that in the future legislation regulating for private archives may be passed. It would be advisable if the Church found ways to modify its policies to correspond with current popular opinion.

Carmen Mangion is aware of one religious congregation that closed its archive because the archivist felt unable to deal with FOI requests.⁸³ This is a very sad occurrence where the Act had exactly the converse effect to what was intended. Catholic archivists should be aware that there is much free advice and support available from the Society of Archivists and the Catholic Archives Society, and that access should not mean releasing sensitive information which might cause distress to a living individual or their family. While recent changes may seem like huge challenges for

⁸² Cox, *op. cit.*, p. 196.

⁸³ Dr Carmen Mangion: Interview with Sarah Stanton, 14 July 2006.

Catholic archivists it is vital that they do as much as they are able. They should also take pride in recognizing how much has already been achieved. The Catholic archival community has gone from strength to strength, especially since the establishment of the Catholic Archives Society in 1979, and it is on this structure that future developments should be built. It is also important, however, not to be separated from the rest of the archival community because other small and private archives are facing similar access challenges which need to be addressed by the sector as a whole. If Catholic archivists lobbied alongside business and family archivists, their demands would receive greater recognition. While they may have certain specific access requirements, Catholic archives will also benefit from being part of a larger archival network.

It is possible to identify both intellectual and resource problems for access. In daily practice, however, the problems are often intertwined, but it is simpler to discuss them separately. One important distinction that should be made is between the archives of religious orders and dioceses, since they will frequently have different needs and requirements. This distinction is not unlike that between family and institutional archives. While both contain confidential material, the archives of religious congregations and houses are usually deposited within the community that created them, and access to the archives will involve entering into that community and interaction with the creators of the records. They may not be able to run as an extensive access programme as a diocesan archive.

Something that was evident from the majority of discussions with Catholic archivists was the importance of protecting living individuals or their surviving families from the insensitive release of information, rather than a general opposition to access or a desire to stifle research. The fact that good intentions are present, however, does not necessarily mean that a successful and modern access policy naturally follows and that the access conditions for the archives of the Catholic Church are perfect.⁸⁴ While genuine problems have caused this situation, it still needs to be addressed as quickly as possible: ecclesiastical archives are likely to receive an increasing number of requests for access. It is also true that some individuals within the Catholic Church would advocate a policy of destroying documents that portray the Church in negative circumstances or provide evidence of its less illustrious actions. While it is to be hoped that

⁸⁴ Cf. Patkus, art. cit., p. 114.

they are now a minority, it is an attitude which is yet to be fully eradicated. Catholic archives do need protection because they contain genuinely sensitive material. There should be restrictions in place that are carefully controlled by a policy on access to ensure that decisions are made fairly and consistently. Although access is a privilege, the Catholic Church has a duty to make its archives as open as possible. This discussion has aimed to be aware of the severe limitations of resources that most Catholic archivists have to work under. Even with all the enthusiasm and best intentions for access, it must be difficult to achieve much with very little time and money. Various solutions were discussed such as collaboration, funding, outreach and the use of the Internet. An effort was made to show how these actions would mutually support each other in an archive. Birmingham Archdiocesan Archives illustrates this example perfectly because it applied for funding as part of a consortium in order to enable it to put its catalogues online. This analysis has aimed to make suggestions to improve the access conditions of Catholic archives, which could be realized in the not too distant future, rather than propose ideal solutions that are not feasible.

While access is important, it is necessary to ask how far Catholic archives can ever succeed in meeting the needs and wants of external users. It is important to strike a balance between legitimate external requests, the needs of the institution and the best possible practice for the archives themselves. This analysis has suggested that with sufficient resources, most requirements can be met. It is likely that 'sufficient' resources will never be found for archives, even if institutions use various policies to maximize their potential. For this reason, a realistic approach must be adopted where external access does not damage the records in preservation terms or put an unnecessary strain on the institution allowing access. The PSQG suggests that if there are 'irreconcilable tensions between the needs of different groups in the community' the best course of action is to 'recognize the tension and seek a balance which meets the approval of the responsible body.'⁸⁵ It is likely that however hard archives work to meet the requests of users, external demands will always increase as people continually desire to see more material in a shorter space of time. Archives should only be expected to respond to reasonable demands.

⁸⁵ PSQG, *Standard for Access to Archives*, section 4.4 & 6.1.2, pp. 13-14.

The Pastoral Function of Church Archives was published in 1997 and, therefore, the significance of this issue has been recognized by the Church for a number of years, i.e. before the current United Kingdom Government agenda became prominent. This external pressure from the Government should be seen as a secondary impetus to encourage access as well as offering the opportunity to benefit from external funding streams and collaboration with local authority archive services. There appears to be a paradox in the management of Catholic archives. In some respects, the Church places a high value on memory and tradition and yet recognition of the practical needs and value of archives has not occurred to some more senior members in the Church. The Catholic Church does not need to be informed of the value and uses of its archives: it just needs to listen to itself. Some dioceses and communities have achieved incredible results with minimal resources. At the same time, diocesan archivists reported disturbing stories of a general unawareness within parishes of what records needed to be kept and what should happen to them. Clearly, this will have an impact on the access situation of the future. However hard individual archivists work, they will not achieve significant success unless their superiors provide full support - bishops and superiors of religious orders must realize that this is a pressing issue.

One religious congregation, which places a very high priority on its heritage, has an important reminder for everyone who has responsibility for archives: 'Because papers are inert, some believe, erroneously, that papers can wait. But those papers are a rich source for making judgments about the future [...] Neither the papers nor the judgments on which these decisions depend can wait'.⁸⁶

It is not an option to leave archives unlisted in strong rooms and cupboards, with few, if any people aware of the potentially wonderful resource. Access should be high on the agenda of every archive. Sadly, it is still a minority of people who advocate the archival cause within the Catholic Church and recognize the true cost of preserving and making available its heritage, as well as the even greater cost of not doing so.

Appendix One: Contributors

Sister Mary Coke RSCJ, Archivist Emeritus, Society of the Sacred Heart
Sister Joan Conroy DC, Provincial Archivist, Sisters of Charity of St Vincent
de Paul
Rev. Ian Dickie, Archivist Emeritus, Archdiocese of Westminster

⁸⁶ Doona, art. cit., p.39.

Dr Val Fontana, Assistant Archivist, Diocese of Portsmouth
 Rev. Stewart Foster, Archivist, Diocese of Brentwood
 Mrs Margaret Harcourt Williams, Hon. Secretary, Catholic Archives Society
 Rev. Richard Hind, Chancellor, Diocese of Portsmouth
 Sister Barbara Jeffery RSM, Archivist, Union of the Sisters of Mercy
 Rev. David Lannon, Archivist, Diocese of Salford
 Rev. Thomas McCoog SJ, Archivist, British Province, Society of Jesus
 Dr Carmen M. Mangion, Social historian of women religious
 Mr Andrew Nicoll, Archivist, Scottish Catholic Archives
 Mr Paul Shaw, Archivist, Central Congregational Archive of the Poor
 Servants of the Mother of God
 Rev. Dr John Sharp, Archivist, Archdiocese of Birmingham
 Dr Meg Whittle, Archivist, Archdiocese of Liverpool

Appendix Two: Select Interview Questions and Responses

1. When is the archive open?

Brentwood Diocesan Archives Usually open 10am-5pm on Tuesday and Friday and at other times by arrangement. Closed for lunch 1pm-2pm

Central Congregational Archive of the Poor Generally open three days a week during normal office hours
Servants of the Mother of God

Salford Diocesan Archives By appointment

Archives of the British Province of the Society of Jesus By appointment

Sisters of Charity of St Vincent de Paul 10am-5.30pm, Monday to Friday

Portsmouth Diocesan Archives 1 day a week plus others by appointment

Liverpool Archdiocesan Archives 9am - 4pm, Monday to Wednesday

Birmingham Archdiocesan Archives 11am-6pm, Wednesday to Friday

Union of the Sisters of Mercy of Great Britain By appointment

Scottish Catholic Archives⁸⁷ 9.30am-4.30pm, Monday to Friday (closed 1-2pm)

⁸⁷ The author is aware that Scotland is not in England and Wales and details from this archive have been included for comparative purposes.

2. How many users can you accommodate at one time?

<u>Brentwood Diocesan Archives</u>	1-2
<u>Central Congregational Archive of the Poor Servants of the Mother of God</u>	1
<u>Salford Diocesan Archives</u>	1-2
<u>Archives of the British Province of the Society of Jesus</u>	10
<u>Sisters of Charity of St Vincent de Paul</u>	3
<u>Portsmouth Diocesan Archives</u>	Is required to book a room in Cathedral House. Has never had more than two, which were easily accommodated
<u>Liverpool Archdiocesan Archives</u>	Five desks but usually a maximum of three researchers
<u>Birmingham Archdiocesan Archives</u>	10-12
<u>Union of the Sisters of Mercy of Great Britain</u>	10
<u>Scottish Catholic Archives</u>	10

3. What closure periods are set for records?

<u>Brentwood Diocesan Archives</u>	There is a general closure period of 30 years, longer for certain sensitive materials
<u>Central Congregational Archive of the Poor Servants of the Mother of God</u>	30 years for most records and 100 years for personal material (unless Data Protection applies)
<u>Salford Diocesan Archives</u>	Varies depending on the nature of the record
<u>Archives of the British Province of the Society of Jesus</u>	40-year rule on personal papers with flexibility. Institutional records are decided on a case-by-case basis.
<u>Sisters of Charity of St Vincent de Paul</u>	30-year rule for most records with individual decisions made for sensitive information. Nobody is denied access to their own records

Portsmouth Diocesan Archives 75-year rule for most records although each item is decided on a case-by-case basis

Liverpool Archdiocesan Archives Varies depending on the nature of the record (30-year rule for material that could be accessed in the public realm, e.g. education papers; parish registers are open after 70 years; complete closure on the papers of the late Archbishop Worlock)

Birmingham Archdiocesan Archives In general a 30-year rule although it depends on the records and items will be dealt with discretion e.g. death registers are open. There is compliance with Data Protection legislation

Union of the Sisters of Mercy of Great Britain The closed periods depend on the type of record – usually a 30-year closure on personnel records

Scottish Catholic Archives Varies depending on the nature of the record.

4. Have you applied for funding?

Brentwood Diocesan Archives No - because of match funding and access requirements

Central Congregational Archive of the Poor Servants of the Mother of God Received £500 from Archives Awareness Campaign towards a display case. Intend to apply for money for conservation

Salford Diocesan Archives Not yet but would seriously consider it

Archives of the British Province of the Society of Jesus Not yet but would seriously consider it for conservation of items which have broader interest than just to the Society of Jesus

Sisters of Charity of St Vincent de Paul No (wish to retain complete control)

Portsmouth Diocesan Archives No

Liverpool Archdiocesan Archives Yes, as part of a larger building application. It was turned down but they were encouraged to re-apply

Society of the Sacred Heart No - because of match funding and access requirements

Birmingham Archdiocesan Archives HLF 'Your Heritage' Funding as part of an independent cataloguing project. West Midlands consortium 'The Seven Ages of Man' retro-conversion project coordinated by Shropshire Record Office via A2A. Pay and Power Project for a cataloguer as part of MLA West Midlands, contributed £2,500

Union of the Sisters of Mercy of Great Britain No, but might consider it

Scottish Catholic Archives £1,000 grant for cataloguing eighteenth-century music from Royal Holloway College, £3,500 from the National Manuscripts Conservation Trust for preservation materials and £17,000 from the Big Lottery Fund. They are also applying for £30,000 from the Wellcome Trust, £50,000 from the HLF and £30,000 from the Carnegie Trust

5. Have you had any bad experiences where you have granted access which has been abused?

Brentwood Diocesan Archives None, although sometimes people publish things without sending a copy. Also, when published, articles etc. can have mistakes which, had the author sent a draft, could have been corrected

Central Congregational Archive of the Poor Servants of the Mother of God None - is aware that this has happened to other religious orders

Salford Diocesan Archives Not as yet, but is aware of convent archives that have been badly used. Would regard requests from the media with great suspicion

Archives of the British Province of the Society of Jesus None

Sisters of Charity of St Vincent de Paul A TV researcher did not study the material that had previously been agreed

<u>Portsmouth Diocesan Archives</u>	None
<u>Liverpool Archdiocesan Archives</u>	None
<u>Birmingham Archdiocesan Archives</u>	No real bad experiences - people who do not acknowledge sources, one stolen item, one person who was not careful in handling a register
<u>Union of the Sisters of Mercy of Great Britain</u>	No really bad experiences. Someone who was studying at the house passed on some information to another Mercy archive without checking first - seemed discourteous. Have heard of other congregations with problems of information quoted out of context or where people have not looked at the whole picture to understand events
<u>Scottish Catholic Archives</u>	None

6. *What is the primary purpose of your archive?*

<u>Brentwood Diocesan Archives</u>	Administrative - for the Bishop and the Chancellor
<u>Central Congregational Archive of the Poor Servants of the Mother of God</u>	To preserve the archives as the memory of the congregation and its works; to facilitate access to the archives and heritage collections by the congregation, its employees and associates; and in a wider context to serve as part of the cultural heritage of world Catholicism, and hence encourage a wider research use. Primary user group is the congregation
<u>Salford Diocesan Archives</u>	Preservation of historical documents and artifacts; facilitation of research and religious and cultural understanding
<u>Archives of the British Province of the Society of Jesus</u>	Primary user group is the Jesuit administration

Sisters of Charity of St Vincent de Paul The primary purpose of the archives is to record the history and development of the Community in the British Isles as part of the social history of the 19th and 20th centuries

Liverpool Archdiocesan Archives The Archbishop is keen that the rich Catholic cultural heritage is open for research so parishioners and scholars are encouraged to visit

Birmingham Archdiocesan Archives Preserve and conserve the archival patrimony of the diocese and make it available to anyone who wishes to use it

Union of the Sisters of Mercy of Great Britain Produce guides to the house, give tours and talks; retreat days for Mercy Associates; ministry to women and children in the Birmingham area

Scottish Catholic Archives Obligation to the Bishops first and foremost as the head of the organization

Appendix Three: Funding Information

There is a confusing amount of resources available which list possible sources of funding and give advice on writing funding applications. The following key contacts have been identified as a place to start: (a) In 2004 the National Archives produced a leaflet entitled **Applying for Grant Aid**. This is available from: The National Archives, Kew, Richmond, Surrey TW9 4DU (Tel. 0208 876 3444, extension 2619) or http://www.nationalarchives.gov.uk/archives/advice/pdf/applying_grant_aid.pdf (b) C. Cassarchis, **An Introduction to Fundraising for Archives** (National Council on Archives, 1999) at: <http://www.ncaonline.org.uk/materials/fundraising.pdf> (c) The Museums, Libraries and Archives Council (MLA) has nine regional agencies which can provide advice for funding opportunities for archives in your geographical area. Links are available through: <http://www.mla.gov.uk> or from: The Museums, Libraries and Archives Council, Victoria House, Southampton Row, London WC1B 4EA (Tel. 0207 273 1444); (d) The NEMLAC website (the North-East sector of the MLA) has a particularly helpful webpage on funding, for both local and nationwide sources: <http://www.nemlac.co.uk/nemlac/page.php3/175#fun> Alternatively, contact: Museums, Libraries and Archives North East, House of Recovery, Bath Lane, Newcastle-upon-Tyne NE4 5SQ (Tel. 0191 222 1661).

From Betamax to Bombole: Future-Proofing a Project in Time

Rev. Andrew Headon

If you remember Betamax then you are as old as I am; and yes, we were one of those families who couldn't swap videos with our friends who all had VHS!

The rapid advances in technology in the past thirty years have been matched only by my learning curve of archives and all things archival in the past two years. And it amazes me to think that while we have just created a state-of-the-art room for the preservation of the Venerable English College's archive material dating back to include fourteenth-century scrolls, future records will probably be stored on something as small as a single memory stick. The new room has a steel-reinforced floor to take the weight of the compact shelving and the walls of the three rooms below had to be strengthened in order to bear that load. In contrast, I am sure that the same volume of material could be carried these days in one's pocket.

The re-housing, storage and cataloguing of the Archives is therefore as much about future-proofing access to the material as it is about preserving its condition. The Archive Project began two years ago on Martyrs' Day, 1 December 2004, when Mr and Mrs Urs Schwarzenbach generously offered to help preserve the patrimony of the College. We now celebrate the completion of the most visible aspect of that project, the restoration of the Third Library, and the creation of a new Archive room and a Rare Books' room (where the Archives used to be housed). The unseen endeavours, however, will continue for the next few years. The Archive will be moved to the new room once the climate has been monitored over twelve months and we are sure that the temperature and humidity levels are acceptable. Meanwhile, the present catalogue is being verified and computerized. The last stage will then be to digitize much of the material so that it will be available online; and likewise the catalogue.

Project management is about realizing an ultimate goal through setting short-term targets: milestones on a time-line towards that end. Two years ago, I realized that the first stage of the process needed to be the gaining of the best advice. There had been an Archive Conference at the VEC in

April 2002¹ which was of undoubted importance in raising awareness of the significance of the collection, and Joe Coughlan and the VEC administration at the time are to be commended on this initiative. But the reasons for convening that conference were different; and by its very nature and purpose, this second one was always going to be more focused. The first conference was a rich but diverse collection of presentations. The second conference needed to go into more depth on the matter of preservation and the practicalities of moving an archive; I also wanted to keep the group of advisors as small as possible (the first conference had twenty participants).

So it was that a conference of archivist and historian friends convened in the Third Library in February 2005 and, as well as some excellent brainstorming and discussion, the group listened attentively to more than an hour's detailed talk on *bombole* in Italian, the fruit of which is the huge canisters of inert gas behind a new hedge in the garden! The chronology of tasks which lay ahead was debated and included, for example, the most practical and logistical considerations such as where the books in the Third Library would be kept while the furniture was being restored, bearing in mind their weight and volume, fluctuating room temperatures and humidity, and the risk of factors such as security and unforeseen water ingress. The third floor corridor known as "Mayfair" was considered but ruled out in favour of the Gradwell Room.

The group also spent part of the two days drafting a job description and person-specification for the post of Project Archivist and considered the best means of advertising this. In fact, the whole process leading up to Iris Jones' appointment as Project Archivist is a good demonstration of how its record will be left in the Archive in contrast to the bulk of the accounts book (cf. p.49, bottom picture). The move towards a paperless office has already begun. Not one letter was sent or received. All communication was via e-mail; the speed of communication amazed me when the advertisement on an archive website immediately prompted eight enquires within the space of an hour. The job description and person-specification were sent by return, as attachments, and CVs came back likewise. I forwarded twenty-one of these to the interview panel together with a Microsoft Excel matrix for their scoring of the candidates. The record of correspondence is less than a megabyte in size.² A generation ago the same would have

¹ Cf. *Venerabile* 2002, p. 6ff.

² Any data kept was done so in accordance with the Data Protection Act and the intentions of the applicants.

taken considerably more time, might have consumed several reams of A4 paper, involved many secretarial hours, cost postage, photocopying and ultimately the space of another box file.

The dangers in terms of preservation are no longer a question of paper quality and the need for acid-free envelopes but the need to make back-up copies and the choice of storage medium. Archive material from the early 1990s, for example, will be lost unless it is soon transferred from floppy disks to a medium which is future-proof... well, at least for the time being.

So the conference heard stories of how some institutes rushed into electronic copying only to realize that the processes they used were either damaging the material or not future-proof (i.e. hardware or software becoming obsolete), or the problems that one archive had with an anti-incendiary powder which was released in error with harmful effect. Throughout the project we are grateful to all those who have shared with us their wisdom in the hope that we have avoided known mistakes and reduced the risk of others.

Finally, and appropriately for archival record, I would like to thank the following people: Barbara Donovan, our Administrator, for all her help in seeing this project through to completion whilst at the same time overseeing so many other projects; Iris Jones for her expert contribution to date and for so quickly becoming part of the team; those who attended the conference in 2005; the restorers, ARIEM srl, and Tonino Sordini, our contractor.

PROJECT TIME-LINE

2004

December: Mr & Mrs Schwarzenbach are guests for Martyrs' Day, view the Archives and generously offer to help the College.

2005

January: Archive Conference idea conceived & invitations issued.

February: Archive Conference attended by Mgr Nicholas Hudson (Rector), Father Andrew Headon (Vice-Rector), Father Anthony Wilcox (Chairman of Trustees), Barbara Donovan (Administrator), Sister Mary Joseph MacManamon OSB (Librarian), James McAuley (Student Archivist), Neil Brett (Assistant Student Archivist), Father Charles Briggs (Archivist, Archdiocese of Southwark & former Student Archivist), Father Stewart

Foster (Archivist, Diocese of Brentwood), Dott.sa Alessandra Gioenco (Archivist, British School, Rome), Dr Daniel Huws (formerly Keeper of Manuscripts & Records, National Library of Wales), Dr Carol Richardson (Lecturer in Art History, Open University), Dott.Tiballi.

March-June: Visit to the Archive of the British School, Rome; meetings with architects; permissions sought from the Belle Arti and Vigili del Fuoco for proposed works; tendering process begins.

April: Advertisement placed for Project Archivist.

June: Interviews for the post of Project Archivist.

August: Construction work begins on new Archive room; floor reinforced to take the weight of the compact shelving; walls strengthened for the load.

September: Iris Jones takes up her appointment as Project Archivist; temporary shelving installed in Gradwell Room; Jonathan Reilly (antique book expert) identifies and removes rare volumes from Third Library.

October-December: Transfer of Third Library books to Gradwell Room.

December: Compact shelving installed in new Archive room; book cleaning machines arrive for use in New Year.

2006

February-May: Restoration of shelving in the Third Library.

July: Remaining shelving and cold-lighting completes the work on the new Archive room; books replaced on shelves of the Third Library.

September: Transfer of Archives to Gradwell Room; work begins to prepare the space which was the Archive room to become the new Rare Books' room; electronic sensors continue to monitor the climate in the new Archive room before the transfer of the collection.

2007

February: Reopening and Blessing of new Archive room by Cardinal Tauran, together with re-opening of the Third Library.

*EDITORIAL NOTE: Father Andrew Headon is a priest of the Diocese of Brentwood and, since January 2004, Vice-Rector of the Venerable English College, Rome. His article, and the following contribution by Iris Jones, were first published in **Cherishing Our Heritage: The Re-opening of the Venerable English College Archives and Third Library** (Rome, 2007), and are reproduced by kind permission of the Rector of the Venerable English College.*

The Venerable English College, Rome: Archives Restoration Project

Iris Jones

My first contact with the English College Archives was one of sheer delight. Before my interview for the post of Project Archivist in June 2005, the VEC Librarian, Sister Mary Joseph McManamon, took me around the College and showed me the Archives. She opened an old, somewhat rickety door and presented me with a veritable treasure trove, the kind that archivists dream about. There was a bit of everything: parchments dating all the way back to 1280, vast quantities of account books, maps, glass negatives, diaries, drawings, photographs of students in their leisure moments... It combined the history of the Catholic Church in England and Wales with a more personal quality, like a family archive. I was impressed by the fact that student archivists had apparently taken considerable interest in the collection in the past. But it needed attention now: cleaning; adequate housing for the material; a disaster prevention plan; and an up-to-date catalogue, which could make the collection more accessible to scholars and easier to monitor. Fortunately it is not an especially large collection and this makes it more manageable.

The VEC project was certainly interesting and many-sided. I learned that my rôle would be not simply to re-catalogue the material, but also partly to oversee construction of a new, state-of-the-art repository, making sure that the shelving, lighting and general storage conditions would secure a long lifespan for the documents. I was likewise to be involved in the restoration of the stunning Third Library shelving. It was a welcome opportunity for me to grow professionally and I was very struck by the fact that the momentum for making these changes came from the College itself.

When I started work in September 2005, my first goal was to check all the material, using a typewritten catalogue made by a former Student Archivist, Father Jeremy Bertram, in 1978. It was important to see if any pieces were missing and to assess the state of conservation of each unit. It also gave me a chance to become familiar with the Archives and to see what kind of intervention was needed for each section. The *scrittura* series, for example, contains a lot of letters and single-sheet documents of various types. They were stored in metal filing cabinets, packed tightly in each

drawer so that opening and closing the cabinets produced mechanical damage on the edge of each sleeve. And the sleeves were made of wood-pulp paper, which is certainly harmful in the long term. So these would inevitably have to be replaced with new, acid-free sleeves and boxes. All things considered, the collection looked like it was in good condition, but I wanted some expert advice to confirm this. I asked Dott. Enrico Flaiani, Chief Paper Conservator at the Vatican Secret Archives, to come in and run some checks for us. I also asked ICCROM, the United Nations agency for conservation, for their opinion. Both of them felt that the Archives were relatively well-preserved, but would obviously benefit from their new, carefully-chosen environment. The crucial issues that emerged focused on climate control, adequate storage conditions, cleanliness and disaster planning. First of all we broached the issue of cleanliness: the College bought two professional book-dusters. One we dubbed 'the carwash', because the more robust items were inserted and given a thorough dusting by big, rotating brushes. The other became 'the incubator': you put the more delicate items inside the machine, then you stick your arms through long sleeves and gently aspirate the dust off the 'baby' by hand.

In the past shelving had been inadequate, so in order to increase storage space, compact shelving was put into the new repository. I am told that after the floors were reinforced to bear the extra weight, all the students were invited to a jumping party in the room as a test, but I did not actually witness this scientific experiment. Upstairs in the mezzanine, cabinets with open-mesh, sliding doors were chosen to allow for air-circulation. The large, well-preserved collection of parchment documents, which were originally kept in wooden drawers, will be moved to metal flat-storage, along with maps and other bulky drawings.

To implement or not to implement climate control was another crucial issue. These systems are clumsy and if they break down can do a lot of damage. They are also a long-term expense. Old Roman buildings are supposed to have an ideal climate provided by their thick walls: cool in the summer and warm in the winter. So it was decided that the relative humidity (RH) and temperature (T) levels would be recorded over a year and then we could make an informed decision. In July 2006 we set up data-loggers in the Third Library, new repository and old Archive room. The results were surprising: the temperature in the old repository peaked at 30°C in July and RH readings were higher than expected. At one point a sensor in the Third Library showed soaring RH, and I was quite worried.

However, by the time it reached 99% RH, I realized that, since it was not actually raining inside, there must be something wrong with the sensor.

Disaster preparedness thus far has mostly focused on a fire-extinguishing system. The College chose to use an inert gas called IG 55 as a fire extinguisher. This is a mixture of nitrogen and argon which uses oxygen depletion to put out fires. If the alarm should ever go off, the gas would be pumped in from huge metal canisters in the garden, saturating the environment and burning up all the oxygen in the room in just nine seconds. It is totally dry, so it would not dirty the books or documents if ever the need to use it should arise. One of the restorers was working away in the Third Library one day when the alarm went off. Terrified that the gas would burn up all the oxygen in her lungs, she vaulted over the scaffolding and sprinted for the door. She arrived breathlessly in the First Library in about three seconds! Fortunately, it was just a trial run: at that time the canisters of gas had not yet been hooked up.

When I arrived at the College, the Third Library was a beautiful room in much need of attention. The shelves tipped, the gold was muted and the black flecked and dirty. The College set up a tender and four companies made bids to do the restoration. The quotes varied considerably, but eventually ARIEM srl was chosen to do the work. This involved sanding the shelves down to bare wood, patching and repairing as need be, fumigating and finally repainting the whole structure. Dust and fumes wafted around the whole library for weeks, but the final effect is magnificent. The College Archives have now been moved out of the old storeroom and will eventually be moved slowly back into the new, modern repository as cataloguing progresses. The old room has been turned into cold storage for rare books and photographs. The next short-term goal will be the new catalogue and the lengthy process of changing storage materials from the old acid paper into acid-free folders and boxes. I would like to thank everyone at the Venerable English College for welcoming me and making my work so enjoyable, and especially Father Andrew Headon, the Vice-Rector, who brought the practical knowledge that has made it all happen, Monsignor Nicholas Hudson, the Rector, and Barbara Donovan, the College Administrator. I am also grateful to the British School of Rome, Dott. Enrico Flaiani, and ICCROM for sharing their expertise with me.

EDITORIAL NOTE: Iris Jones is a professional archivist. After working in the Archivio Doria Pamphilj in Rome and in the Archivio della Fabbrica di S. Pietro, Vatican City, she became the Venerable English College's Project Archivist in September 2005.

**AN ADDRESS BY CARDINAL TAURAN,
ARCHIVIST OF THE HOLY ROMAN CHURCH,
AT THE VENERABLE ENGLISH COLLEGE
ON THE RE-OPENING OF THE ARCHIVES AND
THIRD LIBRARY, 18 FEBRUARY 2007**

These are just a few words to tell you how pleased I am to have been invited to share the joy of your community at the re-opening of the Archives and the Third Library of your College. A well-organized, clean and accessible archives and library are the reflection of vitality of the institution which takes care of them. Through the records of facts, the writings of our ancestors, and the visit of a traveller we can better understand who we are, why we are here – in the Via Monserrato. In other words, the archives and library mean inspiration and transmission! When you possess good archives, when you enjoy a good library, it means you believe in your future! Moreover, when you deal with Church archives, for example, you have in front of you much more than mere historical documentation. You have in front of you, as Pope Paul VI said: 'echi e vestigi del passaggio della Chiesa, anzi dal passaggio del Signore Gesù nel mondo'. The Venerable English College keeps precious items, records of the history of England, information on its alumni and their activities through the centuries, and also documentation relating to special events: I think of the celebration of the Second Vatican Council, during which the English Fathers were your guests. I cannot but mention also the historical visit of the Archbishop of Canterbury, Michael Ramsay, who stayed with you in March 1966. Through the abundant documentation, a legacy of Christian witness and of cultural patrimony is handed over. This College is a link in a long chain. Dear students of today, you have the privilege to be a bridge between yesterday and tomorrow. Draw from this unique heritage, which so often speaks about the courage and the perseverance of the English Catholics - an inspiration for your service to the Church. You have the privilege to be trained in the proximity of the See of Peter, next to the Roman Curia and the Pontifical Universities. Here, reading the past and looking at the beginning of a new pontificate, you learn to think, to breathe and to look at the world in a catholic manner, that is to say universally! So I congratulate all those who have generously helped in the restoration of these archives, the Rector and the Vice- Rector, and their collaborators who have diligently followed the works. I wish that many researchers can perceive always ever more the fecundity of the encounter between Faith and Culture.



Cardinal Tauran gives his address. Left to right: Mgr Nicholas Hudson (Rector), Mr Urs Schwarzenbach (Benefactor) Father Andrew Headon (Vice-Rector), Father Anthony Wilcox (Chairman of Trustees), Most Rev. Vincent Nichols (Archbishop of Birmingham).



Father Andrew Headon with examples of archival technology, ancient and modern.

THE WESTMINSTER DIOCESAN ARCHIVES

Rev. Nicholas Schofield

In 1817 a Catholic priest from Lancashire, Father Robert Gradwell, was sent out to Rome to act as Agent to the English bishops and to re-open the Venerable English College, the seminary that had been closed during the French occupation. His letters and journals are now kept in the Westminster Diocesan Archives and it is clear, by thumbing through them, that he was particularly interested in archiving. A passage from one of his letters will strike a cord with anybody who works with archives: 'when I first came to the College I found a great cartload of dusty and rotting papers on the library floor. The greater part were rubbish but several were very valuable ... I selected all the valuable papers and carried them carefully to my own room, where I filled three drawers with them ... Unfortunately two of my drawers did not lock. A superannuated servant had used these valuable papers as waste paper before I found out.'

My purpose in this article is to share with you something of my hopes and frustrations as Archivist of the Archdiocese of Westminster. I am not proposing to suggest that Westminster is any sort of model - in fact, at first sight, it shares some similarities with Gradwell's description of the English College archive nearly two hundred years ago: plenty of 'dusty and rotting papers,' some of which are very valuable, some less so. What I hope to do is to describe the nature of the Archive, its importance and challenges, and to explain how we have begun to organize the collection.

In some ways, the title 'Diocesan Archive' when used for Westminster is rather misleading. Most diocesan archives, as you would expect, deal with the personages, events and institutions within a particular diocese: the papers of the bishops; the history of individual parishes and schools; the documents of Catholic societies; and the workings of the diocesan administration. They can be particularly useful for local historians and genealogists. In the case of the Westminster Diocesan Archives, one could be forgiven for thinking that most of the papers concerned the Catholic community in that diocese, which covers the London Boroughs north of the River Thames and west of Waltham Forest and Newham, the districts of Staines and Sunbury-on-Thames and the County of Hertfordshire. Since the diocese was only erected by Pope Pius IX in 1850, one might also think

that there would be very little in the Archive from before the mid-nineteenth century.

However, the Westminster collection contains much that is not, strictly speaking, 'diocesan.' Even the extensive papers of our archbishops concern many national and international issues. This is because the Archbishops of Westminster have all (so far) been Cardinals, appointed by the Pope and with a rôle in Rome, and leaders of the English and Welsh bishops (for example, as Presidents of the Bishops' Conference) in addition to being bishops of a large, predominantly urban area. In their files one is just as likely to find correspondence with the Prime Minister or the Pope as letters to and from parish priests.

The papers of past archbishops, no matter how important, are only one part of the Westminster Diocesan Archives. A handful of documents actually date from the period before the Reformation. They include the reports of fifteenth-century heresy trials from the Diocese of Norwich and a Middle English miscellany of texts produced by a fifteenth-century Carthusian monk, including advice for confessors and even a recipe for making ink. It is unclear exactly how they ended up with us, but most probably had been in Catholic hands for many centuries, perhaps ever since the religious revolutions of the sixteenth century.

The bulk of our early papers, however, date from the period between the accession of Elizabeth I (1558) and the Restoration of the Catholic Hierarchy in 1850. The most important documents are bound in fifty handsome volumes. These chiefly concern the secular clergy and the work of the Vicars Apostolic and the Bishops' Agents in Rome. All in all there are some 9,000 items relating to this period, making the Westminster Archive one of the richest sources for the Catholic history of the country in the early modern period.

These are supplemented by independent collections, such as the archive of the 'Old Brotherhood' (originally the Chapter of the Secular Clergy that governed the English Catholic Church between 1631 and 1685, when there was no active bishop in the country) and of the historic seminary of St Edmund's College, Ware, which claims descent from the English College, Douai (founded in 1568). These usefully supplement our early modern collections and are often consulted by researchers. In addition to these there are a random selection of archives of 'other' Catholic organizations, such as the Catholic Evidence Guild, the Catholic Police Guild, the Newman Association and the Catholic Union of Great Britain (an

influential association of laity who promote Catholic interests, especially in matters arising from Government action and proposed legislation).

It is not an exaggeration, therefore, to say that the Westminster Archive is of national and international importance; in some ways, the Catholic equivalent to Lambeth Palace Library. This is reflected in the number of visitors each year: in 2006 there were 137 visits - not insubstantial for a private archive which is only open two afternoons a week. The researchers included the inevitable stream of family historians who come to consult our small selection of sacramental registers and, I am pleased to say, priests pursuing historical studies, but also many doctoral students and academics not only from this country but from institutions of higher education in Europe and the United States. Many of the users have studied themes that reach beyond the traditional confines of English Catholic history -including emigration to Canada and the study of the theatre at the Court of Henrietta Maria.

I was appointed Diocesan Archivist at Easter 2005 and, like all but one of my predecessors and the majority of other diocesan archivists, I am a Catholic priest. This situation has its obvious limitations, of course, most notably in the fact that priest-archivists will normally lack archival qualifications. I have no professional training beyond a degree in Modern History, and my previous archival experience was courtesy of a summer job in the Department of Manuscripts at the British Library. I also spent two years as Archivist of the Venerable English College, Rome (which goes back to 1362), although this was a seminary 'house job' and took a definite second place alongside my training for the priesthood. The other limitation with priest-archivists is that we tend to work on a very part-time basis, since our main concern is pastoral work - funerals and feast-days can often prevent the archives from opening. I currently manage to spend two afternoons a week in the Archive, which allows me to deal with correspondence and supervise researchers, although there is little opportunity personally to catalogue or organize the collection.

But, despite the increasing professional expectations for archives and the shortage of priests in this country, I think it right and fitting that many dioceses still appoint priests as archivists. After all, most of the documents in the Archive were produced by priests for priests and so it helps if a priest has an involvement in the Archive and can readily understand the purpose and provenance of many of the documents. A priest-archivist is also highly appropriate given that a diocesan archive fits into the structure and mission of the Church: it is not merely a collection of historic, 'dead' documents that

requires cataloguing and conservation, as required by the Church's Canon Law (cf. Canon 491 §2), but, according to **The Pastoral Function of Church Archives**, a very important document issued by the Pontifical Commission for the Cultural Heritage of the Church in 1997, such an archive is a 'place of memory' that records the 'path followed by the Church through the centuries in the various contexts which constitute her very structure ... Indeed historical sources trace the Church's action in an uninterrupted path of continuity. This begins with Christ's message, goes through the writings of the first apostolic communities and all the Church communities which follow up to our present day.'

However, this is certainly not to suggest that Church archives should be the preserve of the clergy. As soon as I was appointed Archivist, I realized that I needed a great deal of professional advice and assistance so that the Westminster Diocesan Archives could meet even basic national standards. In my first year, I asked Dr Norman James of the National Archives to visit and share his expertise. This was useful in identifying goals - in the long-term, proper cataloguing and possible re-location; in the short-term, basic steps such as installing fire and security alarms and introducing retention and collection policies. An Advisory Committee was founded to give further advice, consisting of a small group of custodians, experts, users and a senior representative from the Archdiocese of Westminster.

An unexpected blessing came last year when we entered into an arrangement with the Catholic Bishops' Conference of England and Wales, who were themselves looking for a part-time archivist and records management officer. We decided to advertise for a newly-qualified archivist on a two-year contract who would spend three days a week working in the Westminster Diocesan Archives, situated near Kensington High Street, and two days with the Bishops' Conference at Eccleston Square, near Victoria Station. And so, in September 2006, we welcomed our new Project Archivist, Tamara Thornhill. I continued acting as a sort of archives manager, mostly dealing with correspondence and administration and supervising researchers, while Tamara started to go through the archives systematically, identifying exactly what we had and investigating provenance.

Despite the richness of its collection, the Westminster Archive faces many challenges. Perhaps like many Catholic archives in the past, it also saw itself as a private collection, of interest only to Catholics, and consequently few links were made with the wider archival community. I well remember walking around the Archive once I had been given the keys by

my predecessor. It was rather like an 'Aladdin's Cave': the death mask of Cardinal Hinsley could be found alongside audio cassettes that had once belonged to Cardinal Hume; a well-preserved uniform of the Palatine Guard (a now extinct regiment in the Papal Army) alongside out-patient records of St Andrew's Hospital, Dollis Hill; the remains of a flower carried to Tyburn by one of the English Martyrs, Blessed Thomas Maxfield, alongside honorary degrees given to the Archbishops of Westminster. Things had literally been deposited in the Archive and twenty years later still remained unsorted in cardboard boxes. On some shelves it was very obvious that a drawer of a filing cabinet had simply been emptied and dumped with us. On my arrival there was no general system and frequent inconsistencies. I recently looked through some of the boxes relating to Cardinal Bourne, Archbishop of Westminster between 1903 and 1935, which I thought was one of the better organized parts of the collection. To my horror, I soon realized that many items actually dated from the time of his successor, Cardinal Hinsley, and that things had been placed in the 'Bourne Papers' simply because they had been transferred to the Archives some time after the latter's death. Thus, there was a whole series of boxes containing eighteenth- and nineteenth-century wills, clearly labeled with a Cardinal Bourne reference number.

Another key problem, which we are in the process of addressing, is to decide what exactly the Westminster Diocesan Archives is for. I have already mentioned that the Archive houses many items that are not strictly speaking 'diocesan' - both a valuable collection of documents dating from the period before the Catholic Hierarchy was re-established in 1850 and a rather miscellaneous selection of records of 'other' institutions. In fact, it could be said that the Westminster Archive is the nearest thing the Catholic Church in England and Wales has to a 'central, national archive.' We do not advertise ourselves as such, but this is how we are seen - in much the same way that the Archbishop of Westminster is often mistaken as being the *Primate* of the Catholic Church in England and Wales. We are often the first port of call for those who want to find a home for 'orphan records'. In May 2007 the Advisory Committee will be discussing and formulating a new Collections Policy.

The identity of the Westminster Archive within the archdiocese itself also needs to be resolved. We call ourselves the 'diocesan archive' and yet, in addition to the 'Secret Archive' required by Canon Law and kept at Archbishop's House, there are separate archives for Westminster Cathedral, the Diocesan Property Office and the Diocesan Chancery and Tribunal - the latter two bodies, many of the records of which are currently

housed in the Westminster Diocesan Archives, deal respectively with (marriage and other) dispensations and marriage annulments. And that is not to mention the countless diocesan departments and individual parishes which maintain their own 'archives' - I suspect to varying levels of success. Curiously, our weakest point in being a 'diocesan' archive is that we have few easily accessible documents relating to the 216 parishes and 223 schools in the archdiocese. Over the coming months and years we hope to build up and streamline the diocesan side of the Archive, especially by working alongside the diocesan administration and the parishes. Part of this process, of course, involves reminding people about the importance, purpose and needs of archives, for such things can easily be forgotten by over-burdened, multi-tasking priests and officials.

Records management will also need to be looked at because one of our main problems is that, in the past, Archbishop's House has archived everything. For example, the papers of Cardinal Hume, who was Archbishop of Westminster between 1976 and 1999, amount to over one thousand boxes. Every letter he received has been carefully filed, together with a copy of any reply that was sent. It made for an efficient system for his office, but there was no Retentions Policy. Thus, there are copies of journals which can easily be found in libraries and several boxes of 'regrets' - i.e. invitations to various events (such as the opening of a parish fête) and the corresponding letter explaining why His Eminence could not attend. That is not to mention the hundreds of rather eccentric letters that a person in a high position will inevitably receive. A Diocesan Retentions Policy would save much work and effort for future archivists.

Thanks to Tamara Thornhill, our new Project Archivist, much progress has already been made and the contents of the storeroom are slowly becoming more ordered and manageable. Since, prior to her appointment, about sixty per-cent of the Archive was not boxed or listed, many new discoveries have been made. Box lists are being created in an electronic searchable format, although we are not yet in a position to use a system like CALM; search room procedures have been implemented; a reprographics service has been set up; and an accessions register started. We have also started to use volunteers to help with item-listing and transcriptions.

The Archive is also beginning to be rationalized: e.g. defunct financial records have been shredded; and we are slowly transferring the Chancery and Tribunal records (mostly dealing with marriage cases) to separate locations, which will free up a lot of space. Papers relating to Westminster

Cathedral are likewise being transferred to the Cathedral Archives, which has recently started employing an enthusiastic part-time archivist. This is creating some much-needed space.

The public profile has been raised through articles, involvement in conferences and through a Westminster Archive blog, which is an easy means of putting news and information on the web. We are tentatively starting to organize school visits - I say 'tentatively' because our facilities and space are severely limited and I would eventually like to organize 'History Days' for the Archdiocese, with a range of speakers and visits.

We still have a very long way to go. Our basic aim at the moment is to find out what we have in our storeroom, and this will continue over the coming months. The challenges of cataloguing, digitalization, conservation and re-location all lie happily in the future. The system that we now use at Westminster certainly works for us - i.e. to have a part-time priest 'archives manager', a professional archivist and a team of volunteers. We hope this will continue into the long-term future. The assistance of the wider archives community has also been invaluable, especially through the Advisory Committee. To echo Margaret Harcourt Williams' point (cf. pp. 3-11 above), standardization of policy, sharing of good practice and increased co-operation amongst Catholic archivists would also be most welcome. With these goals in mind, it is my hope that the Westminster Diocesan Archives will grow in its function as custodian, conservator, collector and promoter of the *Memoria Ecclesiae* - the memory of the Church and of the Catholic contribution to the history of this country.

EDITORIAL NOTE: The author is Archivist of the Archdiocese of Westminster. This article is a slightly edited version of a talk given at the Religious Archives Group Conference ('The State of Religious Archives in the UK Today') held at the British Library Conference Centre, London, on 26 March 2007.

Holy Week in Rome: Impressions of a Liverpool Unitarian Family

John Davies

Local record offices often produce pleasant surprises for the historian of the Catholic community. The papers of the Holt Family, Unitarians and members of Liverpool's business elite in the nineteenth century, at first sight might not seem promising territory for those seeking insights into the Catholic community or into how that community was viewed by others. A number of members of the Holt family kept diaries and although there are very few references to Catholics in Liverpool, the travel journals kept by some family members do illustrate English middle-class perceptions of Catholicism, as in the following example taken from a visit to Rome. The Holt Papers are catalogued under 920 DUR in Liverpool Record Office.

In the spring of 1863 three members of the Holt family from Liverpool, Emma, widow of George, and two of her children, Anne and Robert, travelled to Italy with a French lady companion, Madame de Finance, a young maid servant, and a professional guide, who joined them in France. By the middle of the nineteenth century the Holts were firmly embedded in Liverpool's business, banking and ship-owning community. Like many of the city's business elite at this time the Holts were Unitarians.¹ They were also firm believers in the educational value of foreign travel and made frequent visits to Europe. By the middle of the nineteenth century the wealthy middle class from Britain's cities regularly took holidays in Italy. As early as 1817 the poet, Lord George Byron, had rather sniffily complained that Rome was 'pestilent with English'.² The Holts would have rejected any

¹ Emma Holt (1802-1871). Anne Holt (1821-1863). George Holt, born in 1790 had died in 1861. He had moved to Liverpool from Rochdale in 1807 to become apprenticed to the cotton broker Samuel Hope. Holt was a founder member of the Bank of Liverpool and of the Liverpool Fire and Life Insurance Company. He was the driving-force behind the erection of India Buildings, Water Street, and was a member of Liverpool Town Council from 1835 until his retirement in 1856.

² T. Hunt, *Building Jerusalem: The Rise and Fall of the Victorian City* (London, 2004), pp. 209-210; cf. J.A. Hilton, 'The English in Nineteenth-Century Rome' (Lecture given at the Athenaeum, Liverpool, 2006).

suggestion that they were merely aping, perhaps in a minor way, the grand tours of the aristocracy in the eighteenth century. They would have agreed with William Roscoe's assertion in his inaugural lecture of the Liverpool Royal Institution in 1817 on the 'Fruitful history of commerce and creativity' that: 'In every place where commerce has been cultivated upon great and enlightened principles, a considerable proficiency has always been made in liberal studies and pursuits.'³ It was to further such 'liberal studies and pursuits' that the Holts set out for Italy in the spring of 1863. Anne Holt, unmarried and in her early forties, an ardent advocate of women's, or at least middle-class women's, education, a stereotypical 'blue-stocking', was the prime mover behind the visit to Italy and was certainly its most enthusiastic participant. In the family journal she noted on 23 February 1863:

We have for some little time talked vaguely of going to Rome and now the decision has at last been come to rather suddenly. We shall probably start on the 11th of March, that is Robert, Mother and I are to be joined in Paris by Madame de Finance, who will travel with us.⁴

Two weeks later she wrote:

We ourselves are full of preparations for our approaching visit to Rome; all our plans being now fixed for departure on Wednesday 11th. Cataldi is the name of the courier we have engaged. If all be well we ought to arrive in Rome on the 18th.⁵

In early June Anne, on her return from Italy, resumed the family diary, which had been suspended and replaced during the visit to Italy by her individual journal:

Wednesday the third of June being exactly twelve weeks since we left home, Mother, Robert and I with maid Jemima, returned in good health and safety from our very enjoyable and prosperous tour in Italy. We have visited and seen satisfactorily what we proposed to ourselves in starting, the great cities of Rome, Naples and Florence, also viewing in a more cursory manner the places that necessarily came before us on our way Our journey has been in every respect successful, free from accidents and misfortunes of every kind; and sociably rendered very agreeable by

³ Hunt, *op. cit.*, p.207.

⁴ **Holt Family Diary** [hereafter **HFD**], April 1861-August 1871, Liverpool Record Office (LRO), 920 DUR 1/4. No page numbers, but entries are dated.

⁵ **HFD**, 9 March 1863.

the companionship of our old friend Madame de Finance, who joined us in Paris and left us there on our return. I cannot but feel very thankful that this long and somewhat arduous journey has been so happily terminated, nothing whether abroad or at home having occurred to mar its pleasantness.⁶

Anne Holt and her mother Emma both kept a journal of the visit to Italy. Anne's brother, Robert Durning Holt,⁷ although keeping a sketchy diary during this period of his life, left no account of the Italian visit. However, Anne Holt in particular was a meticulous recorder of her travels and experiences. Her mother, Emma, kept a more modest journal.⁸ During their stay in Rome, in between exhaustive and exhausting tours of the city's classical remains, architectural wonders, basilicas and art galleries,⁹ they, as Unitarians, also watched as spectators, rather than participated in, some of the Holy Week ceremonies led by Pope Pius IX.

Their first impressions of Rome, however, were somewhat mixed. From a distance, on the way from Civitavecchia, Emma Holt was quite entranced, writing on the 18th March:

The first appearance of the old city was very picturesque, the setting sun shining upon the old houses and walls and producing very pleasing effects.

But the following day, however, her impressions were not so favourable:

The entrance to Rome from the station not very pleasing -dirty streets, low neighbourhood and shocking smells ... So now we are in Rome, a place I never thought to see.

⁶ Ibid., 3 June 1863.

⁷ Robert Durning Holt (1832-1908) was one of Anne's five brothers. He was later senior partner in George Holt & Co., Cotton Brokers, a director of the Liverpool Bank, Leader of the Liverpool Liberal Party and the first Lord Mayor of Liverpool (1892-1893). He was granted the Freedom of Liverpool in 1904.

⁸ Anne Holt, *Diary of a Visit to Italy*, 1863 (LRO, 920 DUR 4/27/2) and Emma Holt, *Diary of a Visit to Rome*, 1863, (LRO, 920 DUR 3/28/3). Neither diary has page numbers. The extracts below are taken from these two accounts.

⁹ The Holts' itinerary in Rome closely followed the lines laid down in John Murray, *A Handbook of Rome and its Environs*. Murray's Handbook went through numerous editions but see, for example, the 12th edition, London, 1875.

Similarly for Anne Holt, the entry into Rome was not what she had expected. On 19th March she recorded:

The railway stops quite in the outskirts where, as well as during the long drive to the hotel, was nothing whatever to make us fancy ourselves in Rome - nothing but the narrow, miserable looking, dirty streets of an inferior Continental town. Nothing of St Peter's, nothing of any relic of antiquity to be seen. Capaldi [their guide] told us that we passed through the Ghetto - but I did not see that there was anything more miserable about this part than the rest of the route. I must confess my first impressions are very disappointing.

The visit to Rome proper began the following day and Anne seems to have shrugged off her initial disappointment. She, Robert and Emma, to a lesser extent, then embarked on their strenuous schedule of visits.

Anne Holt: 20th March

We have been to St Peter's. Curiously enough it is very much what I expected. I neither feel disappointed nor surprised, but it fully equals my expectations. It is magnificent in the fullest sense of the word but I should not build a church in that style. On each Friday in Lent the Pope [Pius IX] comes to prayers in St Peter's and we were fortunate enough to have so good a view of him that we all feel we should not care if we have not another opportunity of seeing His Holiness. Preceded and followed by an immense retinue of priests he offered short prayers at two side chapels and then came to a temporary place arranged in front of the giant Baldachino under which are the remains of St Peter. We so stood as to face him. I could see every feature and expression distinctly. His portraits give a faithful representation of what seems to be a kind, good, old man, rather proud of his small plump pretty hands - His dress was all white except a scarlet cape with a long train carried by priests, and a vast multitude of whom knelt around him while he prayed, reading from a large printed card by the help of one taper held towards him by some officials and using his eyeglasses quite as much on the people as on the card of prayers. The whole thing is too much of a mere form. Who could pray in such a way?

Emma Holt: 20th March

The weather wet and cold, requiring good wood fires. Our first visit in Rome was to St Peter's. On entering the church, I felt at once impressed

with its effect. I had often heard it spoken of and that in the first instance it disappointed you but such was not the effect it produced on me. I question whether the first effect was not the greatest - in taking in detail you lost the great whole As we were looking about us we became aware that there was some stir about the great altar and on enquiring we found that the Pope was expected. It is his custom during Lent to pray, if prayer it can be called, in front of the high altar. He walked in accompanied by a great number of priests and officials, and kissing the toe of a bronze statue of St Peter in passing, knelt at an altar or table placed for him, and with a priest on each side of him holding a lighted candle, continued his devotions. The multitude also knelt with him, but we looked on as strangers... In rising he gently extended his hands which is considered the benediction and then retired as he came. We had a very good view of him, and were pleased with the kindliness of his expression.

Emma Holt: 22nd March

English Church: a neat well-kept room for the service and full attendance.

Anne Holt: 22nd March

To the English Church which was crowded - indeed Rome seems full of English. Service quite respectable.¹⁰

Anne Holt: 29th March [Palm Sunday]

Left the hotel at half-past seven to witness the ceremonies peculiar to this day in St Peter's. Mother, having a bad cold and fearing the fatigue, did not go - but Madame and I were fortunate in getting very good places and in sitting near some well-behaved people, especially the French lady who comes here every year from Paris, and an American, quite a lady, and whom from the liberality of her remarks, I should guess to be a Boston Unitarian. Really the conduct of many of the English and American men and women one meets here makes one ashamed of speaking the same language! The service was over about one o'clock and we found our carriage without any difficulty, the whole passing off more easily and in less time than I expected. It was to me altogether a

¹⁰ In the family journal Anne often commented on the quality of the service and sermons at Liverpool's Unitarian church.

less trying and fatiguing, and more striking and magnificent spectacle than I ventured to hope. Robert, on the contrary, was disappointed, probably expecting more.

Emma Holt: 29th March

They went to St Peter's to see the Pope bless the palms. I remained in the house. They were late back but glad to have seen the spectacle. Brought back with them an artificial piece of palm but Robert got a piece of the real one from a young priest.

Emma Holt: 1st April

After lunch to Saulini's [an artist who was painting Emma Holt's portrait] and thence to St Peter's to hear a Miserere, but the talking amongst the people very objectionable. While standing at the high altar joined by a French priest who was very devout and civil and anxious to point out to me the relics which were exhibited from one of the side balconies.

Anne Holt: 2nd April [Maundy Thursday]

Having tickets went to the Washing of the Feet by the Pope in St Peter's. Had to go very early and got very weary, the accommodation for the ladies being very indifferent - Somewhat curious but like all other ceremonies I have seen, not worth going to see. The behaviour of a great many English women there as everywhere else is scandalous, a disgrace to the nation.

Emma Holt: 2nd April

Today was the washing of the disciples' feet by the Pope. I thought I should like to see it as part of the ceremonies of Holy Week. The time we had to wait and the standing so fatiguing that I left my place and gave up the sight.

Anne Holt: 3rd April [Good Friday]

Mother with Saulini, afterwards at St John Lateran, a large, fine basilica. Central nave too ornate for the aisles and not in very good taste. Corsini Chapel very fine, with vault for interments. A very fine Pieta there and the sarcophagi of the family all round; a nice place for burial. Very pretty cloisters, but badly kept as also the garden - all such things here speak of

decay and blight. The spirit that once animated, made them beautiful is gone and without that they are nought. Many relics kept there and in an adjoining building the Scala Santa, which many people were ascending on their hands and knees - melancholy exhibition... On returning visited the Protestant Burial Ground where we saw several names we knew, as well as poor Shelley.¹¹ It was satisfactory to see it so trim and well-kept; many of the graves attended to with loving care and all neat.

Emma Holt: 3rd April

Sunshine. The church of St John Lateran. Large statues in marble of the different apostles. A chapel of the Corsini family. Very splendid. Good cloisters and curious things shown in them such as the pillars of the Temple that were broken when the veil of the Temple was rent in twain, the pillars from Pilate's house, the table on which the Last Supper was eaten, an altar with a hole made in it by a wafer in consequence of the incredibility of the priest.

Anne Holt: 4th April [Holy Saturday]

The great ceremony of today is the baptism of the Jews and other converts at the Lateran - did not go. Rain most of the day - has been gathering for some days, so fear it may last and spoil the fetes.

Anne Holt: 5th April [Easter Sunday]

And so all is over: illumination and all. We heard such an account of the crush that we did not venture to go to the Mass. Madame however did and reported the scene before getting to the seats as almost awful, but is glad to have been, as she saw and heard the whole well and pronounced it to be far more magnificent than she could have imagined. The pope's voice still fine and powerful; that of Antonelli, the assistant deacon, quite inaudible. We only drove to the Piazza, but starting at 10.30 as advised, were too late to get very good places. The crowd was the principal spectacle and the Pope looked very imposing from the central balcony at the Benediction. Madame left here at 7, time enough she says. In the evening drove to the Pincian. The sunset was very splendid, so much so as to conceal the process of illuminating St Peter's

¹¹ For Shelley and the English cemetery see Hilton, op. cit., p.6.

though that does not begin till after the great luminary is set. The colouring of the sky was singularly clear and beautiful, the yellow tints fading through the most lovely rosy lilacs into violet and blue. Then gradually the lamps on the vast structure began to tell along every frieze, column and projection up to the highest summit of the pinnacle of the dome. It was exceedingly beautiful and so continued in that comparatively subdued state, till 8 o'clock struck. Then fresh fire as if by magic ran along the whole edifice converting it into a very mass of light, the cross at the top of all being beyond all description. Then gradually the splendour diminished and we left ere it was gone. Nothing in its way can be finer.

Emma Holt: 5th April

Madame de Finance was the only one of the party who attempted the ceremonies at St Peter's. We drove to the Piazza for the purpose of seeing the Benediction but were at too great a distance either to hear or see without a glass. We did see the Pope extend his arms and carried into the centre balcony of St Peter's. In the evening saw the illumination of St Peter's which certainly is a very fine sight. Drove in the Pincian which was crowded with gay carriages, amongst others the ex-King of Naples. An accident or two.

In travelling to Italy the Holts had followed one of the routes recommended by the standard guidebook John Murray's, **A Handbook of Rome and its Environs**: 'In going we sailed directly from Marseilles to Rome, or rather Civita Vecchia.' They returned by one of Murray's suggested alternatives, arriving home on 3 June: '...in returning [we] took the land route by Perugia to Florence and thence by Pisa, Genoa and the Cornice road to Nice.'¹² In this as in other ways the Holts were typical, conventional, middle-class visitors to Italy. They, particularly the indefatigable Anne, were prepared to work hard at their 'liberal studies and pursuits'. Their comments as Unitarians on the strange spectacle of the Catholic celebrations of Holy Week in Rome are perhaps also typical of their class and religious background. They had travelled to Rome to see the wonders of the classical world and the art and architecture of the Renaissance, a reflection of and an attempted return to classical values. Papal Rome in the 1860s was in its death throes, although the Holts, if they were aware of its precarious position, made no reference to it, nor to the fact that they would be among the last of the English to experience the full

¹² HFD, 3 June 1863.

spectacle of a Papal Holy Week. The Papal States had been incorporated in 1859 and 1860 into the newly united Kingdom of Italy. Papal control of Rome itself was twice threatened in the 1860s by attacks from Garibaldi's Red-shirts. The city finally fell to the Kingdom of Italy in 1870 when the protective French garrison was withdrawn during the Franco-Prussian War. The Pope himself would remain in Rome as the 'prisoner of the Vatican', but the full splendour of the Papal celebration of Holy Week would be dimmed. The Holts had not come to Rome for these Papal rituals and the Holy Week ceremonies were an extra rather than being at the heart of their Roman visit. However, as open-minded liberals they were prepared to observe these medieval remains, generally with a slightly patronizing tolerance, although at times they allowed their liberal Unitarian slips to show.

BOOK REVIEWS

Rosemary Hill, **God's Architect: Pugin and the Building of Romantic Britain** (London: Allen Lane/Penguin, 2007, pp. xiii+ 602). The author, who is a prominent member of both the Pugin Society and the Victorian Society, offers here an extensive and meticulously-researched biography of the most celebrated Catholic architect of the nineteenth century. From an archivist's point of view this book is to be particularly welcomed for its comprehensive list of Pugin's works (both executed and unbuilt) with references to documentary sources, including the names of archival collections where original maps and plans are currently located. The archives consulted by the author are, as might be expected, wide-ranging, and include: The National Archives; Scottish Record Office; Magdalen College Archives, Oxford (Bloxham Letters); Hardman Archive, Birmingham City Library; State Papers, Windsor Castle; House of Lords Record Office; British Library; Royal Institute of British Architects; the County Record Offices of Wiltshire, Lincolnshire and Northumberland; and the Yale Center for British Art (Pugin Papers). Of special interest to readers of this journal will be the fact that the following collections were also used: the Myers Papers courtesy of Tim McCann; Ramsgate Abbey Archives; the Archdiocesan Archives of Westminster, Birmingham and Southwark; the Rosminian Archives at Stresa, Italy; and the Archives of Ushaw College.

Melissa J. Wilkinson, **Frederick William Faber: A Great Servant of God** (Leominster: Gracewing, 2007, pp. xix + 322). Another prominent Victorian (who was acquainted with Pugin) was Father Frederick Faber who, as both an Anglican and a Catholic, has left an important legacy of spiritual writings, hymns and other works. The subject of this book is of course honoured as the 'father' of the London Oratory, and it is that institution's archives that Melissa Wilkinson made her principal quarry for what is the first comprehensive scholarly study of Father Faber and his spiritual teaching. At the Brompton Oratory she made extensive use of letters written by Faber, including those to Newman, and likewise copies (from the Birmingham Oratory Archives) of correspondence from Newman to Faber. The London Oratory also houses important MS files containing Faber's notes, sermons etc., all of which the author has combed with great care. Among other collections used are the following: British Library (Faber's poems and letters); Calverley Church Archive, Yorkshire (material associated with Faber's family and birthplace, where his paternal grandfather was the incumbent); Cambridge University Library (Faber's

letters to Lord Acton and H. Bence Jones); Carmelite Monastery, Notting Hill (Faber's letters, especially to Sister Mary of the Blessed Trinity); Westminster Diocesan Archives (Faber's letters to Cardinal Wiseman, various Oratorians, Pugin, Acton and **The Dublin Review**); Lambeth Palace Library (correspondence of the Wordsworth family, viz. Charles, Christopher and Christopher junior); as well as the archival collections of Pusey House, University and Keble Colleges, Oxford, the Ripon & Leeds Diocesan Registry, and Huntingdon County Record Office.

A History of St Mary & St Michael's Parish, Commercial Road, East London (Parish of St Mary & St Michael, Commercial Road, London E1 0AA/Terry Marsh Publishing, 2007, pp. viii + 360). At the opposite end of London to the Brompton Oratory lies Commercial Road, where the Catholic church of St Mary and St Michael has often been called 'the Cathedral of the East End'. This book, which is largely the fruit of painstaking research conducted by Jean Olwen Maynard, is a treasure-trove of information, narrative, analysis and anecdote, skillfully put together and well illustrated, and tracing the history of Catholicism in this part of the capital from Penal Times through to the Irish influx of the nineteenth century, the ravages of the Blitz and the emergence of a modern, multi-cultural parish. Commercial Road can boast a number of well-known parish priests, including Father (later Archbishop) Peter Amigo (1899-1901), that legendary priest of the East End Canon Timothy Ring (1904-1941), Monsignor (later Archbishop) Derek Worlock (1964-1965) and Bishop Patrick Casey (1966). Much local interviewing took place to produce this fine record, and the archival acknowledgements run as follows: Westminster Diocesan Archives; Brentwood Diocesan Archives; Tower Hamlets Archives; British Newspaper Library; London Metropolitan Archives; and the Archives of the Sisters of the Sacred Hearts of Jesus and Mary, Chigwell, the Sisters of Mercy, Hardinge Street, the Little Company of Mary, and the Daughters of Charity of St Vincent de Paul.

Moving from the history of an urban parish to a large rural one, Father Edward Crouzet O.S.B., in **Slender Thread: Origins and History of the Benedictine Mission in Bungay 1657-2007** (Downside Abbey Books, 2007, pp. viii+120) has produced an attractive and well-researched history of Catholicism along one stretch the Suffolk-Norfolk border from recusant times to the present day. The author is the Benedictine parish priest of Bungay and a monk of Downside Abbey, and the book celebrates the 350th anniversary of the arrival of Dom William Walgrave as the first Benedictine missionary at Flixton Hall. Two subsequent key dates in the development of the Bungay mission are 1823 (the erection of the first Catholic chapel in the

town) and 1891 (the opening of the present church built above and outside the existing chapel). Moreover, since 1885 all the priests serving Bungay have been Gregorians (monks of Downside), with the exception of 1938-1945 and 1985-1986. Father Crouzet has added a valuable chapter to the history of the English Benedictine Congregation and in doing so has utilized a variety of archival sources: St Edmund, Bungay, Parish Archives; the Suffolk and Norfolk County Record Offices; Downside Abbey Archives; East Anglia Diocesan Archives; and the Norfolk Papers, Arundel Castle.

Another publication from the East of England is Charles Goldie, **Our Lady of Compassion, Saffron Walden: The First Hundred Years** (2008, pp.60: available from The Presbytery, Castle Street, Saffron Walden, Essex CB10 1BP). The author, who is a descendent of the celebrated family of Catholic architects of the same name, modestly claims that the present booklet is not a systematic history of the Catholic parish of Saffron Walden. Be that as it may, this is a very skillfully arranged and well illustrated account of the re-establishment (in 1906) of a Catholic presence in a far-flung corner of the Archdiocese of Westminster (since 1917 in the Diocese of Brentwood) by the Westminster Diocesan Missionaries of Our Lady of Compassion - the forerunners of the now defunct Catholic Missionary Society - under their founder, Father Charles Rose Chase, a convert clergyman and former officer in the hussars. Two subsequent parish priests of Saffron Walden also had military connections, viz. Father Brian Reeves MC (1924-1927), who served on the Western Front in the Royal Welch Fusiliers alongside Siegfried Sassoon, and who is mentioned in the latter's **Memoirs of a Fox-Hunting Man**, and Father Eric Bindloss Smith CBE, OBE (1961-1969), who as a Brigadier in the Royal Artillery saw distinguished service in the Second World War. Incidentally, the reviewer must claim an interest in this publication, not only because the author worked methodically through the Saffron Walden papers in the Brentwood Diocesan Archives, but also on account of the fact that in 1906 my paternal grandfather's family were among the original parishioners at Saffron Walden (my grandfather was confirmed in the church by Cardinal Bourne on the Sunday before the outbreak of the First World War).

From East Anglia we move northwards to Yorkshire, where a trio of publications from Leeds/Middlesborough is to be welcomed. John Dunne has edited the Report to Propaganda Fide of Bishop Thomas Smith, Vicar Apostolic of the Northern District, and in **The Northern Catholic Community in 1823: A Report to Rome** (Leeds Diocesan Archives, 2007, pp.40) we discover a model of careful scholarship and intelligent commentary. He has used several collections in the Leeds Diocesan

Archives to complete his task (Gibson, Smith and Penswick Papers, Leeds Mission file, Pastoral Letters of the Vicars Apostolic of the Northern District, and the Minute Book of the Synods of the Vicars Apostolic, 1803-1849). Likewise, James Hagerty, in **Priests and Paupers in Victorian Bradford** (Keighley: PBK Publishing/Leeds Diocesan Archives, 2007, pp.44) has made valuable use of Workhouse and Boards of Guardians' records in the Bradford Metropolitan District Archives, as well as material in the Leeds Diocesan Archives (Briggs and Cornthwaite Papers), to give a very readable account of Catholic provision for the inmates of the Poor Law institutions in nineteenth-century Bradford. The third Yorkshire publication is Martin Craven's, **The Langdale Legacy: Catholicism in Houghton and Market Weighton** (2007, pp.116: available via Middlesborough or Leeds Diocesan Archives), which traces the fortunes of the Langdale family in the East Riding and their support for the Catholic Faith, bringing the story up to modern times by chronicling the development of the present parish of Market Weighton. A variety of archives have been utilized, including the collections at Ampleforth Abbey, the Bar Convent, York, the East Riding Record Office, Beverley, the Hull University Archives, the Archives of the British Province of the Society of Jesus, the House of Lords Record Office, Westminster Diocesan Archives, Middlesborough Diocesan Archives, Ushaw College Archives, the Borthwick Institute, York, and material kept at Our Lady of Perpetual Help, Market Weighton.

Clodagh Weldon, **Fr Victor White, O.P.: The Story of Jung's "White Raven"** (Scranton/London: University of Scranton Press, 2007, pp. xii + 340). The theologian and analytical psychologist Father Victor White (1902-1960) was one among a galaxy of eminent Dominicans of the English Province of the early and mid-twentieth century. This study, by the Associate Professor of Theology at the Dominican University, River Forest, Illinois, offers both a biography of Victor White and examines his relationship, professional and personal, with Carl Gustav Jung, who hailed the Dominican as the only theologian who really understood him. The author has based her study on much original, unpublished material, as well as a vast corpus of published works. In particular, she has made generous use of the Archives of the English Province of the Order of Preachers, which houses copies of White's letters to Jung and is the repository for letters written to White, although those from Jung to White were published in the 1970s as part of a two-volume edition of Jung's correspondence. Clodagh Weldon, in an exhaustive bibliography, also notes letters from and interviews with a number of people who knew White, including Father Bede Bailey O.P., the Dominican archivist, as well as other friars of the English Province.

Sister Maureen McGuirk R.S.M., **Elizabeth McQuoin: Singing to the End of the Service – Founder of the Sisters of Mercy, Sydney, Australia, 1865** (Caringbah NSW: Playright Publishing, 2007, pp.294). This is a very well-produced and sensitively-written study of Elizabeth McQuoin (1819-1893), a native of London who entered the Sisters of Mercy in Liverpool and who in 1865, as Mother Ignatius McQuoin, led a small group of sisters to make a foundation in Sydney. The author has reproduced Elizabeth McQuoin's own account of the momentous task confided to her, as well as other documents, including her letters to her original community in Liverpool. Both Bishop Goss of Liverpool and Bishop Polding of Sydney feature in the story, and the book includes valuable biographical information on Elizabeth's family, especially her brothers, viz. Father Joseph McQuoin S.J. and Father James McQuoin. The latter, who was an acquaintance of Newman, had once thought of establishing an Oratory in the East End of London where he worked as a priest. He was responsible for bringing the Ursuline Sisters to Forest Gate and was himself Rector of the Catholic mission at Stratford before it passed from the secular clergy to the Franciscans in 1873. The use of archives in the author's research is impressive: she has worked in Ireland (Mercy International Archives, Dublin); Australia (the Sydney Archdiocesan Archives, the Marist Archives, Sydney, and the Sisters of Mercy's Archives at North Sydney, Melbourne, Brisbane, Bathurst, Grafton and Singleton); and in England (the Archives of the Sisters of Mercy at Birmingham, Bermondsey and Liverpool, the Archives of the Faithful Companions of Jesus, the Westminster Diocesan Archives, the Archives of the British Province of the Society of Jesus, and the Archives of the Ursuline Convent, Forest Gate).

Moving across the same continent, from Western Australia comes **New Norcia Studies** 15 (September 2007), a journal dedicated to the history and culture of the Spanish-founded Benedictine Abbey of the same name and its missions. The present number includes studies of brick-making and brickwork at New Norcia, the first aboriginal cottages constructed on the mission, and meteorological records (dating from 1849) in the New Norcia Abbey Archives, as well as a canonical explanation of an 'Abbey Nullius'. There is also an article on the Company of St Teresa of Jesus, a missionary congregation founded at Barcelona in 1876 which, between 1904 and 1920, sent religious sisters to teach at New Norcia.

S.F.

Brother Edmund Damian F.S.C., **The Nantes Brothers in England: A History of the De La Salle Brothers of the District of Nantes and of their Establishments in England during the Second World War** (De La Salle Brothers, 140 Banbury Road, Oxford OX2 7BP, 2007). Brother Damian, whose book **Heyday of the Teaching Brothers** was reviewed in **Catholic Archives** 27, has now turned his attention from the London District of the De La Salle Brothers to that of Nantes. The Nantes District made a foundation in England early in the twentieth century and by 1940 were conducting schools at Ipswich, Southsea (Portsmouth), Norwood (South London), and on Guernsey, Channel Islands. In that same year their numbers in England were added to by the evacuation of the Nantes junior novitiate and by brothers from Quimper. After an introduction, Brother Damian considers the purpose of the De La Salle Brothers and their schools, their administration and recruitment, formation and teaching. He describes in detail the life of the Nantes District communities in England, and supports his narrative with extensive quotations and numerous illustrations, in which many of the people shown are identified. He appends lists of the Nantes novitiate, and the Quimper and Nantes religious stationed in England during the Second World War. Evacuations took place not only *to* England but also *from* English towns to safer rural areas, and the descriptions of the schools re-establishing themselves in Sussex and Hertfordshire amid wartime hardships are particularly interesting.

Margaret Harcourt Williams.

The Catholic Archives Society Conference, 2007

The Catholic Archives Society held its Annual Conference from Monday 21 to Wednesday 23 May 2007 at Hinsley Hall, Leeds. The speakers on the first evening of the Conference were Fathers John Broadley and David Lannon of the Salford Diocesan Archives. In two sessions, entitled respectively 'Well, I never expected to find that there!' and 'Archives and the Internet', delegates were given a most interesting introduction firstly to the diocesan archives covering the geographical counties of Lancashire and Cheshire (viz. Salford, Liverpool, Lancaster and Shrewsbury) and, secondly, to the highways and by-ways of using the www in an archival context. On Tuesday the speakers were Robert Finnigan of the Leeds Diocesan Archives, who illustrated the use of archives in the restoration project recently completed at St Anne's Cathedral, Leeds, followed by Jenny Moran, Public Services Manager at the Northamptonshire Record Office. The second talk ('Access to Archives in the Twenty-First Century') examined the principles of copyright, data protection and freedom of information, using as its example the Archives of the Little Company of Mary, Nottingham. An afternoon visit was then made to the City Archives in Hull, where the Lord Mayor welcomed the party before Mr Martin Taylor gave a presentation and conducted tour. On the final morning, before the Annual General Meeting of the Catholic Archives Society, Sister Mary Campion McCarren of the Faithful Companions of Jesus spoke about her own congregation's International Archive Conference. Full details of all the papers given at the Annual Conference may be found in **CAS Bulletin** 31 (November 2007).

The Annual Conference of the Catholic Archives Society in 2008 will be held at Brunel Manor Conference Centre, Torquay, Devon, from 19-21 May.

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EDITORIAL NOTES

It gives me great pleasure to introduce **Catholic Archives** 29 (2009) and to thank all the contributors to this year's edition of the journal. I hope that the members of the Catholic Archives Society and subscribers to **Catholic Archives** will find the articles to be both of interest and practical assistance to them in their work as custodians of the Church's archival heritage.

Two of the articles offered this year were first presented as papers at the Catholic Archives Society's Conference in 2008, viz. Sarah Stanton's comprehensive introduction to the provision of secure access to archival collections, and Father Kristian Paver's masterly summary of the relationship between Canon Law and the United Kingdom's Data Protection and related legislation. We are truly in the debt of both authors for two very enlightening pieces.

Of great practical interest too is Dr Graham Foster's account of how Nottingham Diocesan Archives have approached the task of cataloguing and storing photographic material such that it can be easily retrieved. The whole area of the archival approach to visual images repays our close consideration, and this article provides a number of very helpful suggestions. Likewise, it is surely the case that Edward Walsh, in giving us a description of his work on the archives of one East London parish (Our Lady of Lourdes, Wanstead), will at the same time offer much-needed encouragement to priests and laity alike in the very important matter of ensuring that proper care is taken of the archives in our parishes. And on a similar theme, Dr John Davies, basing himself on the notice books of a now dosed parish (St Peter, Seel Street, Liverpool), illustrates the importance of such documents as primary sources of history. Finally, in what is the first article in **Catholic Archives** 2009, Father Nicholas Paxton shows the value of such primary documents as he narrates the story of the re-foundation of Farnborough Abbey in 1947.

As is now customary from the pen of the Editor, an appeal is made to members of the Catholic Archives Society (and indeed to any non-members who may read these lines) to consider offering an article to the journal for future publication. As this year's edition illustrates, articles do not have to be of any particular length (they can be quite brief or more extensive), nor do they necessarily need copious footnotes, but what they do require is the commitment and generosity on the part of their authors to share ideas and experiences on how best to promote the preservation and conservation of the archival patrimony of the Catholic Church. Once again, therefore, I express my gratitude to our contributors and invite others to consider putting pen to paper.

Father Stewart Foster

THE RE-FOUNDATION OF FARNBOROUGH ABBEY IN 1947: A STUDY IN ARCHIVAL HISTORIOGRAPHY

Rev. Nicholas Paxton

The intention of this article is to emphasize the importance of archive research by illustrating the connection between such research and historiography. The subject chosen for this purpose is the re-foundation from Prinknash in 1947 of Farnborough Abbey, together with some aspects of Farnborough's life before it became an independent priory in 1980. In order to shed new light on the story this article is based entirely on material in the Prinknash, Farnborough and Storrington archives, along with some personal information and an account of its church written from personal observation only. Secondary sources are eschewed altogether. Archive references are as precise as possible, though the use of unclassified archives can, of course, mean that the heading, origin, date and present whereabouts of a document may have to suffice in some instances.

The example of Monsignor David McRoberts (a distinguished former Keeper of the Scottish Catholic Archives), for whom 'history was not merely a matter of documents: he had a keen eye for the importance of objects as historical evidence,'¹ makes clear that our appreciation of the Catholic Church's cultural patrimony should be based on artefacts as well as papers. We will therefore begin with a description of the Farnborough abbey church in terms of its being unique in its purpose and highly untypical of nineteenth-century Gothic design in England, and look next at the circumstances which made it necessary for Prinknash to re-establish Farnborough and at the work of re-foundation itself. To clarify the picture, we will then look at five important aspects of the new community's life at Farnborough: the financial position; the maintenance of the services in the church; the building-up of the archives and new library; the different sorts of farming which formed so much of the community's labour; and the re-founded abbey's progress towards independence.

THE ABBEY CHURCH

Farnborough Abbey was founded by the Empress Eugenie of the French (1826-1920), after the deaths of her husband and son. It was to be both a mausoleum for them and (eventually) for herself, as well as a functioning church with a household of clergy to offer Masses and prayers for the imperial family - much like the Escorial in

¹ Anon., 'The Right Rev. Mgr. David Canon McRoberts', in **The Catholic Directory for Scotland 1980** (Glasgow, 1980), p. 383; see also Circular Letter of the Pontifical Commission for the Cultural Heritage of the Church N. 14/06/4 in **Catholic Archives** 27 (2007), pp.3-6.

her native Spain. The abbey church, designed by H.A.G.W. Destailleur (1822-1893) of Paris, and built between 1883 and 1888, is of Bath stone, cruciform, and in the French Flamboyant Gothic style. Its dome, which Eugenie seems to have wanted to be added in imitation of the Invalides in Paris (Napoleon I's mausoleum), is slightly out of period with the rest of the design, being in Renaissance style. It is nonetheless a striking sight, surmounted by its lantern. The church has an aisle-less nave of three bays. The arches have no capitals: instead, vaulting and pillars die into each other. The transepts are each of one bay only, like those of the crypt beneath, and the crossing area is under the dome. The sanctuary ends in a five-sided apse, its walls and ceiling painted and gilded. The sanctuary ceiling culminates in a gilt crown of pendants set over the high altar. The apse windows are rose windows, as is that over the main door at the other end of the church. The large transept windows have completely plain glass; this is useful for letting a lot of light into the church. From the left of the high altar a staircase leads down into the Imperial Crypt, which is underneath the crossing, transepts, sanctuary and sacristy.

The Imperial Crypt has two parts: a square area with single-bay transepts on either side (under the church's crossing and transepts) and an apse (under the sanctuary). The imperial family's tombs are placed in the former. In contradistinction to the Flamboyant Gothic of the church, the crypt's style is Romanesque, though one wonders whether some of the ornamentation - such as the elaborate capitals and the carved bosses of the vaulting in the transept - may not be rather too late for the style. The tombs of Napoleon III and the Prince Imperial - Eugenie's husband and son - are in the transepts, while Eugenie's own tomb is between them at one end of the crypt, on a ledge above an altar.

THE BACKGROUND TO THE RE-FOUNDATION

The offer to re-staff Farnborough from Prinknash in 1947 was made by the Subiaco Congregation (then known as the Cassinese Congregation of the Primitive Observance) in England in order to stop Farnborough Abbey being abolished altogether.² Allowing the abbey to continue would mean that the obligations of Masses and prayers for the Bonaparte imperial family (which the Empress Eugenie had imposed as part of her foundation of the abbey) could continue to be fulfilled, as well as enabling the house eventually to regain autonomy. Since the mid-1920s Farnborough's earlier Benedictine community of monks of the Solesmes Congregation had experienced a continuing fall in numbers. Farnborough was placed temporarily under Abbot Gabriel Tissot of Quarr, who sent Father Aelred Sillem to Farnborough as local superior, after

² Letter, Abbot Taylor of Ramsgate to Father Peter Conway of Farnborough, 10/10/1946, in Prinknash Abbey Archives, hereafter PAA; D.P. Higham & L. Hogg, 'Chapters of the History of St Michael's Abbey, Farnborough' (hereafter Higham & Hogg), File 1, p. 34, in Farnborough Abbey Archives, hereafter FAA.

the retirement in 1941 of Farnborough's second abbot, Bernard du Boisrouvray.³ It appears that the main reason for the lack of an abbatial election was that the Abbot of Solesmes, who had to preside at such elections within the Solesmes Congregation, was unable to come to England for the purpose at the height of the Second World War.⁴

On 5 September 1946, Tissot wrote from Quarr to Abbot Adrian Taylor of Ramsgate (Abbot Visitor of the English Province of the Subiaco Congregation) that the Solesmes Congregation's General Chapter held two months earlier had decided that that Congregation could no longer maintain Farnborough. The General Chapter had laid on Tissot himself the task of finding a solution, particularly since the obligations imposed by the Empress meant that the Solesmes Congregation could not simply have the abbey shut down altogether by Rome.⁵ The reason for the seemingly uncompromising attitude of the French Congregation is unclear. It is true that Farnborough's fall in numbers had been caused by the deaths of numerous monks and the community's failure to attract both new French vocations to England and enough English vocations to allow it to perpetuate itself at its previous level. Thus Tissot - in a letter to Abbot Upson of Prinknash in September 1946 - stated that, after some departures from the community in the event of a takeover from Prinknash, there would only be eight priests 'with a high average age' and two other monks. Furthermore, the capacity of the dwelling quarters was forty-five monks, excluding the novitiate-cum-juniorate, which could house the novice master and eight others.⁶

However, it is also true that, according to the late Father Francis Isherwood (formerly the Portsmouth diocesan archivist), there were still seventeen priest-monks on the Farnborough community list in 1947, although Isherwood's list includes two whom Tissot excluded from his reckoning, as well as the names of Tissot and Sillem. Moreover, some of the monks were to prove long-lived: Father Peter Conway and Father Leopold Zerr, who stayed on at Farnborough after the 1947 suppression and re-foundation - though without joining the Subiaco Congregation - were still there in 1956, and Conway only died (albeit elsewhere) in 1973. Again, du Boisrouvray, despite having retired in 1941, did not die until 1970. Also, not all the Farnborough monks were elderly in 1946: the Farnborough annalist records separate visits to the abbey by Father Austin Delaney and Father Henry Lindeman, monks of the former community, as late as 1977 (leaving aside the presence at Quarr of Father Joseph Warrilow and

³ Personal information from Brother Leander Hogg.

⁴ Personal information from Brother Leander Hogg; see also E. Moreau, 'Ephemerides de Farnborough 1895-1936', copy in FAA, entry for 3/5/1924.

⁵ Letter, Tissot to Taylor, 5/9/1946, PAA & FAA.

⁶ Letter, Tissot to Upson, 5/9/1946, FAA; 'Statement from Farnborough Abbey', 11/9/1956, PAA. The latter document is unsigned, but its author appears to have been the Prior of Farnborough at the time, Father Basil Robinson.

Father Maurice Waterman, who were the last monks to die of the Solesmes community at Farnborough).⁷ Moreover, as we have seen, the lack of an abbatial election in 1941 was, at least primarily, not caused by the reduction in the community's numbers. Thus the community, though in decline, was not moribund in 1946.

One comment is particularly worth recording here. According to a handwritten paper headed 'Farnborough' in the Prinknash Abbey Archives, Father Dyfrig Rushton, later Abbot of Prinknash, stated in 1952 that, once the Congregation of Solesmes had resolved to give Farnborough up, the Farnborough community asked to transfer to another Benedictine Congregation, and the monastic observance of the Congregation of Subiaco was nearest to that of the Solesmes Congregation. Other documentary sources in the Prinknash archives confirm the accuracy of Rushton's recollection.⁸

Thus the question arose as to which abbey should provide monks for Farnborough. Though Prinknash was already taking steps to re-found Pluscarden in Morayshire, Abbot Taylor observed that the preparation of the Pluscarden buildings for occupation would take some time and that Prinknash had an overflow of monks. These monks, formerly at Bigsweir House near the River Wye, were by this time at Millichope Hall, near Craven Arms in Shropshire, on which the lease was coming up for renewal. The task of replacing the Farnborough monastic community therefore fell to Prinknash; and, while the Prinknash monks at Millichope were content there, they said that they too were prepared to do all they could for Farnborough.⁹

The Chapter Meeting of the Subiaco Congregation's English Province held at Ramsgate in 1946 had envisaged accepting the French community at Farnborough into the Province. However, it soon emerged that a much neater, more workable and quicker solution would be to close down the Solesmes Congregation's abbey altogether in favour of a re-foundation from Prinknash. Several of the French community suggested this solution to Abbot Upson of Prinknash on 29 October 1946, and Upson wrote to Tissot on 14 November, from a General Chapter of the Subiaco Congregation at Parma, saying that that Chapter had approved of a re-foundation of Farnborough by

⁷ Enclosure with letter, Isherwood to Father David Higham, 30/8/1985; Annals, FAA, entries for 8/12/1970, 16/4/1973, 18/6/1977, 15/8/1977.

⁸ Letters, Tissot to Upson, 5/9/1946, FAA; Tissot to Taylor, 5/9/1946, PAA & FAA; Tissot to Upson, 16/9/1946, FAA; Upson to Taylor, 15/10/1946. See also Higham & Hogg, File 1, p. 33; 'Memorandum for Prinknash re-the proposed transfer of Farnborough Abbey to our English Province', (1946); 'Memorandum re-St Michael's Abbey, Farnborough', Upson to Tissot, Michaelmas Eve [28/9]/1946; W. Upson, 'Statement on Saint Michael's, Farnborough', 6/7/1958, all PAA.

⁹ Memorandum, Upson to Tissot, 28/9/1946; handwritten paper headed 'Farnborough'; Letter, Upson to Sillem, 14/10/1946, all PAA; Higham & Hogg, File 1, p. 33.

Prinknash.¹⁰ Accordingly, Abbot Germain Cozien of Solesmes (as head of the Solesmes Congregation) petitioned the Vatican for the suppression of the French foundation at Farnborough. On 6 February 1947 the Congregation for Religious issued a rescript suppressing it. However, Rome stipulated that the French abbey's suppression should not take effect until the Prinknash monks had arrived at Farnborough; it further specified that they were to do this by 29 April. So, on 10 March, Cozien (whom the Vatican had delegated to put the suppression into practice) endorsed the suppression, making it take effect when the Prinknash monks had taken over.¹¹

THE PRINKNASH MONKS' WORK OF RE-FOUNDING FARNBOROUGH

The first superior from Prinknash at Farnborough was Father Bede Griffiths (who later became well known as the head of a Christian *ashram* in India). Griffiths arrived at Farnborough with a group of monks on 28 April 1947. The first page of the Subiaco community's annals (in the Farnborough Abbey Archives) gives the first list of officials under him. The next month three removal vans arrived at Farnborough from Millichope with church benches, cases of books, 'scriptorium and art stuff, etc.'¹²

One of the new community's other monks was Father Benedict Steuart, who had been a monk of the Congregation of Solesmes at Farnborough for fourteen years before transferring to that of Subiaco. In the annals for 19 May 1947 we read: 'It is a strange experience for Fr. Benedict to be here again after the lapse of 21 years.' On 25 May (Whit Sunday) 1947 the monks who had arrived from Prinknash officially took over control of Farnborough from the Solesmes Congregation: Griffiths officially succeeded Sillem as local superior; and (on behalf of the Holy See) Upson succeeded Tissot as Apostolic Administrator. More monks arrived from Prinknash soon afterwards: the final total was between twenty-five and thirty, including nine priests.¹³

FINANCE

In describing Farnborough's assets to Upson, Tissot was careful to distinguish between property belonging to the Imperial Foundation and property which the French community had acquired during its tenure of the abbey but which was not part of the Foundation. Briefly, the Foundation consisted of some twenty-seven acres of land,

¹⁰ See also 'Note', Upson to Sillem, 30/10/1945 (*sic*, evidently for 1946); Telegram, Sillem to Upson, undated; Letters, Sillem to Upson, 1/11/1946; Upson to Sillem, 2/11/1946; Upson to Tissot, 2/11/1946, 14/11/1946; Agreement, Upson and du Boisrouvray, 16/1/1947, all PAA.

¹¹ Petition, and endorsement of suppression, from Abbot Cozien; Vatican rescript (Prot. No. 208/47), 6/2/1947; Letters, Sillem to Upson, 9/2/1947; Upson to Sillem, 20/2/1947, all PAA; Higham & Hogg, File 1, p.36.

¹² Annals, FAA, entry for 14/5/1947.

¹³ Enclosure with letter, Isherwood to Higham, 30/8/1985; Higham & Hogg, File 1, p. 41.

£23,000 worth of investments, the church and house, and such furniture as the church and house had had at the abbey's establishment as a Benedictine monastery in 1895,¹⁴ after eight years as a Premonstratensian house founded from Storrington.¹⁵ As Rushton noted in 1959, the Foundation had 'two trusts founded by the Empress Eugène (~~et~~) - The one for the upkeep of the buildings, the other for the support of the community.'¹⁶

The French community's own property at Farnborough comprised sizeable assets: thirty-eight acres of land; investments worth about £29,000; some housing yielding about £335 annually; the monastic library and all house and sacristy furnishings brought in after 1895 'except what would be considered as replacement.'¹⁷ One clause over land which caused later difficulties was: 'The French congregation retains for the present the ownership of the lands acquired by the former community of Farnborough but yields their free use to Prinknash' (*ibid.*). The Farnborough archives from between 1949 and 1964 testify that a protracted dispute later arose over the terms of the use and purchase of such land by the Prinknash community, though a compromise was eventually reached on the terms of the sale.

In 1956 the total value of the abbey's assets was £60,863, excluding the church and house and their contents (all of which were together insured for £250,000), and some twenty acres of land other than the gardens and farm. On the other hand, the abbey's liabilities in the same year totalled £15,565; and, working on a figure of £250 per head per annum, the 1956 cost of living for the community was £6,250. The community expected to have an income for 1956 of £6,500 from sources other than trades such as farming, printing and bookbinding, and the different trades which the community practised seem to have made a total profit of at least £600 that year. But the financial situation was clearly difficult and unsatisfactory in terms of ready money, particularly since poor management at the farm meant that it lost £3,120 over two years. It would seem to have been at about this time that Prinknash felt obliged to lend

¹⁴ 'Memorandum for Prinknash re-the proposed transfer of Farnborough Abbey to our English Province', datable to late 1946, PAA.

¹⁵ On the Premonstratensian period at Farnborough, see especially: Grant of faculties from Bishop Vertue of Portsmouth to Father Francis [Laborde] of Farnborough, 23/4/1889; Notice of forthcoming Sixth Diocesan Synod of Portsmouth, Vertue to Farnborough; Proceedings of General Chapter of the Premonstratensians at Frigolet, France, with signature of Father Joseph Ibos, Prior of Farnborough, 27-30/8/1890; Circular re-restraint on visits between priories, Abbot Paulin of Frigolet to his congregation's houses in Great Britain, 1/10/1891, all in Storrington Priory Archives.

¹⁶ Letter, Rushton to Robinson, 10/ 12/1959, PAA. See also letters: Rushton to M.H. Penty, Solicitor, 7/12/1959; Arnold, Fooks, Chadwick & Co., Solicitors, to Robinson, 7/3/1960; Fooks, Chadwick & Co. to Rushton, 7/3/1960, all PAA.

¹⁷ Higham & Hogg, File 1, p. 38.

Farnborough £15,950.¹⁸ In 1958. Upson noted that he had reported the situation to a Diet (i.e. a meeting of the Abbot President and Abbots Visitor) of the Subiaco Congregation at Affligem on 5 September 1957.¹⁹ However, a profit was being made in 1956 on Farnborough Court, which was 'a Guest House for permanent guests, chiefly retired people who wish to live near the monastery.'²⁰ That year only one flat was unlet; when this too was let, Farnborough Court was expected to make a clear profit of £1,000 annually.

THE CHURCH FURNISHINGS AND SERVICES

The church at Farnborough benefited from a munificent gift in the late 1940s: hand-coloured lithographs of the Stations of the Cross by Sir Frank Brangwyn RA arrived at Farnborough on 8 April 1948 'and were placed on exhibition in the cloister.'²¹ According to the Prinknash archives, they were set up in the church there before the end of February 1950.

In 1949 the position of the monks' choir stalls was changed to the first bay of the nave, instead of using stalls in the transepts, along with those in the apse which Destailleur had designed. Again, a 1951 renovation of the organ provided a suitable time to move it to a former side-chapel. Though the organ was later restored to its original position behind the altar, the arrangement of the liturgical choir, as it stood in 1956, was insufficient for the growing community. A change of arrangement was being contemplated which would allow for up to forty-five monks in choir, while the seating capacity of the rest of the nave was estimated at 150.²² In the event, the abbey's lay choir, founded in 1966, later moved behind the main altar, before moving to stalls in both the transepts where there had previously been transept altars.²³

Under the terms of an agreement which du Boisrouvray and Upson signed in January 1947, the maintenance of the church services "was facilitated by the French community's gift of the contents of the sacristy and linen-room, save for such items as

¹⁸ Upson, 'Statement on Saint Michael's, Farnborough', 6/7/1958; 'Statement from Farnborough Abbey', 11/9/1956, pp. 6ff., both PAA.

¹⁹ Upson, 'Statement on Saint Michael's, Farnborough', 6/7/1958, PAA.

²⁰ 'Statement from Farnborough Abbey', 11/9/1956, pp. 6ff., PAA.

²¹ Annals, FAA, entry for 8/4/1948.

²² Higham & Hogg, File 1, p. 43; Anonymous typescript (author identified by Brother Leander Hogg as Father Hildebrand Flint), 'St Michael's Abbey, Farnborough', undated but datable to 1980/1981, hereafter Flint, 'St Michael's Abbey, Farnborough', PAA.

²³ Annals, FAA, entries for 21/4/1972 and 8/2/1976; Flint, 'St Michael's Abbey, Farnborough'.

it - or individuals among its members - might wish to keep.²⁴ As to the services themselves, the obligation to pray for the souls of the imperial family consisted of four High Masses a year, two Low Masses every week and 'a number of suffrages' (that is, of prayers for the dead).²⁵ These are mentioned periodically in the Farnborough annals. In the entry for 5 April 1950 the annalist writes, 'Pontifical Absolutions for Napoleon III after Sext'. On 9 January 1973 the Bishop of Portsmouth, Derek Worlock, sang the commemorative Mass for the centenary of Napoleon III's death before the Bonaparte family (Prince Napoleon, his wife Princess Alix and their son Prince Jerome) and representatives of the French Embassy and the Foreign Office. On 1 June 1979 the centenary Mass for the Prince Imperial took place amidst the displays of a flower festival which was in progress in the church at the time. In 1979 the annalist recorded that although 11 July was the Empress Eugenie's anniversary, it had to be kept on the following day because 11 July is also the Feast of St Benedict; however, the anniversary was duly observed on 12 July, and the celebrant of the Mass wore the chasuble made in 1920 for her funeral. Abbot du Boisrouvray was also remembered: the Conventual Mass on 6 December 1971 was a Requiem to mark his first anniversary.²⁶

Meanwhile, the daily round and the common task of a monastery's liturgical life continued. The Feast of the Transfiguration had its First Vespers broadcast from the abbey in August 1947, and Farnborough's daily Community Mass and choir office are mentioned in the Prinknash archives.²⁷ However, the Farnborough annalist records that on 25 May 1967 there was no Corpus Christi procession, probably the first such omission for a long time.

THE ARCHIVES AND LIBRARY

As part of instructions from Cozien to Tissot of 16 October 1946, the archives of the Solesmes Congregation abbey at Farnborough were earmarked for removal without the possibility of their being left *in situ*. The Abbey of Solesmes therefore now has twelve files of Farnborough archives.²⁸ However, one MS which is now at Solesmes ('Ephemerides de Farnborough 1895-1936'), being the diary of Brother Emile Moreau, one of the Farnborough monks, has a bound photocopy in the Farnborough archives

²⁴ Agreement, Upson and du Boisrouvray, 16/1/1947, PAA.

²⁵ 'Memorandum for Prinknash re-the proposed transfer of Farnborough Abbey to our English Province', PAA.

²⁶ Annals, FAA, entry for 6/12/1971.

²⁷ Annals, FAA, pp. 12, 13, 16; 'Statement from Farnborough Abbey', 11/9/1956, PAA, p. 2.

²⁸ Personal information from Brother Leander Hogg.

authenticated in 1986 by a flyleaf note of Farnborough's prior of the time. Other archive diaries of first importance, this time in the originals, are those from 1911 to 1949 of Father Peter Conway, whose continued presence at Farnborough after the re-foundation explains why the Farnborough archives still contain his diaries. The archives also include a typescript selection of material from the Conway diaries by Father David Higham and Brother Leander Hogg. As with any editorial work, their choice of material can appear a shade unexpected at times: for example, they omit the full account by Conway (who was acting as guest-master at the time) of Ronald Knox's stay at Farnborough, and of Knox's reception into the Catholic Church there on 22 September 1917. However, their work is both a valuable tool for first-time readers of Conway's work and an important *vademecum* for those who do not wish to have to read the diaries in full. The archives also contain papers of Donald Christie, a Farnborough novice monk of the 1930s, as well as material relating to the compilation of Higham and Hogg's unfinished 'Chapters of the History of St. Michael's Abbey, Farnborough'. While the research for this work did not really include archive material from Solesmes,²⁹ the Farnborough archives include the work's typescript in two files. As one would expect, these archives provide a wealth of material from after 1947, of which the community annals and the correspondence with Prinknash are the most important for our purposes.

In the event, the Solesmes Congregation also reserved to itself the French community's library under the terms of du Boisrouvray's and Upson's agreement of 16 January 1947. Upson understandably wrote that he would prefer its removal before the advance party's arrival from Prinknash. So the transfer of this library in 1947 raised the difficulty of how to move the books out before the Prinknash community moved in.³⁰ From Sillem's letters to Upson of the 22 and 28 February 1947, it seems that the this library was removed to Quarr and from there distributed among different Benedictine abbeys of the Solesmes Congregation. The new community brought in some books, probably not more than two thousand,³¹ from Prinknash and - as we have seen - from Millichope, as the basis for building up a new library.

FARMING AND CRAFTS

The considerable majority of the community re-founded from Prinknash did manual labour on the abbey farm and vegetable garden. Farm labour is constantly mentioned in the early pages of the community's annals. The vegetable garden's produce was mainly for domestic use, though the monks sold the surplus. Fruit was provided by the abbey orchards. A lot of money had to be spent on restoring the farm

²⁹ Personal information from Brother Leander Hogg.

³⁰ Letter, Sillem to Upson, 22/2/1947, PAA.

³¹ Personal information from Brother Leander Hogg.

with a view to eventually making the abbey self-supporting, presumably because most of the monks of the French community had undertaken primarily academic and intellectual work instead. Additionally, while bee-keeping was also practised, we can amplify our picture of this aspect of the life of the Prinknash community at Farnborough from its dairy, poultry and silk farming.³²

As to dairy farming, the abbey farmer in 1947, Brother Louis, was a monk of Clervaux, Luxembourg, and Sillem undertook to try to persuade the Abbot of Clervaux to leave him at Farnborough to run the farm while the new community settled in.³³ He does not seem to have succeeded: the Farnborough annals record Brother Louis as leaving on Whitsunday 1947. Father Bede, in thanking Brother Louis for his work, said that he had 'worked the farm single-handed for 20 years.'³⁴ At this time the cows numbered seven or eight and were mainly red polls. According to the annalist, they 'have reacted very badly to T.B. Tests, so we have decided to get rid of them and go in for Guernseys, as at Prinknash.' The dairy farm was finally given over to lay management in 1969 as the result of a fire the previous year.³⁵

While the dairy farm's purpose was to provide the community with milk, poultry farming was done primarily to raise money. In 1951 there were 700 birds; by September 1956 this had increased to 1,200, but one problem was succinctly described in a 1951 comment in the Prinknash archives: 'Foxes! Four in broad daylight.' By March 1961 the demand for poultry from the abbey for eating purposes had almost completely disappeared, and Brother Edmund Fatt therefore stated that he would stop poultry farming.³⁶ The poultry farm ceased to operate at about the same time as the dairy farm passed out of the monks' hands.

Silk farming also took place as an activity of the Prinknash monks at Farnborough. Its purpose was apparently to produce silk for vestment-making. According to the annalist, one monk (Brother Edmund Fatt) had got back from Ireland 'laden with silk worms' on 7 September 1948. However, while the silk was of sound quality, and this

³² Upson, 'Statement on Saint Michael's, Farnborough', 6/7/1958, PAA; 'Statement from Farnborough Abbey', 11/9/1956, PAA; Higham & Hogg, File 1, p.41, FAA; Annals, FAA, pp. 5-9, entries for e.g. 21/4/1972, 1/5/1972.

³³ Letter, Sillem to Upson, 22/2/1947, PAA.

³⁴ Annals, FAA, pp. 5-6.

³⁵ Annals, FAA., p. 9, 10/6/1947; see also 'Statement from Farnborough Abbey', 11/9/1956, PAA; Flint, 'St Michael's Abbey, Farnborough'; Annals, FAA, entry for 19/7/1969.

³⁶ Letter, Fatt to Rushton, 7/3/1961, PAA.

work still made a profit in 1955, the post-war availability of cheap artificial silks eventually made it uneconomic.³⁷

The smaller number of monks who did not labour on the farm were those with good capacities for art and for specialized crafts such as printing and bookbinding, who worked at those instead. The abbey's commercial work in arts and crafts was concerned mainly with woodcarving. It seems that bookbinding was re-started in 1955. The printing press at Farnborough, started in 1952, was not making any profit in 1956. It was expected to break even that year; but, after six years of printing, the final profit figure for 1957 was only £80, whereas the machinery had cost £4,400. Printing had stopped at Farnborough by November 1959, though Father Hildebrand Flint noted in 1980-1981 that photo-typesetting without printing had since been done there.³⁸ Even so, different types of farming and crafts remained essential to the life and work of the new community of monks at Farnborough, who were finally to be successful in bringing about its return to autonomy.

TOWARDS A NEW AUTONOMY

Although Father Bede Griffiths became Prior rather than merely Superior in 1949,³⁹ it remained clear that Farnborough was still under Prinknash, both canonically and for practical purposes. Moreover, the situation was unpromising: in 1951 the Chapter of Prinknash unanimously asked that of the Subiaco Congregation's English Province to free Prinknash from its obligations with regard to Farnborough, principally because it felt unable to provide Farnborough with more monks or more money. While 'this petition was submitted to the Curia [of the Abbot President of the Subiaco Congregation] by the Provincial Chapter', the Curia handed down a negative answer,⁴⁰ and despite Upson's view that the community's condition was unsettled in 1951, the Subiaco Congregation's English Provincial Chapter resolved that Farnborough should become independent of Prinknash within ten years.⁴¹ As Prior from 1951 to 1958,

³⁷ 'Statement from Farnborough Abbey', 11/9/1956, PAA; Flint, 'St Michael's Abbey, Farnborough'.

³⁸ 'Statement from Farnborough Abbey', 11/9/1956, p. 8; Upson, 'Statement on Saint Michael's, Farnborough', 6/7/1958; Letter, Rushton to Fatt, 14/11/1959, all PAA; Flint, 'St Michael's Abbey, Farnborough'.

³⁹ Letter, Upson to Griffiths, 6/4/1949, FAA; Higham & Hogg, File 1, p.45.

⁴⁰ Upson, 'Statement on Saint Michael's, Farnborough', 6/7/1958, PAA; see also **Acts of the English Provincial Chapter of the Cassinese Congregation of the Primitive Observance, held at Farnborough 5-7 May 1951**, FAA, p. 3.

⁴¹ **Acts of the English Provincial Chapter of the Cassinese Congregation of the Primitive Observance, held at Farnborough 5-7 May 1951**, FAA, p. 2; Upson. 'Statement on Saint Michael's, Farnborough', 6/7/1958, PAA.

Father Basil Robinson (otherwise known as the son of the cartoonist Heath Robinson)⁴² did some important work in unifying the community and raising its morale. But the financial position remained very precarious.

Although the Farnborough community still had twenty-two monks in September 1956 (of whom eleven were priests), together with a choir postulant and a 'regular choir oblate',⁴³ staffing the abbey seems to have become a problem by early 1960, when Father Raphael Davies (Prior from 1959 to 1961) expressed regret over the shortage of able-bodied monks there. Again, of the recruits to the monastic life who entered Farnborough, fewer stayed the course than their superiors had hoped. No entirely Farnborough-trained monk made his solemn vows until 1977, though two others soon followed him.⁴⁴ Nevertheless, the community heard on 18 June 1969 that the Abbot President of the Subiaco Congregation had, with his Council of Visitors, approved the raising of Farnborough's status the week before to that of a simple priory, which gave it a greater degree of autonomy from Prinknash. Farnborough was formally constituted as a Priory by decree of the Abbot President in July 1969.⁴⁵ (One way that the community marked this event, despite having resolved to continue with the white Prinknash habit in 1956, was a decision to wear the black Subiaco habit instead.⁴⁶) On the last day of 1969 the Farnborough annalist wrote: 'The year ends with a deep sense of gratitude for the advance of our community towards independence during the year 1969.'

In November 1978 Father Anscar Nielsen retired as Prior of Farnborough.⁴⁷ Abbot Rushton, himself intending to retire the following Easter, took the view that the Farnborough community was ready to become autonomous.⁴⁸ And so we leave the

⁴² Personal information from Father Basil Robinson.

⁴³ 'Statement from Farnborough Abbey', 11/9/1956, PAA, p. 1.

⁴⁴ Letters, Davies to Prinknash, 30/1/1960, p. 2 and 12/2/1960, p. 2; Flint, 'St Michael's Abbey, Farnborough'¹.

⁴⁵ Annals, FAA, entry for 18/6/1969; Decree of the Abbot President (Prot. No. 779/69), PAA.

⁴⁶ 'Statement from Farnborough Abbey', 11/9/1956; Letter, Anscar Nielsen (Prior of Farnborough) to Rushton, 13/8/1969, both PAA; Annals, FAA, entry for 13/8/1969.

⁴⁷ Annals, FAA, entry for 30/11/1978.

⁴⁸ Letter, Rushton to Higham, 18/1/1979, PAA; Annals, FAA, entry for 17/5/1979, see also under 24/5/1979.

community on the eve of attaining in 1980 the status of a fully independent monastery, for the first time since 1947. Great credit is due to the monks sent to Farnborough from Prinknash in and after 1947, who had striven hard in re-founding an abbey with a famous past.

CONCLUSION

This article has shown how the contents of three monastic archives, a first-hand description of a church building and some material obtained by the oral transmission of history can be used - without recourse to any secondary sources - to chronicle and clarify the suppression and re-foundation of an individual monastery in 1947, in the context of its development from 1946 to 1979. In doing so it has emphasized anew the close relationship between archival research and historiography. As and when archivists wonder to what extent their labours are worthwhile in the conservation and organization of records, and perhaps even think 'Is it all worth it?', this article may also merit consideration by way of encouragement.

Editorial Note: Father Nicholas Paxton is a member of the Salford Diocesan Archives team.



Saint Michael's Abbey, Farnborough

PROVIDING SECURE ACCESS TO YOUR ARCHIVES: EXAMPLES OF BEST PRACTICE AND SOME PRACTICAL SUGGESTIONS

Sarah Stanton

Introduction

This article will cover the key practical aspects of providing secure access to your archives. The scope of a paper on security in archive operations could be very large; the issues impinge upon most elements of repository management. My aim is to stay reasonably practical, including giving suggestions that could be employed in your own archive. It will also feature, however, some examples of best practice, in order to promote awareness of what are considered to be the current optimal conditions. I will deal with physical side of providing secure access, such as policies and procedures for the reading room, and I will focus on how to manage access for external researchers.

It is probably not necessary to emphasise the importance of this issue. While the majority of people coming to use archives are honest and genuine, there is a small minority who will visit archives with malicious intent and others who would be prepared to act dishonestly if the opportunity arose. None of the suggestions that will be made are foolproof and it is important to remember that it is impossible to eliminate all threats completely. The aim is to construct an interlinking network of security measures which will make it very difficult for someone to act improperly.

As many of you work in small archives with restricted resources, I will aim to make my recommendations applicable to these conditions as frequently as possible. The following quotation from F.I. Dunn's **Society of Archivists' Best Practice Guidelines on Security 2: Security** (1994) will, I hope, provide some reassurance for those people working with very limited budgets:

It is confidently asserted that policies, procedures and genuine intentions, which for the most part are free, are at least as important as investment in costly equipment, gadgets and bought-in systems in achieving an acceptable level of security.

Accreditation and registration of readers

There are certain steps that can be taken before someone arrives in your archives to ensure that their visit is as well-managed as possible. It is perfectly valid - and important - to know the full name and permanent address of anyone visiting your archives, so that you are then able to contact them at a later date if necessary.

Knowing their research purpose is a slightly different and more complicated issue. Some would argue that a requirement to state the subject of research is valuable since justifiable suspicions may be aroused if the documents requested prove inconsistent with stated objectives. Others would maintain that this might tempt one to discriminate against some people who wish to conduct a certain type of research. In general, the more you know about someone's research aims, the more helpful you can be: it is natural to try and gently encourage people to be forthcoming with as much information as possible as it will usually make their visit more productive.

Many archives will require researchers to visit by appointment. This may be because they have limited space for researchers to work or because they are only able to open a few days a week. Some larger archives, however, also request that researchers make an appointment since this enables them to plan for visits and maintain an adequate level of security.

Some institutions require researchers to write a letter (not a fax or an e-mail) in order to make their first appointment - even if they have already made initial contact via telephone, e-mail or in person - to help confirm their identity and permanent address. Not all researchers will be happy with what may be viewed as a slow procedure; people frequently want an instant response. In spite of these objections, however, this policy is still valid, although it may need to be reconsidered during an extended postal strike. In addition, it is very common to ask people to bring some form of identification with them which provides proof of their name and permanent address. Frequently, after these more rigorous initial checks, researchers can make subsequent appointments by telephone or e-mail.

Some local authority archive services use a CARN (County Archive Research Network) ticket. These are usually provided free of charge on proof of identity and are valid for about four years. They allow access to approximately fifty archive services. Whatever method of identification you choose to use, the key point is that you can be sure that people are who they say they are and that you are able to contact them again at a later date, if necessary.

Reading room design and lay-out

Many people have to work in reading rooms that are not ideal and, in most situations, are required to make do with what they have. It is desirable to have somewhere where people can sit and study the documents, to make sure that a member of staff is on duty in the room all the time a researcher is present, and to have a separate locked strong room where the archives are kept. We do not live in an ideal world, however, and it may be that you have only one room available for the archives, so that the reading room and strong room have to be combined. On the other hand, you may have a separate strong room but only one member of staff, in which case you have to leave the researcher alone while you go off to fetch their documents.

If you do have the luxury of space and have a larger room, you need to think more carefully about surveillance. The staff member supervising the reading room should have a clear view of the whole room. Ideally, there would be no pillars or corners for people to hide behind and it is important to try to avoid overcrowding and storage of unnecessary items in the reading room, including piles of volumes and boxes. You can use mirrors to help with blind spots and also take advantage of mutual surveillance if researchers are sat facing each other. Close circuit television monitoring is also an option, and while it is expensive it does provide a record which can be checked at a later date.

If you do not have a purpose-built reading room, it is important to be aware of the security limitations of your working areas and to try and combat them to the best of your ability. You will want to give at least the appearance of consistent and versatile surveillance: researchers should never have the impression that they are unsupervised. If you have limited staff time to devote to reading room supervision you might consider restricting opening times to what is realistic, restricting the production of records to set periods when duplicate cover can be assured, and asking researchers to pre-order what they want to view.

The general ambience of the archive area should also be considered. People ought to feel aware when enter the reading room that they will be required to abide by some specific rules. This is not to say that you should try and create an unfriendly or intimidating atmosphere, but it is important to appear professional and organised.

It is quite natural to consider restricting entry to the archive reading room. If you use an appointments system, most visitors will be expected and it is appropriate to check researchers' identification at the start of their first visit. Controlled exit is equally as important, however. The reading room should be an enclosed area. Researchers should have returned all their items before leaving, and you will need to be sure that no items could be concealed about their person. It is important to be aware of all exits from the reading room - ideally there would just be one - and to be conscious of hazards such as a connecting lavatory with an outside window. Related to this issue is the prompt return of items to the strong room when they are finished with, or at least their removal from the reading room. A trolley piled high with archives is likely to lead to confusion, if nothing else.

Reading room procedures

Most archive services do not let people bring their bags, briefcases or similar items into the reading room. Some places will let people take in small handbags, others will permit certain items -e.g. pencils and paper - in a clear plastic bag. The archival principles behind this policy are three-fold: firstly, to prevent researchers from stealing material; secondly, to prevent them bringing in spurious documents and adding them to the archives; and thirdly, to prevent people from hiding behind their belongings and obscuring the supervisor's view of what they are doing. The policy does produce

another problem, however: you will need to provide somewhere for visitors to leave their bags.

If you have the space, lockers usually work quite well although you may still wish to post a sign along the lines of 'Items are left at the owner's risk'. We are now facing an additional problem of terrorism, and certain establishments may need to exercise extra caution about what may be concealed in bags. One archive in London scans visitors' bags before they enter and then requires them to keep them with them at all times. However, it is to be hoped that terrorist threats are not an issue for most of us. Perhaps the best solution for a smaller archive is to have a table and/or a rail of hooks in the corner of the room where people can leave their bags and coats.

There are several materials which will frequently be banned from an archive reading room, some for security reasons. Certain establishments only allow people to take in yellow-coloured notepaper to prevent them from smuggling in spurious documents or taking out genuine ones. Some forbid pencil sharpeners since the blades can be removed and used to cut out signatures from documents. If you do decide to place a ban on pencil sharpeners, you will need to supply one for use. Apparently, moistened string can also be used to remove pages from a volume: the wet string is placed down the inside of an open volume which is then closed, enabling a page to be torn out without making a loud ripping noise.

Many archive services have a set of reading room regulations which they require visitors to sign before they are permitted to start their research. These rules define exactly what people are and are not allowed to do. They should concentrate the mind of any researcher upon how they are expected to behave. While such rules will not prevent someone from acting improperly, they will help to maintain control, and even to allow the ejection of an individual if necessary. The Public Service Quality Group (PSQG) issued a standard for Access to Archives a few years ago and is currently considering compiling a general set of reading room regulations to which all local authorities would subscribe.

The issuing of documents to researchers varies from institution to institution. It is important that the materials which are issued are logged somewhere, partly because it tends to be useful for absent-minded researchers but mainly because it means the archivist can check back at a later date if there is a suspicion that there may be a problem. Many archive services combine a document issue log-book with document order slips which produce duplicate or triplicate copies. These slips usually record the name of the researcher, the item required and the date. For administrative purposes it can also be useful to record the location and the initials of the staff member who removed and returned the item. One copy would be left on the strong room shelf or in the box from which the item was removed and one would be kept by the member of staff at the point of issue. If there is a third copy, this may be given to the researcher. When all slips are married up and initialled, it is possible to be sure that the document

has been safely returned. It should be noted, however, that a strong room location is sensitive information which should not be revealed to members of the public.

Most archive services will restrict the number of files that a researcher can have at any one time. The reason for this rule is to prevent material becoming disarranged or damaged. People can only really look at one thing at a time, so unless they want to compare something with another item it seems unnecessary to give them a sizeable amount of material in one go. A large pile of volumes on the desk can also be used to obscure the view of the staff.

At this point it is probably useful to mention the specific archival meaning of the word 'file'¹:

An organized unit of documents grouped together either for current use by the creator or in the process of archival arrangement, because they relate to the same subject, activity, or transaction. A file is usually the basic unit within a record series.

This definition, taken from the **General International Standard of Archival Description** (ISAD(G), 2nd edition) is, in essence, a reference to a single volume or bundle which it would be intellectually illogical to subdivide. It is wise to think about how the archives will be issued when you are cataloguing and re-packing. If you have a very large file of papers that logically belong together, it is sometimes wise to package them separately as bundle one, bundle two and so on, so that they retain their intellectual integrity but do not become unmanageable in the reading room.

Some archive services will issue only one volume or bundle at a time, others will issue more at their discretion, depending on the nature of the files or the nature of the research. A further option is to weigh bundles at issue with highly sensitive scales and then weigh them back in on return. It is probably best to do this openly. This method is not completely foolproof because the files will always have a small, natural weight change as a consequence of use and moisture loss between the strong room and warmer reading room. At least two control bundles (used on alternate days) should be maintained for comparison with any suspiciously light bundles. It would, of course, be possible for someone to take out an archival document and replace it with another piece of paper. The scales, however, still act as a visual deterrent to thieves and have the advantage of helping staff to learn what constitutes a natural weight change and what might indicate that something has been removed from the file.

At the National Archives in London (formerly the Public Record Office) staff issue up to three items at a time into individual lockers and people collect their items themselves - a process which has completely removed human interaction - coupled with CCTV surveillance in their reading rooms. This is not an ideal situation but a necessity because of the staff-searcher ratio. They do have a separate, enhanced security search room for items with a particularly high monetary value or other special significance.

Files of loose papers are the most vulnerable to loss, both from intentional theft and unintentional muddling. Ideally, every single piece of paper would be given an individual sub-number. Some archives will count out the number of pages and make a note of this at issue. However, with many twentieth-century collections containing hundreds of pages in one file, this has become impossible; no archive service has the time to do this with all their collections. However, if you do have some items that you know would sell well at auction it might be worth considering numbering the pages individually for that series of files.

Another potential theft deterrent is to mark documents permanently, a practice which has now become uncommon. It is difficult to choose an effective method that does not alter the original document unacceptably. Embossing, perforating and stamping with visible or invisible inks are the current options but they all have quite major drawbacks. Any mark that can be cut, torn, erased, bleached or abraded from a document without damage to its contents is not fulfilling its function and invisible marks fail as an obvious and identifiable deterrent. Stamping with visible inks probably remains the best method where stamping is considered essential. Permission should be sought from private depositors before placing marks on their documents, and a high standard of quality control and application is required before any stamping is undertaken. It should not be seen as a mechanical operation. The only recommended and suitable ink currently available is formulated by the Library of Congress (currently available from Conservation Resources [UK] Ltd) and it needs to be skilfully applied with small, well-designed stamps. Experience shows that stamping does not *in itself* prevent documents being stolen. It has now become very unusual for an archive to mark documents permanently and, in general, it is considered to be bad practice.

Staff and volunteers

Many archives may already use, or are considering using, volunteers to help operate the service. This is an excellent way of gaining free or low-cost assistance from people who are frequently very enthusiastic and knowledgeable. It is important, however, initially to screen volunteers and ask for references, as one would for any member of staff. Depending on the person in question, it may be necessary to make different judgements about access to un-catalogued material and the possession of keys or security codes. It may be advisable to draw up a form of contract, for the benefit of both parties, to help define both access and security needs and limitations. At the end of January 2008 it came to light that an archivist had stolen hundreds of historical artefacts from the State Library in New York and sold them. Sadly, we do need to bear in mind that that it is not just external researchers who sometimes act with indiscretion. Theft from archives is a serious criminal matter and if it is detected or suspected the police should be informed.

Conclusion

It is not at all pleasant to feel that one may have to think the worst of people and it is true that it is a very small minority of individuals who come into an archive with an intention to steal or to cause damage or harm. However, it is important to be aware of what people are capable of doing and what can be done to keep archive collections as safe as possible. You may find that some researchers think that you are being pedantic. It can be useful to explain the purpose behind the rules, namely that they are standard for everyone who wants to use the collections and, because the archives are unique and irreplaceable, we must do everything in our power to look after them.

It is also vital to remember that no single method will ensure an adequate level of security. We need to aim for a combination of measures which will make life as difficult as possible for the would-be thief without intimidating the well-intentioned majority. Many of you will be working with severe resource limitations. If possible, you should assess the risks present in your particular situation and make your senior colleagues aware of these along with your recommendations for improvement. This will be in the hope that you can work to find the best compromise for your particular situation.

Editorial Note: Sarah Stanton is the Vice-Chairwoman of the Catholic Archives Society. This article is a slightly amended version of a talk given at the C.A.S. Conference, 2008.

Document Reference (One item only)	Strong room location
	Taken by
Researcher name	Returned
	Date Seat

An example of a document request slip

Date	Name	Reference	Issue	Intl	Return	Intl
23/06	Jones	MS 23/6/7	235.8	sjs	235.0	sjs
23/06	Smith	MS 5/1	15.9	sjs	15.7	sjs
23/06	Walker	MS 3/23	103.9	sjs		

An example of one page from a document issue log-book

A PRAGMATIC APPROACH TO CATALOGUING, STORING AND SEARCHING VISUAL IMAGES AS DEVELOPED BY THE DIOCESE OF NOTTINGHAM

Dr Graham Foster

Introduction

Over the past few years the Nottingham Diocesan Archives (NDA) have been re-arranged and catalogued in an attempt to increase their accessibility, and to make more room for new acquisitions. In the process of doing this, it became apparent that there was a sizeable collection of visual images. The purpose of this article is to show how these images are catalogued, stored and retrieved. Whether it is 'good archival practice' is for the reader to judge. The system developed in Nottingham has three main advantages:

1. It is cheap and utilised mainly existing resources.
2. It is flexible and capable of infinite variation.
3. Visual images are classified, stored, and retrieved according to their source.

Finding a Visual Image

Visual images are found in the following catalogues. Each can be found on the Diocesan Website: www.nottingham-diocese.org.uk Go to the Archives home page and follow the links. Each catalogue can be downloaded.

The Catalogues

1. Diocesan Year Books Illustrations Indexes

The **Nottingham Diocesan Year Book** has been an annual publication since 1921, apart from 1926. The books contain many photographs relating to people, events, and buildings. Illustrations are classified according to place, person or date. Each entry is located according to **Year Book** and page.

2. Parish Magazine Indexes

The NDA have a varied collection of parish magazines dating from 1869. In total they cover around half of the parishes at some point in time. Illustrations are classified according to people, events and buildings. Each entry is located according to parish magazine, date and page number.

3. Scrapbooks and Bound Photo Albums

Over the years various people - religious, clergy and laity - have donated books with illustrations to NDA. The majority are not labelled but frequently the subject matter can be identified from the context. These books are listed in the General Index.

4. Slides, CDs, Films

NDA has a limited number of these. They cover such items as pilgrimages and the opening of churches. They are listed in the General Catalogue.

5. Photographs

In total NDA have over 2,000 loose individual images, covering a wide variety of subjects. Images are classified on an *Access* database under *Category*, *Subject*, *Date*, and *Explanatory Details*.

Step-by-Step Guide to Classification of Photographs

1. Collect all the images together

This is not meant as a joke. As photographs are collected the size of the problem becomes clear. In doing so an insight is gained into the variety and main emphases of the collection.

2. Obtain a large number of plastic mushroom trays *gratis* from the local greengrocer

Our local greengrocer disposes of these each day. They have the advantage in that they are rigid, can be easily stacked, have a slot in which a label can be inserted, and a gap on the side through which photographs can be inserted.

3. Start with a general look through the pictures

By looking through the photographs it became apparent that the pictures covered some subjects in detail (such as church buildings, bishops, clergy) and others (such as religious houses) in fewer numbers. With this in mind photographs were given an initial sort according to the subject matter, using the trays.

4. Adjusting the classification as work progressed

Taking 'Buildings' as an example, it soon became clear that there were a number of common factors. 'Buildings' was soon sub-divided according to 'Buildings/County (there are five counties in the Diocese of Nottingham). The same principle was applied to 'Priests'. These are classified alphabetically. As sorting progressed a new section 'O/M' was created for 'Orders: Male (Religious Order)'. This idea can be added to or changed as cataloguing continues.

5. Labelling the photographs

The next step was to start a detailed examination of each photograph. On the reverse, using archival photographic pens, known details such as people, location and date were written. As this went on some sub-division occurred: e.g. for 'Nottingham St Barnabas' photographs were classified as 'interior' and 'exterior'. The interior ones were then classified under 'pre-1962' and 'post-1963'. This is because a major refurbishment took place at this time.

6. Setting up the Access Database

Access is used because of its search facilities, which means that a photograph can be located in several different ways. The database has the following headings:

- a. *Unique Number*
- b. *Category* (this was a general heading)
- c. *Subject* (a refinement of *Category*)
- d. *Date*
- e. *Details*

The *Unique Number* is automatically entered by the computer. As an example, *Category* could be 'Bishops of the Diocese'; *Subject* is the individual bishop, such as Bishop Bagshawe; *Date* is that when the photograph was taken; *Details* refers to further information that would be helpful to the researcher. Clearly, for some photographs it was not possible to have full information, so blanks were left. *Date* was frequently problematical. If known, a definite date was given. If not, an approximate one was inserted, and '(approx)' added to the *Details* column. In the case of individual pictures of priests with no other images in the photograph, the date given is that of their ordination. This is clearly an arbitrary decision and shows how the system can be adapted to individual needs.

7. How to decide *Category* or *Subject*

This is done purely by choice. As an example, consider a photograph in which Bishop Ellis is at the Church of the Good Shepherd, Arnold, baptizing Lorna Jones in 1951. Arbitrarily, it was decided that the entry would be 'Laity: Baptisms' in the *Category*

column, 'Jones, Lorna' in the *Subject* column, and '1951' in the *Date* column. The *Details* column read 'Bishop Ellis at Good Shepherd with family members'. In this way researchers could find additional information on Bishop Ellis or Good Shepherd Church.

8. Establishing the Storage System

Use was made of the existing filing cabinets in the NDA. Sorting of material meant that some draws were now empty. File inserts were labelled according to *Subject*. By the first *Subject* entry a label was inserted. Labels were hand written with separate colours for *Category* and *Subject*. Through experience it soon became apparent that it was advisable to leave blank file inserts in each draw to allow for sub-divisions and for some *Subjects* having many photographs.

9. Numbering, entering on the Database and storing

In turn a tray was taken to the computer. Each photograph was then entered onto the database giving it its Unique Number, Category, Subject, Date and Details. The Unique Number is then written on the reverse of the photo or on the protective sleeve. If a photograph is larger than A4, then an '0' was entered in the *Details* column. Photographs were then filed in the appropriate *Subject* insert: large ones in a separate box. It was frequently found that there was more than one copy of a particular photograph. In this case the copies were given the same *Unique Number* and stored in a large box labelled 'Duplicate'.

10. Labelling and Producing a printed Catalogue

Once the photographs have been catalogued and stored, each file insert was given a printed label, with separate colours for *Category* and *Subject*. A list was made of the contents in each draw and affixed to the front of each one. A second copy of each list was made and forms part of the printed Catalogue.

Using the database, each *Category* was selected in turn, arranged alphabetically, and printed off on varying coloured sheets of paper; this makes identifying sections in the Catalogue easier.

Finally, the sections were collated, and a brief introduction added to form the final Catalogue.

Editorial Note: Dr Graham Foster is Assistant Archivist of the Diocese of Nottingham and a former Chairman of the Catholic Archives Society.

THE OLOLPA PROJECT

Edward Walsh

The Our Lady of Lourdes Parish Archives (OLOLPA) Project began almost by accident and promptly assumed a life of its own. It started in about September 2007 when Father Patrick Sammon, Parish Priest of Our Lady of Lourdes, Wanstead, London E11, placed a notice in the parish newsletter enquiring if anybody would be interested in sorting out the parish archive. Practical experience had been gained when cataloguing and indexing the business, historical, administrative and technical archive of a major U.K. engineering consulting group as well as when working in historical archives while pursuing my own particular research into the nineteenth-century Irish migration to South America. An offer was made to undertake the work: Father Sammon agreed, commenting that the archive contained 'only a few newspaper cuttings and some photographs, not very much really.'

Time for a reality check and to be presented with the contents of OLOLPA: a few boxes of papers in folders taken from a filing cabinet, and an assorted collection of loose plans and tubes containing drawings, newsletters, notebooks, a few photographic albums and about four or five black bags. Not very much really! True, and not true. There are always surprises. It never ceases to amaze me just how much historical material - letters, documents, photographs, drawings, plans, paintings, sketches etc. - continues to be found, just like the recent discovery of the earliest known picture of an England football team (1876).¹

Sorting and categorizing the material was initially a somewhat laborious and time-consuming task, but a very necessary one. Guidance was taken from the Occasional Papers produced for the Catholic Archives Society by Paul Shaw² and Elizabeth Semper O'Keefe.³ The thrill of discovering really unexpected and interesting letters and documents, which forms the basis of this article, has been almost entirely the result of cataloguing and indexing OLOLPA.

The Church of Our Lady of Lourdes, Wanstead, together with the Presbytery and Parish Pastoral Centre, is situated at 51 Cambridge Park, London E11, and is set back

¹ See Ross McGuinness, 'The Oldest 3 Lions', **Metro**, 8 May 2008.

² Paul Shaw, **The Care and Administration of Parish Records** (Catholic Archives Society, 2007).

³ Elizabeth Semper O'Keefe, **Archive Principles and Practice** (Catholic Archives Society, 2008).

from the A12 trunk road between the Green Man roundabout, Leytonstone, and Wanstead Underground Station (Central Line). The parish traces its origins to Christmas 1910, when Father (subsequently Monsignor) William O'Grady of Our Lady & St George, Walthamstow, opened a Mass centre in Hall Lane, Wanstead. **The Catholic Times** of 5 January 1911 carried a news item under the title 'Eastern Counties', with a caption 'Catholic Revival at Wanstead.'⁴ Wanstead was at that time in the Archdiocese of Westminster, but in March 1917 Essex and much of East London were cut off from the Metropolitan See to form the new Diocese of Essex (subsequently Brentwood). Father O'Grady became Vicar General of the new diocese and had acquired a property in Cambridge Park, Wanstead, which he considered suitable as the residence for Bishop Bernard Ward.⁵ However, the seat of the new diocese had been fixed at Brentwood and so the Wanstead property was put to another purpose. Monsignor O'Grady (as he now was) invited the Sisters of Mercy from Commercial Road to make a foundation, with the result that Bishop Ward opened St Joseph's Convent, Wanstead, on 8 December 1917.⁶ By Christmas 1918 the congregation had moved from Hall Lane to what became the hall attached to St Joseph's Convent School. Father Basil Eustace Booker (1885-1954)⁷ became the first resident Parish Priest when appointed to Wanstead by Bishop Ward on 4 August 1919.⁸ Booker was a most remarkable individual, a man of great faith, who from 1915 had served as a military chaplain in the First World War. His portrait in military uniform was taken by Arthur Hands, a well-known local photographer whose studio was located at 27 High Street, Wanstead.

From the very beginning of his time as Parish Priest Booker was interested in education, and in the period leading up to the 1929 General Election he wrote to the three parliamentary candidates for the Epping Division. In his handwritten note, which came to light during the sorting of OLOLPA,⁹ he enquired of the candidates:

Do you agree to the principle that the same amount of public money should be expended on the schools in which definite religious teaching is given, as is expended on schools in which no such teaching is given? And in the case of Catholic schools will you endeavour to persuade your party to introduce, and will you support any measure framed, so as to give effect to that principle, wholly, or in

⁴ OLOLPA, HI.2.

⁵ Bernard Ward, Titular Bishop of Lydda and Ordinary of the Diocese of Essex 1917, first Bishop of Brentwood 1917-1920.

⁶ Cf. 'History of Our Lady of Lourdes Parish', **Focus** [Parish Magazine], February 2000, pp. 2-3.

⁷ Cf. Father Stewart Foster, 'Canon Basil Booker', **Focus**, Christmas 2004, pp. 19-20.

⁸ Brentwood Diocesan Archives (BDA), 12 Wanstead: 4 August 1919; copy in OLOLPA, H1.4.

⁹ OLOLPA, HI.7.

part, which does not infringe the existing right of Catholic managers, by whatsoever government it is introduced?

All three candidates replied, viz. J.R. Walton Newbold (Labour), G. Granville Sharp (Liberal) and Winston Churchill (Conservative),¹⁰ and all had something pertinent to say. Churchill, writing from The Wood House, Epping, on 23 May 1929, responded as follows:

I have received the question put to me by yourself and [the] Parish Priests of Woodford [Green], Chingford and Loughton. It is clearly right in principle that, other things being equal, schools in which definite religious teaching is given should have as much public money spent on them as the others. As however the second part of the question implies, another consideration is introduced by the fact that the Managers of a Church School have a statutory right to appoint their own teachers, and such a school should in its own interests have an independent income. Subject to this proviso, my answer is in the affirmative.¹¹

Father Booker was no slouch when it came to building a church. The site, obtained in 1924, was described in a legal document as a 'piece of land situate in the Parish of Wanstead in the said county of Essex on the East side of and adjoining a road called Hall Road [now Cambridge Park]...'¹² Before the site was purchased it had for some years been worked by a local nurseryman whose displays of exotic blooms and sub-tropical plants had been much admired. The former market garden cost £1,750. The location was excellent, and on 28 July 1927 the foundation stone of the Church of Our Lady of Lourdes was laid by Bishop Doubleday,¹³ in the presence of the clergy and more than five hundred people. After ten years of collecting funds the nave of the church was built and completed. Prior to the opening of the first section of the building, Mass and other services were held in a small house located in the grounds of the Convent of Mercy, where there was accommodation for a congregation of about 150. The new church would hold about six hundred people and was designed by Geoffrey Raymond of Scoles & Raymond, Basingstoke. **The Express and Independent** of 20 October 1928 reported the opening of the first part of the church and published a drawing of the front elevation of The New Catholic Church- as it will be.' However, the projected tower was never constructed.

¹⁰ Churchill was M.P. for Epping & Woodford for 49 years. In the 1929 General Election he was returned with a majority of 4,967.

¹¹ OLOLPA, HI.9.

¹² BDA, 13 Wanstead: indenture, 1 March 1918; copy in OLOLPA, H1.4.

¹³ Arthur Doubleday, second Bishop of Brentwood 1920-1951.

Father Booker resided nearby, initially in lodgings at 25 Lonsdale Road, and from 1922 in what became the first presbytery at 20 Wellesley Road, off Wanstead High Street. In a letter of 23 June 1931 Booker advised Bishop Doubleday that he had accepted a deposit on account of £775 for the sale of the house in Wellesley Road, observing that 'the drains have just chosen this time to go wrong - the price is fair.'¹⁴ The letter is annotated in another hand, "B[isho]p approvesf,] leave to Diocesan solicitors to effect sale.' The present Presbytery at 51 Cambridge Park was built in 1931 and three years later an aisle in the church was completed at a cost of £2,153. A second aisle was opened by Bishop Doubleday on the first Sunday of Lent, 11 February 1940 - also the feast of Our Lady of Lourdes - £3,400 having been expended. The fact that this second aisle was built during the early stages of World War II was quite extraordinary, and came about by virtue of the fact that Booker had managed to obtain the necessary permit just one week before all such documents were withheld owing to wartime conditions.

OLOLPA contain a number of *Ad Clerum* letters written by Bishop Doubleday during the war years. They make very interesting reading. For example, in a confidential note of 30 August 1939 he advised his priests where they could purchase an armet that would give them "freedom of movement in the exercise of their duties if war should break out"¹⁵ - the armet cost i/-6d and was only obtainable from H.J. Nicholl & Co. Ltd. of Regent Street. Respirators costing 7/-6d and steel helmets at 8/-6d were available from the Home Office, but only via Bishop's House. By a letter of 9 October 1940 Father Booker was very matter-of-fact when advising Bishop Doubleday's secretary that the 'house and church [are] still intact though an incendiary bomb hit the church roof and bounced off D[eo] Gfratias], Six others burnt themselves out on the grass.'¹⁶ In a letter dated 9 July 1941 Booker advised Bishop's House that he had been 'asked to act as officiating Chaplain to the military units in this area...'¹⁷ and requested permission to do so. The letter is annotated in another hand: 'Reply 22/07/1941. Permission given by the B[isho]p. F.D.'¹⁸

The gravity of the situation was underlined by a letter from Bishop Doubleday of 25 May 1942 regarding the requisition of metal railings. He wrote:

...railings of Churches and Presbyteries have been scheduled for removal and the

¹⁴ BDA, 13 Wanstead: 23 June 1931; copy in OLOLPA, HI.11.

¹⁵ OLOPA, A2/2.2.

¹⁶ BDA, 13 Wanstead: 9 October 1940; copy in OLOLPA, HI.16.

¹⁷ BDA, 13 Wanstead: 9 July 1941; copy in OLOLPA, HI.17.

¹⁸ 'F.D.' was Father Francis Dobson, Parish Priest of Stock, Essex, who undertook some secretarial duties for Bishop Doubleday.

Ministry of Works has written to me asking that they should be given up freely to help the War effort. There appears to be no appeal against the removal of railings unless they are of artistic nature. I leave it to the local Parish Priest to arrange with the Local Authority but if any difficulty should arise I shall be glad to give advice to any priest who requires it.¹⁹

After the end of World War II it was once again education that became important. A makeshift classroom in the sacristy had been opened in 1937 and continued to function. The Sisters of Mercy provided the teachers. On the reverse of one of two fliers entitled 'Christmas Services for 1948' there is an undated handwritten note by Canon Booker regarding fund-raising to finance the building of a primary school:

I appeal to all who can afford to do so, to put at least a penny in the school box which is held at the church door after all Masses. The cost of building a permanent school is about £200 a place, so that our minimum requirements (120 primary age children) would cost the parish an amount of something between £24,000 and £25,000. It is only common sense to try and lessen the burden as much as possible now. Bishop Beck²⁰ is going to give us a school site - so we will not have that expense to meet.²¹

Canon Booker left Wanstead in January 1952, having served there for over thirty-two years, upon his appointment as Parish Priest of Grays. His successor was Father (subsequently Canon) James V. Hemming. In September 1963 Our Lady of Lourdes Primary School, for which Canon Booker had so long wished and desired to build, was eventually opened by Bishop Wall.²² The school took one year to build, at a cost of £56,000 and with an outstanding debt of £7,000 on opening.

LOLPA has an excellent collection of documents - letters, miscellaneous correspondence, *Ad Oerum* and pastoral letters, parish notices and newsletters, fliers, newspaper cuttings, parishioners' memoirs and personal recollections, photographs, and architects' plans and elevation drawings, as well as those for mechanical, civil, electrical and drainage work. All these plans and drawings have been indexed and catalogued using the classic engineering nine-column format:

¹⁹ LOLPA, H2/2.19.

²⁰ George Andrew Beck A.A., Coadjutor 1948-1951, third Bishop of Brentwood 1951-1955.

²¹ LOLPA, H1.20.

²² Bernard Patrick Wall, fourth Bishop of Brentwood 1955-1969.

Contractor or Consultant	Contract Number	Drawing Number	Revision	Scale	Date	Drawn by	Drawing Legend	OLOLPA Ref. No.
Bloggs Associates Consulting Engineers	5035	5035/27	9	1:50	20.1.02	JEOGW	Pastoral Centre Front Elevation	C7.B1/6.1

This is very much a case of work-in-progress. Large-size photographs taken by the photographer Arthur Hands have been scanned and put on disk. The newspaper cuttings remain to be scanned and placed on disk. When the project has been completed it is intended to have both a hard copy of the archive index as well as one on CD. Duplicate copies of documents have been passed to the Brentwood Diocesan Archives to be added to the Wanstead file. Strange as it may seem, new and previously unknown material continues to come to light.

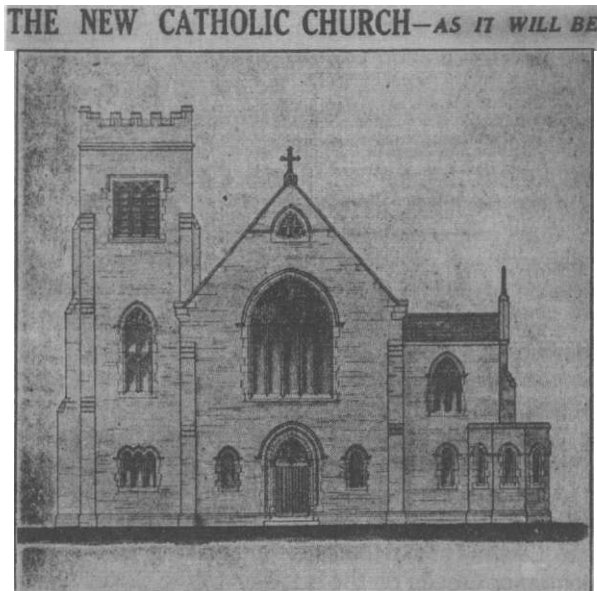
Canon Booker drove a soft-top Austin Seven motor car. The engine and chassis number indicate that the vehicle was built in 1927 - the registration number is VW 6100. VW' was an Essex registration number and on 8 August 1928 Essex County Council registered the car for private use in the name of the owner, Basil Eustace Booker of 20 Wellesley Road, Wanstead. The bodywork was by Mulliners of Birmingham. The car has had only five owners, one of whom (Miss Edith Janet Dallas) was secretary at Gayhurst School, Gerrards Cross, Buckinghamshire. Martin Bluhm, a retired schoolmaster from Bexhill-on-Sea, acquired the car 'a little worse for wear' in 1968. The vehicle, now fully restored, is used for weddings and other special occasions. Canon Booker's will revealed that he left an estate which beneficially amounted to a net value of £3,256-3-11d. It was left to his widowed sister, Elfreda Mary Tomlin of 9A St Scholastica's Retreat, Kenninghall Road, Clapton, London E5.²³

Our Lady of Lourdes, Wanstead, was until recently the largest parish (in terms of Mass attendance) in the Diocese of Brentwood, and it has had only four Parish Priests in ninety years: viz. Canon Basil Booker (1919-1952); Canon James Hemming (1952-1970); Monsignor Canon Christopher Creede (1970-2000); and Father Patrick Sammon (appointed in 2000). In 2008 the parish celebrated the eightieth anniversary of the opening of the first part of Our Lady of Lourdes Church, and how appropriate it was to discover a letter from Canon Thomas Barrett, Parish Priest of Our Lady & St Patrick, Walthamstow, to Monsignor Creede on the occasion of the Golden Jubilee celebrations thirty years earlier:

²³ Principal Registry, Family Division of the High Court, Probate Department, First Avenue House, High Holborn, London EC1V 6NP: Wills & Admons., A-B 1955, p.705.

Congratulations on your very successful celebrations last night and thank you for the invitation to attend it, and your hospitality. It brought back memories to me. It was in the Convent - the old Church - that I made my First Holy Communion, one of six children, the first of a long line. Even in those days we were prepared by Sister Xavier (later Rev[eren]d Mother). I was present of course at the blessing of the foundation stone & the opening of the present church (which cost £10,000!!!) and it was in that church that I sang my first Mass [on] May 19th 1940. All these thoughts & memories of baptisms I performed in the church, came to me last night and I was pleased to see that the new decorations had not destroyed the old reredos and that you have decorated it very pleasantly.²⁴

Editorial Note: Edward Walsh is a member of the Essex Recusant Society (Brentwood Diocesan Historical Society) and the Society of Irish Latin American Studies. He has contributed to **The Dictionary of Irish Biography**, **The Dictionary of Falklands Biography**, **Catholic Archives**, **Collectanea Hibernica (Sources for Irish History)**, **The Falkland Islands Journal** and **IMSLA (Irish Migration Studies in Latin America)**.



The Roman Catholic Church. "Our Lady of Lourdeau," at Wanstead was opened on Saturday. The above drawing shows the church as it will appear when completed. At present the Nave, Sanctuary, Lady Chapel, one bay of one aisle and the Sacristies have been built.

²⁴ OLOLPA, Canon T. J. Barrett to Monsignor C. Creede, 19 October 1978. There is no OLOLPA reference number for this letter as it has not yet been catalogued and indexed.



Father (subsequently Canon) Basil Booker
pictured here in his uniform as a Chaplain to the Forces
during the First World War

PARISH NOTICE BOOKS AS SOURCES OF HISTORY: ST PETER'S, SEEL STREET, LIVERPOOL, IN 1929

Dr John Davies

On the flyleaf of the notice book for 1929-1935 at St Peter's, Seel Street, Liverpool, the Rector, Father Basil Primavesi OSB, wrote, '*Do not destroy* this Notice Book. The history of the parish is recorded in it.'¹ His wishes were respected, and in the 1960s this notice book - the twentieth in a series dating back to the early nineteenth century - was deposited along with its fellows in the Liverpool Record Office. Regrettably, the notice books of many other Catholic parishes have not been treated so kindly. Although some have been preserved in diocesan archives or local record offices, many others have disappeared, been destroyed, or lost in storage. The fate of many notice books is in sharp contrast to baptismal or marriage registers, of which far more are available in archives and record offices. These parish registers have proved an invaluable source for family historians in particular, but the value of notice books to historians of the Catholic community has not received the same recognition.

Father Primavesi's notice book for 1929, the year in which Catholics in England and Wales celebrated the Centenary of Emancipation, is a fine example of the *genre*. Written as a collection of notices, often in a form of shorthand, for the benefit of the laity and with instructions to his fellow clergy as to how these announcements were to be delivered, it sheds considerable light upon his concerns and, indirectly, on the life of the parish. Primavesi was greatly exercised by what he considered the poor level of Catholic religious practice in this densely populated, multi-ethnic, working-class parish in the southern part of Liverpool's dockland. He had designated each Thursday as a 'Day of Reparation' for 'Mass-missing', but attendance at the 9.00 a.m. Mass of Reparation was generally not to his satisfaction. In the first weeks of 1929 he complained, 'Last Thursday - miserable attendance'; and for the following Thursdays, 'Poor' and 'Still poor.'² 'Poor' Mass attendance continued to trouble him throughout the year. On the first Sunday of Lent he noted, 'Slight improvement in Mass attendance but still hundreds down.'³ In May he appealed for 'more parents and grown-ups at Mass and Communion each day in May.' He summarised the 'Catechism' or homily for

¹ Liverpool Record Office, 282 PET/3/20: St Peter, Seel Street, Notice Book 1929-1935.

² Notice Book 1929: 16, 13 & 20 January.

³ Notice Book 1929: 3 March.

¹¹ Notice Book 1929: 12 May.

Sunday 16 June as 'Mass missing: Last Sunday hundreds down', and for the following Sunday as 'Mass missing in summer: Last Sunday over 500; last SS Peter & Paul (1928) over 800.⁶ During a fortnight's parish mission in September his curates were instructed: 'Urge all to daily Mass and Holy Communion during mission.'⁶ In this Benedictine parish the congregation was also told: 'You should come to Mass and Holy Communion' on the feasts of All Saints OSB and All Souls OSB.⁷ He ended the year with this admonition: 'Mortal sin to miss Mass [on] New Year's Day (a holyday of obligation) generally worst record of the year.'⁸

Primavesi was similarly concerned at the poor attendance at evening services, usually Benediction with a sermon and the recitation of the rosary. The evening service, on Sunday and on one or two weekday evenings, was an important part of the Church's devotional programme in the days of morning-only Mass. In the first week of the year he appealed, 'We want better evening services this year', but to little avail because at the end of January he complained, 'Evening services are -I -! Grown-ups [are] conspicuously absent.'⁹ There was little improvement by the summer: 'Evening service!!!'¹⁰

A further concern of Father Primavesi, connected no doubt with poor attendance at Mass and evening service, was the decline in parish revenue from church collections. Parishioners could reserve their seats in the church by paying twice-yearly bench rents. The latter were a relic of the eighteenth and nineteenth centuries when the Seel Street area housed a substantial middle-class population. By the 1920s the middle classes had gone and the parish was almost exclusively working-class. The relatively small number of parish 'elite' who took up the bench rent option at St Peter's seem to have been extremely reluctant to pay, and each half-year there were exasperated appeals from Primavesi: 'Bench rents are still due.'¹¹ The vast majority who did not pay bench rents were expected to pay 'entrance money' (usually Id) and to contribute to the offertory collection and to numerous appeals and 'special collections'. In February Father Primavesi thought it necessary to inform his

⁵ Notice Book 1929: 16 & 23 June.

⁶ Notice Book 1929: 22 September.

⁷ Notice Book 1929: 10 November.

⁸ Notice Book 1929: 29 December.

⁹ Notice Book 1929: 6 & 27 January.

¹⁰ Notice Book 1929: 11 August.

¹¹ Notice Book 1929: 20 January, 10 February, 14 & 21 July.

A handwritten note on a piece of paper, written in cursive. The text reads: "bench rents = middle-class population." The word "middle-class" is written on one line and "population." is written on the line below it. The text is written in dark ink on a light-colored background.

parishioners that '...door money and offertory only increase on the Sundays we speak. The church collection is quite inadequate - We shall have to refer to this till you support our church properly.'¹² The following week he again complained, 'Door money and offertory still insufficient.'¹³ In June he drew attention to this problem once more, insisting 'Door money and offertory must be more.'¹⁴

Primavesi's annual report for 1929, inserted in the notice book, indicated a steady decline in income from church door and offertory collections. In 1927 the annual total had been £781. In 1928 it had fallen to £715 and in 1929 was only £696. However, church and parish expenses totalled about £1,000. The context in which this decline occurred was the increasing poverty that gripped the parishioners, acknowledged elsewhere in the notice books, in these years of a national economic slump. In the 'spiritual' column of his report Primavesi noted that 'Mass missing' had been worse in 1929 than in the previous two years, with nine hundred absent on New Year's Day. The number of Holy Communions throughout the year had also declined, although he was able to detect one 'consoling feature' in that the last six months of 1929 had been 'better than [the] last 6 months of 1928.'¹⁵

The 1929 report painted rather a bleak picture. However, this can be countered by the glimpses of a lively Catholic community offered by the notice book. Despite Primavesi's strictures against poor attendance, popular devotions seemingly flourished in the Seel Street parish. A new shrine of St Theresa¹⁶ of Lisieux, paid for by popular subscription, had been opened in 1928. On 6 January 1929 Primavesi was able to announce that the cost of oil for the lamp that burned before the shrine had already been donated along with that for the sanctuary lamp, although he still needed a donor for the 'Lady Oil' in the Lady Chapel.¹⁷ On 3 October, the feast-day of St Theresa of Lisieux, the 8.00 a.m. Mass was celebrated at her shrine. Donations had also poured in for a newly commissioned 'Angel Guardian group', although £10 was still required.¹⁸ Other popular devotions flourished. St Patrick's Day fell on a Sunday in 1929 but shamrock was blessed after the Sunday evening service and the feast was celebrated

¹² Notice Book 1929: 17 February.

¹³ Notice Book 1929: 24 February.

¹⁴ Notice Book 1929: 16 & 23 June.

¹⁵ Notice Book 1929: Report for the Year 1929.

¹⁶ Throughout the notice books Primavesi uses variant spellings for the saint's name: Therese, Theresa, and most commonly Teresa.

¹⁷ Notice Book 1929: 6 January.

¹⁸ Notice Book 1929: 6 October.

the next day and shamrock was again given out.¹⁹ Primavesi complained of poor attendance levels in May but the procession on the first Sunday of that month was popular, with flowers being given for a special May altar.²⁰ Primavesi also encouraged devotion to Our Lady of Lourdes and for the past three years had led a small group of thirty parishioners as part of the Archdiocesan Pilgrimage. Those who could not go to Lourdes were asked to 'pray for graces during the Liverpool pilgrimage.'²¹ He also encouraged his flock to 'pray to the Immaculate Heart of Mary that all parishioners may make their Easter duties.' He claimed that this particular devotion had been traditional at St Peter's since 1854.²² There were processions on the Sunday after Corpus Christi, at the beginning of June (the month of the Sacred Heart), when the statue of the Sacred Heart was carried, and in October as part of the celebrations for the month of the Holy Rosary.²³

The parish also supported a vibrant social life, with a bewildering array of socials and whist drives for particular guilds and confraternities, as well as for the wider community. There was a special 'Jumble Sale' in April, which would be many weeks in the preparation. This was St Peter's principal fund-raising event and proved 'successful'.²⁴ The Girls' Club also held its annual display in April, while in June the parish enjoyed its field day at Dove Park,²⁵ Woolton, the home of Sir James Reynolds, a Catholic businessman who was the M.P. for Liverpool Exchange, the constituency in which Seel Street was situated.²⁶ In December the Infants' School staged a special 'entertainment' in the Guild Hall (the recently acquired parish hall). Reserved seats for this performance were priced at 1/-6d and 1/-0d.²⁷

On the first Sunday of Advent (1 December) the Lord Mayor of Liverpool made a 'state visit to St Peter's' at which Archbishop Richard Downey preached on the text

¹⁹ Notice Book 1929: 17 March.

²⁰ Notice Book 1929: 28 April.

²¹ Notice Book 1929: 7 July.

²² Notice Book 1929: 10 February.

²³ Notice Book 1929: 2 June, 29 September.

²⁴ Notice Book: 24 February, 14 April.

²⁵ Dove Park was later donated to the people of Liverpool by the Reynolds family and is now known as Reynolds Park.

²⁶ Notice Book 1929: 21 April, 16 June.

²⁷ Notice Book 1929: 10 November.

'Fear God and honour the King.'²⁸ The parish was also involved in the Archdiocesan celebrations for the Centenary of Catholic Emancipation. From 13 April to 5 May the Catholic Exhibition visited Liverpool. Its purpose was to evoke the history of Catholicism in England and Wales since the Reformation, and it was lodged in the Royal Institution in Colquitt Street, a mere two hundred yards from St Peter's. Primavesi urged his parishioners to make the short journey along Seel Street to visit the exhibition.²⁹ After the exhibition closed in Liverpool one of the prize exhibits, 'the pre-Reformation vestment given by Pope Leo X to Henry VIII for refuting Luther', was worn at High Mass on 19 May.³⁰ In late August special trains from Liverpool Central Station, a short distance from Seel Street, carried parishioners from St Peter's and other inner city parishes to Knotty Ash in the eastern suburbs, where an open-air Mass was celebrated in Thingwall Park. Programmes for the day's events were sold at the church door, priced 2d. Primavesi called for a General Communion of the whole parish in 'thanksgiving for all the blessings of Emancipation.'³¹

St Peter's also played its part in the local and national campaign in 1929 towards seeking an increase in state aid to Catholic schools. It seemed likely that the General Election scheduled for that year would be followed by a new Education Act, regardless of which political party won office. It was thought that the new legislation would implement some of the proposals of the Hadow Committee (1926) and extend the provision of secondary education, which would inevitably increase the financial burden of the Catholic community if it wished to continue maintaining its own schools. At the end of January Father Primavesi pressed upon his parishioners a 'limited number of [a] most important pamphlet - **Our Schools.**' On the following Sunday at the evening service there was an 'important sermon on Education and the Schools' Question', which parents especially were encouraged to attend.³² The campaign continued to gather momentum and this was duly reflected in the notice book. On 3 March Archbishop Downey presided at a special meeting at the Palais de Luxe cinema on Lime Street. On the following Sunday there was a meeting 'on the Education Question with special speakers' in St Peter's Guild Hall. Parishioners - no children - were encouraged to 'Roll up!' Archbishop Downey presided at a mass meeting for women only³³ on Low Sunday in the Palais de Luxe, and again for a general audience on 5

²⁸ Notice Book 1929: 1 December.

²⁹ Notice Book 1929: 14 & 28 April.

³⁰ Notice Book 1929: 19 May.

³¹ Notice Book 1929: 1 September.

³² Notice Book 1929: 27 January, 3 February.

³³ A major feature of Downey's campaign was his appeal to Catholic women to use their vote in the election; cf. 'Archbishop of Liverpool and the coming General Election' in **The Catholic Herald**, 19 January 1929.

May.³⁴ On Trinity Sunday there was no sermon at the evening service at St Peter's in order 'to enable all to be in St George's Hall for [a] great rally re-education.' Primavesi announced that both parliamentary candidates in 'this ward' (i.e. Liverpool Exchange constituency) had 'answered 'Yes' on [the] School Question.'³⁵ In the autumn following the General Election Archbishop Downey called for the feast of Christ the King to be observed as 'Special Education Sunday'. At St Peter's Father Primavesi led the parish in a 'General Communion and intercession on account of danger to schools.'³⁶

Other events occurring outside St Peter's in 1929 found their way into the notice book. Early in the year there was the veneration of the pallium and the official inauguration of Richard Downey as Archbishop of Liverpool at the Pro-Cathedral of St Nicholas, a neighbouring parish to St Peter's, close to the city centre. On Monday 14 January Pontifical High Mass was celebrated by Archbishop Downey, with the sermon delivered by Canon George, a former Rector of the Beda College, Rome.³⁷ Primavesi informed his parishioners that the event was 'free - roll up!'³⁸ In June a *Te Deum* was sung at St Peter's in thanksgiving for the recovery from serious illness of King George V. Shortly afterwards Archbishop Downey wrote to all parishes asking for the King's recovery to be marked by a similar act. In the meantime, at the end of June, St Peter's had sung the *Te Deum* to celebrate 'the settlement of the Rome Question' by the signing of the Lateran Treaty and Concordat between the Holy See and Mussolini's Italy. The instruction at Mass on 30 June was on 'The Church is greater than the State - [the] Roman Question.'³⁹ Primavesi, although born and educated in England, was the son of an Italian father and an English mother. He spoke Italian fluently and took a keen interest in Italian affairs. He preached in Italian in St Peter's on a number of occasions for the benefit of Liverpool's 'Italian colony.' St Peter's was a mission staffed by monks of Ampleforth Abbey and as such played a part in the obsequies to mark the death of Abbot Anselm Burge, the last Prior of Ampleforth before the monastery was raised to abbatial status. Abbot Burge had served as Rector of St Austin, Grassendale (in Liverpool's southern suburbs), for thirty years (1898-1928). A leading figure in the

^{3,1} Notice Book 1929: 3 & 10 March, 7 April, 5 May.

³⁵ Notice Book 1929: 26 May. Both candidates, Sir James Reynolds (Conservative) and William Albert Robinson (leader of the Liverpool Labour Party), were Catholics.

³⁶ Notice Book 1929: 20 October.

³⁷ One of three brothers who became priests, in 1929 he was Parish Priest of St Joseph's, another inner city parish. See Brian Plumb, **Found Worthy: A Biographical Dictionary of the Secular Clergy of the Archdiocese of Liverpool (Deceased), 1850-2000** (Wigan, 2005), p.67.

³⁸ Notice Book 1929: 13 January.

³⁹ Notice Book 1929: 16 & 30 June, 9 July.

movement to revive plainchant, he had been honoured with the titular abbacy of Westminster. His Requiem Mass, which Primavesi urged parishioners to attend, was celebrated in St Anne's, Edge Hill, which was the most grandiose of the Benedictine churches in Liverpool.⁴⁰

The parish of St Peter, Seel Street, closed in 1988, two hundred years after the foundation of the mission. For a short time the church was used by Liverpool's then small Polish community. The Benedictines had handed the parish to the Archdiocese of Liverpool and after some years of lying empty the church, having been deconsecrated, was sold to developers. Liverpool's oldest surviving Catholic church building is now a Cuban-style restaurant and wine bar. The former densely inhabited tenements have been demolished by the city planners, the work having been initiated by the Luftwaffe, and the population has moved out to Kirkby, Skelmersdale or Speke. The area is now being developed as part of Liverpool's entertainment district and the sole reminder of St Peter's service to the local community is the former Priory, which is now home to a community of Mother Teresa's nuns (the Missionaries of Charity). Fortunately for the historian, there is a wealth of archival material. Parish records of various kinds, including the notice books, were kept by a succession of history-conscious Benedictine monks who served the parish for two centuries. This material was subsequently deposited in the Liverpool Record Office. Father Basil Primavesi, when compiling his weekly notices for the parish, although he could not predict the future of what he termed "St Peter's-by-the-Sea", was fully aware that what he wrote in 1929 would have a value and resonance far beyond that year.

⁴⁰ Notice Book 1929: 21 July.

DATA PROTECTION AND RELATED ISSUES: CIVIL AND CANON LAW

Rev. Kristian Paver

In recent times, with the increased use of electronic media and the ease of communication, there has been a growing concern amongst private individuals regarding their right to privacy¹ and the information that the State and other institutions hold concerning them. In terms of civil legislation, this issue has been brought into greater focus over the last decade by the provisions of the Human Rights Act 1998 (HRA), the Data Protection Act 1998 (DPA) and the Freedom of Information Act 2000 (FOIA). Although one might be tempted to take the view that the effects of this legislation is an unwarranted interference in the affairs of the Church, no such general exemption is recognized by the State and the impact on certain areas of ecclesial life could be considerable. That said, as far as I am aware, complaints to the Information Commissioner's Office (ICO) regarding the processing of data by the Church and its institutions have been rare and, although preliminary assessments have been made by the ICO in a few cases,² no enforcement notices have been issued.

In the life and ministry of the Church, the gathering and storing of information at all levels is an everyday matter. This information, which is more often than not highly personal, must be gathered, held and processed in accordance with the

¹ Cf. Human Rights Act (hereafter HRA) 1998, Article 8: "(1) Everyone has the right to respect for his private and family life, his home and his correspondence. (2) There shall be no interference by a public authority with the exercise of this right except such as is in accordance with the law and is necessary in a democratic society in the interests of national security, public safety or the economic well-being of the country, for the prevention of disorder or crime, for the protection of health or morals, or for the protection of the rights and freedoms of others.' In the ecclesial context, the right to the protection of privacy is to be found in canon 220. This is coupled with the prohibition on the unlawful damaging of a person's reputation. This latter prohibition is supported with a penalty for false denunciation in canon 1390 §§2 & 3. Cf. R. Barrett, 'Two Recent Cases from the Signatura Affecting the Right to Privacy' in **Canon Law Society Newsletter** (hereafter **CLSN**) 123, September 2000, pp.6-20; F. Morrisey, 'Confidentiality Issues Regarding a Religious Institute and its Relationships with a Diocese' in **CLSN** 89, March 1992, pp. 56-65; R. Ombres, 'Confidentiality in Church and State' in **CLSN** 101, March 1995, pp. 68-70; G. Read, 'Pastoral Ministry and Confidentiality' in **CLSN** 103, September 1995, pp.45-50; E. Rinere, 'The Individual's Right to Confidentiality' in **CLSN** 104, December 1995, pp. 33-41.

² These cases have been concerned with the processing of marriage nullity petitions by diocesan tribunals, where the respondent party either demands a copy of all the documentation being held or objects to the holding of information.

provisions of the DPA 1998, whilst acknowledging that the requirements of the latter Act and those of Canon Law are not always compatible.

1. THE DATA PROTECTION ACT 1998

The DPA 1998 superseded the DPA 1984 and implemented the European Data Protection Directive (95/46/EC). The new provisions came into force on 24 October 1998, with two transitional exemption periods that ended on 24 October 2007. Thus, the DPA 1998 is now fully in force.

1.1 Processing of Data

Whereas the earlier DPA applied only to electronic data processing, the DPA 1998 applies to the holding and processing of personal data by all individuals and groups if the data is contained in a 'relevant filing system'. The Act defines a 'relevant filing system' as:

...any set of information relating to individuals to the extent that, although the information is not processed by means of equipment operating automatically in response to instructions given for that purpose, the set is structured, either by reference to individuals or by reference to criteria relating to individuals, in such a way that specific information relating to a particular individual is readily accessible.

Thus, information that is unstructured does not fall within the ambit of the Act. However, one of the aims of an archive is to have material stored in a readily accessible way and so it is very likely that an archive would have a referenced filing system of some kind. The DPA applies to both computerised and manual files, unlike its predecessor which was only concerned with the former. Data controllers³ are required to notify the ICO that they are holding and processing personal data in an electronic form and detail the purposes for which data is being held.⁴ The notification

³ The 'data controller' is a 'person who (either alone or jointly or in common with other persons) determines the purposes for which and manner in which any personal data is, or is to be, processed.' Cf. DPA 1998 s.1(1).

⁴ DPA 1998 s.17. There is an exemption from notification for 'not-for-profit' organizations such as small clubs, voluntary groups and some charities. However, the application of this exemption is narrow and subject to the following conditions: that the organization processes data solely: (a) for establishing and maintaining membership; (b) to support a 'not-for-profit' body or association; or (c) to provide or administer activities for either members or those who have regular contact with it. These organizations are restricted in the type of information they can hold, the people that it relates to and the disclosures that it can make. Cf. Data Protection General Practice Note: The exemption from notification for 'not-for-profit' organizations, www.ico.gov.uk/upload/documents/library/data_protection/practical_application/jpn_not_for_profit_v.10_web_version.pdf Accessed 18/05/08.

of data held and processed in manual files which fall under the Act is not mandatory, but advisable. In dioceses in the United Kingdom the data controller will normally be the Trustees or analogous body. The same would apply to religious institutes. Those who process data on behalf of the data controller are termed 'data processors'. The individual to whom the data refers is called the 'data subject'. It is important to note, in the context of historical archives, that the Act only covers data referring to living individuals. Thus, unless data concerning an individual who is deceased contains information relating to a third party who is not dead, the requirements of the DPA do not apply, although there may be issues of confidentiality to consider⁵ - depending on the type of information - and questions of ownership of property if the material belongs to someone other than the owner of the archive.⁶

The most significant distinction in the Act is that data are divided into two main groupings:

- (a) General Personal Data: viz. relating to a living individual who can be identified from those data and including any expression of opinion and any indication of the intentions of the data controller or any other persons in respect of the individual.⁷
- (b) Sensitive Personal Data: this includes information relating to racial or ethnic origin, political opinions, religious beliefs, trade union membership, physical or mental health, sexual life, the commission or alleged commission of offences, the records of the proceedings relating to the latter, and the disposal of such proceedings or the sentence of any court in such proceedings.⁸

1.2 Consent

The distinction between general and sensitive personal data is extremely important since, in some cases, the required consent of the individual to hold and

⁵ NB. There are statutory time bars for the disclosing of information relating to the details of some sexual offences. The guidance given by the Department of Constitutional Affairs should be consulted: www.dca.gov.uk

⁶ Cf. Pontifical Commission for the Cultural Patrimony of the Church, Circular Letter, **The Pastoral Function of Church Archives**, 2 February 1997 (hereafter **PFCA**), art.2.1: 'A Church historical archive can find itself in the situation of receiving private archival material (either from individual faithful or from a private ecclesiastical juridical person). These types of archives remain the property of the faithful or entity which has deposited the material, with due regard for the rights acquired at the time of the concession of the material.'

⁷ DPA 1998 s.1(1).

⁸ DPA 1998 s.2.

process general personal information is less stringent.⁹ However, the holding and processing of sensitive personal data normally requires the explicit consent of the data subject unless one of the other conditions contained in Schedule 3 is present.¹⁰

1.3 Data Protection Principles

Data must be processed in accordance with the Data Protection Principles,¹¹ the fundamental requirements for the lawful processing of data which should inform the practice and policy of all data users. The following are a summarised version of them:

1. Personal data shall be processed fairly and lawfully. The issue of *consent* is central to the observance of this principle.
2. Personal data shall be obtained only for one or more specified and lawful purpose, and shall not be further processed in any manner compatible with that purpose or purposes.
3. Personal data shall be adequate, relevant and not excessive in relation to the purpose or purposes for which they are processed.
4. Personal data shall be accurate and, where necessary, kept up to date.
5. Personal data processed for any purpose or purposes shall not be kept for longer than is necessary for that purpose or those purposes.
6. Personal data shall be processed in accordance with the rights of data subjects under the DPA 1998.
7. Appropriate technical and organizational measures shall be taken against unauthorized or unlawful processing of personal data and against accidental loss or destruction of, or damage to, personal data.
8. Personal data shall not be transferred to a country or territory outside the European Economic Area unless that country or territory ensures an adequate level of protection for the rights and freedoms of data subjects in relation to the processing of personal data.

⁹ DPA 1998 Schedule 2.

¹⁰ Further exemptions from the explicit consent requirement are contained in SI2000 Data Protection (Processing of Sensitive Personal Data) Order 2000.

¹¹ These can be found in DPA 1998 Schedule 1.

The processing of data is far more than the simple holding of information on file. It includes obtaining, recording, organizing, adapting, altering, disclosing, blocking, erasing or destroying information.

1.4 Access Rights

Data Subjects generally have access rights to the data held concerning them,¹² as long as the rights of third parties are not infringed by the disclosure.¹³ The rights include that to prevent processing likely to cause damage or distress, the right to compensation, rectification, blocking, erasure or destruction, and the right to request assessment by the ICO.¹⁴ Failure to comply with an access request can lead to a court order to do so. Likewise, the non-compliance with Information¹⁵ or Enforcement¹⁶ Notices from the Commissioner is an offence¹⁷ subject to fines.¹⁸ The Act also provides for a compensation claim on the part of the individual for any damage or distress caused by contravention.¹⁹

2. FREEDOM OF INFORMATION ACT 2000

The FOIA 2000 places on 'public authorities'²⁰ the duty (a) to confirm or deny that they hold whatever information is requested, and (b) to communicate that information if held, unless an exemption applies. Although this Act is significant in that it shows the

¹² An individual is entitled to be informed whether personal data is being processed, to be given a description of the personal data, the purposes for which they are being processed, those to whom they may be disclosed, and to have communicated to him in an intelligible form the content of the data with an indication of its source. Cf. DPA 1998 s.7(1).

¹³ DPA 1998 s.7(4). This includes a consideration of the duty of confidentiality owed to the other individuals, s.7(6)(a).

¹⁴ DPA 1998 s.42.

¹⁵ DPA 1998 s.43.

¹⁶ DPA 1998 s.40.

¹⁷ DPA 1998 s.47.

¹⁸ DPA 1998 s.60.

¹⁹ DPA 1998 s.13.

²⁰ Unlike the broad definition of this term adopted by the HRA 1998, the FOIA 2000 provides an exhaustive list of these public authorities in Schedule 1, whilst giving the Secretary of State the power to add others by Order at a later date. Cf. FOIA 2000 ss.3(1) & 4(1).

importance given by the secular law to transparency in relationships between individuals and institutions, it is limited in scope. Moreover, its primary concern is with the organs of State and it does not in fact apply to the Church, which is not regarded, *per se*, as a public authority. The requirements of the FOIA would apply, however, to information held by educational, medical or social institutions run by the Church on behalf of, or in conjunction with, the State, such as Voluntary Aided schools or hospitals funded by the National Health Service.

3. DATA PROCESSING AND THE CHURCH

The Church deals with tremendous amounts of personal information, whether in chanceries, curial offices, tribunals or archives. Given her structures and the nature of pastoral ministry, most of this information falls into the category of sensitive personal data which is closely regulated by the DPA. In principle, this information can only be processed with the explicit consent of the individual concerned. This, as will be immediately apparent, is not always the case. Dialogue with the ICO has made it clear that the effect of the DPA on the internal workings of the Church was not considered by the Government during the passage of the legislation, and so there are no specific exemptions which cover it.²¹ Areas which are most likely to be affected by the legislation are the processing of marriage nullity cases in tribunals and the holding of files and archives on matters of clergy discipline, especially with regard to child protection procedures. Though offering reassurance that note will be taken of action undertaken to comply with the DPA and that criminal prosecution would only occur as a last resort if an Enforcement Notice was not acted upon, the ICO was unwilling to give any undertaking that the Church would not be subject to prosecution in these areas in some instances.

²¹ In Schedule 3 s.10 there is provision for the Secretary of State to make an Order to cover circumstances not foreseen in the DPA. This remains an avenue for the Church to pursue, but there is no guarantee that such a request would be granted. In a written response from the Assistant Information Commissioner, it is stated: '...it was recognized at the outset that there were likely to be circumstances in which perfectly legitimate processing of personal data might not be readily covered either by the conditions in Schedule 3 or those provided by SI2000 no.417. Typically these include circumstances where one individual wishes to pursue a course of action which involves providing personal data which relates to another individual who may not readily consent to the provision of the information in question... However, equally we would be uncomfortable with any provision which, in effect, provided a general basis for the disclosure of sensitive personal data relating to one individual by another where the latter felt that it was not in his/her interests to do so. It is, however, likely that in due course the Home Office will revisit the issue of Schedule 3 and provide further ones.' Ref: PJ/SP/F0385, 11 April 2001.

3.1 Data Protection Exemptions

The DPA itself does provide a number of exemptions from the requirement of obtaining the explicit consent of the data subject when processing sensitive data,²² and these were added to by a later Statutory Instrument.²³ However, both discussion with the ICO and the advice of leading counsel have shown that none of the possible exemptions is free from uncertainty when applied to the workings of the Church. Pending further clarification from the Government or the courts, it would appear that the holding and processing of data in Church archives falls within the exemption contained in Schedule 3, paragraph 4. The latter permits the processing of sensitive personal data by a non-profit association for political, philosophical, religious or trade-union purposes. However, there must be appropriate safeguards for the rights and freedoms of data subjects; it must relate only to members of the association or those who have regular contact with it; and the data must not be disclosed to third parties without consent. Uncertainty lies around the 'appropriate safeguards' requirement, the issue of membership and disclosure. Also applicable to archives, the DPA provides certain exemptions for the processing of personal data for research purposes, including historical and statistical purposes, as long as the data is processed exclusively for those purposes.²⁴ However, such data cannot be used to support measures or decisions relating to the individuals concerned, nor may it be processed in such a way that substantial damage or distress is likely to be caused to them. Importantly, third party access to this type of data is greater and the data can be retained indefinitely, contrary to the requirements of the Fifth Data Protection Principle. With regard to child protection and related issues, the DPA does provide a certain exemption regarding the processing of sensitive personal data when dealing with the prevention or detection of crime and the apprehension or prosecution of offenders.²⁵ This is further developed by paragraphs 1 and 2 of the Statutory Instrument that cover certain types of processing for the prevention or detection of an unlawful act, where the obtaining of the consent of the data subject would prejudice the action taken. They also cover cases where the processing is required to discharge functions that protect members of the public from certain forms of conduct which, though not necessarily unlawful, are concerned with dishonesty, malpractice, mismanagement, unfitness or incompetence. Uncertainty here centres around the meaning of the 'substantial public interest' required by both paragraphs as a condition and the meaning of 'discharging the function' in paragraph 2.

²² DPA 1998 Schedule 3.

²³ The Data Protection (Processing of Sensitive Personal Data) Order 2000, SI2000 no.417.

²⁴ DPA 1998 s.33; SI2000, no.417, para.9 explicitly extends this exemption to include sensitive personal data, on condition that the processing is 'in the substantial public interest'.

²⁵ DPA 1998 s.29 (a) (b).

4. ARCHIVES

After stating clearly the principle that all documents concerning the diocese and parishes must be preserved with the greatest of care,²⁶ the Code of Canon Law provides only basic norms concerning archives. They can be summarised as follows:

4.1 The Diocesan Archive

There must be a secure and ordered Diocesan Archive that contains documents concerning both the spiritual and temporal affairs of the diocese,²⁷ including a copy of the inventories of all immovable goods, those movable goods which are precious or of a high cultural value, and all other goods, drawn up by administrators of public juridical persons subject to the Diocesan Bishop.²⁸ Copies of documents establishing the rights of the Church or institute to its goods are also to be conserved in the archive where possible,²⁹ as well as documents regarding the dedication or blessing of a church or cemetery³⁰ and those referring to the establishment of pious foundations.³¹ The Chancellor is to ensure that copies of all acts of the curia are kept in the archive.³² An inventory of the Diocesan Archive must be drawn up.³³ The archive is under the care of the Bishop and the Chancellor, and access is granted by the Bishop or by the Moderator of the Curia and the Chancellor acting together.³⁴ Likewise, only the same authorities can permit the removal of documents from the archive for a short time.³⁵ A copy of documents which are of a public nature and which concern his/her own personal status may be given to the individual concerned.³⁶

²⁶ Canon 486 §1.

²⁷ Canon 486 §2.

²⁸ Canon 1283, 2° 8i 3°.

²⁹ Canon 1284, 9°.

³⁰ Canon 1208.

³¹ Canons 1306 §2; 1307.

³² Canon 482 §1.

³³ Canon 486 §3.

³⁴ Canon 487 §1.

³⁵ Canon 488.

³⁶ Canon 487 §2.

4.2 The Secret Archive

A separate archive, which must be either entirely separate or within a secure place within the Diocesan Archive, is to be established containing documents that are to be kept secret.³⁷ Amongst other things, the Secret Archive will contain documents relating to canonical penal cases³⁸ and a book containing dispensations of occult marriage impediments.³⁹ Only the Bishop, or in the time of vacancy in the see the Diocesan Administrator, may have access to this archive and documents cannot be removed.⁴⁰ The documents in the Secret Archive are to be updated yearly and those relating to canonical penal cases destroyed once the individual concerned has died or ten years have passed from sentence. Only a brief summary of the case and a copy of the definitive sentence are to be retained.⁴¹

4.3 The Historical Archive

The Historical Archive is to contain documents of an historical value, filed systematically.⁴² It is for the Bishop to establish norms for this archive, particularly regarding access to, and removal of, documents.⁴³

4.4 Cathedral/ Collegiate/ Parish Church Archives

Each church is to have its own archives, containing acts and documents which may be necessary or useful to preserve. Amongst other things, these include parochial registers,⁴⁴ Mass intention registers,⁴⁵ documents relating to pious foundations,⁴⁶ and

³⁷ Canon 489 §1.

³⁸ Canons 489 §2; 1719.

³⁵ Canon 1082.

⁴⁰ Canon 490.

⁴¹ Canon 489 §2.

⁴² Canon 491 §2.

⁴³ Canon 491 §3.

⁴⁴ Canons 535 §§1 & 2; 877; 895; 1054; 1121-1123; 1685; 1706. In 1985 the Catholic Bishops of England & Wales decreed that: 'In view of the long-established practice in England and Wales, a register of confirmation is to be kept in each parish rather than in a central register at the diocesan curia, in accordance with canon 895. In addition to the registers of baptisms, marriages and deaths, there are to be, in each parish in England and Wales, registers of confirmations, of the reception of converts (sic), and (where applicable) of burials in the parish cemetery, in accordance with canon 535 §1.'

episcopal letters.⁴⁷ Administrators must also preserve documents and records establishing the rights of the Church or institute to its goods.⁴⁸ Two inventories of this archive are to be drawn up, one to be kept in the parish, the other in the Diocesan Archive.⁴⁹ The Parish Priest bears a particular responsibility for the safeguarding of the archive. The Bishop is to make norms regarding access to these archives and the removal of documents.⁵⁰ He or his delegate is to inspect these archives at the time of visitation or at another appropriate time.⁵¹

4.5 Commentary

It can be seen immediately that the Diocesan Bishop plays a central role in establishing norms for the care of archives in his diocese, particularly the Historical and Parish Archives, and in supervising their observance. These norms should detail what documents are to be preserved, who is to care for them, how they are to be kept, who can access them and on what conditions.⁵² Clearly, these norms must not only be in accordance with Canon Law, but should also comply as fully as possible with the requirements of the DPA.⁵³ The Code is silent with regard to the archives of religious institutes and reference should be made to the Constitutions and Directories of each institute, which should have appropriate norms regarding archives. In the event that

⁴⁵ Canon 958.

⁴⁶ Canons 1306 §2; 1307.

⁴⁷ Canon 535 §4.

⁴⁸ Canon 1284, 9°.

⁴⁹ Canon 491 §1.

⁵⁰ Canon 491 §3.

⁵¹ Canon 535 §4.

⁵² **PFCA** art.2.4 recommends that, based on the norms of individual bishops, Bishops' Conferences "...converge on common pastoral guidelines the effort of particular Churches concerning the methodology followed for the arrangement, appraisal, protection and use of the documents in the archive collections.' There should also be common guidelines on the use of Parish Archives and those belonging to institutes of consecrated life, *ibid.*, art.4.2.

⁵³ **PFCA** art.2.3: 'Regarding the political community it is the duty of the Diocesan Bishop and all those responsible for Church Archives to maintain an attitude of respect for the laws in force in the various countries, keeping in mind the conditions foreseen in canon 22 of the Code of Canon Law.' Cf. *ibid.*, art.4.2.: '...norms [should] be harmonized with state or civil ones as much as possible.'

they are lacking, the provisions of canon 19 come into play.⁵⁴ Religious Archives should be structured and ordered in a similar way to Diocesan Archives, the place of the Diocesan Bishop being taken by the Major Superior or equivalent.⁵⁵

It will be apparent from what has gone before that an Historical Archive that contains only data concerning those who have died is not covered by the DPA. However, if the same archive contains 'live' files, as will more than certainly be the case for the general Diocesan Archive, then the requirements of the DPA will need to be observed. The concept of a 'Secret Archive' is incompatible with the principles of the DPA, although it is probable that much of the documentation in such an archive will be of little interest to data subjects, e.g. occult dispensations of marriage. However, the situation becomes more complex with regard to penal matters, particularly with reference to documentation relating to allegations of child abuse. As has been noted, there are exemptions to access provided in the DPA regarding criminal matters and it may be that these will apply. However, the status of such archives in terms of civil law is ambiguous and resort to the Secret Archive should be kept to a minimum.

Canon 487 §2 is potentially more restrictive than the DPA in that it only allows copies of documents to be given to an individual if those documents are (a) of a public nature and (b) concern his or her personal status. Entries in sacramental registers fall into these categories. In November 1988 the Catholic Bishops' Conference of England & Wales endorsed the proposal of the Catholic Archives Society that registers be microfilmed, but it was left 'to each diocese to decide about accepting the offer made by the Genealogical Society of Utah.'⁶⁶ However, following the grave concerns expressed in a letter of 29 January 2008 by the Congregation for the Doctrine of the Faith about the practice of 'baptism of the dead by proxy', the Congregation of the Clergy sent a letter to all Episcopal Conferences on 5 April 2008 requesting that their members be instructed to prevent the Church of Jesus Christ of the Latter Day Saints (Mormons) from microfilming or digitising baptismal registers:

⁵⁴ "In a particular matter where there is not an express provision of either universal or particular law, nor a custom, then, provided it is not a penal matter, the question is to be decided by taking into account laws enacted in similar matters, the general principles of law observed with canonical equity, the jurisprudence and practice of the Roman Curia, and the common and constant opinion of learned authors.'

⁵⁵ **PFCA** art.2.1 states, with regard to historical archives of religious institutes: 'The correct organization of the diocesan historical archive... can constitute a useful paradigm for institutes of consecrated life.'

⁵⁶ Cf. P. Shaw, **The Care and Administration of Parish Records** (Catholic Archives Society, Occasional Paper, 2007), p.3.

The Congregation requests that the Conference notifies each diocesan bishop in order to ensure that such a detrimental practice is not permitted in his territory, due to the confidentiality of the faithful and so as not to co-operate with the erroneous practices of the Church of Jesus Christ of the Latter Day Saints.⁵⁷

Thus, it is clear that the practice of allowing the Mormons to microfilm baptism registers is no longer permitted and the Bishops of England & Wales will be required to revise the guidance given in 1988.

5. CHILD PROTECTION AND ARCHIVES

In recent years issues connected with documents relating to allegations of child abuse by the clergy and other members of the Church have become more pressing. Lord Nolan recommended that records relating to individuals and allegations should be kept for a long time, i.e. a minimum of one hundred years,⁵⁸ and that the confidentiality of these records should be scrupulously maintained.⁵⁹ The Recommendations of **The Nolan Report** have been endorsed by the findings of the review of safeguarding procedures undertaken by the Cumberlege Commission. In particular, **The Cumberlege Report** stresses the importance of establishing a safe, secure and centralized record storage facility⁶⁰ and recommends that the new Catholic Safeguarding Advisory Service develop an information sharing policy within twelve months from the publication of its Report.⁶¹ The implication of this is that documents relating to allegations of child abuse, whether historical or live, and whether found proven or not, should be stored separately from the general Diocesan Archive and should be subject to stricter access requirements. However, such material should not

⁵⁷ www.catholicnews.com/data/stories/cns/0802445.htm accessed 18/05/08.

⁵⁸ Cf. **A Programme For Action: Final Report of the Independent Review on Child Protection in the Catholic Church in England and Wales** (September 2001), Recommendation 47 (hereafter **Nolan Report**).

⁵⁹ **Nolan Report**, Recommendation 46: "...Information in them should only be released to those in positions of responsibility who have good reason to need it for the protection of children."

⁶⁰ **Safeguarding With Confidence: Keeping Children and Vulnerable Adults Safe in the Catholic Church. The Cumberlege Commission Report** (Catholic Truth Society, 2007), paragraph 4.2.3., p.63 (hereafter **Cumberlege Report**). The paragraph goes on to state: 'For religious congregations this means all records should be stored in the Congregational archives in England and Wales to avoid loss or mislaying of records if a community closes.'

⁶¹ *Ibid.*, Recommendation 43, p.63. The Catholic Bishops' Conference of England & Wales accepted the findings of **The Cumberlege Report** at their post-Easter meeting in 2008 and have mandated a timetable for implementation. The Catholic Safeguarding Advisory Service came into being on 1 July 2008.

be stored in the Secret Archive, since access to the latter is restricted solely to the Diocesan Bishop. Clearly, there is a connection between this type of record and the 'live' personal files of the clergy and other Church workers kept by the Bishop. Whether a single file is maintained for each individual or not, the Pontifical Commission for the Cultural Patrimony of the Church recommends that limits be placed on access to these files, which are to be regarded as confidential.⁶² It has been noted earlier that the DPA does provide some exemptions for the processing of sensitive personal data in the prevention and detection of crime and the protection of the public from malpractice or incompetence. However, whilst these exemptions may be invoked in specific cases, they clearly do not justify a blanket policy of refusal of access to the data subject, particularly when an allegation or concern is found to be without foundation. Indeed, with regard to an allegation of the abuse of a child or vulnerable adult, once an internal investigation has been undertaken by the Diocesan Safeguarding Commission (or its equivalent for religious institutes) and prior to making its representation to the Diocesan Bishop (or Major Religious Superior):

...[T]he accused must be provided with a copy of the investigator's report and any supporting documentation (including the external risk assessment where there is one). Care must be taken to preserve the rights within the Church of the accused and the victim/complainant in so doing. The accused should have been given recourse to appropriate assistance, should have received proper access to all the documentation and any other evidence...⁶³

6. SUMMARY

(a) The overriding principle is that personal data, especially that which is sensitive, should be handled in accordance with Data Protection Principles whenever possible.

(b) Notwithstanding the possible exemptions from seeking the consent of the data subject, good practice dictates that an individual's consent should be obtained whenever possible.

(c) Every diocese and religious institute should have a data protection and confidentiality policy, setting out basic principles for holding, processing and accessing information.

⁶² **PFCA**, art.4.2: \..[I]t would also be desirable that limits be placed on the consultation of personal files and other documents whose nature makes them confidential or are retained so by bishops. We are not referring to the bishop's secret archive,... but to the Church archive in general. In this respect, some archival methodologies suggest that confidential papers be well marked in the inventories and catalogues which are made accessible to researchers.'

⁶³ **Cumberlege Report**, paragraph 4.57, pp.70-71.

(d) It is essential that every archive should have a policy that clarifies, amongst other things, the purposes for which data is held, who has access and under what conditions, how and why data may be transferred between data processors, and what data will be retained and for how long.

(e) It is important to clarify the distinction between historical and active archives. Historical archives that contain data relating solely to those who are dead are exempt from the provisions of the DPA.

(f) Whether active archives are covered by the DPA will depend on whether they contain information that is stored in a relevant filing system, either manual or electronic. Even data that is 'relatively structured' is covered by the Act.

(g) Access to active archives is foreseen both in Canon Law and by the DPA. The area of disagreement pertains to the nature of the information accessible and by whom. The DPA would seem to provide for greater access to information for the data subject, whilst the Code limits the information but makes it accessible to any interested party.

(h) Particular care should be taken concerning storage of and access to data in personal files, especially documents relating to allegations of the abuse of children or vulnerable adults.

(i) Secret Archives, to which the data subject has no access, are not foreseen in the DPA, although there are exemptions that may cover some information often contained in such archives, e.g. that relating to child protection issues. Use of the Secret Archive should be kept to a minimum.

7. CONCLUSION

There can be no doubt that the Catholic Church in the United Kingdom is embarking upon a new era in terms of the relationship between its own Canon Law and the law of the State in many areas of life. It is clear that, at this stage, some issues can only be addressed tentatively or in general terms, pending further developments in secular jurisprudence and particular legislation. Whilst there are some tensions, and even conflicts, between the provisions of Canon Law and secular legislation, in my view Canon Law possesses the basic norms to enable the Church to comply with the fundamental provisions of the new legislation. Indeed, in some ways this new legislation will act as a catalyst for a review of established practices within ecclesiastical institutions in order to make them more compatible with the requirements of the Code itself. However, notwithstanding efforts at renewal of practice and the establishment of clear policies, there will remain a small number of points where the requirements of Canon Law and those of the DPA 1998 will not be compatible, particularly with regard to the procedures of ecclesiastical tribunals. The

Church's best defence in any situation of conflict is to show that she has made every effort to work in accordance with the Data Protection Principles, whilst at the same time being bound to give priority to the provisions of Canon Law. She will need to show that, whilst being applied with charity and equity, the observance of her own Canon Law, whether universal or particular, has been faultless.

Editorial Note: Father Kristian Paver J.C.L., who is a member of the Canon Law Society of Great Britain and Ireland, is a priest of the Diocese of Plymouth, where he is Judicial Vicar on the Diocesan Marriage Tribunal. This article is a slightly amended version of a paper delivered at the Catholic Archives Society Conference, 2008. While the focus of the article is on the relationship between Canon Law and Data Protection Principles and legislation in the United Kingdom, and has specific reference to the Catholic Church in England and Wales, the majority of Father Paver's points will be of great value to ecclesiastical archivists in general, irrespective of particular national or local civil legislation.

BOOK REVIEWS

The Family and Descendants of St Thomas More (Leominster: Gracewing, 2008, pp.290) is a fascinating account of the history and genealogy of the martyr's family written by Martin Wood, who is descended from More on his mother's side. The book traces the fortunes of the family from immediately after the events of July 1535 until the nineteenth century. A great many archival collections have been consulted, both ecclesiastical and secular. Among the former one may mention the following: the Venerable English College, Rome; British Province of the Society of Jesus; Jesuit Archives, Naples; and York Minster Archives. The list of national, legal and county repositories is even more impressive: The National Archives; Guildhall Library, London; Lincoln's Inn and the Inner Temple, London; and the County Record Offices of Essex, East Sussex, Lancashire, Lincolnshire, Shropshire, Durham, Norfolk, West Yorkshire, Sheffield, Herefordshire and Hertfordshire. It is particularly gratifying to see mentioned the significant number of articles in **Essex Recusant** on the More family, most of them the work of the late Monsignor Daniel Shanahan - recusant scholar, canon lawyer and patron of Anstruther's **Seminary Priests** (volumes 2-4) - whom many readers of **Catholic Archives** will remember with affection.

In the Preface to Monsignor Michael Williams' second edition of **The Venerable English College Rome: A History** (Leominster: Gracewing, 2008, pp.xxii + 343) the Rector of the *Venerabile*, Monsignor Nicholas Hudson, refers to the recent archive project at the college (see **Catholic Archives** 2008). The appearance of this revised and expanded edition of Michael Williams' book, originally published in 1979 to mark the fourth centenary of the college, takes the story from the departure of Monsignor John Macmillan as Rector in 1952 until recent times, in a new chapter entitled 'From Post-War to Post-Conciliar Rome'. There are expanded notes and appendices that take into account research conducted since 1979, and there are also additions to the account of the college archives, although a complete catalogue is, as yet, still to be produced.

Like that of Monsignor Michael Williams, the name of the late Father Francis Edwards S.J. is one well known to members of the Catholic Archives Society, of which he was sometime Chairman. When Father Edwards died in September 2006 he left the completed manuscript of **The Enigma of Gunpowder Plot, 1605: The Third Solution** (Dublin: Four Courts Press, 2008, pp. xvi + 510). Historians of this perplexing and (for Catholics) tragic episode are divided in terms of their interpretation of its causes. Broadly speaking, there are three main views: (1) that there was a plot concocted by (mainly Catholic) conspirators; (2) that Robert Cecil, Secretary of State to James I, although not the originator of the Gunpowder Plot, knew about it, encouraged it and then 'discovered' it, thus emerging as the defender and saviour of the monarchy; (3) that there was no plot *per se*, the events of 1605 being a cynical move by Cecil to discredit the Catholics and enhance his own position. 'Gunpowder' Edwards, as the author was known at the old Public Record Office, was of the third persuasion, and in

this volume argues his case forcefully, if not to the satisfaction of some historians of the Plot. Those who knew Francis Edwards will not be surprised by the fact that his text is supported by copious notes and references. Archivally, his chief sources include the following: Westminster Diocesan Archives; Archives de Royaume, Brussels; Jesuit Historical Archives, Rome; Vatican Archives; British Library (especially Harleian MSS); Archives of the Jesuit British Province; Lambeth Palace Library; National Archives (formerly Public Record Office); Spanish National Archives, Simancas; Stonyhurst College; Venerable English College, Rome. Swathed in his neckscarf, which he appeared to wear in all weathers, Father Edwards visited these and other repositories over a period of fifty years in order to give us, posthumously, what Father Tom McCoog S.J. in his Foreword describes as 'the final word of the last "No-Plotter".'

Christina Kenworthy-Browne C.J. has edited **Mary Ward 1585-1645: A Briefe Relation... With Autobiographical Fragments and a Selection of Letters** (Woodbridge: The Boydell Press for The Catholic Record Society, Records Series volume 81, 2008, pp.xxii + 175). This book has been produced for the fourth centenary of the foundation of the Congregation of Jesus/ Institute of the Blessed Virgin Mary. The very first acknowledgement made by Sister Christina is to the late Sister Gregory Kirkus C.J. of The Bar Convent, York, herself a distinguished archivist and scholar, and a much esteemed member of the Catholic Archives Society. The present volume contains the earliest biographical account (**A Briefe Relation**, c.1650, from The Bar Convent Archives) of that great Yorkshirewoman, Mary Ward, and reproduces for the first time other sources (autobiographical fragments and selected letters) hitherto only available in manuscript form in private archives. Other archival collections consulted by the editor include: I.B.V.M. Archives, Manchester; Congregation for the Doctrine of the Faith, Rome; State Archives for Upper Bavaria, Munich; and the C.J. Archives at Munich/Nymphenburg (especially the Mary Ward papers from the seventeenth century) and Bamberg.

Moving now to the contribution of the non-Roman tradition in English seminary education, the bicentenary of the Northern daughter of the English College at Douai has been marked by its alumni with the publication of W.J. Campbell (edit.), **Ushaw College 1808-2008: A Celebration** (Ushaw: St Cuthbert's Society, 2008, pp.x + 142). This beautifully produced and lavishly illustrated volume covers in some detail every aspect of the history of the seminary, with contributions from, among others, Fathers David Milburn ('Journey to the Promised Land from Douai to Durham'), Michael Sharratt ('The Old School or Purple Socks? Robert Tate on a Changing Church') and Peter Phillips ('Pitched between Heaven and Charing Cross: A Tradition of Education in Common'). The Ushaw College Archives are everywhere in evidence, particularly in the many well-chosen illustrations. Although the book does not claim to provide a comprehensive history of Ushaw, and in that sense does not rival the work of Milburn and others, nevertheless it offers a very attractive introduction to the distinguished pedigree of one of the two colleges (the other being Allen Hall, now in Chelsea but formerly at St Edmund's College, Ware) that continue on English soil the educational tradition established by William Allen and others in 1568. As well as training men for

the priesthood, in former years Ushaw conducted a school for lay boys, and nowadays provides courses in theology and philosophy for laypeople. Given the fact that the Catholic Archives Society has so often held its Annual Conference at Ushaw (including the current year, 2009), this is a book that many of its members might wish to purchase.

The Mary Ward nuns referred to above became well known for their educational work. Another religious institute much involved in the education of girls, and which traces its roots to the Continent in Penal Times is New Hall, near Chelmsford, which until recently was also the home of the Canonesses of the Holy Sepulchre, founded at Liege in 1642. In **New Hall and its School** (Free Range Publishing, 2006, pp.xii + 243) Tony Tuckwell, a former Headmaster of King Edward VI Grammar School, Chelmsford, tells the story of the house, the religious community (which migrated to England in 1794, settled at New Hall in 1799 and departed there in 2005) and the school itself, formerly an academy for young ladies but now co-educational. The New Hall Archives have of course been the principal source used by the author - indeed, they record details of every pupil educated at the school since its foundation in 1642 - but a number of other collections have been used, notably the Brentwood Diocesan Archives and the Essex Record Office. Good use has also been made of the memories of those associated with New Hall for many years, and members of the Catholic Archives Society will not be surprised to find, among others, the name of Moira Metcalfe mentioned in the list of acknowledgements. The book is well illustrated and contains copious notes and references.

Father Peter Phillips will need little introduction to members of the Catholic Archives Society. His latest publication is **John Lingard: Priest and Historian** (Leominster: Gracewing, 2008, pp.xvi + 495), a biography of the most celebrated English Catholic historian, whose own life stretched from the pre-Catholic Relief era (1771) to the first year after the Restoration of the Hierarchy (1851). The author has conducted his research by using a most impressive range of archival sources and has produced a scholarly yet readable account of Lingard, a son of Ushaw who spent most of his life as the mission priest at Hornby, near Lancaster, and who may be justly considered as the father of modern historical writing in England. The archives consulted fall into two broad categories of ecclesiastical and secular. Of the former one may note the following: Archdiocese of Birmingham; Birmingham Oratory; Diocese of Clifton; Downside Abbey; Diocese of Hexham & Newcastle; Ushaw College; Scottish Catholic Archives; Diocese of Salford; St Mary's Church, Hornby; Stonyhurst College; the Royal English College of St Alban, Valladolid; the Scots Colleges at Rome and Salamanca (formerly Valladolid); the Venerable English College, Rome; Propaganda Fide; the Diocese of Leeds; the Archdiocese of Liverpool; the Archdiocese of Westminster (where the Archives of St Edmund's College, Ware, and those of the Old Brotherhood of the Secular Clergy are also housed); the British Province of the Society of Jesus; Archdiocese of Southwark; Diocese of Northampton; and the Diocese of Shrewsbury, of which the author is himself the custodian. The secular repositories visited include the University Libraries of Cambridge and Edinburgh, and Harris Manchester College,

Oxford, as well as the Bodleian Library. Among the other libraries and archives listed in the bibliography we find that of the Dean and Chapter, Durham, National Library of Scotland, British Library, Lancaster Central Library, Liverpool Record Office, Lancashire Record Office and Broughton Hall, Skipton.

Carmen M. Mangion, another person who needs no introduction to the members of the Catholic Archives Society, has published **Contested Identities: Catholic Women Religious in Nineteenth-Century England and Wales** (Manchester & New York: Manchester University Press, 2008, pp. xiv + 281), a study of the dynamic contribution made by Catholic religious sisters to Victorian society. This book will be of interest not only to students of the development of women's religious life, but also to social and economic historians and those concerned with the disciplines of cultural and gender studies. The following archives of religious congregations are listed in the bibliography: Sisters of Mercy (Mercy International Archives, Dublin; Institute Archives, Bermondsey; Union Archives, Handsworth, Birmingham; Midhurst, Sunderland); Daughters of Charity (Mill Hill); Sisters of Notre Dame of Namur (Liverpool); Faithful Companions of Jesus (Broadstairs); Society of the Holy Child Jesus (Oxford); Sisters of Charity of St Paul the Apostle (Selly Park, Birmingham); Servants of the Mother of God (Brentford); Daughters of the Heart of Mary (Wimbledon); Little Company of Mary (Ealing); Sisters of St Joseph of Annecy (Llantarnam Abbey, South Wales); Religious of La Retraite (Streatham); and the Sisters of St Joseph of Peace (Nottingham). Indeed, the Catholic Archives Society and its members are singled out for praise!

Dom Paschal Scotti, in **Out of Due Time: Wilfrid Ward and the Dublin Review** (Washington D.C.: The Catholic University of America Press, 2006, pp. x + 329), has produced a scholarly analysis of one of the most important English Catholic intellectuals of the late-Victorian and Edwardian eras, who in a very real sense helped to lay the foundations of the subsequent Catholic literary revival of the inter-war years. Wilfrid Ward, son of the celebrated Oxford convert W.G. Ward, and brother of Monsignor Bernard Ward, the historian of English Catholicism from the eve of Emancipation to the Restoration of the Hierarchy (and subsequently the first Bishop of Brentwood), was editor of **The Dublin Review** from 1906 until his death in 1916. **'The Dublin'**, as it was known, had been founded in 1836 by the future Cardinal Wiseman, with support from the great Irish patriot Daniel O'Connell. Scotti's book concentrates on themes such as Literature, Politics, Society, Foreign Affairs, Ireland and the First World War, and is essentially an intellectual history of English Catholicism in the Edwardian age - itself very much the 'golden era' of the journal. Under Ward **The Dublin Review** attracted a galaxy of eminent contributors, including Hilaire Belloc, G.K. Chesterton (not then a Catholic), Francis Thompson, Alice Meynell, Father Herbert Thurston S.J., Monsignor Robert Hugh Benson and Father Cyril Martindale S.J. Moreover, Ward's editorship managed to guide the journal through the theological minefields of the Modernist period, in itself no mean achievement. The author's chief archival sources are St Andrew's University (Wilfrid Ward Papers), Downside Abbey Archives (Gasquet Papers), and the British Library (George Tyrell & Maude Petre Papers). He also visited the Westminster Diocesan Archives.

A subsequent, although short-lived, editor of **The Dublin Review** (1940-1944) was the historian and philosopher Christopher Dawson. Bradley J. Birzer, in **Sanctifying the World: The Augustinian Life and Mind of Christopher Dawson** (Front Royal VA: Christendom Press, 2007, pp.xvi + 316), offers a profound intellectual biography of another leading figure of the Catholic literary revival of the first half of the twentieth century. The book is an example of meticulous research, in this case in the several archival repositories in the United States where so many of the papers of Dawson and his associates have migrated: Georgetown University Archives (Harman Grisewood & Bernard Wall Papers); Princeton University Library (Paul Elmer Moore & Allen Tate Papers); University of Notre Dame, Indiana (Christopher Dawson, Leo Ward, and Sheed & Ward Family and Business Papers); University of St Thomas, Minnesota (Christopher Dawson Papers); Wheaton College, Illinois (Inklings Papers). In addition, the book provides an exhaustive bibliography of the prolific Dawson.

Christopher Dawson was the first Vice-President of the Sword of the Spirit, the movement for religious and moral renewal established by Cardinal Hinsley in the early years of the Second World War. The welcome appearance of Dr James Hagerty's **Cardinal Hinsley, Priest and Patriot** (Oxford: Family Publications, 2008, pp. 415) offers a ground-breaking study of Britain's great wartime Catholic leader: Churchill is reputed to have remarked that he trusted only two people to speak for the interests of the nation in those dark days - one was himself, the other was Cardinal Hinsley. Dr Hagerty, who is a member of the team working in the Leeds Diocesan Archives, has spent many years researching the life of Hinsley, and whilst the war years are admirably covered the book captures the many-faceted contribution to the Church of this Yorkshire-born prelate. Hinsley's early life (1865-1900) is examined in detail: after his ordination in 1893 he was a professor at Ushaw and in 1900 became the founding headmaster of St Bede's Grammar School, Bradford (of which academy Dr Hagerty himself was once headmaster). After difficulties with Bishop Gordon of Leeds and others, Hinsley was accepted into the Diocese of Southwark, where from 1904 until 1917 he served in a variety of capacities: parish priest at Sutton Park, near Guildford, and then at Sydenham; professor at St John's Seminary, Womersley; and Amigo's agent in Rome during part of the Westminster-Southwark troubles as the Bishop of Southwark found himself at loggerheads with Cardinal Bourne (Amigo's own predecessor at Southwark and Hinsley's eventual predecessor at Westminster). Then came the years as Rector of the Venerable English College, Rome (1917-1930), and Hinsley's appointment as Apostolic Visitor (1928-1930) and Apostolic Delegate (1930-1934) to the Catholic missions in British Africa. The five chapters devoted to Africa are an important contribution to missiology and missionary history. Hinsley's somewhat unexpected appointment as Archbishop of Westminster (1935) and his subsequent elevation as Cardinal (1937) are also treated in depth, as are the many issues that confronted him: international affairs, domestic politics; diocesan issues; and of course the Second World War itself. In his Foreword Bishop Roche of Leeds describes this book as 'a most valuable contribution to the history of English and Welsh Catholicism and also the history of the Catholic Church in Africa'. The present reviewer can only

echo these words. The acknowledgements made by Dr Hagerty read like a 'Who's Who' (past and present) of the Association of Diocesan Archivists, a subsidiary group of the Catholic Archives Society. The following collections were consulted by Dr Hagerty: The National Archives (Colonial Office); Rhodes House, Oxford; Vatican Archives (Apostolic Delegations in Mombasa and Nigeria); Diocese of Leeds (Cornthwaite, Gordon, Cowgill & Poskitt Papers); Venerable English College, Rome (Membrane, Libri e Scrittura ii, vols 57-130); Archdiocese of Westminster (Bourne & Hinsley Papers); Archdiocese of Birmingham (Ilsley & Williams Papers); Archdiocese of Liverpool (Whiteside & Downey Papers); Archdiocese of Southwark (Amigo Papers); Diocese of Brentwood (Ward, Doubleday & Heenan Papers); Diocese of Hexham & Newcastle (Thorman & McCormack Papers); Diocese of Nottingham (Dunn & McNulty Papers); Diocese of Salford (Henshaw & Marshall Papers); Diocese of Shrewsbury (Moriarty Papers); Downside Abbey (Gasquet Papers); Mill Hill Missionaries (Roman & African Mission Papers); St Patrick's Society, Kiltegan, Co. Wicklow (Whitney Papers); Pontifical Irish College, Rome (O'Riordan & Hagan Papers); Royal English College of St Alban, Valladolid (Henson Papers); St Bede's Grammar School, Bradford; Talbot Library, Preston (Memoirs of Monsignor Richard Smith).

As if his study of Cardinal Hinsley was not impressive enough for one year, the admirably industrious James Hagerty is also the author of **The Catenian Association: A Centenary History 1908-2008** (Coventry: Catenian Association, 2007, pp. xiv + 222). This Catholic men's society, which stresses 'the three Fs' (Family, Friendship and Faith), traces its origins to the Manchester Chums Benevolent Association (Catenian Association from 1910). There are now over 10,000 members in three continents. Dr Hagerty, who is himself a Catenian, has not only made extensive use of the Catenians' own archival collections, but has taken great pains to consult a great many senior members of the Association and also to utilize papers in private hands. A number of diocesan archives have also been quarried: Hexham & Newcastle, Leeds, Middlesborough, Nottingham and Westminster, in addition of course to Salford, the diocese in which, with the encouragement of Bishop Casartelli, the Catenian Association was established. In many respects this book offers a bird's eye-view of the development of the lay apostolate in twentieth-century Britain and beyond. Of particular help (to diocesan archivists at least) is the comprehensive appendix containing the dates of foundation (and sometimes closure) of every Catenian Circle.

Among the parish histories that have come to the attention of the reviewer, mention can be made of **Our Lady of the Rosary & St Patrick, Walthamstow, 1908-2008: A Centenary Celebration** (pp. 95, available from The Presbytery, 61 Blackhorse Road, London E17 7AS). Compiled chiefly by Father Peter McCawille SMA and Raymond Waters and Naomi Waters, it is an extremely well-researched and tastefully illustrated booklet that achieves the goal that should be set by the author(s) of any such local history project, viz. to capture in a readable and attractive form an accurate record of the development of the parish from its origins to modern times, the construction of its buildings, biographical details of its clergy and an appreciation of the labours of its parishioners, both past and present. The compilers of this particular work,

which tells the story of one East London Catholic community, have used archival sources (the parish, the Diocese of Brentwood, the London Borough of Waltham Forest) and the recollections of senior parishioners. It is curious to note that the longest-serving parish priest, Father Theophilus Borer (1912-1940), was originally a member of the Society of African Missions, and that since 1990 St Patrick's has been served by the same institute of priests. For this reason the SMA Archives in Rome have been a useful, if not surprising, source for the early history of the parish.

Finally, and moving westwards across the capital, Catholic historians and archivists can but envy their Anglican counterparts who now have at their disposal Rex Walford's **The Growth of 'New London' in Suburban Middlesex (1918-1945) and the Response of the Church of England** (Lewiston, Queenston, Lampeter: The Edwin Mellen Press, 2007, pp.xiii + 461). This monumental work of historical geography, to which the Bishop of London has contributed a Foreword, traces the growth of suburban Middlesex in the inter-war period and therein chronicles the response of the Church of England, pastorally and architecturally, to the expansion of the metropolis. Five case studies (North Harrow, Mill Hill, Temple Fortune, Neasden and Belmont) provide more in-depth analysis of the way in which the Anglican Communion sought to evangelise such burgeoning areas, some of them industrial and working-class, others residential and middle-class, but each of them a challenge to the maintenance and extension of the parish system. The archival collections consulted include the Guildhall Library, London (Diocese of London Papers), Lambeth Palace Library (Papers of Bishop WInnington-Ingram) and Kings College, Cambridge (Papers of Dean Milner-White). The author presents a great deal of statistical and topographical analysis, supplemented by maps and tables. From the perspective of the readers of **Catholic Archives**, it is surely the case that a similar study could be made of the growth of Catholicism in suburban London between the two World Wars.

S.F.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 2008

For the first time in its history the Catholic Archives Society travelled to the South West of England, to the delightful county of Devon, for the 2008 Annual Conference. The meeting was held from 19 to 21 May at Brunel Manor, Torquay, home of the celebrated Victorian civil and marine engineer, Isambard Kingdom Brunel.

Two of the papers delivered at the Conference appear in full in the current edition of **Catholic Archives**: viz. Father Kristian Paver's presentation on the relationship between Civil and Canon Law in terms of Data Protection and associated legislation now in force in the United Kingdom (a synopsis of which appeared in **CAS Bulletin** 32, November 2008); and Sarah Stanton's talk on how to ensure security in archival repositories.

Given that the Society was meeting in the South West, it was entirely appropriate that delegates were treated to Abbot Aidan Bellenger's highly informative and most entertaining account of the post-Reformation (1556-1850) history of Catholicism in that part of England. A further session was taken up by a very interesting presentation on disaster planning by Rebecca Saunders of the Devon Record Office. Indeed, it was to that repository, now housed in state-of-the-art facilities on the outskirts of Exeter, that a visit was made on the afternoon of 20 May. Members were given an extensive tour of the building and were introduced to the different departments of the D.R.O., including the conservation studio and the searchroom with its library, as well as the archive stacks and storage areas. The final paper was that given by Paul Shaw on the Central Congregational Archive of the Poor Servants of the Mother of God, in which he outlined the life and work of the foundress, Frances Margaret Taylor, and then focused upon the congregation's principal archive and its development and collection policy.

The Annual Conference, which as usual included the Annual General Meeting of the Catholic Archives Society and an Open Forum at which members were able to raise issues of mutual interest and concern, was a memorable occasion, made all the more so by having convened on the 'English Riviera' at a time of year when the climate and spectacular sea views of that part of the world are at their best. It was also a pleasure to welcome Bishop Budd of Plymouth to the opening session of the Conference.

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EDITORIAL NOTES

Catholic Archives 2010 opens with the text of the address by Abbot Zielinski, Vice President of the Pontifical Commission for the Cultural Heritage of the Church, delivered at the Catholic Archives Society's Annual Conference at Ushaw in 2009. This is followed by an account of the Oscott College Archives by Margaret Harcourt Williams, someone who needs little introduction to readers of this journal. Likewise, two other regular contributors, John Davies and Edward Walsh, offer very interesting pieces on a parish archive in Liverpool and film archives respectively. Canon Anthony Dolan, a former Chairman of the Society, writes on Ad Limina reports. There is also an obituary notice, reproduced from **The Daily Telegraph**, of Father Geoffrey Holt S.J., for many years the Archivist at Farm Street and a figure much respected by members of the Catholic Archives Society and the Catholic Record Society for his friendly assistance, gentlemanly scholarship and encyclopaedic knowledge (especially of the eighteenth century). Another article in this year's journal looks at the way in which archives were used by Monsignor Bernard Ward, the foremost chronicler of late eighteenth- and early nineteenth-century English Catholic history. I hope readers will forgive this intrusion by the Editor, but I thought to include this piece (which, had illness not intervened, was due to have been delivered at the Society's Annual Conference at Ushaw in 2006) since this is the last issue of **Catholic Archives** for which I shall be responsible. The founding Editor, Robin Gard, produced fourteen issues from 1981 to 1994. **Catholic Archives** 15 (1995) was a joint effort, and I have carried the torch, as it were, from 1996 to 2010 (nos. 16-30). I now hand over to Father John Broadley who is part of the Archives Team of the Diocese of Salford. In asking God's blessing upon his new task and, on behalf of the new Editor, in encouraging the continuation of the support from contributors which I have enjoyed, I would like to take this opportunity to thank all those who have assisted me over the past fifteen years. A special note of thanks is due to successive Officers of the Catholic Archives Society (particularly the Co-ordinators of the Publications Sub-Committee) and to my own bishop, who is currently Chairman of the Patrimony Committee of the Catholic Bishops' Conference of England & Wales, for their personal support for my editorial work. Building upon Robin Gard's pioneering labours, this journal has continued to find a place in the archival world, both religious and secular. I am happy to have had the opportunity to develop what Robin established, and I am confident that under its new Editor **Catholic Archives** will continue to play a crucial role in the promotion of a wider knowledge and the continuing care of the Church's archival heritage.

Father Stewart Foster

ECCLESIASTICAL ARCHIVES AND THE MEMORY OF GOD'S PEOPLE

Rt.Rev.Michael John Zielinski O.S.B. Oliv.

Introduction

To use an image taken from daily life, an ecclesiastical archive can be compared to a family photograph album. An album speaks of our personal history and, although referring to the past, tells who we are *today*. Consequently, ecclesiastical archives represent a *cultural heritage* in a broad sense, that is, an object having 'civilizational' value.

Moreover, ecclesiastical archives represent the memory of a particular Church or Christian community. Their specific task is to preserve the memory of the 'care of souls': for this reason they are *ecclesiastical cultural goods*. Nevertheless, their content opens up in general terms an eloquent perspective upon civil life as well. Therein one can find pages rich in secular history, which can be of interest to the majority of the population of a particular place.

Archival Documentation as Ecclesiastical Cultural Heritage

But what precisely does the Church mean when she speaks of ecclesiastical cultural heritage? Pope John Paul II gave a descriptive list during a discourse to the members of the Pontifical Commission for the Cultural Heritage of the Church gathered for its first Plenary Assembly. By 'cultural heritage' he means: '...first of all the artistic patrimony of painting, sculpture, architecture, mosaics and music, placed at the service of the Church's mission. To this we add the printed heritage contained in ecclesiastical libraries and *the historical documents protected in the archives of the ecclesial community*. Finally, included in this area are literary, theatrical and cinematographical works produced by the means of mass communication.'¹

¹ John Paul II, **Allocution to the participants of the First Plenary Assembly of the Pontifical Commission for the Cultural Heritage of the Church**, n.3.

During the subsequent Plenary Assembly, Pope John Paul highlighted the aims of these cultural goods, thereby specifying the meaning they assume within the context of the Church: '[they] are intended for the promotion of humanity and, in the ecclesial context, assume a specific meaning in that they are ordered to evangelization, worship and charity.'² In particular, the Pope noted, '...archives, especially ecclesiastical archives, not only preserve the record of human events, but also bring us to meditate upon the action of Divine Providence in history, such that the documents preserved therein become a memorial of the evangelization carried out in time and an authentic pastoral instrument.'³

These precious instructions are reflected in the Circular Letter of the Pontifical Commission entitled **The Pastoral Function of Church Archives** (2 February 1997). This document was addressed to the bishops but was intended as well for all ecclesiastical archivists. These magisterial pronouncements and this document integrate and contribute to the reconsideration of a new concept of cultural and archival heritage derived from the ecclesiology and the new juridical conception originating in the Second Vatican Council – new, but profoundly rooted in the Great Tradition.

We have been witnessing, in fact, for some time now, an evolution of the concept of artistic-cultural patrimony which has even brought about a precise theological reflection on cultural goods. On the one hand, the meaning of their function has developed with regard to a greater appreciation *qua* works of art and products of culture; on the other hand, the perception of the effectiveness of such cultural goods with regard to worship and evangelization has also been affirmed.

In particular, by means of increasingly extensive doctrinal and theological investigations moving from a once prevalent juridical ecclesiology towards a new ecclesiology of communion, the concept of the ecclesiastical archive as an item of cultural heritage and as part of the patrimony of the history and memory of civil society has already become commonplace. This is in comparison with previous models in which the Church's archives were considered almost exclusively (even in their historical section) as the custodial

² John Paul II, **Message to the participants of the Second Plenary Assembly of the Pontifical Commission for the Cultural Heritage of the Church**, 25 September 1997, n.2.

³ *Idem.*

repositories of juridical rights or even the reserved and jealously-guarded seat of official records through which the institution expressed itself.

In other words, the concept of *memory and source* has been augmented to the point of prevailing over that of *memory and self-documentation* in the realm of ecclesiastical documents, viz. a source for the history of the Church, its institutions and protagonists, its devotions and religious sensibilities, as well as for the artistic and architectural heritage, and the economic, social demographic and biographical history of a local area. And for this reason **The Pastoral Function of Church Archives** states: 'The material stored in the archives is a heritage preserved so as to be transmitted and utilized. [...] Those responsible must make sure that the use of Church archives be facilitated further, that is not only only to those interested who have the right to access but also to a larger range of researchers, without prejudice towards their religious or ideological backgrounds, following the best of Church tradition. [...] Such an attitude of disinterested openness, kind welcome and competent service must be taken into careful consideration so that the historical memory of the Church may be offered to the entire society.'⁴

The Archive as a 'Theological Locus'

The documentary memory is not a desire for self-aggrandizement, but rather an occasion for thanking the Lord of 'great things' who has acted in his Church, despite the human fragility of its members. What is stored in the archives expresses the alternate vicissitudes of fidelity and infidelity, charismatic power and institutional weakness, charitable commitment and the lack thereof which has marked the experience of every Christian community. On the other hand, 'memory' has biblical, liturgical and sacramental resonances and is central in the ecclesial setting where man does not shrink before historical accountability. Indeed, despite the contradictions of human sinfulness, this remembrance is the *locus*, the place, of God's passage. Archives thus document the slow process of the recapitulation of all things in Christ, renewed in every generation as well as in each individual, until the consummation of time. Therefore, in the words of Pope Paul VI, 'to have reverence... for the archives is as if to say, to have reverence for Christ, to have the *sensus ecclesiae*, to give to ourselves and to those yet to come the story of the passing of this phase of the *transitus Domini* in the world.'⁵

⁴ **The Pastoral Function of Church Archives**, n.4:4.

⁵ Paul VI, **Allocution to Ecclesiastical Archivists**, 26 September 1963.

The remarks of the Dominican theologian, Marie-Dominic Chenu, for the presentation in 1986 of the new Italian edition of his famous work **La Teologia del XII Secolo** (first published in 1957) are well known. Chenu observed first of all that the object of his reflection was not so much the thought of the great theologians and thinkers of that pivotal era in European cultural history, so much as 'the mental and cultural fabric which offers the contexts of the great works of the doctors and which serves as the field of theological analysis,' i.e. a history 'of a mentality', and in that particular case, of a 'theological mentality.' He concludes: 'If we were obliged to re-do this work we would give even greater space to the role of socio-economic conditioning, to the evolution of political structures... just as we would reserve greater space for the history of the arts, both literary and plastic: these are, in their own way, not merely aesthetic illustrations but true theological *loci*.' For its part, ecclesiastical historiography had understood for some decades the need to investigate not only the important events of the Church's institutional history, ecclesiastical diplomacy, councils, religious orders or great personalities, but also the lived history of the People of God, the concrete behaviour and the collective sensibilities of the faith of the believing community. These events are the reflection of the debate carried out at the academic level, but they are also in part its cause. In any case, as Chenu points out, the two areas are profoundly intertwined: 'It follows that the experience and the enunciation of the faith are substantially involved in the culture, without obfuscating the object, for this immediate object is the historicity of God.' Analogically, the Jesuit theologian Jean Daniélou, in his **Essai sur le Mystère de l'Histoire** (1953), when speaking of history as a mystery, also suggests that the history of the Church is neither the mediator of the revelation of the plan of salvation nor the bearer of its energy charged with redemption, but that she, the Church, is 'only' the privileged *locus* in which the mystery of salvation is accomplished.

The privileged stewards of this history of the People of God are precisely the ecclesiastical archives. **The Pastoral Function of Church Archives** affirms: 'Church archives while preserving the unique and spontaneous documentation produced by persons and events, cultivate the memory of the life of the Church and manifest the sense of Tradition... Thus in the *mens* of the Church, a chronological memory carries with it a spiritual reading of events in the context of the *eventum salutis* and imposes the urgency of conversion in order to reach *ut unum sint*.⁶ The same document underscores further 'the

⁶ **The Pastoral Function of Church Archives**, n.1:1.

ecclesial interest in the work of preserving the living heritage of memory aimed at attracting the attention of the People of God towards its own history,' and urges an adequate preservation of the 'pages of memory' as 'a demand of justice which we, today, owe to those from whom we have inherited.'⁷

Growth of the *Sensus Ecclesiae* by Means of Archives

The use of the ecclesiastical historical archive works towards the maturation of the *sensus ecclesiae* and, in this sense, the archive is an ecclesial *locus*. It bears witness to the Church's actions in the *past*, which finds its verification in documents which have survived the vicissitudes of history, and it is a sign of historical passage, cultural changes and contingent frailty. It narrates the history of the Christian community, the multiple forms of piety, social circumstances and specific situations and contexts. The archive belongs to the irreducible complexity of the Church's action in history and as such is a 'living reality.'

Archives give to the community of the faithful in the *present* an historical perception favouring ecclesial development. In fact, 'the forward-looking awareness of the historic action of the Church, as understood through archival sources, offers the possibility of an adequate adaptation of Church institutions to the needs of the faithful and men of our times.'⁸ These 'determine the work of the inculturation of the faith in the local context, for which it is opportune to appreciate the archives... so as to grow in the sense of belonging to a certain territory.' Moreover, they display the generational connective fabric of each individual Christian community, and thus it is proper, for example, 'to allow the faithful to discover their own parish archives where the testimonies of the various families and lives of the community are preserved.'⁹

Archives are projected into the *future* as well. Based on an awareness of its own past, the Christian community lives out its ecclesial commitment today, realizing that it must entrust its inheritance to tomorrow, and so guarantee an original experience of the *Traditio*. The current period must be reinterpreted in the light of the urgency of the 'New Evangelization', gathering in the treasures

⁷ Ibid., n.3.

⁸ Ibid., n.1:3.

⁹ Pontifical Commission for the Cultural Heritage of the Church, **Circular Letter to conclude the Second Plenary Assembly**, 10 November 1997.

of history and recent events, in which the adversity and the ecstasy of so many generations are expressed as they worked out their assent to the message of the Gospel.

The figure of the archivist can also act as a protagonist in the production of a culture increasingly aware of its own historical roots. Given a knowledge of the fundamentals – the history of the Church and its institutions, the history of Canon Law, paleography and the science of public documentation – the model archivist will need to go beyond the image of one who, in the best of cases, was seen as an expert organizer of sources to be investigated by others in order to appropriate for himself a sector in which he can become an expert, viz. the study of the history of his own archive, its physiognomy and structure, in organizing its collections and series. The history of an archive is not a matter of chance: behind the reorganizations, extrapolations, additions, integrations, losses and discarding, there are often projects, self-portrayals of the ecclesiastical institutions, projections of models of pastoral governance and the attainment or reconfirmation of theological, ecclesiological or devotional orientations. This alone could be an original contribution to the history of the culture, pastoral practice and spirituality of particular churches, religious orders and lay organizations, both old and new.

The Pontifical Commission's Circular Letter also points out the truth that the ecclesiastical archivist enters into the cultural dialectic in the forefront of the 'act which is fundamental to the consultation of the archival patrimony' constituted in its description or inventory. The benefit of this service will be rendered more accessible the more preference one gives to international or widely shared systems and to the use of the most common terminology possible (cf. ISAD, ISAAR etc.). Church archives are not only ample sources of news, but rather large, complex and stratified 'texts' which, in order to be 'read' and understood, require the predisposition of an attentive exegesis and the formulation of a pertinent hermeneutic. Those who work in such archives make an effective contribution to cultural development because they offer their scientific expertise in assisting researchers (one thinks of university students) to grasp the nature and meaning of the documents produced. Researchers are often unaware of what such documents might be, where they came from and what they might have been used for: 'By promoting critical editions of sources and collections of studies, such austere *tabernacles of*

memory will express their full vitality and will insert themselves in the creative process of culture and in the pastoral mission of the local church.¹⁰

Finally, ecclesiastical archives must be protected with care, particularly in the context of our times when the changed social and clerical conditions oblige us to unite dioceses and parishes, suppress religious institutes and sodalities lacking dynamism, assimilate the competencies of sundry groups, all of whose respective archives either lie abandoned or suffer imprudent reorganization so as to make any historical research arduous. To these snares, which we would define as classic, new ones are added such as proposals by the Mormons to place baptismal registers on microfilm with the aim of 'baptizing' their predecessors *post mortem*. The anagraphical data, reaching the conspicuous number of 600 million people, has been placed on line at www.familysearch.com, provoking as of this moment the sole reaction of the French government, arguing a violation of privacy.

Europe's Memory Cannot Omit Christianity

A central theme in the magisterium of Pope Benedict XVI, in continuity with that of his predecessor, is the identification of Christianity as a fundamental root in the identity of Europe. It suffices to quote, by way of example, from Pope John Paul II's homily in St Adalbert's Square, Gniezno, Poland, on 3 June 1997: 'The goal of the authentic unity of the European continent is still distant. *There will be no European unity until it is based on unity of the spirit.* This most profound basis of unity was brought to Europe and consolidated down the centuries by Christianity with its Gospel, with its understanding of man and with its contribution to the development of the history of peoples and nations. This does not signify a desire to appropriate history. For the history of Europe is a great river into which many tributaries flow, and the variety of traditions and cultures which shape it is its great treasure. The foundations of the identity of Europe are built on Christianity. And its present lack of spiritual unity arises principally from the crisis of this Christian self-awareness.'

It is first of all true that memory is fundamental for contemporary man just as it has been for people of all ages. Krzysztof Pomian, an historian and philosopher, and author of **Des Saintes Reliques à L'Art Moderne** (2003),

¹⁰ **The Pastoral Function of Church Archives**, n.4:5.

an essay about the birth of museums, unveils the profound modernity of relics, which are a bridge between past and present. His words can also be applied to archives and the treasures they preserve: 'Relics bear a profound significance, not only for believers, but also for non-believers. Think of the need to touch, to see, to perceive objects which come from the distant past to establish a connection with today... Because memory is fundamental for giving existence to the future as well.' In fact, according to Pomian's way of thinking, 'places of memory' are fundamental for the sensibility of modern man, above all in the wake of the demise of ideologies and the diminishing importance of religion in society. These present themselves as the new antithesis of attraction, places of a new sacrality, charged with preserving the vestiges of the past and transmitting them to an indefinitely distant future.

But those who wish to read history with eyes unimpeded by prejudice cannot but see that the social, political and cultural fabric of Europe is deeply permeated by Christianity. In **Le Siècle des Platter: 1499-1628** (2 volumes: 1995, 2000), the historian Emmanuel Le Roy Ladurie, an exponent of the historiographical school of 'Nouvelle Histoire', investigated over a century of European history through the life events of three generations of the Platter family, who were famous Swiss travellers of the sixteenth century. The author notes that in their travel logs the term 'Europe' appears as a synonym for 'Christianity'. In 1966 the same historian, by means of studying the meticulous notes related by an inquisitor between the thirteenth and fourteenth centuries during the period of the Cathar heresy, published an essay on the village of Montaillou in Languedoc, in southern France. From this study there emerges a cross-section of a micro-community of civic realities, popular religiosity and living worlds that were the strength of the social and institutional fabric of the time, with numerous offshoots even in the modern world, viz. several Marian shrines.

It is impossible to know just how many treasures are contained in archives, whether awaiting analogous, ingenious research or simple, ordinary studies, until such places are explored completely with respect and love, and with the desire to make these documents speak. For such documents await nothing less than to tell us their secrets.

Church Archives and Contemporary Culture

The growing importance attributed to micro-history, defined by schools of thought once limited to the realm of sociology but today fully received in that of historiography, has stimulated greater interest in local history, a field which in fact has long enjoyed great credit in the Church. In this type of history the past more than ever is perceived as something which in some way has continuity with the present and concerns the person of today. In such research, the archives which are most persistently consulted are naturally those closest to the community and which have a greater resonance with the events of the same community and its protagonists, of their projects, needs, passions, sufferings and conflicts, and of the anniversaries, births and deaths of real men and women. This type of source is preserved in local institutions, such as city halls and of course parishes, with their sacramental registers and historical chronicles. These archives are, moreover, connected with the charitable, educational, health and aid structures which have formed the very fabric of civil society.

The principal type of researcher who is interested in deriving benefit from ecclesiastical archives is the professional historian already endowed with the instruments of bibliographical and archival research or with primary source analysis and reading in the field. Such researchers only need and, we would add, have a right to a cordial welcome and the best conditions for carrying out their own work. But there are also university students who wish to learn the skills of research. They will need to be shown greater attention not only in order to direct them to what they are seeking, but also to give them an ecclesial vision of history. A third type of researcher, who in no way should be underestimated, can be added to the previous two, viz. those interested in knowing primarily their own past, that of their family, their town or neighbourhood, their community or the group to which they belong. This type of archive user searches through the documents not with the intention of objective, impartial historical research along positivist lines, but rather asks our help in *remembering*.

A dialectical relationship exists between history and memory which has been made the subject of historiographical and even theological debate, although it is not our intention to recall it here. It is enough to limit our discussion to pointing out two different ways of approaching ecclesiastical archival sources, both of which have the right to exist. In effect, the archive as a 'memory bank' or, according to a popular and perhaps a rather over-used

expression, a 'place of memory', has in recent years been laden with hitherto unknown expectations and symbolic significance. Integral to this memory, and not limited to the accumulation of information and knowledge, the archives are found to contain an evocative power full of affective resonances which transform them into depositories not only of self-documenting memory and source-memory, but of identity-memory which has to do with what individuals and groups claim to be.

A new perception of archives in the popular imagination is gaining ground. No longer are they seen merely as reservoirs of knowledge or as remote places filled with dusty papers occasionally consulted by some aloof scholar, but places of relevance in which the past and the present seem to cancel each other out, where the living and the dead meet and blend in together, where the communication of the visible with the invisible is made possible, or even (using a purely theological category) the communion of saints is attained. In the light of all this, how can we not see that ecclesiastical archives, perhaps initially consulted for frivolous reasons such as seeking to discover if one has famous ancestors, become a formidable opportunity for the proclamation of the Gospel?

Nevertheless, great attention must be paid to the fact that memory is not immediately history. It can be subject to manipulation and thus become dangerous if rendered absolute. This is because memory can become an instrument of a biased vision. It must, therefore, be judged by history, itself an ever-problematic reconstruction of that which is no longer, subject to revision every time new elements emerge. Laden with sentiments, memory is nourished by nuanced recollections, while history requires analysis and critical discourse.

Furthermore, if the use of archival sources for research is a given, it is less so at the didactic level. This must increasingly recognize the necessity of integrating primary source research with scholarly apparatus in order to extract a deeper knowledge from the 'bare bones' of chronological data which is based on broad generalizations or even on an ideological vision which is at times less than respectful of genuine ecclesiastical history.

Today, however, the ecclesiastical archive is also considered from other points of view: as a repository of treasures to be visited; as an inspiring place for conferences or book launches; as a promoter of exhibitions featuring its own artefacts or particularly impressive original documents; or as the lending

institution for items of special interest for display in other venues. Another type of public has been presenting itself for some time now, a clientele composed of highly cultured people, perhaps not from a background in the humanities but from a more scientific or technical one. Such people are interested in archives in the same way as they might be interested in other facets of culture, motivated by a general interest in knowledge and seeking to identify themselves with a definite past which they can call their own.

Finally, the Pontifical Commission for the Cultural Heritage of the Church reminds us that: 'Initiatives [such] as the conservation and promotion of cultural heritage require individuals and time. Even with archives, it is necessary that a pastoral attitude be fostered, considering that their conservation prepares for future cultural developments. Their appreciation could constitute a valid meeting ground with today's culture and offer occasions to participate in the progress of humanity as a whole.'¹¹

EDITORIAL NOTE: Abbot Zielinski is Vice-President of the Pontifical Commission for the Cultural Heritage of the Church. This paper (which has been slightly edited) was delivered at the Annual Conference of the Catholic Archives Society held at Ushaw College, Durham, in May 2009. It is reproduced by kind permission of the author.

¹¹ Ibid., n.5.

THE ARCHIVES OF ST MARY'S COLLEGE, OSCOTT

Margaret Harcourt Williams

Introduction

St Mary's College, Oscott, is the seminary for the Archdiocese of Birmingham. It traces its roots to 1794 as a college for training priests and educating Catholic boys. It was the first seminary to be established in this country after the Reformation – St Edmund's College, Ware, and Ushaw College, Durham, being lineal continuations of the English College, Douai. At first, Oscott was situated at what is now Maryvale or Old Oscott and was under the general management of a group of Catholic gentry and nobility. However, financial difficulties led to the transfer of the college to Bishop Milner, Vicar Apostolic of the Midland District, and the new St Mary's College was opened in 1808. The increasing number of students outgrew the existing building, land was bought and a new college erected. Since 1838 Oscott College has occupied its present site.

The college was a school for both lay and clerical students until 1873, in which year some of the latter moved to St Bernard's Seminary, Olton, near Solihull. However, Olton was only ever partially built and not all the seminarians transferred there, so, rather than maintain seminary training in two institutions, St Bernard's was closed in 1889. Its students returned to Oscott, where the lay school was duly closed, and St Mary's became exclusively a seminary.

From 1897 to 1909 Oscott was the Central Seminary for the Archdiocese of Westminster and the Dioceses of Clifton, Portsmouth, Northampton and the whole of Wales. Today, it remains as the seminary for the Archdiocese of Birmingham but also accepts students from other dioceses.

The Archives Project

This history of more than two centuries has created a great deal of paperwork, and the Oscott College Archives (OCA) were deposited in the

Birmingham Archdiocesan Archives (BAA), housed in the Curial Offices at Cathedral House, St Chad's Queensway, Birmingham, adjacent to St Chad's Cathedral. A series of transfers were made between 2003 and 2008, and the OCA now fill about 48 linear metres of shelving in the BAA. In 2004 I was appointed by the Trustees of Oscott College to prepare a catalogue, the primary aim of which was to inform them and other interested parties of what the collection consisted. The original intention was not to make details of the OCA widely available or to increase public access – although there was no suggestion that these matters were unimportant – but to catalogue the collection for the use and information of its owners. At first, the work was funded by Oscott alone, and not by any external agency or grant: in other words, the owners and those responsible for the OCA were paying for work to be done on them in order to discover what they had.

Reassuringly, I was told that no one was expecting that in the time I was given for the project I would be able to do everything that would be required with the collection. I was fortunate that there would be people who could advise me on the background to the OCA. Accordingly, I received generous advice and help from both Rev. Dr John Sharp, the Archivist of the Archdiocese of Birmingham, and Dr Judith Champ, the historian of Oscott College, where she is also a member of staff.

When I started my work on the OCA, I found that it had been shelved and that the Diocesan Archivist had sorted and listed part of the collection. This meant that although I moved things around as I worked out a scheme of classification, I did not, for example, find examination records mixed up with financial records, or records of college societies and details of estate management brought randomly together. This made it far easier to get to grips with the task than might otherwise have been the case. A principle of archive sorting and cataloguing is to return to and reflect the original order of the documents as far as possible. A scheme of classification is a way of arranging the archives so as to reflect this order and to present information about them in a structured and comprehensive manner.

The Content of the OCA: What I Found

Most of the collection represents the administrative papers of Oscott College, generated by its work as a teaching institution and as an owner of land and other property. The OCA had been examined at the college itself

some years before they were transferred to the BAA, and almost 12,000 documents had been extracted and arranged in chronological order to form what came to be called 'the Correspondence and Miscellaneous Papers' or CMP series. This was a closed series, ending in 1924. It was difficult to see why some documents had been selected to form this series, and the chronological arrangement imposed on them had nothing to recommend it. This arrangement destroyed whatever original order the papers may have had and resulted in the separation of documents that belonged together, e.g. copies of some items had been catalogued within CMP, other copies – sometimes multiples – remained elsewhere in the OCA. The effect of creating the CMP series was thus to divide the OCA into two parts. The first section comprised these 12,000 documents, the other held the rest of the collection, beginning in the late-eighteenth century and continuing to early in the present century, and which will have other modern material added from Oscott in due course.

I soon realized that although these two sections of the OCA overlapped, I would be unable to deal with both of them in the time allowed by the Trustees' grant. My priority, therefore, was to address what was largely uncatalogued. This did not mean that I dismissed CMP – on the contrary, it appeared at first to be the core of the historical archive such that I spent some time familiarising myself with its content before concentrating on the rest of the collection.

The CMP series took up two shelves, which left the contents of the remaining 40-plus shelves to deal with. In general, the non-CMP material related to the administrative work of the college and included several distinct archive series, of which one of the most extensive was the financial records spanning the period from the foundation of Oscott until the mid-1990s. They are an important source of information on college management because they may be used to check expenditure on the buildings and estate, salaries, students' accounts and much more. There were also records of land owned by the college from the nineteenth century onwards. These documents shed light upon local farming and property management, as well as the gradual disposal of Oscott's once extensive estate, much of which is now part of Birmingham.

Documents relating to the school and seminary date back to 1794 and include an extensive list of household and administrative expenses and of students' accounts. There is also a mass of general correspondence, examination programmes, timetables, reports, details of the rules to be kept

by the students and of their conduct, exhibition programmes, specifications and accounts for building work (especially from the 1830s), details of housekeeping expenses, students' board and lodging... the list was endless.

The OCA continued with varying amounts of papers from different presidents and rectors, some well represented, others represented by a single bundle or folder, and some not represented at all. There were also different amounts of papers from individual staff members and students, although this series was patchy and the survival of such material somewhat random. The survival of applications submitted by prospective students for the priesthood was also rather uneven. However, there were extensive records of examinations and of student life, as well as of the activities of college societies such as the band and football team. The OCA also included items sent to, rather than produced by, Oscott, e.g. pastoral letters, administrative papers of some related organizations, a few pre-Oscott documents and other papers and small collections that may originally have been transferred to the college for safekeeping.

The Progress of the Project

My initial task was to gather together what once belonged together, and to use the structure that emerged as the basis of a scheme of classification. I prepared brief descriptions of documents or series of documents and numbered them according to a preliminary classification. The result was a lengthy word document, to which I added a number of suggestions for further work on the archives. This was presented to the Oscott Trustees in the summer of 2006. The Trustees recognised the value of this document as a source of information both for themselves and for other interested parties, as well as its usefulness as a finding aid for researchers, be they academics, local historians or family history enquirers. Consent was duly given to Father Sharp's proposal that joint funding be given for further work.

The second part of the project was thus carried out not only by me but also by Father Sharp and the volunteers who work in the BAA. Firstly, the extensive but artificial CMP series was broken up, as a result of which the original series was reconstituted and items that had been artificially separated were reunited. Much of the CMP material then fitted into and extended the work that I had already done, e.g. there were additional papers from some of the presidents of the college, as well as documents relating to buildings,

property and administration. New series were also created, among the most important of which was that containing the accounts and receipts for the construction of the present Oscott College (these documents now being listed individually). Numerous other papers relating to buildings and property also emerged, with the result that there was a significant extension to this series.

It also became clear that CMP included more than one copy of some documents and that these duplicates were further replicated in the archives that I had already catalogued. There was no obvious reason for this, but many of the duplicates were of items that were probably produced in fairly large numbers, the most extensive being programmes for exhibitions (viz. examination results, prize-givings, plays, concerts and other events). Weeding out duplicates meant that the 12,000 or so documents in the original CMP shrank considerably.

Breaking up CMP and incorporating its documents where they belonged was but one part of the extended Oscott project. Another task was to return to some of the series that I had not catalogued in detail and to extend my descriptions. Father Sharp appraised the large collection of papers of Henry Thomas Parkinson, President of Oscott from 1897 to 1924 and a major figure in the Catholic Social Movement, and produced a lengthy list of his correspondents which should be very valuable to researchers. He also catalogued parts of the students' archive in further detail and, although recent papers are closed, this too has research value.

I went to Oscott again to see what archival material was still there. I had spent some time at the college during the first part of the project, particularly to look at financial papers, and I had had some additional financial records transferred to the BAA. These further visits yielded papers from twentieth-century rectors and a large collection of timetables and other organizational items from the same era, all of which were transferred. While I was at Oscott I listed the plans kept by the House Manager. This produced possibly the most striking result from the whole project: my list included a plan of the drains which proved invaluable when work was needed recently, and I am told that finding this plan *saved the Trustees more than the archive project has cost them!*

By this time it was possible to gain a clear idea of the whole collection. The OCA provides information on the training of students for the priesthood and the education of boys, as well as being a source for architectural and

artistic history (building plans and accounts), social history (the papers of Monsignor Parkinson et al), local studies (procurators' correspondence and financial and property records) and for family and parish history. A valuable insight is provided into the working of the college and its estates, although it is less useful for the life of the seminary and individuals. The best-documented periods are the late nineteenth and early twentieth centuries, while the beginning of the nineteenth century and the bulk of the twentieth are less well represented.

There are, therefore, large gaps in the OCA. For example, there is very little material on Old Oscott, although some papers from this period had previously been transferred to the BAA to form part of its C Series. The collections of papers from presidents and rectors vary from a few items to several metres of shelving. The survival of teaching material, such as notes and examination scripts, has been uneven; and the series of papers from staff and students represents a small proportion only of the possible total. There are also some significant omissions, e.g. an absence of formal title deeds or letters of appointment of Trustees (although there are some drafts of these), and there are very few minutes or reports of the meetings of the Trustees.

Then, when it seemed as though the project was at an end, Oscott College sent a large collection of photographs, both loose and in albums, to the BAA. The project was therefore extended yet again, since the photographic archive required considerable sorting, identification and weeding, together with the preparation of a lengthy itemised list. Most of the photographs dated from the second half of the nineteenth century and were of individuals, buildings and college events. The portraits of people were mainly formal and taken in photographic studios. Some of the albums formed a series, with the contents arranged in chronological sequence and identified by a card index. Others, however, appear to have been collected and assembled randomly and may have been given to Oscott or left there by students and staff. The large albums containing pictures of groups and sporting events were retained and conserved where necessary, but despite the fact that a few of the smaller albums had once been attractive, all parties concerned agreed that they were now too decayed to retain. The photographs were removed, duplicates were weeded out, and the collections were catalogued and stored in archival photographic pockets in archive quality boxes.

The Catalogue

By now, my original catalogue had been greatly extended but was still a word document. The main collections in the BAA are catalogued using CALM, and so the next step was to amend what I had produced in order that it would be compatible with the CALM system. Using CALM, the catalogue is presented as follows:

1. Oscott as a Physical Institution: this section is subdivided into buildings, property, title deeds and plans. It is concerned with St Mary's College, Oscott, as a physical entity, with its buildings, property and financial management. Sub-sections include archival material relating to the old and new college buildings, extensions and alterations to the new building, and buildings in the grounds. There is an appeal, with plans, accounts and details of the opening ceremony, including financial records from the architect, Joseph Potter, and a large quantity of receipts relating to building supplies, tradesmen and labourers. A small number of documents refer to the work of A.W.N. Pugin. There are letters, estimates and invoices for internal and external maintenance and alterations, mainly to buildings. Mid- to late-twentieth-century plans are still held at Oscott for administrative purposes. A further sub-section relates to the financial management of the college (including student, staff and domestic accounts), its estates and the farm.

2. Oscott as an Educational Institution: here the sub-sections include: record and scrapbooks, together with reasonable amounts of papers relating to constitutions, prospectuses and rules; library and patrimony; chapel and liturgy; presidents and rectors; staff and students; reports, administrative papers, teaching notes and bishops' papers. The scrapbooks are a key source of information on the life of the college and began as handwritten records of its academic structure and general life. In time, these books became collections of printed ephemera and newspaper cuttings associated with the college, its members, their academic and sporting achievements, musical and dramatic productions, as well as including items of wider ecclesiastical interest and importance. There are press cuttings on the deaths of former students and members of staff, as well as details of estate management, processions, first Holy Communion, confirmations, ordinations, the weather, current affairs... The collection of constitutions, handbooks, prospectuses, rules and timetables dates from the eighteenth century to the present day, while the library and museum papers concern administration and acquisitions (not content), and the material relating to the chapel concerns divine worship

There are smaller collections of reports, most of which relate to studies, although there are some disciplinary and general comments and small amounts of administrative and teaching material. The archives of presidents and rectors vary in content and amount, and they include general papers on the life of the college as well as personal material. By far the largest collection is that of Henry Parkinson (see above), which in addition to personal and administrative papers and notes for lectures, sermons and talks, includes a long series of letters, now held in nearly 1,200 folders and indexed by correspondent. Rectors' papers from the late twentieth century onwards are retained at Oscott. There are, moreover, numerous papers relating to the men, and some women, who were students or who served on the teaching or domestic staff. Although only a small proportion of the total number of staff and students is represented, these papers cover a range of topics and include useful details of life at Oscott. Other material relating to the students includes lists, registers, health statements, examination results and academic reports, as well as papers from college societies, confraternities and sporting groups. There are nearly 800 student files, which may include baptism and confirmation certificates, application forms and letters of recommendation and dimissorials. Not all the possible documents will be found in any one individual file – which are governed by an eighty-year closure rule. Additionally, there is correspondence with some bishops about their students. Bishops and Archbishops of Birmingham are represented by two artificial collections associated with Bishops Ullathorne and Ilsley. Only some items in these collections relate directly to Oscott, and how they came to be within the OCA is unknown. The Ullathorne papers were brought together as a collection before being deposited in the BAA, while the Ilsley collection has been formed from material scattered throughout the OCA.

3. Archives of Related Institutions: this section includes material relating to the Central Seminary, St Bernard's Seminary, Olton, and St Thomas' Seminary, Grove Park. The archives of each of these institutions were deposited at Oscott when they closed (although of course the Central Seminary was located at Oscott).

4. Oscott as a Diocesan Resource: this is a small section relating to St Mary's College, Oscott, not in its chief role (as a seminary) and is mostly concerned with retreats.

5. Non-Oscott Material: this section comprises papers contained in the deposits made from Oscott but which have only a tenuous connection with the

college, or no link at all. The archives of the Society of St Cecily (founded in 1904) and of the Apostolic Union of Priests (the first Congress of the English Branch of which was held at Oscott in 1909) are probably there because Monsignor Parkinson was closely involved with both of these bodies. Papers from individuals who were neither college staff nor students may have originally been given to Oscott for safe-keeping. Some material of unknown provenance or authorship is also included here, as are a number of sermons and historical papers apparently overlooked when other documents deposited at Oscott were transferred to the BAA to form part of the B and C series. There is also a collection of sermons from the eighteenth and nineteenth centuries which have not as yet been fully identified.

6. Photographs: the loose photographs have been divided into those of men (both lay and clerical), women and children; and they have been arranged and catalogued alphabetically within these groups. Names of individuals in the large albums of group photographs have also been included in the catalogue.

Conclusion

As well as sorting and cataloguing, the Oscott project involved extensive re-packaging and the preparation of a conservation survey. Many of the most badly damaged volumes and documents have now been repaired. A final catalogue of 700 pages in the printed version was presented to the Trustees of Oscott College in July 2009. Current and semi-current papers, including cemetery records, remain at the college.

Enquiries about the Oscott College Library and Museum must be addressed via www.oscott.org; while enquiries about the Oscott College Archives should be addressed to the Diocesan Archivist via archives@rc-birmingham.org.uk (Tel. 0121 230 6252). Closure periods apply to more recent records.

EDITORIAL NOTE: A professional archivist, Margaret Harcourt Williams was Secretary of the Catholic Archives Society from 1995 to 2009 and is currently the Vice-Chairwoman of the Society.



St Mary's College, Oscott

PARISH LOGS: ST AUSTIN, GRASSEDALE, 1899-1929

John Davies

In a lecture given at the Diocese of Lancaster's Talbot Library, Preston, in April 2009, under the auspices of the North West Catholic History Society, Father John Broadley discussed the sources available to him in his reconstruction of the parish community of the Church of the Holy Name, Manchester. Amongst the parish records he found valuable was an early log or journal. Sadly, in the North West of England Holy Name is not typical, in that it has preserved this log and made it available to historians. Relatively few such parish logs have survived or surfaced in archive collections in this region. In Liverpool the best collection of parish records is that of St Peter, Seel Street, now housed in the Liverpool Record Office. But even for this parish there is no surviving log.

Where these logs have survived, however, historians have greatly benefited. In her work on the early history of the parish of St Mary (formerly St Benedict), Woolton, now in the southern suburbs of Liverpool, Janet Hollinshead was able to draw on the record kept by Dom Edward Bernard Catterall. In notebook form, it relates to his work in establishing the mission. From these notebooks, or logs, she was able to reconstruct the mission finances, e.g. the cost of building the chapel and its furnishing, and Catterall's household expenses. His record of his routine household costs and living expenses provides a fascinating insight into the lifestyle of a late eighteenth-century parish priest and his parishioners in a semi-rural environment. We learn that in 1768 his chimneys were swept, that his mare had to be shod, and that he himself was in need of new clothes. When it came to food, Father Catterall was to some extent self-sufficient: in 1772 he extended his outbuildings and bought two pigs and a cow. He generated a small surplus and at the end of 1774 was able to sell one hundredweight of cheese.¹

One of the best examples of a surviving log is that kept by Dom Thomas Anselm Burge, later titular Abbot of Westminster, during almost thirty years as Rector of St Austin, Grassendale, Liverpool, a mission established in 1838 and

¹ Janet E. Hollinshead, 'Hall to House: The Catholic Mission in Woolton during the Eighteenth Century' in **North West Catholic History** 32 (2005), pp.5-20.

served from that time until the present day by the monks of Ampleforth Abbey, Yorkshire. Burge took up his appointment in 1899 and served at St Austin's until his death in 1928. He had previously been Prior of Ampleforth (1885-1898) and had been instrumental in establishing its house of studies, Benet Hall, at Oxford. He was a keen musician, a devotee of plainchant, who played an important role in its adoption in the Catholic Church in England and who participated with some vigour in the international disputes which the spread of the chant precipitated. He had been expected by many to be elected as the first Abbot of Ampleforth when the house was raised to abbatial status in 1900. However, Dom Oswald Smith, Burge's successor as Prior, became the first Abbot and Burge himself embarked upon his lengthy ministry in suburban Liverpool.

Burge kept his log in a stiff-backed exercise book, and apart from his first year at St Austin's, usually devoted one or two pages to each year. The log seems to have been written up at the end of each year or copied from notes taken earlier. It was in part his official record of the mission, listing Mass attendance figures and providing basic financial information, and partly a vehicle for his private opinions and comments, some of which were extremely caustic. He was clearly a man of strongly expressed views who did not tolerate fools gladly.

The log for Burge's first year of rectorship is rather more detailed than those for later years and gives a clear picture of the problems he faced and some idea of his priorities. He arrived at St Austin's on 31 January 1899. His predecessor, Father O'Brien, had died in October 1898 and the mission had relied on supply priests from Ampleforth during the interregnum. What Burge found at Grassendale did not please him: 'Found the house in confusion. Dining room littered with papers and old letters. Sitting room table heaped up with tobacco tins, drawing board, paints, papers, magazines. Sofa in room also strewn with old papers.' The parish accounts had not been properly kept and he subsequently found that they were '£15 out.'²

The first thing that Burge did in January 1899 was to reorganize the parish choir and to introduce plainchant at Mass.³ He discovered that his predecessor had accumulated a 'large balance of £57' in the Altar Society Fund. Three new copes, 'white, purple and black', new surplices and banners

² John Davies (edit.), Thomas Anselm Burge, **St Austin's Log, 1899-1929** (Liverpool, 1999), p.1[Burge's original pagination].

³ *Ibid.*, p.1.

for processions were bought in February. Burge also obtained new candlesticks for the High Altar and had all the existing brassware re-lacquered.⁴

The porch steps were described as being dangerous at night and so an oil lamp was installed in March 1899. The old coconut matting in the church aisles was replaced with linoleum. The organ was repaired and the console was placed at right-angles to the altar. Until this time the organist had sat with his back to the altar and there had been no communication between him and the choir. Burge complained that the organ had not been touched for years. It cost him £22 to have it repaired, which he regarded as a 'frightful overcharge'. In the same month he 'brought the garden into cultivation', removing the 'heavy pine and cypress trees which covered the entrance' and planting flowerbeds at the front.⁵ The outside of the church was painted in April and the sacristy was 'refurnished'. A total of £40 was subscribed by parishioners for a statue of the Sacred Heart as a memorial to Father O'Brien. Later that month Burge started a branch of the Children of Mary in the parish. Moreover, to supplement the income of the mission, he took a lodger into the presbytery.⁶ The experiment was not a success: the lodger, Dr O'Reilly, paid the not inconsiderable sum of thirty shillings per week. Burge commented: 'At first everything smooth – soon complained of food, had to have special meals for himself, complained of failing health and left in July.'⁷

Reflecting the popular devotional practice of the day, in May 1899 Burge 'instituted [a] procession in honour of [the] Blessed Virgin Mary.' It 'went round the church' and was considered 'very successful.' This was followed at the beginning of June by 'the first procession in honour of the Blessed Sacrament' to celebrate the feast of Corpus Christi. An altar was erected on a large open space at the top of the cemetery next to the church. Again Burge thought the procession to have been 'very successful.' In June also there were 'charity sermons'⁸ preached in St Austin's by Dom Romuald Woods. A total of £50 was collected. A later note added by Burge commented: 'Never reached

⁴ Ibid., p.3.

⁵ Ibid., pp.3,5.

⁶ There was ample room for a lodger. In 2009 a community of four Benedictines, often supplemented by monks passing through Liverpool, live in the same house. Admittedly they have no resident staff.

⁷ **St Austin's Log**, p.6.

⁸ Money raised from such sermons traditionally was used to help fund the schools maintained by the Catholic parishes. St Austin's School was established in 1860, its original funding being provided by the mission's benefactors, the Chaloner family.

such a figure since.' He then left to make his annual retreat at the Benedictine house at Malvern. On his return, before going on holiday in July, he had a greenhouse erected in the garden.⁹

There are no further entries in the logbook for 1899 until November, when Burge recorded that the choir of St Austin's had joined with that of its sister Benedictine parish of St Mary, Woolton, in two performances, one at Woolton and one at Grassendale, of the 'Hymn of Praise' to mark the end of the nineteenth century. Burge was not completely satisfied with the performance: 'Only so-so, we had no decent sopranos.'¹⁰

The average attendance figures which Burge provided for Lent 1899 give a clear idea of the size of the Catholic community in Grassendale and the surrounding districts. The number present at the first Mass on Sunday (8.00 a.m.) was 91, with 147 attending the second Mass (10.00 a.m.). Benediction in the evening drew the respectable figure of 113 in the congregation. Easter communions were calculated at 225. In the same year there were 10 infant baptisms and one adult baptism, with two marriages celebrated in the church.¹¹ The average weekly receipts from the congregation consisted of door money (£1-10-0d) and offertory (£3-8-0d). This seemed to cover the ordinary financial needs of the mission with ease, and at the end of December Burge 'invested £75 of surplus revenue and £9 from cemetery with the Eonomus [at Ampleforth].'¹²

The log kept by Burge at St Austin's provides a fascinating insight into the life of a small Catholic parish on the fringes of Liverpool. During his thirty-year stay at Grassendale Burge witnessed the gradual encroachment of suburbia on his parish, particularly in the 1920s when there was something of a building boom in the southern part of Liverpool. At that time, in order to accommodate the growing Catholic population of the area, Burge began to plan for a new church to replace the 'Georgian Box' of the 1830s. In the event, although land was acquired (now occupied by St Austin's School), the economic depression of the 1930s and the advent of war in 1939 overtook the project and the new church was never built. Many typical Liverpool parishes of the period had a strong working-class core. St Austin's, by contrast, was markedly middle class, which was reflected in many of the parish activities

⁹ *St Austin's Log*, pp.7,8.

¹⁰ *Ibid.*, p.8.

¹¹ *Ibid.*, p.7.

¹² *Ibid.*, p.8.

recorded in the log. Burge lamented that the parish debating society failed; but there were many successful classical music concerts. Moreover, when new land was acquired in the 1920s the parish established its own tennis club. The log also illustrates the impact of social change and of national events on this small Catholic community. Thus we read of sectarian violence in Liverpool before the First World War, of the Liverpool transport strike in 1911, of the impact of the Great War, during which Burge struggled to provide support for Belgian refugees in the city, and of the post-war influenza pandemic. At the end of his log Burge included some notes on 'Psychical Phenomena', events for which he felt there was no natural explanation, or, more crudely put, ghost stories. Two of these 'events' were accounts of his own experiences at St Austin's.

Historians of this local Catholic community thus have a valuable source in the parish log for the first thirty years of the twentieth century. However, that they have this resource is partly due to chance and partly on account of the diligence of the then Parish Administrator in the 1990s. During a routine clearing out session he came across Burge's log, the existence of which had been forgotten for sixty years. Recognising its importance, he saved it from the rubbish skip and the probable fate of many other parish logs over the years. The Parish Pastoral Council subsequently decided to publish an edition of the log before the original was safely stored in the Ampleforth Abbey Archives.



St Austin's Church, Grassendale, Liverpool

MONSIGNOR BERNARD WARD: AN HISTORIAN AND HIS USE OF ARCHIVES

Rev. Stewart Foster

Biographical Summary

Bernard Nicholas Ward was the third son and seventh of the eight children of William George ('Ideal') Ward by his wife Frances Mary Wingfield. A prominent convert to Catholicism from the Oxford Movement, W.G. Ward was Professor of Theology at St Edmund's College, Old Hall Green, near Ware, Hertfordshire. Bernard Ward was born on 4 February 1857 at Old Hall House, the family home built for his father in the college grounds ten years earlier by A.W.N. Pugin. Bernard Ward was to spend more than forty of his sixty-two years at St Edmund's: from 1858 to 1861 the family returned to their estates on the Isle of Wight, but the remainder of Bernard's childhood and his entire schooling was passed at the college; and of the thirty-seven years of his priesthood all but eight were lived out at St Edmund's.¹ He was profoundly influenced by the place and its traditions, which stretched back to its lineal predecessor, the English College at Douai, founded by William Allen in 1568.

Bernard Ward was a lay student at St Edmund's College from 1868 to 1875, and soon exhibited great ability in the classroom, especially in mathematics and science. At the end of his schooling he returned to the Isle of Wight, where he spent time on the family estates at Weston Manor and Northwood Park. At this point in his life he had no definite intention to become a priest, and in the autumn of 1875 he left for a tour of Canada and the United States before returning to London to begin training as a land agent and surveyor. He was destined for a career as an estate bailiff and duly entered employment in the City of London. In 1878 he was appointed as land agent to the Catholic Jerningham family at Costessey near Norwich. Ward was still uncertain of his future when on 8 October 1879, while praying in the chapel at Weston Manor, he made the decision to answer a possible vocation to the priesthood.

¹ For a description of the Ward household see W.Ward, **William George Ward and the Catholic Revival** (London, 1893), pp.66f, 211f.

In January 1880 Bernard Ward was sent to Oscott College as a candidate for the Diocese of Southwark. He completed his studies in three years, during which time he assisted with the teaching of mathematics in the school. When the Diocese of Southwark was divided in 1882 and a new see erected at Portsmouth, there was the question as to which diocese Ward should belong. Meanwhile, Cardinal Manning, having recognized the young man's abilities, arranged for him to transfer to the Archdiocese of Westminster. In August 1882, and by now a deacon, he left Oscott and returned to St Edmund's as Prefect of Discipline under the President, Monsignor Fenton. Ward was ordained to the priesthood by Cardinal Manning at Archbishop's House, Carlisle Place, on 8 October 1882, three months after the death of his father and three years to the day of his initial decision made in the chapel at Weston Manor.

Early in 1886 Ward left his post at St Edmund's, having been sent by Cardinal Manning to establish a new mission at Willesden in North West London. In October 1888 he returned to Oscott to teach Natural Sciences. He also attended scientific lectures in Birmingham. When in 1890 Bishop Ilsley appointed himself Rector of Oscott, which was now solely a seminary following the closure of the lay school, Ward was chosen as one of the professors. However, his appointment did not last long because later in that same year Manning recalled him to St Edmund's as Vice President and Prefect of Studies. When Herbert Vaughan became Archbishop of Westminster in succession to Manning in 1892, Bernard Ward was appointed Pro-President of St Edmund's College and President in the following year. Ward had the good fortune to assume the presidency at the time of the centenary of the establishment of St Edmund's College at Old Hall Green following the dispersal of the English College at Douai in 1793. The timing proved decisive in that Vaughan, who was now preoccupied with the Central Seminary scheme at Oscott, had toyed with the idea of closing the college completely. Instead Ward transformed St Edmund's into one of the leading Catholic schools in the country, holding the office of President until July 1916. He continued to serve as Prefect of Studies until 1904. He was created a Domestic Prelate by Pope Leo XIII in 1895; he was appointed as a Canon of Westminster in 1903; and in 1909 was elected to the Old Brotherhood of the Secular Clergy.

Ward as an Historian

It was during Bernard Ward's presidency of St Edmund's that his powerful intellect was directed towards chronicling the history of English Catholicism from the death of Bishop Challoner in 1781 to the Restoration of the Hierarchy in 1850. Although earlier in his career Ward had both studied and taught mathematics and science, it was to historical scholarship that he now applied himself with great energy and enthusiasm. In the light of the impending Modernist crisis and the dangers attached to more speculative disciplines, his decision served to ensure that he was on safe ground.

Ward, who was to become one of the founders of the Catholic Record Society in 1904, exhibited a scholarly mind imbued with a deep love of England's Catholic past, and of the Edmundian tradition in particular, together with a strong personal devotion to the English Martyrs. He engaged in serious historical research from the beginning of his appointment as Vice President of St Edmund's in 1890. He sifted through the rich archival collection at the college,² mindful of the impending centenary in 1893, and was determined to write a fuller history than that produced by Doyle in 1869 to mark the centenary of the opening of the Old Hall Green Academy. Ward's **History of St Edmund's College** was his first major publication. It appeared in the spring of 1893, a few weeks ahead of the centenary celebrations. While pursuing his research he had begun to arrange the college archives, although he recognized that the task of producing a definitive history had been hampered by his inability to gain access to many of the deeds of the college property: it was only after the book had been published that Ward discovered among the Westminster Diocesan Archives evidence that the school at Standon Lordship (a predecessor of the Old Hall Green Academy) had been established in 1749 and not 1753 as previously supposed.³ Research for the book also engaged Ward in a wide correspondence, including for example a series of letters giving details of Edmundians who fought in the Crimean War.⁴

Ward's scholarly contribution to the history of his *alma mater* did not end in 1893. During the summer months of 1899 he began research for his **Life of**

² The St Edmund's College Archives (SEC) are now housed (as a distinct collection) at the Westminster Diocesan Archives.

³ Cf. E. Burton, **The Life and Times of Bishop Challoner 1691-1781** vol.1 (London, 1909), p.291, n.2.

⁴ SEC 2/24.

St Edmund of Canterbury by visiting all the places associated with his subject. The book was eventually published in 1903. The same year also witnessed the appearance of the **History of St Edmund's College Chapel** which Ward co-authored in six weeks with his then Vice President and fellow historian Edwin Burton. Finally, in 1909 Ward published his **Menology of St Edmund's College**, a work requested and financed by his eldest brother Edmund Granville Ward, who had inherited the major part of the family fortune on the death of their father in 1882. Bernard Ward's Preface and Historical Introduction to the **Menology** provided yet another summary of the foundation of the English College at Douai and the history of St Edmund's.

The first decade-and-a-half of the new century found Monsignor Ward engaged in intense historical research of a broader kind, the result of which was a proliferation of books and articles, each breaking important new ground, and crowned by the publication between 1909 and 1915 of his celebrated trilogy which surveyed the background to, achievement and aftermath of Catholic Emancipation. A great deal of Ward's archival research was done at St Edmund's itself, as well as in archives and libraries in England, but equally it was his visits, holidays and pilgrimages abroad, many of which were made for the purposes of convalescence, which allowed him to conduct a systematic search for records pertinent to his topic. Early in 1904 he visited Paris, where he investigated the archives of Saint-Sulpice, and thereafter stayed at Milan and Athens before making for the Holy Land. Four years later he journeyed to Cologne, to Paris for a second time, and on to Valladolid (where he consulted the archives of the English College) and Switzerland. In 1910 he made archival visits to Rome and Dublin. He returned to Rome in 1913, to Switzerland and Italy in 1914, and one year later turned his attention to the archives of the English College at Lisbon while making an official visitation of that seminary of behalf of the Hierarchy.⁵

The first of the 'non-Edmundian' books was **Catholic London A Century Ago**, which appeared in 1905 and traced the history and development of Catholicism and its chief characters and sites in the capital at the turn on the nineteenth century. At the same time Ward made a transcript of the Diary of Bishop Douglass,⁶ the original of which had been temporarily mislaid by Canon Johnson, a member of the diocesan curia, when moving into the new Archbishop's House in Ambroseden Avenue, Westminster, in 1903.

⁵ See M.E. Williams, 'Lisbon College; The Penultimate Chapter' in **Recusant History** 25,1 (2000), pp.90-92.

⁶ SEC 6/9.

Ward had a particular regard for Bishop Douglass, and in the course of his work entered into a protracted correspondence on both Douglass and Douai with Father Raymund Stanfield, whom Archbishop Bourne had appointed as his Diocesan Archivist. It was a great consolation to Ward that as President of St Edmund's he was able to arrange for the re-burial beneath the college chapel of the bodies of Douglass and others among the Vicars Apostolic of the London District.

Bernard Ward was also a major contributor to **The Catholic Encyclopaedia**, a remarkable work in fifteen volumes edited in the United States and published from New York and London between 1907 and 1912. The articles penned by Ward are in themselves works of original scholarship and reflect his keen desire for the pursuit of historical knowledge and truth, yet are flavoured by an older Catholic outlook and a love of the traditions of Penal Times.⁷ Among other contributors from England were Bishop Casartelli, Adrian Fortescue, the Benedictines Cuthbert Butler and Bede Camm, and the Jesuits Herbert Thurston and John Hungerford Pollen.

It has been noted that Ward produced his history of the chapel of St Edmund's College jointly with Edwin Burton. No account of Ward as an historian would be complete without recognition of the scholarly co-operation and personal friendship between the President of St Edmund's and his Vice President. Thirteen years his junior, Burton had been a lay student at the college during Ward's early years on the staff. He had then continued his education at Ushaw and, like Ward, had taken up secular employment – in Burton's case he studied law and was admitted as a solicitor in 1893. It was then that he applied for the priesthood and was sent by Cardinal Vaughan to the Central Seminary at Oscott in 1894. He was ordained four years later and was appointed to the staff at St Edmund's College, where he assumed the office of Vice President in 1902. Burton's own historical interests focused on the period immediately before that favoured by Ward, and it was with Ward's encouragement that he set about producing his two-volume biography of Bishop Challoner, published by Longmans in 1909 and dedicated to Ward. Indeed, it had been Ward who had accompanied Burton to Milton, Berkshire, in January 1907 to examine Challoner's burial place,⁸ and throughout the years of his research for the book it was Ward to whom he turned for advice. Ward had often communicated to Burton details of material

⁷ An original 'Promoter' of **The Catholic Encyclopaedia**, Ward was responsible for 31 articles and his contributions appeared in all but one of the volumes.

⁸ Cf. Burton, *op.cit.* vol.2, p.301.

on Challoner that he had discovered in the course of his own archival labours, as evidenced by the several dozen extant letters from Ward to Burton in the St Edmund's College Archives.⁹ It was a somewhat fitting recognition of this collaboration, therefore, that both men were elected as Fellows of the Royal Historical Society in 1907.¹⁰

It is the more remarkable that Ward (and indeed Burton) conducted such intensive research while performing so many other duties. Masie Ward admired her uncle's devotion to scholarship in the midst of the cares of a busy life in education: 'With the Ward capacity for work... he added to his college administration the collection of records of English Catholicism which became five large volumes.'¹¹ In the course of preparing his major work, the trilogy covering the period between 1781 and 1850, Ward '...read in the library of every house or college he visited and never went away without some spoils for the book. He was a fine historian, for he never took anything at its face value... His large volumes were balanced and documented to a point that set them at once in the first rank of original work... Bernard Ward, like Lingard, held that fairness was not a matter of faith but of facts.'¹²

It was for this reason that Ward was not afraid to return to the old controversies which formed so much a part of the story of English Catholicism in the period with which he was concerned. For example, he described the episcopate of Bishop Baines in the Western District as 'one tortured history of quarrels and disputes';¹³ and in the wake of Pugin's campaign for all things Gothic, Ward considered the gulf between 'Roman' and 'English' Catholics to have widened to the point where they were 'deeply and even bitterly opposed to one another on questions of far deeper moment than that of mere taste in ecclesiastical ornament.'¹⁴ In one passage in particular Ward allowed his own celebrated wit to enter his description of Pugin's extreme enthusiasm: 'He called out for Gothic shops and Gothic railway arches, as being the only lasting and suitable kind, and he drew a Gothic railway station to contrast with

⁹ SEC 14/15A.

¹⁰ Burton also contributed articles to **The Catholic Encyclopaedia**. At least one book has been dedicated to Ward and Burton (and to all Edmundians), viz. D. Newton, **Catholic London** (London, 1950), which on p.216 acknowledges the debt owed to the two scholars by all Catholics for their research into the history of the capital.

¹¹ M.Ward, **The Wilfrid Wards and the Transition II: Insurrection Versus Resurrection** (London, 1937), p.115. In fact Ward's trilogy eventually ran to seven volumes.

¹² *Ibid.*, p.116.

¹³ B. Ward, **The Sequel to Catholic Emancipation** vol.1 (London, 1915), p.12.

¹⁴ *Ibid.*, p.82.

the then new arch-entrance to Euston. In his own house, all the furniture was Gothic, and he even designed Gothic moulds for the cook to use in making his puddings and jellies. He was not insensible to the humour of his actions, and on one occasion he wrote to a friend that his wife was about to present him with a Gothic baby.¹⁵

Although very conscious of the need to preserve a sense of balance in his judgements, Ward never fought shy of offering critical appraisal when he believed it justified. This was true even in the case of such a revered figure as Cardinal Wiseman – after whom Bernard *Nicholas* Ward was named – on the question of Lingard and the cardinalate, and the consequent dispute with Canon Tierney.¹⁶ Indeed, one recent biographer of Wiseman has noted how indebted historians are to both Bernard Ward and his brother Wilfrid for their 'unsurpassed' and 'remarkably unbiased' books, even though it must be admitted that they were 'not entirely unaffected by their father's influence.'¹⁷ Nevertheless, Bernard Ward's own prejudices, if that is not too strong a word, may occasionally be detected, such as, for example, his disapproval and even dislike of Bishop Milner which he never hid, although such disapprobation did not prevent him from acquiring Milner's walking stick as a personal souvenir.¹⁸

The Dawn, The Eve and The Sequel

Bernard Ward's celebrated trilogy appeared in seven volumes between 1909 and 1915, published by Longmans in a style uniform with Burton's **Challoner**, and at once marked by and acclaimed for its use of original documents. Indeed, chronologically, Ward continued where Burton had finished, viz. in 1781. Having received particular encouragement from Bishop George Ambrose Burton of Clifton to research the history of the later Vicars Apostolic, Ward rescued the period from the death of Challoner to the Restoration of the Hierarchy from relative historical obscurity.

The Dawn of the Catholic Revival (2 volumes, 1909) was written within two years and considered the period between 1781 and 1803. Completed despite a prolific workload as President of St Edmund's, the book

¹⁵ Ibid., pp.94-95.

¹⁶ Cf. B.Ward, **The Eve of Catholic Emancipation** vol.3 (London, 1912), pp.350-354.

¹⁷ R.J.Schiefen, **Nicholas Wiseman and the Transformation of English Catholicism** (Sheperdstown, 1984), p.viii.

¹⁸ SEC 14/15A/8: Ward to Burton, 17 January 1897.

was very well received, although its author's modesty was such that he regretted his inability to devote as much time to the project as he felt was required.¹⁹ Archbishop Bourne expressed his approval and encouraged Ward to continue his labours, and the first two volumes of **The Eve of Catholic Emancipation** appeared in the closing weeks of 1911, followed by a third in 1912. In **The Eve** Ward took his narrative to the threshold of the Act of Emancipation in 1829 – a piece of legislation which, incidentally, he considered to have been of less significance in terms of granting Catholics religious liberties than the 1791 Relief Act. In support of this judgement he pointed to the rapid development of Catholicism in the period from 1791 to 1829, as opposed to a more moderate growth in the immediate aftermath of Emancipation itself.²⁰

Ward's dedication and skill as an historian notwithstanding, one should never lose sight of the encouragement and assistance given to him by prelates, scholars and archivists in the course of the preparation of his volumes. Bishop Burton and Archbishop Bourne have been mentioned, but there were others. For example, the records of the Archdiocese of Dublin were among the collections consulted by Ward while working on **The Eve**, and he acknowledged the interest shown in his work by Archbishop Walsh and his generosity in placing the diocesan archives at his disposal.²¹ Ward was also most grateful for the help offered by the Archivist of the Archdiocese of Dublin, Father Michael Curran, who was then in the process of re-arranging the collection. Curran read the chapters dealing with Ireland, and Ward was able to re-draft his treatment of the Veto question of 1807-1808 in the light of new archival evidence brought to his attention by Curran. In the same volume Ward also acknowledged the assistance of Father Pollen with material relating to the English Jesuits, and the help given by Albert Purdie, a student at St Edmund's College, in researching the history of the loss of the Douai funds following the French Revolution. Edwin Burton read the proofs and also offered comments and suggestions. The final part of the trilogy, **The Sequel to Catholic Emancipation**, considered the period from 1829 to 1850 and was published in two volumes in 1915.

Mention has been made of Ward's visit to the Dublin Archdiocesan Archives. Indeed, an important feature of the trilogy is the fact that the author

¹⁹ Cf. Preface to Ward, **Eve** vol.1, p.vii.

²⁰ Cf. Ward, **Eve** vol.1, pp.viii-ix; **Sequel** vol.2, p.72.

²¹ Dublin Archdiocesan Archives, Walsh Papers. There are five letters from Ward to Walsh written between June 1910 and December 1911.

exhibited a particular sensitivity towards the contribution of Ireland to the development of Catholicism in England. It was Denis Gwynn, writing at the time of the centenary of the Restoration of the Hierarchy, who noted this awareness of the part played by the Irish poor in the establishment of Catholic parish life in nineteenth-century England: 'Their achievements in this respect were remarkably recognised... by Bishop Bernard Ward, who had no recollection of the earlier phase [of Irish immigration] and whose instinctive sympathies were naturally repugnant to the Irish Catholics in England.'²² Ward paid tribute to the debt owed by English Catholics to their Irish co-religionists, '...without whose assistance in the time of struggle the modern development of Catholicity in this country would never have been possible.'²³ Moreover, Ward, who was very much the son of his Tractarian father, and who was writing at a time of growing tension in terms of the movement for Home Rule, considered the post-1846 phase of Irish immigration as having had a greater influence on English Catholicism than the Oxford Movement in terms of the expansion of missions and schools. **The Eve** was dedicated to the Catholics of Ireland.

Nevertheless, the process of research was not without its difficulties. In his preface to **The Eve** Ward made the following acknowledgements: 'The Archbishop of Westminster once kindly offered me the use of all the papers in his Archives, as did the Bishop of Clifton, and the other Bishops and heads of Colleges who had helped the former work [i.e. **The Dawn**] in this manner, repeated their kindness in the present instance. In addition to these, the Rector of the English College at Rome, Bishop Giles – who at the time of writing is believed to be the oldest living 'Edmundian' – threw open to me the most valuable collection of papers there, which include the greater part of the correspondence of the Agent of the English Bishops during the period under review; and by the kindness of Cardinal Gotti, I was enabled to take advantage of my visit to Rome to spend several days in the *Archivium* of Propaganda, which contains documents which were practically essential to the work in hand.'²⁴ But Ward's private correspondence, especially his letters to Edwin Burton, tell a different story. Ward invariably reported his scholarly findings to Burton. For the mostpart he met with co-operation from archivists and librarians. Thus, for example, in 1906 he informed his Vice President that there was a good deal of correspondence from Bishop Poynter among the

²² D.Gwynn, 'The Irish Immigration' in G.A.Beck (edit.), **The English Catholics 1850-1950** (London, 1950), p.269.

²³ Ward, **Eve** vol.3, p.285.

²⁴ Ward, **Eve** vol.1, pp.vii-viii.

Archives of the Bishop of Clifton,²⁵ and two years later, while working on material for **The Eve**, he remarked of his labours at the English College, Valladolid: 'My visit here will substantially improve my chapter on the English Colleges abroad.'²⁶ Likewise, in the spring of 1910, his visit to the *Venerabile* was successful: the place was practically empty but the Rector, Bishop Giles, had left him two volumes of archives 'which will I think occupy me several days.'²⁷ A few months later he reported to Burton from Dublin: 'There are an enormous number of papers to look through, but not so very many to copy... about 200 Milner letters... Archives arranged in bundles & usually inaccurately labelled: this lends the fascination of surprise.'²⁸ And in 1915, while acting as Apostolic Visitor to the English College in Lisbon, Ward took advantage of the opportunity to work on the archives: 'I have been very hard at work here, 9 a.m. till 9 p.m., but am on the whole satisfied with what I have done.'²⁹

But when it came to gaining access to various archives in Rome while working on **The Sequel**, Ward met with several obstacles. Essentially this was because the Vatican authorities were unwilling to allow scholars to consult more recent nineteenth-century material. Ward, who was somewhat restricted by a lack of fluency in Italian, was permitted access to some papers at Propaganda, but did not enjoy complete freedom. On a visit to Rome in 1913 he discovered that Cardinal Gotti would not read a letter of introduction from Cardinal Bourne requesting permission for Ward to consult the Vatican Archives. Ward was told that the collection must remain secret and that he was to make a list of the documents he wished to study. A typist would then copy the archival material if Cardinal Gotti considered it appropriate. 'Of course this is practically useless to me,'³⁰ Ward complained to Burton, regretting that he was thus unable to help his friend with documents for his own period of research. However, he met with greater success at the English College: 'The Rector has rummaged in his room and unearthed a large bundle of archives, some very important,' which necessitated Ward staying on for a few days in order to copy them; but when he enquired about the Propaganda Archives he was simply informed that there was a Russian priest somewhere in Rome who was reputed to possess a complete list of the contents, having spent fifty years working there. Ward was, understandably, quite exasperated

²⁵ SEC 14/15A/28: Ward to Burton, 6 January 1906.

²⁶ SEC 14/15A/35: Ward to Burton, 31 January 1908.

²⁷ SEC 14/15A/43: Ward to Burton, 2 April 1910.

²⁸ SEC 14/15A/51: Ward to Burton, 23 August 1910.

²⁹ SEC 14/15A/56: Ward to Burton, 14 July 1915; cf. n.5 above.

³⁰ SEC 14/15A/53: Ward to Burton, 21 April 1913.

by such a cloak-and-dagger approach to archives, and somewhat sarcastically remarked to Burton: '...if the priest is susceptible of bribes, we might get lists for your period.'³¹ Ward returned to England disappointed.

Conclusion

Much of Ward's research and writing took place during prolonged absences from St Edmund's College in the later years of his presidency, a period which he came to consider as the most difficult of his life. Turned down for the vacant see of Northampton in 1908, he entered a period of depression and self-imposed seclusion. His heart was no longer in his work at St Edmund's in the way it had been before, and in some respects his historical studies acted as a channel for his frustration and disappointment in other areas of his life. He resigned as President of St Edmund's in July 1916, convinced (correctly in fact) that there had been a move among some of the staff to remove him. However, in March 1917 he was named Ordinary of the new Diocese of Essex, which in July of that year was erected as the Diocese of Brentwood. He died suddenly in January 1920. Yet to the very end, whether it was as a disgruntled former President of St Edmund's College or as a fledgling bishop locked in a series of disputes with his Metropolitan, Cardinal Bourne, Bernard Ward always had an eye to the importance of archives, not only as a long-time user of such collections, but also as a creator thereof. Almost his last act before departing St Edmund's was to deposit in the college archives the diaries he had kept since 1890. Likewise, in his short episcopate at Brentwood he was meticulous in keeping copies of correspondence despatched as well as retaining letters and documents received. He also engaged Burton in the task of drawing up historical notes on the missions and clergy of Essex from Penal Times onwards to form the basis of a projected history of Catholicism in that county.³² As an historian and as a pastor Bernard Ward knew the value of archives and the importance of preserving the record of the past for future generations.³³

³¹ SEC 14/15A/54: Ward to Burton, 25 April 1913.

³² Brentwood Diocesan Archives: F2, Burton's Notes.

³³ For a fuller version of this paper see S.Foster, 'Bernard Ward: Edmudian and Historian' in S.Gilley (edit.), **Victorian Churches and Churchmen** (Woodbridge, 2005), pp.163-182.



Monsignor Bernard Ward

In Search of Valentine's Film Archive

Edward Walsh

Audio recordings, tapes, braille texts and films are just as important archive resources as documents and correspondence in paper format. Little has been written in this journal about film and sound archive resources. In 2009 an enormous archive of 16mm film of news bulletins from the 1960s and 1970s belonging to Associated Press was discovered – some 20,000 film cans containing 3,000 hours of footage had been forgotten, stored in tunnels under Goadge Street in central London. 'For film and documentary makers the archive allows them the chance to see unseen footage to illustrate moments in history rather than the same old shots, which are often repeated.'¹ Just prior to that discovery another cache of long-forgotten films was discovered by Kate Lees in the garage of her grandfather's house in Highgate, north London.² Lees' grandfather was the film maker Arthur Dent, who was also Sam Goldwyn's agent in the United Kingdom. Film buffs and cinema aficionados are familiar with the work of the great directors and producers – names such as Alfred Hitchcock, Cecil B. de Mille, John Ford, John Huston, Steven Spielberg, Luis Buñuel, Anthony Minghella and Guy Ritchie readily come to mind. These giants of the movie world have often been nominated for Oscars, Golden Globes and Baftas, and have won many prestigious awards. Their names are frequently to be seen on cinema billboards. But Valentine has long been forgotten, his name was never seen on any advertising hoarding nor ever appeared on any list of Oscar or Bafta nominees. He was unknown in the Hollywood and Pinewood studios. Yet as both a director and producer he was an innovative cinematographer.

My attention was drawn to this film maker by an article by Uaitear Mac Craith³ entitled 'Peig ar Video'⁴ in **Nuacht Litir Fhionduireacht an**

¹ Mark Brown, 'And now for the news from the 1970s' in **The Guardian**, 2 July 2009.

² Richard Brooks, 'Lost Sellers films on screen after 50-year intermission' in **The Sunday Times**, 14 June 2009.

³ Uaitear Mac Craith is the Irish language nomenclature for Walter McGrath (1921-2006), a highly esteemed **Irish Examiner** journalist and historian.

⁴ Peig was Peg Sayers (1873-1958) of Vicarstown, Dunquin, Co. Kerry, a famous storyteller. She married a Blasket Islander and lived for over forty years on the island. Her autobiography **Peig** was translated into English as **An Old Woman's Reflections** by Seamus Ennis in 1962.

Blascaoid,⁵ an obscure Irish language publication, being the newsletter of the Blasket Foundation. So who was Valentine? He was Father Ferdinand Valentine O.P. (1892-1968), born near Wigan and educated by the Jesuits at Mount St Mary's, Spinkhill, near Sheffield. He entered the Dominicans at Woodchester in 1912, was ordained in 1919, completed his studies at Louvain and returned to England in 1920. An influential preacher, he travelled widely in Britain giving retreats and missions. He was also a prolific author of books and articles, and today is perhaps best remembered for his biography of fellow Dominican, Father Vincent McNabb (1863-1943).⁶ However, it was the blind who were the object of his special care and attention when he took up the work of Father Bruno Walkley O.P. (1886-1945), founder of the Guild of St Cecilia, producing braille texts as well as making recordings and tapes.⁷

From some point in the 1930s Valentine began making films. Father Bede Bailey O.P. recalls that Valentine 'had a copy of **Potemkin**, and the means of showing it.'⁸ Valentine's views on film-making and Catholic involvement therein were set out in two articles. He was of the view that '...[T]he film medium must be used – like the printing press... a Catholic Film Library of substandard stock is already in the making. The library is destined primarily for use in Catholic schools, parish halls, and for the new style of film-lecture. The movement will grow. To feed this library it is proposed to found a Catholic Cine Society, as will be announced later in the Catholic press.'⁹ Valentine developed his thinking and in the light of the comments of Pope Pius XI in a letter to Canon Brohee, President of the Centre Catholique d'Action Cinematographique, dated 25 April 1934, observed that 'our present need is not Catholic films but films made by Catholics. We need Catholic film artists, Catholic scenario-writers, Catholic directors, producers, cameramen and critics. Catholics, in fine, who understand film and who are prepared to earn their livelihood in this medium.'¹⁰ He spoke of the formation of the Ichthys Film Company and the production of its first film **Golgotha**, and recommended amateurs to make films. After these two articles he appears to have kept silence. But there are clues as to his further film work: he made a total of eighteen films, of which only one is known to survive.

⁵ **Nuacht Litir Fhonduireacht an Blascaoid, An Caomhnoir**, Iuil 1990, p.7.

⁶ Ferdinand Valentine, **Father Vincent McNabb** (London: Burns & Oates, 1955).

⁷ Ferdinand Valentine, 'Listening Books' in **Blackfriars** vol.13, February 1932, pp.107-113.

⁸ Father Bede Bailey O.P., Letter of 18 September 1990.

⁹ Ferdinand Valentine, 'The Film in Education' in **Blackfriars** vol.15, June 1934, pp.398-404.

¹⁰ Ferdinand Valentine, 'Film and Catholic Action' in **Blackfriars** vol.15, October 1934, pp.685-689.

'Monks as Film Makers – Woodchester Dominicans' Lively Enterprise' is the title of an article from the magazine **Today's Cinema**: 'A film, partly in colour, and showing the life of the monks in the priory, has been made by the Dominicans of Woodchester, Glos. Father Ferdinand Valentine O.P. is a leading light of the enterprise. The monks have other films planned, including "The Dominican Mass" and "Holy Matrimony." They will show them at specially chartered performances.'¹¹ The Catholic Film Society was formed in 1934 with Valentine, Dom Wilfrid Upson (subsequently Abbot of Prinknash) and Father Francis Young of the Diocese of Southwark as the moving spirits. Bishop McNulty of Nottingham acted as Chairman of the C.F.S.¹² Valentine was an innovator and far ahead of his time, but he was also a most sensitive priest. He outlined his views in a letter to Father Martin Gillet O.P. (1875-1951), Master General of the Order of Preachers (1929-1946), dated 20 July 1937:

Forgive the liberty I appear to be taking in sending you a report on our activities and progress in regard to the 'Catholic Film Society' of England, which is under the direction of our Fathers. The movement has already received the approval and blessing of our Father Provincial, Reverend Father Delany O.P.,¹³ and of [Cardinal Hinsley] the Archbishop of Westminster. The Bishop of Nottingham, the Right Reverend John McNulty is our President. All that now remains (to complete our happiness), Very Reverend Father, is your own valued approval and blessing, which with all my heart I humbly request. Supported by your blessing, we hope that our work will be successful. As you see, all our affairs are in order, so that we may do much good in our land and become a powerful means of advancing the Catholic cause in England. Above all, our work is an attempt to fulfil, within the limits of our national circumstances, the ardent and wholehearted wish of our Holy Father, Pope Pius XI, that the film apostolate may progress.¹⁴

Catholic Film News was first published in 1938, supported by donations and subscriptions which, however, were never sufficient to cover

¹¹ **Today's Cinema** 17 June 1936, p.22.

¹² Cf. Southwark Diocesan Archives (SDA), J18: The Catholic Film Institute, Report to the Bishop's Delegate, November 1956. The Rt. Rev. John McNulty was Bishop of Nottingham, 1932-1943.

¹³ Father Bernard Delany O.P. (1890-1959), English Dominican Provincial, 1932-1942.

¹⁴ Archivium Generale Ordinis Praedicatorum XIII,65107: Valentine to Gillet, 20 July 1937. The original text is in French. I am indebted to Father Bede Bailey O.P. for drawing my attention to this letter.

even the modest price of 1d per copy. Generous friends of Father Valentine therefore subsidised it. Archbishop Amigo of Southwark was advised by Valentine of this venture:

I am enclosing details regarding the new magazine, **Catholic Film News**, which is to be [published] on November 1st. This new publication has been formally approved by the Cardinal Archbishop of Westminster who contributes a foreword to the first number, and by His Eminence Cardinal MacRory.¹⁵ In the name of the Executive of the Catholic Film Society may I humbly ask you to bless this new venture and to give it your official approbation. We feel at this time that a positive lead should be given to enable Catholics in Great Britain and Ireland to choose good films, and that this can best be done by selecting a panel of Catholic film-viewers who will see and comment on each production for the benefit of those who wish to avoid the more dangerous films and to choose wholesome entertainment for themselves and their children. A word from your Grace would help our cause most potently and be of considerable help to priests. Catholics will in future be unable to say that they have not been given an opportunity of knowing what competent Catholic film-viewers think of films before they are released.¹⁶

With the advent of war in September 1939 the practical work of the C.F.S. ceased, although **Catholic Film News** reappeared in March 1940 after a year's suspension and continued under the most precarious financial and physical conditions. It was edited by Miss Dorothy Retchford and published from her flat in Fulham. The C.F.S. was re-established in 1945 and on Valentine's resignation Father John A.V. Burke was elected Honorary Secretary. It was decided to change the name of the organization to 'The Catholic Film Institute.' The C.F.I. was backed by the Bishops of England and Wales and received their commendation in letters *Ad Clerum*.¹⁷ However, despite episcopal support, the C.F.I. only survived until 1957. On 17 October of that

¹⁵ Cardinal Joseph MacRory, Archbishop of Armagh, 1928-1945.

¹⁶ SDA J18: Valentine to Amigo, 14 October 1938. **Catholic Film News** nos.1-93 were published from November 1938 to September 1939 and from March 1940 to December 1947. There was then a change of title and from January 1948 onwards it was called **Focus**. Cf. **British Union – Catalogue of Periodicals**, vol. 1 A-C (London: Butterworth, 1968), p.515.

¹⁷ Cf. Brentwood Diocesan Archives E6/c: Bishop Beck, *Ad Clerum*, 2 June 1955: 'I wish to draw your attention to the work of the Catholic Film Institute, 157 Victoria Street, SW1. This organization is approved by the Hierarchy as the National Catholic Film Centre. Its monthly publication, **Focus**, can be of great service to your people in their selection of cinema entertainment.'

year the Private Secretary to Bishop Cowderoy of Southwark quite abruptly advised Father Burke that: 'The Catholic Film Society is to cease from today's date and no further expenditure, of any nature whatever, is to be made. The Bishops wish you to wind up the Society in conjunction with the Bishop of Southwark. The Bishop has asked Monsignor D.P.Wall and myself to work with you to this end. On this condition their Lordships are prepared to make a grant to pay any debts of the Society to date.'¹⁸ Burke complied and did as requested, but finding himself between a rock and a hard place, he expressed his acute chagrin to Father Peter Strand, Assistant Private Secretary to Bishop Cowderoy. Writing from his home at 407 Beulah Hill, Norwood, London SE19, where he was Chaplain to the De La Salle Brothers at St Joseph's College, Beulah Hill, Burke was direct in what he had to say:

I feel that to protect myself I must write to let you know that newspaper people have been phoning me to ask for the 'story' behind the closing down of the Film Institute. It has percolated to Fleet Street, I imagine, as a result of letters which I have had to write to various film concerns cancelling arrangements with them. I have pointed out that there is 'no story' behind this closure apart from the fact that, as we were unable to pay our way, we have had to stop. But you know what these newspaper types are, and it is difficult to control their imaginations once they get an idea into their heads. I have fought them off as best I can, but they have referred to the recent Encyclical which asks for centres to be set up, and I have said that something may be done later on but that I can make no comment at the moment. I hope that there will not be anything silly in any of the papers, but I feel I have to say that it is a matter quite out of my control at the moment.¹⁹

By the time of his resignation as Secretary of the Catholic Film Institute in 1945 Valentine had made eighteen films,²⁰ the master copies of which were deposited for safekeeping in the Southwark Diocesan Archives. The titles are as follows: 1. **Night Prayers**; 2. **Spirit of Holy Week**; 3. **Dominican Mass** Parts I & II;²¹ 4. **Mount Melleray**; 5. **Baptism**; 6. **Sunday** (two copies); 7. **Joan of Arc**; 8. **Morning Offering**; 9. **Back to the Land**; 10. **Eternal City** Parts I & II; 11. **Just for Today**; 12. **Bread of Life**; 13. **Mission Field**

¹⁸ SDA J18: Letter to Father John A.V.Burke, 17 October 1957.

¹⁹ SDA J18: Burke to Strand, 22 October 1957.

²⁰ My informant was Sister Catherine Dunne R.S.M. (1913-2006).

²¹ **Today's Cinema**, 17 June 1936, mentioned a film on the life of monks at the Dominican Priory and the 'Dominican Mass' and 'Holy Matrimony' to be made.

(two copies); 14. **Tewkesbury Abbey**; 15. **Catholic Cambridge**; 16. **Unknown Ireland**;²² 17. **Catholic Canterbury**; 18. **Aran of the Saints** Parts I & II. Sister Catherine Dunne of Our Lady's Convent of Mercy, Abingdon, advised the present writer: 'I enclose a list of films given to us by Fr Ferdinand Valentine O.P. [received from Bishop's House, St George's Road, London SE1, on 15 November 1959]. I am sorry I cannot say the condition in which the films are, as I understand they were in storage for quite a long time before Father gave them to us. I feel privileged and grateful for knowing Father Ferdinand for so many years – thirty-three in all. Unfortunately, he was very often misunderstood, being so much ahead of his time.'²³ Film no.16, originally entitled **Unknown Ireland**, is today referred to as **Peig On Video** and is the only one of Valentine's movies known to still exist. It seems to have been made some time between 1939 and 1941-1942 when Valentine travelled to the then very remote Basket Islands off Dunquin at the end of the Dingle peninsula, Co.Kerry. To journey there in those days was an amazing feat and there is no evidence to indicate that Valentine stayed with the Dominicans at Holy Cross Priory, Tralee, at any stage of his travels.²⁴

As noted above, 'Peig' is Peig Sayers (1873-1958) who lived on Great Basket for over forty years, was a fount of folklore and a noted storyteller. Her autobiography **Peig**, dictated to her son Michael, was edited by Maire Ni Chinneide and published in 1936. Today she is ranked with other literary greats of the island such as Maurice O'Sullivan, author of **Twenty Years A-Growing**, and Tomas O'Crohan, who wrote **The Islander**.²⁵ Sister Catherine came upon Ray Stagles' book **The Basket Islands**²⁶ and, courtesy of its Dublin-based publisher, contacted the author and presented him with Valentine's film. Ray Stagles takes up the story: 'I visited the Abingdon nunnery *twice*. First to *collect* the film, second to show them (a party of about 6 nuns) the video made from it by the Technical Department of Bulmershe College of Education, Reading... My own recollection of its contents is that they did *not* contain anything different from the several other 'documentaries' made at that time... My memory is that it was quite brittle, and 'my'

²² Sister Catherine advised me that this film was given to the writer Ray Stagles.

²³ Sister Catherine Dunne R.S.M., Letter of 18 October 1990.

²⁴ Cf. Father John Heffernan O.P., Holy Cross Priory, Tralee, Letter of 5 March 1999: 'Having looked through the House Chronicle I can find no reference to anyone outside of the community during 1939-1941.'

²⁵ Cf. Muris MacConghail, **The Blaskets: A Kerry Island Library** (Dublin: Country House, 1987).

²⁶ Joan and Ray Stagles, **The Basket Islands: Next Parish America** (Dublin: O'Brien Press, 1980)

technicians had to handle it very carefully when making the video.²⁷ Ray Stagles took both the new video and the old reel film to Dunquin and presented them to Ionad an Bhlascaoid Mhor (The Basket Centre).

But what happened to the other Valentine films given to Sister Catherine Dunne? Sister Catherine, born in Ireland in 1913, was baptized 'Mary Baptist Dunne', her second name taken from that of a paternal aunt who was a Sister of Mercy at Abingdon. Sister Catherine herself entered the same convent in 1930, made her final profession in 1937, and after training at Mount Pleasant College, Liverpool, spent many years as a teacher. She was regarded as an excellent archivist by her community and a fine historian who loved undertaking research. She died on 5 September 2006. An enquiry as to what happened to Father Valentine's films produced an unusual outcome. From Abingdon, Sister Monica Sheehy duly wrote to apologize 'for the delay in my response and sadly I have to tell you that there is nothing here pertaining to your request. I do know that Sister Catherine spent many hours/days/months sorting out her few possessions and well before she died, thus leaving us all wondering where your request ended up.'²⁸ The Irish film producer Breandan Feirtear used Valentine's **Unknown Ireland** in his own film **Deireadh an Ail (Last of the Blood)**. This story is thus truly a tale of the unexpected, leaving an unsolved riddle as to the whereabouts of those uniquely valuable films and the beguiling hope that one day they may be found.²⁹

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²⁷ Ray Stagles, Letter of 19 June 2009.

²⁸ Sister Monica Sheehy R.S.M., Letter of 11 June 2009.

²⁹ In preparing this article I am indebted to: Father Bede Bailey O.P.; Sister Monica Sheehy R.S.M.; Fergal McAuliffe; Olga Prendergast; Tessa Forbes of the British Film Institute; Joan Bond of the Catholic National Library, Farnborough; Tim Ellaed of **The Irish Examiner**; Father Charles Briqqs, Archivist of the Archdiocese of Southwark; and Ray Stagles.

assessment of the state of his diocese and how he views its future, the bishop is asked to list any abuses of which he may be aware in matters of 'faith, observance of ritual, morality, administration of the sacraments, the preaching of the Word of God, or any other matter,' and he is invited to give the main reasons for such abuses and to suggest ways in which they might be rooted out.

There is one fairly full report, dated 1904, from Bishop Brindle and a very short one by the same bishop from 1908. Later reports are not being considered in this article. What follows is an examination of eight of the nine reports to which reference has been made, with comments on some of the items which have struck me as I have re-read them. Different items would no doubt have struck others.

The 1860 Report (Italian)

In view of the fact that Richard Roskell had been bishop for a little over six years when he submitted his *Ad Limina* report in March 1860, it is not surprising that it was relatively brief. He did not answer all the questions (e.g. no individual comments are given on priests serving in the diocese), and some questions he lumps together. It is the only one of his reports that I have been able to locate; and I am not convinced that there was in fact another one. He noted (Question 8) that the total population of Nottingham stood at c.100,000, of whom about 6,000 were Catholics (and of which about 500 were converts). In answer to Question 26 he gave the total number of Catholics in his diocese as approximately 23,000. The response to Question 27 reveals that there were 43 schools for the poor in which 2,450 pupils were educated. In the list of parishes (Question 8) the bishop noted that in Derby 580 girls were being educated in the schools adjacent to the church. He commented on this mission as follows:

The state of this mission, if one takes into account the zeal of the missionaries and the religious sisters [the Sisters of Mercy], the provision of worship and the number of children being educated in the schools leaves little to be desired.

In his reply to the same question Bishop Roskell also referred to Irish labourers, some of whom were seasonal, e.g. at Ashbourne, while others were more permanent, such as miners in the Chesterfield area. As to the number of

Nottingham. In the reports I copied there are, with one exception, only answers. We had to guess the questions. Most of the time this was easy enough, but it was a great help when the late Robin Gard, Archivist of the Diocese of Hexham and Newcastle [and founding Editor of **Catholic Archives**] gave me a set of questions he had found. In later transcriptions I was able to insert the appropriate question before each answer.

The Historical Background to *Ad Limina* Visits

From the early days of the Church, Christians have come to Rome in order to visit the tombs of the Apostles Peter and Paul. Visits on the part of bishops, as successors of the Apostles, to the *limina* (i.e. 'thresholds', but we usually say 'tombs') of the Princes of the Apostles have been seen as a manifestation of the unity of the leaders of local churches or dioceses with the chief bishop, the Bishop of Rome (the Pope). In 597, the year in which St Augustine of Canterbury arrived in England at the behest of Pope St Gregory the Great, that same pontiff reminded one of his ambassadors of the ancient practice whereby the bishops of Sicily visited Rome every three years. He later determined that the visits should take place every five years. Over the centuries the form and content of these *Ad Limina* visits has varied but three elements have remained fairly constant, viz. the visit to the tombs of SS Peter and Paul, the meeting with the Pope and the report on the state of the individual diocese. This article will concern itself almost exclusively with the third of these elements.

The *Ad Limina* Reports

Canon 340 §1 of the 1918 Code of Canon Law states: 'Each bishop is bound every five years to provide the Supreme Pontiff with a report on the diocese entrusted to him in the form given by the Apostolic See.' Canon 399 §1 of the 1983 Code, in almost the same words, states that: 'Every five years the diocesan bishop is bound to submit to the Supreme Pontiff a report on the state of the diocese entrusted to him, in the form and at the time determined by the Apostolic See.' The format of the report has, not surprisingly, changed over the 160 years since the Restoration of the Hierarchy of England and Wales. During the First Vatican Council (1869-1870) some of the bishops expressed the wish that the questions asked in the report preparatory to the *Ad Limina* visit should be adapted to the needs of the Church in nineteenth-

century society. To what extent this was done is not clear since the questions asked in all the reports from 1875 to 1908 seem to be fundamentally the same as those to which Bishop Roskell gave answers in 1860. The kind of questions asked varies with the mentality of the age, and this variety would provide an occasion for theological as well as historical reflection. There were certainly some modifications in the format of the *Ad Limina* reports in the early part of the twentieth century, as we know from the two reports submitted by Bishop Thomas Dunn (1916-1931) of which there are copies in the Nottingham Diocesan Archives. The most recent questionnaire is that published after the promulgation of the 1983 Code of Canon Law. Since both questionnaires are reproduced as appendices to this article, the reader can form an overall impression of the differences of outlook and emphasis behind the questions.

In the report submitted in 1860 by Bishop Roskell, the first seven questions deal with the name of the bishop, the size and location of his diocese and the ecclesiastical province to which it belongs. They ask about the cathedral and the episcopal residence, what faculties the bishop has from the Holy See, and what his sources of income are. In reply to Question 8, the bishop gives a list of all the missions in the diocese with a brief comment about each of them. In the next two questions he is required to state when a visitation of the diocese was made and when diocesan and provincial synods were held. Question 11 asks whether neighbouring bishops interfere with him in the running of his diocese! The following several questions concern the Chapter, the seminary, the status of the diocesan clergy – are they parish priests or simply ‘missionaries’? – and how and where the Blessed Sacrament is reserved. Then comes a question about parishes entrusted to religious orders. The number of Catholics in the diocese is the subject of the next question, and this is followed by several more about Catholic schools and religious education, the number of diocesan priests and the provision made for them. The priests had to be listed by country of origin and by name, with a brief comment to be made on each one. Interestingly, the 1860 report does not name individuals nor do the two reports submitted by Bishop Robert Brindle (1902-1915). It is also asked whether any of the priests had studied at the College of Propaganda Fide in Rome. Questions are asked about the regular clergy, the parishes or missions they serve, whether they have special faculties and, if so, whether these are shown to the bishop before being used. It is also asked if the religious priests render any other services to the diocese apart from the care of parishes and whether any women reside in their houses. Houses of female religious are listed next. Several questions are asked about legacies and other financial matters. Finally, before giving a general

The Diocese of Nottingham's *Ad Limina* Reports

Canon Anthony Dolan

Introduction

It was more or less by accident that I first became interested in *Ad Limina* or 'Quinquennial' reports. Not long after I was appointed Archivist of the Diocese of Nottingham, I came across copies (or drafts) of several of these reports that had been sent to Rome in connection with *Ad Limina* visits in the last quarter of the nineteenth century during the episcopate of Edward Gilpin Bagshawe, third Bishop of Nottingham (1874-1901). Some of these documents were beginning to deteriorate, so it seemed to me a good idea to transcribe them before they disintegrated beyond repair. After having copied out four or five reports, I began to realize how valuable was the material they contained: after all, these reports give factual information, at frequent if not always regular intervals, about various aspects of the life of the Church in a particular area together with the bishop's assessment, in particular and in general, of the state of his diocese. They should, therefore, be regarded as an invaluable primary source for historians. It was for this reason that I began to take an interest in the documents themselves. My next task was to try and find missing reports. From Bishop Bagshawe's diary we were able to learn when he went to Rome for his *Ad Limina* visits and when he submitted his preparatory reports.

To search for missing reports led me to Rome, where I was able to find a lot of relevant material in the Archives of the Congregation for the Evangelization of Peoples (previously known as the Congregation for the Propagation of the Faith or Propaganda Fide). As England and Wales were under the jurisdiction of Propaganda Fide until 1908, it was the obvious place to look. I found these reports, the earliest of which is dated 1860, among the 'Scritture riferite nei Congressi' since they had been sent to this Congregation as part of the preparation for the *Ad Limina* visits. I was able to obtain copies of some further reports from the Congregation for Bishops. The Vatican Secret Archives provided me – at not inconsiderable expense – with a copy of the report for 1908. Copies of more recent reports, including that for the quinquennium ending in 2009, have been obtained from Bishop's House,

diocesan priests (Question 30), the bishop noted that there were 38 in all. Of these 'only two' were French and the remainder belonged to the diocese. All of them were engaged in parish work and, on the whole, were maintained by the people they served. In the case of very poor missions with virtually no income, the bishop helped out as best he could. The concluding observations about the progress of the Catholic religion in the diocese (Question 54) are very revealing:

As regards the progress of religion in recent years, there is no doubt that it has been tremendous. This can be seen especially in the big industrial towns. Ten years ago the towns of Nottingham, Derby, Leicester and Glossop had only about half their present Catholic population. Six years ago, there was no mission in Chesterfield. Now this town has a beautiful church and a Catholic congregation of more than two thousand souls. In the last three years, the mission of Glossop, which had only one priest, has now been split into three separate missions. Two new churches have been built and four missionaries now exercise their ministry there. Religion makes progress wherever industry and [opportunity for] work is found; for the mostpart this stems from the influx of Catholics coming from Ireland and elsewhere. These form the basis of the congregation and make necessary the building of schools and churches. The exercise of [priestly] ministry and preaching of the Gospel consequent upon this results in conversions, and religion grows and flourishes. But in the older country missions and the small country towns where there is no industry or movement of population, it is very difficult for religion to make any progress. The most one can hope for in such missions is to preserve whatever shoots of religion exist there.

The 1875 Report (English)

This is the first of the six complete reports (there are several partial ones) by Bishop Bagshawe. The first four are in what may or may not be the final form since they have been seen only in the copies found in the Nottingham Diocesan Archives. It is not known to what extent they differ from the text that was eventually submitted to Propaganda, although presumably any differences between the two would have been insignificant. The remaining two reports have been transcribed from original documents in the Archives of the Congregation for the Propagation of the Faith. In answer to Question 9, Bagshawe pointed out that he had been consecrated for only six months and

had not yet been able to make a canonical visitation of his diocese. However, he had made brief visits to 20 missions. He noted (Questions 22ff.) that there were 48 missions, of which six did not have their own pastor. His observations on a random selection of those missions are as follows:

Cathedral: Masses and services in the Cathedral, both on Sundays and on weekdays, are very well attended, as are those recently begun in the Kent Street Chapel, and the vernacular hymns and divine praises are sung with much spirit.

Newark, Nottinghamshire: The mission, owing very much to the ill-health of the incumbent, has not been well looked after.

Lincoln: The state of the congregation appears to be fairly satisfactory [~~but this sentence has been crossed out~~].

Louth, Lincolnshire: A considerable seasonal town... [it] is served by the Rev. H. Hall, who however, being over seventy years of age and very infirm, has asked to leave to retire.

Marple Bridge, Derbyshire: ...[S]erved by Rev. Fr. Luke of the Cistercian Order, an old man over seventy. The bishop saw him lately, and found him ill of a complaint judged to be incurable, and having received the last sacraments. He has just heard of his death.

Hathersage, Derbyshire: The Rector has been seriously unwell for some time and has recently been operated on for cataract, happily with success.

In this report, as in most of the others, a lot of detail is given about financial matters, e.g. the various funds. Questions 51 and 52 ask the bishop to list any abuses in various areas of Church life of which he may be aware, to give their causes and to suggest ways in which these abuses may be eradicated. Part of his reply is as follows:

The use of Gothic vestments, which appears to be contrary to the Synodical Decree & the mind of the Holy See, is general, and the bishop believes, universal, in the diocese. The bishop, in a decree in his first Diocesan Synod, has forbidden the introduction of any new ones in any church except those of the Roman usage, and is providing for the Cathedral [which was very ill-furnished] a complete set of the latter.

Bishop Bagshawe went on to say:

There is a great deficiency of clergy. Several priests have lately offered themselves from Ireland, and elsewhere. The bishop hopes that the Grammar School at Nottingham may be a first step towards the formation of a clergy taken from the diocese itself and trained under the eye of the bishop. [The Grammar School had recently been founded in Bishop's House].

In answer to Question 54, about whether the Catholic Faith had increased or diminished over roughly the last twenty years, Bagshawe replied that he believed '...that the state of Catholicism has much diminished in the country places and small towns of the diocese, and somewhat increased in some of the larger ones.' He concluded his report by stating that he had '...no further suggestions to make at present.' He had only been able to give his first impressions of the diocese and clergy 'upon an acquaintance of not more than six months', but felt sure, therefore, 'that many modifications and corrections will be found necessary in what he has already written.'

The 1879 Report (English)

In reply to Question 6 Bishop Bagshawe listed more or less the same faculties from the Holy See that he had listed in his previous report. However, he also noted that he had '...an authorisation from the Cardinal Prefect of Propaganda dated 4 January 1876, permitting him to make short journeys to London and other parts of England at his discretion without special leave from Rome each time.' Clearly the Roman authorities of that time were anxious to make sure that bishops did not stray from their posts: this question is no longer asked! Part of the answer to Question 7 about the bishop's sources of income is quite informative with reference to an inter-diocesan dispute that dragged on for a long time:

There is no Mensal Fund. The bishop believes that the diocese has a claim upon the Bishop of Northampton for a portion of a sum of £2,500 paid to the Vicar Apost[olic] of the Central District as his share of the Mensal Fund of the old Midland District of England when the Districts in England were multiplied. When the new Districts were again divided into dioceses, Lincolnshire was detached from the Central District and given to the Diocese of Nottingham. In respect of Lincolnshire a portion of the

£2,500, say £800, has been long claimed from Northampton. The illness of the Bishop of Northampton has prevented his attending to the matter, but the Chapter of Northampton declines to entertain the claim on the ground that monies due to them from Birmingham have not yet been paid. The matter will be further investigated with the assistance of the Nottingham Chapter, and if need be, referred to the Holy See.

But things were not all bad since, in answer to Question 11, Bagshawe wrote: 'The bishop has in no way been hindered in the exercise of his jurisdiction by the neighbouring bishops.' After listing the individual missions and their respective distances from the cathedral city (Question 8) – an interesting question in itself – the bishop described his pattern of parish visitation:

During the first year the bishop was too much occupied to be able to make any canonical visitations, although he has visited informally nearly all the places in the diocese. During the last three years, however, a canonical visitation has been made of all the missions of the diocese, with the exception of two, which have quite recently been established. The bishop has visited canonically 30 missions himself, spending in nearly all of them 3 days. He has been obliged to commit the canonical visitation of 19 (including 5 in and close to Nottingham) to his Vicar General, partly because of an illness which lasted six months, partly because he preferred to visit more thoroughly rather than a greater number, and partly from the press of other engagements. He expects for the future to be able to complete the visitation of the whole diocese in person every three years, as prescribed in the First Synod of Westminster. Since his appointment the bishop has held confirmation in nearly all the missions, and has confirmed 3,537 persons, 1,659 males and 1,880 females. [NB. This does not add up, but that is what is written].

There was, at this time, no seminary in the diocese (Question 17), and the bishop stated that it did not require a supply of Church students sufficient for a seminary. He was clearly thinking ahead. He always tried to have two or three of his students at the Cathedral so that 'while each of them pursues their studies for a year or two, he [the bishop] may better learn their character, dispositions and abilities, and they may be trained in ecclesiastical duties and ceremonies.' By this time there were 51 separate missions in the diocese (Question 22), each having its own resident pastor. As in the 1875 report, Bagshawe went through the missions in some detail. In these accounts

he shows his great concern for the social conditions of his flock, which have an impact upon their spiritual lives. This was to be one of the major aspects of Bishop Bagshawe's ministry – as Dr Graham Foster, Assistant Archivist of the Diocese of Nottingham, has demonstrated in his as-yet-unpublished doctoral thesis. Again, to take a selection of missions:

St Patrick, Nottingham: The congregation... numbers about 1,100 – many of them are good and fervent, but there is a large number of them who neglect their duties, and are very disedifying. These are chiefly among those who come and go from the large lodging-houses which are in that part of the town, a class very difficult to deal with. There are Confraternities of the Sacred Heart and of the Apostleship of Prayer, and of the Holy Family: also a Society of St Vincent of Paul and a Total Abstinence Society.

Hadfield, Derbyshire: with a total population of 2,693, has 550 Catholics... very poor and rough people.

Shepshed, Leicestershire: 462 Catholics, mostly English and converts.

Gainsborough, Lincolnshire: 8,635 inhabitants of whom 204 are Catholics... a great many conversions having been made. 219 children, as yet mostly Protestant, attend the two schools (one for infants) kept by the Sisters of Mercy.

It would be interesting to know how the bishop obtained such precise figures for the civil population. He gives them for almost every parish.

In answer to Question 30, there were 57 secular priests residing in the diocese. Of these, 24 were English, 20 were Irish and 13 were foreigners. Of the 57, five were retired due to age or infirmity. The diocese had nine ecclesiastical students (Question 35) of whom one was at Nottingham, two each were at Douai, Oscott and Lisbon, one at St Wilfrid's College, Cotton, Staffordshire and one at All Hallows, Dublin: 'They will all be ordained *titulo Missionis* after the usual preparation and theological examinations.' In addition to the secular or diocesan clergy, there were a number of priests and brothers belonging to religious orders (Questions 37-46) who, for the main part, worked on the missions: 'The Rosminians, Norbertines and Benedictines have not made any objections to the Bishop's exercise of pastoral authority in any respect.' There were, however, difficulties with the Jesuits and the Dominicans

arising from different understandings of jurisdiction.' As with the previous reports, it is worthwhile quoting the bishop's summary (Questions 54-55):

The bishop has no statistics by which to judge of the progress made by the Catholic religion in the last 20 years. He believes however that it has on the whole considerably increased, but not so rapidly or so much as in some parts of England. A considerable increase however has taken place in the last few years in the number of priests, missions and schools. Within the last year from Easter 1878 to Easter 1879 converts and their children to the number of 496 were received into the Church. There is a vast number of towns and villages, some 1,620 in the diocese, where the Word of God is never preached. It is the bishop's desire to establish school/chapels and missions in as many places as possible, and to have missions preached occasionally elsewhere in hired buildings or in the open air: but the want of means to maintain priests, and pay the necessary expenses is the great hindrance. If some of the religious orders would undertake the task and bear the expense of giving such missions in the neglected towns and villages of England, much good might be done.

The 1885 Report (English)

This is the longest of Bishop Bagshawe's reports. It runs to 44 sides of foolscap in the original! We know from the bishop's diary that the report was submitted to Propaganda on 30 April 1885. In his previous report (1879) Bagshawe had spoken of his general plan of parish visitations (Question 9). In 1885 he described in detail the programme for each visitation:

The last visitation of the diocese was commenced by the bishop in August 1881, and was completed in the spring of 1884. All the missions existing in the diocese at its commencement, and some others, to the number of 56 in all, were visited by the bishop in person, and in the visitation the rules of the sacred canons were carefully observed. Generally speaking, one mission was visited each fortnight, and the order of the visitation was as follows: On Friday evening the bishop was solemnly received, discoursed to the people, and made the visitation of the tabernacle. On Saturday morning he visited the church, sacristy, presbytery and clergy, making enquiries and notes. On Saturday afternoon and evening he heard confessions. On Sunday morning the bishop gave a General Communion at his Mass, and afterwards assisted and preached at

the last Mass. On the Sunday afternoon he heard confessions, and in the evening preached, confirmed and gave Benediction of the Blessed Sacrament. On Monday morning he again gave Holy Communion, and afterwards visited and catchesised the parish schools. Nearly everywhere the number of communions given was very large in proportion to the congregation. Five new missions, erected since the visitation commenced, have not been visited, being reserved for the commencement of the next visitation.

The seminary (Question 17ff.) was dealt with as follows: 'The bishop has not as yet a seminary properly constituted: but a certain commencement of one has been made at Our Lady and St Hugh's College, close to the Cathedral, where several ecclesiastical students reside.' He gave further information about the seminary in his comments about the Cathedral mission.

By this time there were 61 missions in the diocese, each with a resident priest. Every mission is described in some detail (Question 23), of which the following are a random sample:

Cathedral: There are established Confraternities of the Children of Mary, the Holy Family, the Sacred Heart, the Immaculate Heart of Mary and the Precious Blood. As well as these, there are Franciscan and Dominican Tertiaries... An upper-class school for girls, attended by 53 boarders, and day-scholars, is provided by the Sisters of Mercy, whose convent is adjacent to the Cathedral. They also keep a large school for girls and infants of the lower classes, attended by 240 scholars: also a House of Mercy for servants out of place. Within the limits of the Cathedral mission there are also two chapels, one a very beautiful and large chapel in the Convent of Mercy near the Cathedral: the other a chapel in the house of the Poor Sisters of Nazareth at Lenton. These Sisters have a large house and extensive grounds, and lodge and maintain 43 old men and women, and 37 destitute children.

St Joseph, Nottingham: The mission lies in the centre and to the east of the city... it has a congregation of about 1,400, almost all Irish. They have been much congregated in the centre of the town, and there is still much drinking among them, and many of them wholly neglect their duties. A great and consoling improvement has however been made among them by their zealous pastor, who has established a Total Abstinence League of the Cross, and hired large rooms for their meetings. [Here again one

cannot fail to note Bishop Bagshawe's pastoral concern for his people].

St Augustine of England, Nottingham: ...has a congregation of about 500, a large part of which consists of English people, in fairly easy circumstances. On the whole they are good and devout Catholics, the church is well attended, and the mission promises well. The Confraternity of the Holy Ghost is established there.

St Mary's, Glossop, Derbyshire [founded in 1882]: ...there are about 1,300 Catholics. They are nearly all poor, but good and religious. They are principally engaged in cotton factories.

Hathersage, Derbyshire: The congregation numbers 140. It has much diminished, and is divided and on the whole not edifying. It is hoped that it is now in the way to improving, and a railway, which is to pass near the town, will probably give an impulse to Religion.

Holy Cross Priory, Leicester: [This] belongs to the Dominican Fathers, and has for many years had a mission attached to it. It has lately been erected into a priory, it being alleged to the bishop that in towns in which the Order had had priories before the Reformation, it was not necessary to obtain the consent of the Holy See in order to erect one now.

Eastwell, Leicestershire [situated 17 miles south-east of Nottingham, it was one of the smallest missions in the diocese with less than 30 Catholics and too small to keep a priest busy on a full-time basis]: There is no school, and hardly any Catholic children. The Rev. Charles Turner has the charge of Eastwell mission, the revenue of which maintains him. He resides from Saturday to Monday morning every week, but spends the rest of the week at the Cathedral, where he teaches the seminarists. The bishop thus gains the services of a professor, whom he could not otherwise maintain, and the priest's time is more usefully employed, and more beneficially for himself, than if he resided always in so small a place.

Sleaford, Lincolnshire: The mission has a very handsome school/chapel for 200 persons, an excellent new presbytery, and a site for a large church. The school/chapel was opened in 1883. The whole, with the furniture of house, church and school, has been provided for the mission by the energy of the Rev. Hermann Sabela, the priest of the mission, who has also formed a congregation of 144 Catholics in a town purely Protestant, in

which he commenced preaching from a wagon in the open air. 50 children attend the school, of whom half are Catholics. Father Sabela has also purchased a large site for a future mission at Skegness, a town on the sea-coast of Lincolnshire, about 70 miles east from Nottingham, and of which he has the spiritual charge.

Stamford, Lincolnshire: although it had a good church, presbytery and school, was described as being 'a very bigoted place.'

Catholic education continued to be a matter of concern to Bishop Bagshawe, and he quoted various statistics (Question 27):

There are in the diocese 73 Poor Schools, of which 6 are for boys, 5 for girls, 15 for infants, and 47 are mixed schools. These are attended by 7,748 poor children, of whom 5,197 are Catholics and 2,551 are Protestants. The Protestant children, however (except 62, whose parents object), are regularly taught the Catholic Catechism and Christian doctrine, and learn and answer it as well and willingly as do the Catholics. There are three Catholic colleges for upper-class boys, and two other schools for the same, containing in all 337 pupils.

The bishop explained (Question 29) that some Catholic children were forced to go to non-Catholic schools (of which there could be as many as 2,000 in the diocese) since the law of the land required all children to attend school. In the majority of cases Catholic children attended non-Catholic schools because they lived too far away from a mission which had a Catholic school, although 'every effort has been made both to build schools and to induce children to attend them.'

In answer to Question 30, Bishop Bagshawe stated that there were 67 secular priests living in the diocese, 27 of whom were English, 30 Irish and 'ten are of other countries.' Six priests belonging in some way to the diocese did not currently reside in it. All these were then listed individually with a comment on each priest. There were 11 ecclesiastical students (Question 35), of whom one, a deacon, was at Oscott, another, a subdeacon, at Ushaw, with three students in Nottingham itself, two at Douai, two at Lisbon and one at All Hallows, Dublin. The list of houses of women religious (Question 47) includes, in each case, the names of the chaplain and of the confessor.

Financial matters are dealt with in some detail (Question 49ff.), and in reply to Question 55 Bagshawe noted that: 'Since the year 1875 there has been a considerable increase in the state of religion in the diocese.' He then gave comparative tables of statistics for 1875 and 1885, concluding:

There is great interest felt everywhere now in the Catholic faith, and there is no difficulty in collecting congregations to listen to Catholic teaching. The faith might be extended indefinitely, if there were sufficient money to open schools and chapels, and to maintain priests. Preaching of missions by the Regulars in places which never hear the Word of God would do much good, if they were able to find the time & the money necessary.

In a postscript he recorded that since 1875 he had confirmed 7,380 persons. The number of Catholics in the diocese he now estimated at 26,300, the number of Easter confessions for 1884 had been 14,410 (the number for 1885 had not been received) and the entire population of the diocese was about 1.5 million.

The 1890 Report (Latin)

Inevitably, a lot of what is contained in this report is a repetition of what was contained in previous ones. Answers to the questions about the size and physical characteristics of the diocese (Question 2), which ecclesiastical province it belongs to (Question 3), or whether it is a diocese or an archdiocese (Question 4) are thus likely to remain the same. Indeed, the boundaries of the Diocese of Nottingham have been altered only once, and this much later when the Diocese of Hallam was created in 1980. Moreover, in the 1890 report the answers to other questions, such as 'Does the bishop suffer any interference in the exercise of his jurisdiction on the part of neighbouring bishops?' (Question 11) or 'Do the canons [of the Cathedral Chapter] interfere in the running of the diocese or hamper the bishop in the free exercise of his jurisdiction?' (Question 16), tend to be the same each time: 'No'. Later, in Bishop Dunn's time, a different answer would be given to Question 16!

In 1890 Bishop Bagshawe noted that since 1887 he had visited the Cathedral, the Chapter and all the missions of the diocese (Question 9). On the occasion of a parish visitation he had also paid a visit to the houses of women religious within the parish. He had made a formal visitation of the

principal houses except that of the Sisters of Providence in Loughborough, which came under the care of the Rosminian Fathers (the Institute of Charity), and he was adequately informed about the state of the other convents.

The bishop was able to report that he now had a seminary (Question 17). This was located in the College of Our Lady and St Hugh next to the Cathedral. In this same building there was also a boarding and day school for boys of the better class ('melioris conditionis'). Ten students were being trained in the seminary, two of whom were deacons and one a cleric. The remainder were not yet attached to the diocese. The course of studies comprised Dogmatic and Moral Theology, Philosophy, Canon Law, Church History, the writing of Latin and Gregorian chant.

By 1890 there were 56 missions in the diocese, each with a resident priest (Question 22ff.). Hucknall Torkard, Nottinghamshire, had a beautiful new church with a school and presbytery, all built in 1886-1887. The priest of this mission also served the chapel-of-ease of Our Lady at Bulwell, a suburb of Nottingham. There were about 310 Catholics in the mission, many of them coalminers. There were 78 Poor Schools in the diocese (Question 27) and 11 schools for children who were better-off ('ditiore'). Of the clergy belonging to the diocese, 59 resided within it, while a further 10 priests lived elsewhere: these are the true figures – the bishop gave a total of 58. Three ecclesiastical students were at the seminary in Nottingham (Question 35), with one at the Venerable English College, Rome, two at Lisbon and one at Valladolid. Two lay students – presumably ones who had not received the tonsure – were at Douai. At Nottingham there were a further six ecclesiastical students not yet attached to the diocese – presumably this again means that they had not been tonsured.

Once again, in answer to Question 49, much detail is given about financial matters, while under Question 35 the bishop gave statistics about marriages (the significance of which is not entirely clear to the present writer). As at the end of the 1885 report, Bishop Bagshawe gave comparative statistics, in this case for the years 1875 and 1890:

...[I]n the last fifteen years there has been a miraculous change of attitude of English people in the diocese and, indeed, throughout England. This has been especially so in the more recent times. Nowadays, most English people show goodwill towards and even interest ('studium') in Catholics, and they accept and even look for their participation in various public

affairs. It seems to the bishop that this change of popular opinion offers great hopes of conversions in the future.

Finally, in answer to Question 55, he wrote:

If religion is to grow indefinitely, it will be necessary that the Word of God is preached everywhere and that more churches and schools are built. But the financial resources necessary for this are not available. It is to be hoped, however, that these will be supplied by those who come into the Church.

The 1895 Report (Latin)

In the space of the previous three years the bishop had visited the Cathedral, the Chapter, the seminary and all the missions together with their chapels-of-ease, as well as the convents of nuns (Question 9). There were only four students in the diocesan seminary since a number of them had recently been ordained and sent on the missions. Of the four, one was studying philosophy and the others theology and, since they were foreigners, English language (Question 17). There were 61 missions each with a resident priest (Question 22). There were 78 Poor Schools and 10 schools for the better-off children. The total number of pupils in these schools was 8,527, with about one third of these being non-Catholic (Question 27). There may have been as many as 2,000 non-Catholic schools in the diocese, with c.900 Catholic children attending them. This was partly because of the scarcity of Catholic schools and the distances pupils would have to travel in order to attend them: 'But some Catholics send their children to non-Catholic schools because, it seems to them, they receive a better or a cheaper education there' (Question 29).

Secular priests working in missions in the diocese numbered 68, with a further 8 leading private lives ('vitam privatam'). Here Bishop Bagshawe's figures do not add up since he states that of the 75 (sic.) priests, 42 are English, 19 Irish and 14 foreigners. There were about 41 priests belonging to religious orders (Question 30). There were eight clerics and seminarians: two at Nottingham (one of whom was a priest who had not yet completed his studies and another who was in minor orders); two at Douai; and one each at the Venerable English College, Rome, the English Colleges at Valladolid and

Lisbon, and All Hallows, Dublin (Question 35). Question 40 always asked whether male religious had women residing in their houses as maidservants ('ancillae'). The answers vary. In the case of the Norbertines at Crowle and Spalding in Lincolnshire, the bishop knew that they used to have maids living in but did not know whether this was still the case.

In answer to Question 51, Bishop Bagshawe was unable to tell whether there were any abuses in the diocese beyond the common vices ('vitia ordinaria') and neglect of religious duties:

However, throughout England for as long as the bishop can remember, it has been the practice that nothing is said or taught about the positive laws of the Sacred Congregation of the Index, and that nothing – or virtually nothing – of these laws is observed. Although from time to time sermons are preached about the natural law in this matter, there is no mention of the positive laws.

Question 54 asked about the growth (or decline) of the Catholic Faith over the previous twenty years or so. Bagshawe noted that the general good will of the [English] people towards Catholicism had been wonderfully brought about by the extraordinary movement of the Puseyites and Ritualists. He concluded his answer to this question by giving comparative statistics for the years 1875 and 1895. It was his belief 'that it would be of the greatest benefit to the Catholic religion if the Catholic faith could be preached – in public places and in the open air – in the very many villages and towns which at present never hear the Word of God. In this task, members of the religious orders specially appointed for this task could render the greatest assistance' (Question 55).

The 1898 Report (Latin)

Prefaced to this report are a couple of pages, signed by Bishop Bagshawe under the date 8 February 1898, giving comparative statistics for the years 1875 and 1898 together with a list of buildings which had been erected or rented, or land which had been acquired since the *Ad Limina* report of 1895. Thus, in the Cathedral mission 'a large parish hall has been built along with three smaller ones.' It is not clear what precisely is meant by this – a parish hall with one large room and three smaller ones, perhaps? At the new mission of St Peter, Leicester, 'a decent-sized piece of land for a school/chapel has been bought. For the time being, a good presbytery and two large rooms,

the upper one of which has been set out as a church, have been leased.' At Lincoln additions had been made to the school buildings, and at Woodhall Spa, Lincolnshire, a large school/chapel had been built on a substantial piece of land which had been donated.

The visitation of the diocese begun in May 1895 had almost been completed. It had been carried out in accordance with Canon Law (Question 9). In the diocesan seminary there were eight students: viz. one recently-ordained priest; two deacons; one subdeacon; and four who were not yet subjects of the diocese. The subjects taught in the seminary comprised Dogmatic and Moral Theology, Ascetics, Sacred Scripture, Canon Law, Church History and Ecclesiastical Chant. The students familiarised themselves with Sacred Rubrics, Church services and the running of the sacristy in the nearby Cathedral (Question 17). There were 71 missions in the diocese with a resident priest (Question 22) and 74 Catholic elementary schools with a total of 9,010 pupils, of whom 6,183 were Catholic and 2,827 non-Catholic (Question 27). This time the figures do add up! There were 75 secular priests working in the diocese, of whom 62 were English or Irish and 13 were foreigners (Question 30). There were eleven ecclesiastical students: one each at All Hallows, Dublin, and at Douai; two at the English College, Valladolid; and the remainder at St Hugh's Seminary, Nottingham (Question 35). There were 31,000 Catholics in the diocese of whom 16,013 were noted as attending Sunday Mass – presumably this means on a particular Sunday (Question 52). But the expansion of the diocese was still beset by financial difficulties as well as a shortage of priests:

The bishop has not sufficient money to establish and build up more missions. Moreover, there are not enough preachers who could bring the faith to the 1,700 towns in the diocese. All the secular clergy are bound to the service of the churches from which they receive their support. The bishop would not be able to support other priests for this task, and there are no religious priests who could take it on.

The 1904 Report (Latin)

The first few pages of this report in the version obtained from the Archives of Propaganda Fide are somewhat confusing since, although headed 'Nottingham', two of them appear to relate to the Diocese of Salford! Leaving these aside, one page contains a letter dated 8 November 1904 which was

written by Bishop Brindle to the Prefect of the Sacred Congregation of Propaganda Fide. It relates to the sources of income ('redditus') and financial affairs in general in the Diocese of Nottingham. Brindle explained that when he was appointed in 1902, he found the finances of the diocese to be in a terrible mess; and although he had tried to sort them out, he disclaimed any responsibility for the state of affairs he had inherited. He regretted having to point this out, but he did not wish to be blamed for something that was not his fault. He referred to a statement of accounts which he enclosed. This has, clearly, at some point been detached from the *Ad Limina* report and will not be considered here.

Before coming to Nottingham in 1902, Bishop Brindle had spent most of his priestly life as a military chaplain of great distinction. He had then served for three years as an Auxiliary Bishop of Westminster. Thus, this was the first *Ad Limina* report he had had to compile, and one can almost sense a degree of frustration in his attempts to answer some of the questions asked of him. Thus, when Question 8 required him to 'list the towns and villages of the diocese and their respective distances from the cathedral city', he replied: 'I don't know how to answer this question. If, perhaps, what is being asked for is a list of the towns where there are missions, there follow the names and dedications of these missions.' Having listed the churches, the bishop gave the locations of 18 semi-public oratories in the diocese. Bishop Brindle stated that he had carried out a visitation of the diocese with the exception of a few oratories, and that he had done so, as far as he was able, in accordance with Canon Law (Question 9). He reported that there was no seminary in the diocese. One student currently at Bordeaux would be ordained at the end of 1904; one student was studying Philosophy at the Venerable English College, Rome; one was at Valladolid and two at Thurles. There were 13 other seminarians studying Humanities: ten at Lisbon; two in France and one at 'New' Douai. 'In this way,' Brindle wrote, 'we hope to train native clergy who will be given a sound basis in ecclesiastical discipline and virtue who will be equipped to work for the greater glory of God in everything' (Question 17). He also noted (Question 21) that missionary rectors were chosen by himself after consultation with the Chapter. This was the first time that a role other than a liturgical one had been mentioned with regard to this body.

Secular priests served 68 missions, of whom 25 were 'immovable.' This seems to mean that such priests had security of tenure rather like many clergy of the Church of England have 'freehold.' This presented the bishop with great difficulties in running the diocese because some of these 25

missionary rectors were unworthy and some were not up to the task and ministry required of them. However, the bishop was unable to do anything about them. The number of such missionary rectors was, moreover, totally inadequate for the number of missions (Question 22). Ten missions were served by religious orders (Question 24). In addition to the Cathedral, which had four priests, ten missions had a second priest in addition to the missionary rector (Question 25). There were six 'native' priests, by which term Bishop Brindle explained that he meant 'born in the diocese.' There were 45 from other parts of England, 17 from Ireland, one from France, six from Holland and three from Germany (Question 30). In answer to Question 31, Brindle, unlike Bagshawe, did not list all the priests individually, describing the character of each one together with the responsibilities they exercised and assessing their usefulness in the service of the Church. Instead he stated that they were all engaged in pastoral work (attached to missions), adding that: 'In truth, some of them are short on knowledge, short on piety and short on usefulness.'

The conclusions of the previous reports examined – the one by Bishop Roskell and the six by Bishop Bagshawe – were all very positive. That of Bishop Brindle seems, on the face of it, to be very negative, although I do not think it is entirely so. This is how he ends his report (Question 51):

In various places, and I say this sadly and reluctantly, many people have lapsed from the faith, others had neglected the sacraments, infants have been left unbaptised, and the faith was growing weak [Question 55]. All these evils have arisen from the life of and the example given by the priests. Some have been ordained without having done a theology course. Others, having been expelled from other dioceses, have been accepted here even without testimonial letters with the result that, in this diocese also, they have quickly given cause for astonishment and scandal. In my view, these evils are gradually dying away. Some of the priests I have referred to have died, others have left the diocese, and others, thank God, have improved their way of life. With the passage of time, with God's help, these things will be forgotten. I have already begun to apply a remedy, as I noted in number 17, by training young men as well as possible in colleges founded for clergy, where these young men may be able to learn thoroughly a way of life and conduct which is thoroughly ecclesiastical.

When Robert Brindle arrived in Nottingham in 1902 the diocese was financially, administratively and spiritually in a very bad state. Although his

predecessor, Bishop Bagshawe, was a man of great faith, he lacked the administrative acumen of many of his contemporaries. Thus the new bishop was faced with a well-nigh impossible task, but he set his mind to it with great vigour – not an easy thing for a sixty-four-year-old former army chaplain. While recognizing the difficulties, as he did particularly in the concluding section of the 1904 report, Bishop Brindle nonetheless held out hope for the future. Like his predecessors and successors at Nottingham, Brindle was aware that he was continuing the mission given by Christ to the Apostles to preach the Good News to the ends of the earth; and he was aware that he was doing this in communion with the Successor of St Peter. As part of this mission, he was assessing the state of that portion of Christ's Church entrusted to his governance and pastoral care and reporting on it to the Chief Pastor, the Bishop of Rome. The more I have seen of the *Ad Limina* reports, the more I have become convinced of the value of these documents as an important source of material for those who wish to learn of the workings of God's grace in history.

Appendix A: Questions for the *Ad Limina* Report (19th Century)

1. State the Bishop's name, age and country of origin and – if he is a religious – the name of the Order/Institute to which he belongs.
2. State the size of the Diocese and describe its physical characteristics.
3. Give the name of the Province to which it belongs or the number of Provinces [this is a mistake for 'dioceses'] contained in it.
4. In the case of an Archdiocese, give the number and names of the Suffragan Dioceses. In the case of a Diocese, state of which Metropolitan See it is a Suffragan.
5. Is there a Cathedral and a residence for the Bishop?
6. Does the Bishop hold special faculties from the Holy See? Please list them.
7. Has the Bishop his own sources of income? Please describe them.
8. List the towns/villages of the Diocese and their respective distances from the Cathedral City.
9. When was the last Visitation of the Diocese performed? Was it done in accordance with the prescriptions of Canon Law?
10. When were the last Provincial and Diocesan Synods held?
11. Does the Bishop suffer any interference in the exercise of his jurisdiction on the part of neighbouring bishops?
12. Is there a Cathedral Chapter? How many Canons has it?
13. Are there any Prebends? If so, please give details.
14. What service do the Canons render to the Cathedral? Do they also act as parish priests in the various parishes of the Diocese?
15. Do the Canons reside in their parishes?
16. Do the Canons interfere in the running of the Diocese or hamper the Bishop in the free exercise of his jurisdiction?
17. Is there a seminary? If so, where is it situated? How many young men are trained there and what studies do they pursue?
18. Are the rules of the Council of Trent concerning seminaries observed?

19. Does the Diocese have 'parish priests' or are they simply 'missionary priests'?
20. Are the parish priests 'perpetual' or can they be removed at the will of the Bishop? Do they celebrate Mass *pro populo* on (Sundays and) feastdays?
21. Are the parish priests appointed by the Bishop?
22. How many parishes are there? Is the Blessed Sacrament reserved there, and with due reverence?
23. Do the parishes have fixed boundaries and their own churches? How many chapels are there in each of the parishes?
24. Are some parishes entrusted to the care of religious? Please list them.
25. Do the parish priests have other priests to help them in the care of souls?
26. Give the number of Catholics in each place together with a description of them.
27. Are there Catholic schools in the Diocese? How many are there?
28. Is Catholic doctrine free from error given in the vernacular, and to what extent is it not?
29. Are there non-Catholic schools in the Diocese? How many are there? Do Catholic pupils attend them? If so, how many?
30. Give the number of native-born priests (understood as English rather than natives of the Diocese) and of foreign priests.
31. List all the priests, giving their country of origin. Describe the character of each one together with the responsibilities they exercise, and assess their usefulness in the service of the Church.
32. Do any of the priests hold faculties from the Apostolic See? How are their material needs met?
33. Among the priests are there any [former] students of the Sacred Congregation of the Propagation of the Faith? If so, please list them and state whether they are fulfilling the tasks entrusted to them.
34. List the names and ages of priests residing outside the Diocese together with a description of their character. State where they are living and what they are doing. Do they have a particular obligation to serve their own Diocese?
35. Are there any Clerics [presumably a reference to those in Minor Orders]? If so, how many? How, and under what 'title', are they to be ordained? Where do they live? What is required of them before they can be promoted to Sacred Orders?
36. Are there missionaries belonging to Religious Orders? How many are there from each Order and to which region [viz. Province of the Order] do they belong?
37. Are certain parts of the Diocese allocated to particular Orders and by what authority?
38. Where do these religious live? To which superiors are they subject?
39. Do they have recognized religious houses or simply houses of residence? Is enclosure observed in them?
40. Do they live in community with regular observance?
41. What form of dress do they wear?
42. Are natives of the country admitted to the habit and to religious profession?
43. Do religious hold special faculties? If so, do they show these to the Bishop before they exercise them?
44. In what areas are religious dependent on the Bishop?
45. How are religious maintained? Do they receive any remuneration for administering the sacraments? What sort of reputation do they have?
46. Do they work in a useful way for the salvation of souls and for the advancement of religion?
47. Are there any houses of women religious in the Diocese? If so, to which Orders do they belong? By what authority were they founded? Who is responsible for ministering to them?
48. Do these women religious observe the common life? Are they bound by solemn vows of poverty, chastity and obedience and enclosure?
49. Are there any Pious Foundations or Pious Legacies in the Diocese? (N.B. These are technical terms for bequests or trusts for Masses or other purposes).

50. Are the revenues of these legacies administered correctly and the appropriate canons observed?
51. Please list any abuses which may have infected even Catholics with regard to matters of faith, observance of rites, morality, administration of the sacraments, the preaching of the Word of God or any other matter.
52. Give the main reasons for such abuses and suggest ways in which they might be rooted out.
53. Do marriages take place in accordance with Canon Law?
54. Has the condition of the Catholic Faith increased or decreased over roughly the last twenty years? Please give reasons.
55. Finally, the Bishop is asked to consider carefully the spiritual needs of Christianity [in his Diocese], to describe them in detail, to suggest appropriate ways of rooting out the errors of the past and of achieving the greater advancement of religion.

Appendix B: Questions for the *Ad Limina* Report (post-1983 Revision of the Code of Canon Law)

1. Pastoral and administrative organization of the Diocese.
2. Identity and general religious situation of the Diocese.
3. The ministry of the Diocesan Bishop.
4. Liturgical and sacramental life; the cult of the saints.
5. Catholic education.
6. Catechesis.
7. Life and ministry of the clergy.
8. Institutes of Consecrated Life and Societies of Apostolic Life.
9. Missionary co-operation.
10. The laity.
11. Ecumenism.
12. Other religions.
13. Pastoral care of the family.
14. Evangelization of culture.
15. Social communications.
16. Social justice and the social teaching of the Church.
17. Christian charity and human development.
18. Health care.
19. Pastoral care of migrants and itinerants.
20. Artistic and historical patrimony of the Church (NB. this section would include a report on the Diocesan Archives).
21. Financial state of the Diocese.
22. Bishop's assessment; outlook for the future and summary.

EDITORIAL NOTE: Canon Anthony Dolan M.A., S.T.L. is Parish Priest of Grantham, Lincolnshire, Archivist of the Diocese of Nottingham and a former Chairman of the Catholic Archives Society.

Obituary: Father Geoffrey Holt S.J.

Father Geoffrey Holt, who died on 30 September aged 97, was an English Jesuit for a record 80 years and a notable historian of the Society of Jesus' province in this country. Most English Jesuit historians have restricted their research to the years of early recusancy, or non-compliance with the religion of state, starting in the late 16th century and continuing to the reign of King James I. Holt chose the comparatively neglected 18th century, about which he wrote with great sympathy and understanding. Specialising in the period leading up to the suppression of the order in 1773, he gave particular attention to what happened to individuals – how they fared, how some returned and why others did not. He wrote two books. **William Strickland and the Suppressed Jesuits** (1988) was about the administrator who minded their finances until the province was restored in 1803. **The English Jesuits in the Age of Reason** (1993) covered the way they worked in later Penal Times. Holt's keen curiosity in obscure Jesuits and those who assisted them also led him to write 18 entries in the **Oxford Dictionary of National Biography** and 55 in the **Diccionario Histórico de la Compañía de Jesús**. John Thorpe, the priest and letter-writer resident in Rome who conducted Catholics on the Grand Tour, was another subject of articles elsewhere.

Thomas Geoffrey Holt was born on 17 April 1912, the son of Arthur Holt, the Anglican town clerk at Hereford and Oxford, and his wife Mary Frances Wilding, who raised their sons as Catholics. Educated at Stonyhurst College, Lancashire, Geoffrey entered the Jesuit novitiate in 1930 at 18. He owed his vocation to a school retreat given by Father Martin D'Arcy, who made a lasting impression that was consolidated when Holt went up to Oxford in 1936 to read History at Lutyens' newly-built Campion Hall, where D'Arcy was Master. After completing his theological studies at Heythrop College, near Chipping Norton, Holt went on to teach briefly at the Jesuit preparatory school at Corby, Sunderland, followed by two years at Stonyhurst. Ordained priest in 1945, he taught for three years at Mount St Mary's College, Spinkhill, before returning to Stonyhurst where he remained for 16 years and became head of the history department. As a boy he had been taught by the writer Christopher Hollis, and later he himself taught the subject to Hollis' son, Crispian, the current Bishop of Portsmouth. During this time he edited the school magazine, where he published his first historical articles – models of accuracy that require little

revision even today. This period deepened his love for the school, its history and traditions, and he continued to take a keen interest in its fortunes.

In 1966 Holt was appointed writer and assistant in the province's archives at the Jesuit curia at Mount Street in London, and 19 years later he was made archivist in succession to the late Father Francis Edwards. For 40 years Father Holt remained in London, publishing his books and articles but doing little pastoral work in Farm Street church beyond occasionally celebrating a public Mass and hearing confessions. Charming and fastidious in dress and appearance, Holt embodied the best of the Jesuit tradition. Without fanaticism he continued to celebrate privately the old Mass and say the unreformed Roman Office; he only concelebrated Mass once, at a family funeral. His architectural ideal was Wardour Chapel in Wiltshire, where he frequently celebrated Mass and was welcomed by the congregation. Reserved without being cold, he rarely expressed his private views, and it was only by the slightest nuance that he intimated disapproval. He was reticent about developments in the Church since the Second Vatican Council, his strongest comment being that the Netherlands had gone off the rails. With a dry but warm sense of humour he delighted in the foibles of his fellow Jesuits, past and present. Though, from 1974, he started travelling to lecture on history at St John's Seminary, Womersley, he never went abroad, even to Rome. A Fellow of the Society of Antiquaries and of the Royal Historical Society, Geoffrey Holt was a council member of the Catholic Record Society. His personal austerity was embodied in his tidy room, which was distempered white. It was furnished only with a bed, a chest of drawers, a table and chair, a wardrobe, a trunk, a crucifix and a portrait of St Thomas More. R.I.P.

*EDITORIAL NOTE: This obituary (very slightly amended) appeared in **The Daily Telegraph** of 30 November 2009 and is reproduced by kind permission.*

BOOK REVIEWS

Paul Keane, **The Martyr's Crown: Rome and the English Church**, Oxford: Family Publications, 2009, pp.232. This book is a very well-written and illustrated account of the newly restored wall paintings in the Church of St Thomas of Canterbury at the Venerable English College, Rome. The original paintings dated from 1583 and were commissioned as an act of homage to the many former students of the College who suffered martyrdom (there were to be forty-four such martyrs from the *Venerabile*). The paintings, having suffered destruction in the wake of the Revolutionary period, were skilfully recreated from contemporary prints in 1883. The thirty-four images tell the story of the Church and its saints in England and Wales from the dawn of Christianity until the Reformation. The author, who is a Cambridge-trained historian and a priest of the Diocese of Brentwood, was ordained from the College in 2003. In fact, the restoration of the pictures was made possible by the generosity of the same benefactors who have made funds available for the College's recent archive project.

Leo Gooch, **A Complete Pattern of Nobility: Lord John Lumley (c.1534-1609)**, University of Sunderland Press, 2009, pp. vi + 232. The author, whose name will be familiar to many as Honorary Secretary of the Catholic Record Society, is well known as an historian of Jacobitism and the Catholic North-East. His latest work is a biography of an Elizabethan Catholic nobleman, an ancestor of the present Earl of Scarborough, much associated with efforts to reverse the religious policy of the Crown. A supporter of the Queen of Scots, Lumley was connected to the rising of the Northern Earls and the Ridolfi Plot, but his principal claim to fame is as the key figure in the patronage of art in sixteenth-century England. The inventory of his portrait collection is a work of monumental importance. Leo Gooch has used a variety of sources, printed and manuscript, in the compilation of this book, and in particular has consulted archival collections at the National Portrait Gallery and Durham University.

Michael Questier (edit.), **Stuart Dynastic Policy and Religious Politics 1621-1625**, Cambridge University Press for the Royal Historical Society, 2009 (Camden 5th series, vol.34), pp.xx+427. In the latter years of Lumley's life, and in the period immediately after his death, the English throne was occupied by James I (VI of Scotland). Michael Questier, Professor of History at Queen Mary College, University of London, provides a masterly 130-page introduction to his erudite edition of the newsletters and reports written by English Catholics (both clerical and lay) from France, Flanders and Rome, as well as

their native land. Their subject matter comprised analysis of James' foreign policy and attempts to guarantee the royal succession via the marriage of his son Charles Stuart to a daughter of a Catholic power, and the consequences of the subsequent failure to secure such a union with the Spanish branch of the House of Austria. The author's principal quarry has been the Archives of the Archbishop of Westminster (A Series, B Series and the Archives of the Old Brotherhood), but other sources include the Jesuit Provincial Archives in London, as well as the Society's Roman Archive, the British Library and the National Archives. From the point of view of Catholic historical scholarship, it is gratifying to see this publication in such a prestigious series as Camden.

Gabriel Glickman, **The English Catholic Community 1688-1745**, Woodbridge: Boydell Press, 2009, pp.ix+306. The Westminster Diocesan Archives are just one of many sources that have been utilized in this important study of English Catholicism in the period from the so-called Glorious Revolution to the failure of the attempt by Prince Charles Edward Stuart to regain his grandfather's throne. Although the first half of the eighteenth century was overshadowed by the Penal Laws and the Jacobite movements, Glickman's thesis is that English Catholics also exhibited many signs of a vibrant engagement with issues of national and European importance. He uses contemporary recusant literature and correspondence in order to examine areas such as education, scholarship, spirituality and domestic life. In addition to Westminster, where Father Ian Dickie is singled out for special praise, and likewise Andrew Nicoll at the Scottish Catholic Archives, the following repositories have been visited: Vatican Secret Archives; Royal Archives, Windsor; British Library; National Archives; Jesuit Provincial Archives, London; Downside Abbey; Douai Abbey; Ushaw College; Duke of Norfolk's Archives, Arundel Castle; Lambeth Palace Library; Bodleian Library; Tempest Family MSS, Leeds; University of Hull; and the County Record Offices of Lancashire, Warwickshire, Oxfordshire, Gloucestershire, Northumberland, Cambridgeshire and Suffolk.

The Throckmorton Papers in the Warwickshire Record Office were consulted by Gabriel Glickman. Now, Peter Marshall and Abbot Geoffrey Scott O.S.B. (President of the Catholic Archives Society) have edited **Catholic Gentry in English Society: The Throckmortons of Coughton from Reformation to Emancipation**, Farnham & Burlington VT, Ashgate, 2009, pp.vii+282. The Throckmorton Papers, held jointly by the Warwickshire Record Office and the Shakespeare Centre Library, Stratford-upon-Avon, form but one of the many repositories consulted by the contributors to this handsome volume

which surveys the fortunes of this distinguished Midlands Catholic recusant family in nine chronologically-themed chapters. The book has been published to mark the 600th anniversary of the Throckmortons at Coughton Court, Warwickshire, which, together with Buckland in Berkshire, forms the chief setting of the study. Although space prevents an analysis of each chapter, readers will not be surprised to learn that Michael Hodgetts has contributed a characteristically scholarly and fascinating account of the role of Coughton at the time of the Gunpowder Plot. The Foreword has been written by none less than Professor David Starkey. Among the collections used by the contributors one may also mention material at Coughton, the National Archives, the British Library, the Berkshire Record Office, the Westminster Diocesan Archives and those of the Archdiocese of Birmingham.

Nicholas Schofield and Gerard Skinner, **The English Vicars Apostolic 1688-1850**, Oxford: Family Publications, 2009, pp.256. Fathers Schofield and Skinner, two priest-historians of the Archdiocese of Westminster – the former also being the Diocesan Archivist - are fast becoming the Ward and Burton of the twenty-first century. Their much acclaimed volume on the English cardinals has been followed by an equally well-researched and readable account of the Vicars Apostolic who, in the name of the Pope, governed the Catholic Church in England and Wales from the exile of James II to the Restoration of the Hierarchy in 1850 (the first Vicar Apostolic was appointed in 1625 but the book begins with the erection of the four vicariates in 1688). In a chronological narrative that proceeds per District, the careers of individual bishops are treated in succinct chapters. As well as meeting the 'big guns' (Giffard, Challoner, Milner, Baines etc.), one of the delights of this study is to introduce the lesser known bishops of the Penal Days. Moreover, in some of the chapters there are direct references to primary sources, notably the A and B series in the Westminster Diocesan Archives. An attractive and lavishly illustrated work – including a reproduction of the dog which saved the life of Bishop Benjamin Petre (of whom no known portrait exists) – this latest volume by Schofield and Skinner should find a welcome place on the bookshelves of Catholic archivists.

John T. Smith, **'A Victorian Class Conflict?': Schoolteaching and the Parson, Priest and Minister, 1837-1902**, Brighton & Portland OR: Sussex Academic Press, 2009, pp. viii+ 233. This ground-breaking book examines the relationship between clergymen and schoolteachers in the Anglican, Nonconformist and Catholic traditions from the accession of Victoria to the 1902 Education Act. It is a cross-confessional study in that Dr Smith, who is

Senior Lecturer in Education at the University of Hull and thus formerly a colleague of Professor Alan McClelland, draws upon both printed and archival sources in order to highlight the similarities and differences between the traditions under examination. Indeed, he has read and researched widely in his field, which is no mean achievement given the mass of evidence available, chiefly managers' minute books. Nevertheless, from an archival point of view, and judging from the primary sources listed in the bibliography, it is somewhat disappointing to note that the author appears to have found comparatively fewer documents from Catholic schools to be available in the public domain.

Pauline J. Shaw M.F.I.C., **Elizabeth Hayes: Pioneer Franciscan Journalist**, Leominster: Gracewing, 2009, pp.xx+320. Born on Guernsey in 1823, the subject of this study entered the Wantage Anglican Sisterhood in the wake of the Oxford Movement and in 1856 was received into the Catholic Church. Her reception took place by the Jesuits at Farm Street, her spiritual director was the future Cardinal Manning and at Bayswater, under Mother Mary Elizabeth Lockhart, she was one of the original group of what became the Missionary Franciscan Sisters of the Immaculate Conception. In addition to her missionary labours in Jamaica and the United States, Elizabeth Hayes' principal apostolate was that of the pen, and her chief work was to edit the **Annals of Our Lady of the Angels**, inaugurated in 1874. Sister Pauline Shaw, a Missionary Franciscan of the Immaculate Conception, has utilized her own congregation's archives in Rome, Australia and England (Braintree, Essex), as well as those of the Anglican Sisterhood of St Mary the Virgin, Wantage, the Franciscan mission at Santa Barbara, California, and the Franciscan Sisters in Glasgow and Little Falls, Minnesota. Elizabeth Hayes died in 1894 and remains an important figure in the development of Catholic journalism in the English-speaking world.

Tony Tinkel, **Cardinal Newman's School: 150 Years of the Oratory School, Reading**, London: Third Millennium, 2009, pp.176. The author, who is Archivist of the Oratory School, is well known to members of the Catholic Archives Society, especially in connection with the visit to Hildesheim in 2007, when his fluent German was most useful! The present work, which complements **A Catholic Eton?** - Paul Shrimpton's recent study of the foundation of the school in 1859 and the immediate aftermath - looks at the entire history of Newman's educational enterprise at Edgbaston, now happily esconced at Woodcote, near Reading, whence it transferred from Birmingham in 1942 via a twenty-year stay (1922-1942) at nearby Caversham Park. The book is lavishly illustrated and has a coffee-table appearance, but lacks

nothing by way of scholarship. The author has busied himself in the Archives of the Oratory School, the Birmingham Oratory and those of the Duke of Norfolk at Arundel Castle. The Oratory School is one of only two surviving institutions established directly by Newman himself, the other being the Birmingham Oratory. In a year that promises to witness the beatification of J.H.N., this publication will find a central place on the shelves of his devotees.

Gilbert Thompson, **From Bugbrooke to Brompton** (published by the author: 3 Queen Anne's Gardens, London W4 1TU), 2008, pp. xii+74. It is the London Oratory at Brompton which features in the next work under review. The subject of this brief study is Herbert Harrison, a scion of the rectors and squires of Bugbrooke, Northamptonshire, and a maternal ancestor of the author, who is himself an Emeritus Professor of Medicine. Herbert Harrison, who was related to the Æ Becketts, another convert family, was received into the Catholic Church by Father Bowden of the London Oratory in 1861. Aged eighteen and still a pupil at Westminster School, his conversion was vehemently opposed by his father, the Reverend James Harwood Harrison (1799-1890). In fact the episode came to national prominence as Harrison senior attacked Father Faber and the Oratorians in the press. Herbert Harrison developed a close spiritual relationship with Faber (who died in 1863), became an Oratorian novice soon after his reception, was admitted as a full member of the community three years later and was ordained to the diaconate in 1866, thus entitling him to the designation 'Father'. However, he died in the following year without having been able to proceed to the priesthood. Harrison's father thereupon renewed his attack on the London Oratory, blaming its neglect of his son for the latter's premature death. The author has made use of the Archives of the London Oratory, especially volumes 19 (Faber's letters to Harrison) and 31 (Harrison's letters to the Duchess of Norfolk). There are also a number of illustrations reproduced from albums at Brompton.

Terry Tastard, **Ronald Knox and English Catholicism**, Leominster: Gracewing, 2009, pp.xii+215. A twentieth-century convert to the Catholic Faith who needs little introduction, Ronald Knox is engagingly and honestly portrayed by Father Terry Tastard, Parish Priest of Brook Green, Hammersmith, who manages to capture his subject's gifted though complex character. The focus of the book is on Knox's life within the context of English Catholicism in the early and mid-twentieth century. In this the author complements Evelyn Waugh's biography of Knox and other studies that consider Knox as apologist, spiritual writer etc. The archival sources are manv.

and include the following: BBC Written Archives Centre, Caversham Park, Reading; Evelyn Waugh Papers, British Library; Archives of the British Jesuit Province; Knox Papers, Mells Manor, Somerset; Sir Arnold Lunn & Douglass Woodruff Papers, Georgetown University Library; Harold Macmillan Papers, Bodleian Library, Oxford; Sheed & Ward Papers, Archives of the University of Notre Dame; and the Universities' Catholic Education Board Archives housed in the Westminster Diocesan Archives.

Michael Fisher, **Hardman of Birmingham: Goldsmith and Glasspainter**, Ashbourne: Landmark Publishing, 2008, pp.ix+177. The author, a non-stipendiary minister of the Church of England, is a leading authority on A.W.N. Pugin (1812-1852) and thus the ideal guide to the celebration of 170 years of the establishment of John Hardman and Company in Birmingham. John Hardman junior (1811-1867) became Pugin's closest friend and collaborator and the Hardman dynasty is known throughout the world for its metalwork and stained glass. The firm is still in business and its archives, on which there is a very useful appendix in the book, are currently divided between four principal repositories: Birmingham Museum & Art Gallery; Birmingham City Archives; Birmingham Archdiocesan Archives; and the Lightwoods House Collection, Hardman Studio, Birmingham. Among the many archivists mentioned in the acknowledgements are Miriam Power (Westminster Cathedral) and Sister Barbara Jeffery (Sisters of Mercy, Handsworth, Birmingham).

L.M. Bray, **The Duchemin Family History**, Ely: Lantern Tower, 2009, pp.xii+341. Staying in Birmingham, the present study examines the fortunes of another prominent Catholic family. Louis Duchemin (1776-1857) was an officer in Napoleon's navy who was captured in 1805 and ended up as a prisoner of war in England. He duly became a professor of languages in Birmingham. His son Charles Jean Duchemin (1826-1900) was a pianist, professor of music and a composer, and his son Charles (1886-1965) became a long-serving Rector of the Beda College, Rome. This book is thus an important contribution to the history of the latter institution, and indeed to that of the Venerable English College itself. Monsignor Charles Duchemin, as he became, was educated at the Oratory School, Edgbaston, Downside and Cotton College. Indeed, his godfather and relative, Canon John Hawksford, was both Rector of Oscott (1877-1880) and President of Cotton (1885-1897). A Cambridge graduate, Duchemin was ordained in 1914, having studied at the Beda, to which college he returned as Rector in 1928 after parochial work in the Dioceses of Northampton and Southwark. He remained at the Beda for

thirty-three years, including its wartime evacuation to Upholland. He retired in 1961, the year in which the present Beda was opened near St Paul-without-the-Walls. As well as material at the Beda itself, the author has used papers located in the Birmingham Archdiocesan Archives, the Birmingham Oratory, the British Library, Downside Abbey Archives, and the Archives of the Little Company of Mary (Monsignor Duchemin retired to their convent at Harrow).

J.A. Hilton, **The Artifice of Eternity: The Byzantine-Romanesque Revival in Catholic Lancashire**, Wigan: North West Catholic History Society, 2008, pp.ix+177. Moving northwards, the author of this well-researched and illustrated book offers a guide to fifty-one churches in Lancashire, ranging from the Lutyens Crypt of the Metropolitan Cathedral, Liverpool, to chapels-of-ease. In an age of contraction for the Catholic Church in so many parts of Britain, it is important that there are also details provided of churches now closed and/or demolished, such as the former Norbertine Basilica of Corpus Christi, Miles Platting, Manchester. The N.W.C.H.S. is to be congratulated for publishing such an attractive volume, one which it may be hoped will inspire similar architectural gazeteers in other regions.

Jan Ward, **The Leonard Stokes Directory: Architect in a Dressing Gown** (published by the author: jan@leonardstokes.co.uk), 2009, pp.164. The prominent late Victorian and Edwardian architect Leonard Stokes (1858-1925) was the son of Scott Nasmyth Stokes, a convert of 1846 and the first Secretary of the Catholic Poor School Committee. Stokes was a prolific designer of churches, convents (especially Nazareth Houses), school buildings (notably at Downside), private houses, public buildings and telephone exchanges (he married the daughter of the General Manager of the National Telephone Company). This study is a labour of love from one who has engaged in a detailed investigation of all Stokes' known commissions, and it relies heavily upon archival material discovered by the author in a variety of repositories, a great many of them Catholic. To give an indication of some of the better known ecclesiastical buildings for which Leonard Stokes was responsible, wholly or in part, the following may be mentioned: Sacred Heart, Exeter; Nazareth Houses at Hammersmith, Southsea, Isleworth and Bexhill-on-Sea; St Joseph, Southampton; St Clare, Sefton Park, Liverpool; Our Lady Help of Christians, Folkestone; All Souls, Peterborough; Holy Ghost, Balham; All Saints Pastoral Centre, London Colney; Chigwell Convent Chapel; and the Catholic Cathedral at Georgetown, Guyana. The book is very well illustrated and also includes projects that never came to fruition, such as Stokes' designs for Liverpool Anglican Cathedral.

Jean Olwen Maynard, **150 Years of Mercy: A History of the Sisters of Mercy, Commercial Road, East London**, (available from the Convent of Mercy, 88 Hardinge Street, London E1 OEB), 2009, pp.304. In 1853 Father William Kelly, a native of Co. Westmeath, assumed responsibility for the large East End mission of Commercial Road and three years later opened the Church of St Mary & St Michael. In 1859 he secured the services of the Sisters of Mercy from Tullamore, Co. Offaly, who made a foundation in Commercial Road. The author of this book is the widely published historian of East London's Catholic community, and in chronicling the story of the Convent of Mercy, its foundations and various apostolates (especially education) she complements her previous work on the Commercial Road parish itself. Her archival sources are many and include the following: the Convent of Mercy, Hardinge Street (now part of the Union of the Sisters of Mercy, whose archives were also consulted); the Westminster Diocesan Archives; the Annals of the Convent of Mercy, Tullamore; the National Archives (ED 21); London Metropolitan Archives (education); and the Tower Hamlets Archives. Indeed, her painstaking research in secular as well as Catholic repositories serves to make this book as much a study of East End life as well as its principal focus on the life and work of a religious community.

Marilyn Johnson and Stewart Foster, **The Catholic Parish of St Margaret and All Saints, Canning Town, London E16: 1859-2009** (available from the Parish Office, 79 Barking Road, London E16 4HB), 2009, pp.101. Moving slightly further eastwards, in the same year that the Sisters of Mercy arrived in Commercial Road, a new mission was established (from Stratford) at Canning Town, a poor neighbourhood in the heart of London's burgeoning dock area. In 1897 the Franciscan Missionaries of Mary made a foundation in Canning Town, which survives to this day as St Margaret's Convent, Bethell Avenue. The present study, which focuses upon Canning Town as a district, the Catholic parish and its clergy, the convent and schools (and especially the evacuation of this much-blitzed part of the capital during the Second World War), is the fruit of co-operation between a local historian and the Archivist of the Diocese of Brentwood. As well as the Brentwood Diocesan Archives, those of the Archdiocese of Westminster, the Franciscan Missionaries of Mary and the London Borough of Newham have been used in order to piece together the history of a parish which at one time early in the twentieth century claimed to be responsible for educating more Catholic children than any other in London, and possibly in the country.

Moving from London's East End to the Hertfordshire-Essex border, Geoffrey Kinton provides a very informative and excellently referenced history of the foundation and development of another parish: **Our Lady of the Immaculate Conception and St Joseph, Waltham Cross, 1860-2010**, Edmonton: Spectrum Press, 2010, pp.x + 81 (available from the church: 204 High Street, Waltham Cross, Hertfordshire EN8 7DP). The moving force behind the establishment of this mission was the Oxford convert Father George Bampfield who, in addition to his unsuccessful attempts to bring the novelist Anthony Trollope (a resident of Waltham Cross) into the Catholic fold, is revered as the modern-day Apostle of Hertfordshire and North Middlesex. In addition to records held at the church itself, the author has used a number of archival collections in the course of his research, including those of the Westminster Diocesan Property Services Office, the Royal Institute of British Architects, the Daughters of the Cross of Liège (with acknowledgement given to their Archivist, Anselm Nye), the Catholic National Library and the Hertfordshire Record Office.

Yet another 150th anniversary publication is **Changing Times, Changing Needs: A History of the Catholic Children's Society (Westminster)** by Jim Hyland (available from the same Society at 73 St Charles' Square, London W10 6EJ), 2009, pp.108. The author, whose professional life was spent in child care, both Catholic and secular, has used the Westminster Diocesan Archives, the Brentwood Diocesan Archives and the archives of the Daughters of Charity of St Vincent de Paul to produce a readable and well-illustrated account of the Crusade of Rescue, since 1983 known as the Catholic Children's Society (Westminster). In many ways, however, this book chronicles not simply the story of the pioneers of Catholic children's services in the two dioceses (Westminster and, from 1917, Brentwood also), but offers a summary of social policy as it has affected orphans and children who came under the protection of the courts. Hyland treats in an honest but sensitive fashion controversial issues such as the child migrant schemes to Canada and Australia which were in operation from the end of the nineteenth century until after the Second World War. Likewise he gives credit to the clergy, religious and lay workers who sacrificed a great deal in order to provide a wide range of services to needy children and their families, an apostolate which continues to this day despite the many changes in society and legislation, not least the morally unacceptable nature of recent laws on adoption policy.

Emma Rix, Josephine Ronan and Marian Ruston (edits.), **A Child of St Bernard's is Known Everywhere: A Centenary History, 1910-2010**,

Southend-on-Sea: Desert Island Books, 2009, pp.224. The School Sisters of Notre Dame from Germany opened a convent and school at Westcliff-on-Sea (Southend, Essex) in 1875. Thirty-five years later the Bernadine Cistercians from Slough took over the school and renamed it 'St Bernard's.' The Bernardines withdrew from Westcliff in 1983 but the school continues to flourish, the trusteeship having been transferred to the Diocese of Brentwood in 1990. This publication has been compiled by two history teachers currently on the staff and a school secretary, two of the authors being 'old girls' (others among whom include the actresses Helen Mirren, Gemma Creaven and Anne Stallybrass). Being the work of those engaged in education, the book is structured in such a way that readers of all ages may use it with profit, especially in the way that the editors manage to weave national and international events into the story of the school. A number of archival sources have been used: St Bernard's School and the Bernardine Cistercian Archives; Southend-on-Sea Museum and Archives; Brentwood Diocesan Archives; and a very wide selection of short memoirs contributed by past pupils, members of staff, governors etc. The illustrations, in terms of both quantity and quality, are to be commended.

Brian Hilton, **The Vatican Pimpernel: The Wartime Exploits of Monsignor Hugh O'Flaherty**, Wilton, Cork: Collins Press, 2008, pp.xii+212. The subject of this fascinating book was made famous by the actor Gregory Peck in the film **The Scarlet and the Black** (1983). Monsignor Hugh O'Flaherty (1898-1963), a Kerryman born in Co.Cork, was a student at Propaganda Fide (1921-1925) bound for service as a priest in Cape Town, South Africa. In fact he spent most of the rest of his life in the Vatican. Ordained in 1925, he became Vice Rector of Propaganda and then, while attached to the Holy See's diplomatic service, he was, during the Second World War, the lynchpin of a clandestine organization in Rome which successfully hid and protected Allied prisoners of war and others (including Jews escaping from Nazi genocide). This study uses archival material held by the Irish Department of Foreign Affairs and the papers of Michael MacWhite (Minister at the Irish Legation in wartime Rome), now kept in the Archives Section of the James Joyce Library, University College Dublin. The author also visited the National Archives at Kew to consult the papers of the British Organization for assisting Allied POWs in Rome. Monsignor Charles Burns receives a special acknowledgement from Brian Hilton.

S.F.

The Catholic Archives Society Conference, 2009

The Society's 2009 Annual Conference took place at Ushaw College, Durham, from 18 to 20 May. The theme of the gathering was very much slanted towards the archival heritage of Catholic institutions in Britain and Ireland within their European contexts.

The first speaker was Abbot Geoffrey Scott, President of the Catholic Archives Society, who spoke on the English Benedictine material to be found in the Archives du Nord, Lille – one of the venues visited as part of the Society's trip to Douai in Northern France in 2001. The second paper was given by Dr Simon Johnson, who considered the digitisation of the Archives of the English College, Lisbon, which collection is now held at Ushaw. He also gave a description of the Lisbon Library which forms part of the deposit.

Abbot Michael John Zielinski, Vice President of the Pontifical Commission for the Cultural Heritage of the Church had prepared a presentation entitled 'Ecclesiastical Archives and the Memory of God's People' (reproduced in the current edition of **Catholic Archives**). Owing to his having been recalled to Rome immediately before the conference, this paper was read by Margaret Harcourt Williams.

Iris Jones, Archivist of the Venerable English College, Rome, delivered a stimulating account and an 'up-date' of her work at what is the oldest British institution abroad. Readers of this journal will recall a recent series of articles on the Archive Project at the *Venerabile* (see also the first book review above). Finally, Andrew Gray, Archivist at Durham University Library, spoke about on-line catalogues and digital imaging. The conference also hosted the Annual General Meeting of the Catholic Archives Society as well as the customary Open Forum.

Full accounts of the papers given at the conference may be found in the Catholic Archives Society's **Bulletin** (no.33, December 2009), where the reports of the Officers of the Society at the A.G.M. and the topics raised at the Open Forum are also reported in detail. The Annual Conference of the Society for 2010 will be held at High Leigh Conference Centre, Hoddesdon, Hertfordshire, from 24-26 May, taking as its theme 'Back to Basics.'

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Reproduced by the kind permission of the Poor Servants of the Mother of God

Frances Margaret Taylor

Receipt for original mss for Newman's *Dream of Gerontius*

Letter from J. H. Newman to Br Henry Foley

Reproduced by kind permission of the Archivum Britannicum Societatis Jesu

Marriage certificate of Henry Foley

List of penances of Br Foley

Editorial Notes

This — the 31st issue of *the Journal of the Catholic Archives Society* — is my first as its editor. I am delighted to have been asked to take over the baton from Fr Stewart Foster who edited the *Journal* for fifteen years. If I can run with it as he did I will have achieved much, and no doubt the readership will remain more than satisfied. The articles in this issue are nicely topical: Paul Shaw especially, and Br James Hodkinson, SJ, both speak of John Henry Newman, whose beatification we have celebrated less than a year ago. Fr Nicholas Paxton's contribution on the early stages of the liturgical revival in an English diocese is most appropriate as we await the introduction of the new Roman Missal. Mgr Gordon Read's paper, read at last year's Conference and reproduced in this current volume, is a timely reminder that archives are the treasures of the Church's memory and thus a vital component in the 'New Evangelization' — which Pope Benedict has recently instigated. Dr John Davies's article on parish logbooks is a perfect example of how we might go into the archival memory store in order to help the teaching of history. He touches upon an important issue. The closure and amalgamation of parishes has signalled a critical moment for the ensured safekeeping of parochial records and archives. What for years may have been ignored and forgotten — yet at least 'safe and sound' in the keeping of individual parishes — now stand in danger of being lost or destroyed. There is need of a greater awareness and of a general policy applicable at parish, diocesan and national level which will ensure that these and other 'treasures' will be carefully preserved. The outcome of the now immanent closure of Ushaw College, and the way its unique and valuable library, archives and artefacts are to be disposed of, will no doubt be indicative of the extent and depth of the value and importance currently invested in the treasures of the Church's memory. Mgr Read's paper is therefore of wide and critical importance. Finally, the article by Fr Peter Philips on 'The Papers of Canon John Francis McHugh' — who taught at Ushaw for many years — signals a further effort to make more widely known the archives of yet another English Catholic scholar. Such articles will be a regular feature I hope in future editions of the *Journal*. If I may end this brief editorial note with a request for things to be included in future volumes: firstly, for notices/reviews of local studies of Catholic interest; and secondly, for the notification and a description of any papers or archival collections recently deposited into diocesan and other Catholic archives.

Access to Archives in Civil and Canon Law

(A paper read at the CAS Annual Conference 2010)

Mgr Gordon Read

Introduction

'In the mind of the Church, *archives are places of memory of the Christian community and storehouses of culture for the new evangelization*. Thus they themselves are a cultural good of primary importance whose special merit lies in recording the path followed by the Church through the centuries in the various contexts which constitute her very structure. As places of memory archives must systematically gather all the data making up the articulated history of the Church community so that what has been done, the results obtained, including omissions and errors, may be properly evaluated.'¹

'Church archives while preserving the unique and spontaneous documentation produced by persons and events, cultivate the memory of the life of the Church and manifest the sense of Tradition. In fact, the information stored in archive collections enables the reconstruction of the daily occurrences involved in the evangelization and education to the Christian lifestyle. They represent a primary source for writing the history of the multiple expressions of religious life and Christian charity. The will on the part of the community of faithful and, in particular, of Church institutions to gather from apostolic times onwards the witnesses of faith and cultivate their memory expresses the oneness and the continuity of the Church. The venerated recollection of what was said and done by Jesus, by the first Christian community, by martyrs and Church Fathers, by the expansion of Christianity in the world, is sufficient motive to praise the Lord and thank Him for the "great deeds" which have inspired His people. Thus in the *mens* of the Church, a chronological memory carries with it a spiritual reading of events in the context of the *eventum salutis* and imposes the urgency of conversion in order to reach *ut unum sint*.'²

For the Church archives have a spiritual and pastoral role. Preservation and access are at the service of this wider role. These roles justify the resources spent on archives from the point of view of the Church's mission and should also shape policies concerning both preservation and access. Documents and artefacts are preserved in order to be available for study and to serve the needs of the Church, not simply as a legal requirement or desire to squirrel things away.

¹ *The Pastoral Function of Church Archives*. Circular Letter of The Pontifical Commission for the Cultural Heritage of the Church (Vatican City, February 1997), p.5. Hereafter, *Circular Letter*.

² *Ibid.* 1.1

General Principles

The term 'archive' covers many different types of material and storage. It refers to material of historical interest, but also to current working files. These comprise not only traditional paper based documents, but also electronic records of varying kinds, and materials such as microfilm or microfiche. They include photographic records and items of historical interest or cultural and religious value. They include not just Diocesan archives but those of parishes, religious communities and other institutions within a diocese. Some but not all of these bodies are subject directly to the oversight of the Bishop in this field. For others diocesan guidelines and policies provide a useful model.

'One should underline the primary responsibility of the particular churches in terms of their own historical memory. Accordingly, the Code of Canon Law specifically charges the diocesan bishop, and consequently his equivalent according to can.381.2, to have careful care that "archive records and documents of cathedral, collegial, parochial, and other churches that are present on his territory be adequately conserved" (canon 491-§1). To this must be added the duty to establish within the diocese "a diocesan historical archive and to see that documents of historical value be carefully kept there and be systematically organized" (canon 491-§2). The diocesan bishop must, in addition, according to can. 491-§3, provide such an archive collection with specific regulations, which may ensure its correct function in relation to its specific goals.

The correct organization of the diocesan historical archive can set an example to other Church entities and organizations present in the territory. More specifically it can constitute a useful paradigm for institutions of consecrated life and societies of apostolic life, where there is often an abundant archival deposit, so that the latter institutions' historical archives can be established following similar criteria.'¹

Church and State

At times there can be a tension between civil and canon law. This is not just a question of safeguarding ownership or discrepancy between particular regulations. It can indicate different perspectives on the role of such archives. The state can see them from a purely civil and historical point of view. Equally the Church can see them as purely private property and resist civil regulation as a form of trespass; this is not how the *Circular Letter* sees things.

¹ *Ibid.*, 2.1

'In many nations there is already an advanced policy for the cultural heritage currently in place, established through specific laws, regulations, agreements with private entities, and concrete projects. In her relationship with nations, the Church stresses the pastoral aims of her cultural goods and their persistent up-to-date role in obtaining these aims. This position does not exclude but rather renders more vital the use of the documents gathered in a specific territory and of a certain cultural conjunction to the advantage of both the Church and civil communities.

Such attention on the part of the political community involves the cultural heritage belonging to official Church bodies in various ways. We often encounter mutual agreements drafted in order to favour the harmonization of specific actions. In fact, there is a widespread belief that historical archives of ecclesiastical entities are also part of the national heritage, even if they remain autonomous. In this sense, norms must be guaranteed and promoted by which their ownership, nature, and origin should be respected. In addition, initiatives aimed at making known the action carried out by the Church in a certain political community through archival documents should be favoured and supported.

Regarding the political community it is the duty of the diocesan bishops and all those responsible for Church archives to maintain an attitude of respect for the laws in force in the various countries, keeping in mind the conditions foreseen in can. 22 of the Code of Canon Law. It is also desirable that the particular churches work in collaboration with the political community on the basis of the proper agreements drawn up by the Apostolic See or by its express mandate.¹ Moreover the document strongly encourages common guidelines for the Episcopal Conference:

'Such interaction between competent Church and civil authorities urges national and regional Episcopal Conferences to promote a common orientation in the particular churches in order to better co-ordinate the actions taken in favour of historical-cultural goods and more specifically archives, with due respect for the legislative power proper to the diocesan bishop by divine right (canons 381, 375-§1, 455-§4).

It is therefore considered suitable:

- to reaffirm the respect that the Church has always shown towards cultures, even classical non-Christian ones, of which it has preserved and handed down many written documents, often saving them from total oblivion;
- to stimulate the belief that the care and appreciation of archives assumes an important cultural importance and can have a profound pastoral significance as well as become an efficient instrument of dialogue with contemporary society;

¹ *Ibid.* 2.3

- to preserve in archives the acts established and all that which can help make better known the concrete life of the Church community;
- to encourage the drafting of diaries where the principle local events of the individual Church entities are recorded in order to provide a valid point of reference for the daily documents which are gathered in archives;
- to have particular care in gathering (also with the help of new technologies) documents on those religious traditions and ecclesial initiatives which are dying out in order to perpetuate their historical memory;
- to converge on common practical guidelines the effort of the particular churches concerning the methodology followed for the arrangement, appraisal, protection, use of the documents in the archive collection;
- to study the possibility and the way to recover archives which have been confiscated in the past, often as a result of complex historical circumstances, and dispersed in other locations, by drawing up agreements of restitution or by using computerized reproductive means (microfilms, optical discs, etc), especially when they contain documents concerning the history of the Church community;
- to remind each administrator of Church goods of their responsibility regarding the protection of material documents in accordance to the canonical guidelines set forth;
- to encourage archivists in their responsibility to protect the collection by promoting adequate up-to-date training programs, inviting them to take part in national associations competent in this field and by organizing seminars and congresses for a better understanding of the problems involved in the appraisal and management of Church archives;
- to reawaken in pastors and in all those responsible for the juridical persons subject to the diocesan Bishops a greater sensitivity towards the archives under their care so that they might contribute a stronger effort in properly collecting, ordering, and appreciating this type of material.
- to encourage efforts to see that 'parish registers be correctly inscribed and duly safeguarded...' (canons 555 §3 & 535)¹

General Principles of Access

The *Circular Letter* sets out some general principles on the beneficiaries of Church archives and access to them in Section Four: '*The Appreciation of the Patrimony of Documents in the Historical Culture and the Mission of the Church*'

¹ *Ibid.*, 2.4.

'The documentation contained in archives constitutes a heritage that is preserved in order to be transmitted and utilized. Its consultation allows an historical reconstruction of a specific particular church and the society in which it operates. In this sense the papers of memory are a living cultural good because they are offered for the training of the Church and civil community and handed down for generations to come. Therefore it becomes our duty to protect them carefully.'¹

4.1 The Universal Destination of the Archival Patrimony

'Archives, as part of the cultural heritage, should be offered primarily at the service of the community that has produced them. But in time they assume a universal destination because they become the heritage of all of humanity. The material stored can not be, in fact, precluded to those who can take advantage of it in order to know more about the history of the Christian people, their religious, civil, cultural and social deeds.

Those responsible must make sure that the use of Church archives be facilitated further, that is not only to those interested who have the right to access but also to a larger range of researchers, without prejudice towards their religious or ideological backgrounds, following the best of Church tradition yet while respecting the appropriate norms of protection offered by universal law as well as the regulations of the diocesan bishop. Such an attitude of disinterested openness, kind welcome, and competent service must be taken into careful consideration so that the historical memory of the Church may be offered to the entire society.'²

4.2 On Regulations Concerning Archives

'Given the universal interest which archives must arouse, it would be desirable that individual regulations be made known publicly and that norms be harmonized with state or civil ones as much as possible. This would serve to underline the common service which archives in general are destined to give. Besides the rules and regulations concerning the diocesan archives, it would be wise to establish common guidelines also concerning the use of parish archives in respect of the canonical norms, as well for other archives, in order to avoid mistakes in the recording process of data or in the gathering of documents. This type of co-ordination can favour an eventual computerization of data within one's diocese in order to obtain some statistical information regarding the entire pastoral activity of a certain particular church. It would also be wise to co-ordinate these rules and regulations also with the archive collections of other Church entities, especially those of institutes of consecrated life and societies of apostolic life while respecting their legitimate autonomies.

¹ *Ibid.*, 4.

² *Ibid.*, 4..1.

However, it would also be desirable that limits be placed on the consultation of personal files and other documents whose nature make them confidential or are retained so by bishops (canon 491-§3). We are not referring to the bishop's secret archive, as explicitly described in canons 489-490 of the *Canon Law Code*, but to the Church archive in general. In this respect, some archival methodologies suggest that confidential papers be well marked in the inventories and catalogues which are made accessible to researchers.¹

Freedom of Information Act (2005)

The Church is not a public body from the point of view of the Freedom of Information Act (FOIA), but consideration of how this act is applied in relation to the Data Protection Act may be helpful. The guidance provided by the FOIA is that requests for information should be blind to both the identity of the applicant and their motivation. There are, however, exemptions, e.g. where this would conflict with Data Protection principles concerning third parties, or other exceptions, e.g. vexatious requests. The FOIA and the EIR (Environmental Information Regulation) apply to information held by public authorities. They do not have to create new information to respond to requests. A public authority is not creating new information where:

- it presents information it holds in the form of a list or schedule;
- compiling an answer to a request involves simple manual manipulation of information held in files; or,
- it extracts information from an electronic database by searching it in the form of a query.

What do the Act and the Regulations say?

Section 1 FOIA states that any person making a request for information is entitled to be told whether the public authority holds the information requested and, if held, to be provided with it. Section 84 FOIA defines information for these purposes as information recorded in any form. Section 11 FOIA requires a public authority to provide information.

When it comes to personal information about deceased persons the exemptions under the Act no longer apply. The exemption for personal information (section 40) only applies to living individuals. This exemption cannot be used for information about someone who has died. However, the exemption may still apply if the information in question is also personal information about another identifiable living person. Requests for information about a person's own data are exempt and

¹ *Ibid.*, 4.2.

cross referred to the Data Protection Act, even when the information also refers to third parties.

Data Protection Act (1998)

Introduction

This is a lengthy and complex piece of legislation, amending previous legislation on this subject. It did not enter into effect immediately. Initially only electronically stored data were covered, but as of **24 October 2001**, the Act applies also to *manual files*. This includes both files in the traditional sense, and also card indexes, registers and similar ways of retaining records. Each Diocese and Religious Order must be registered with the Data Protection Commissioner. The responsibility ultimately falls on the Diocesan Trustees. Legal advice has been sought on this subject on behalf of the Bishops of England and Wales, and also from the Data Protection Commissioner. The response of the latter has been totally non-committal on the matters raised. Legal advice is that, in general the Data Protection Act applies as much to the Church as anyone else. However, certain categories of data may be covered by various exemptions contained in the Act. The full text is available at: www.hmso.gov.uk/acts/acts1998/80029--a.htm

Meaning of the Act

Data means information which is being or intended to be processed by automatic equipment, or which is part of a filing system, or forms an accessible record. A *Data Subject* is any living person who can be identified from the data, or additional information likely to come into the possession of the processor. *Processing* means any kind of organisation, adaptation, retrieval, consultation, disclosure, or even destruction of the information. Sensitive personal data includes information on religious beliefs, physical or mental health, sexual life, allegations of any offence or proceedings relating to such an allegation.

Right of Access to Personal Data

The Data Controller (i.e. on behalf of the Diocesan Trustees) must inform the data subject whether he is processing any personal data, stating its nature, the purpose for which it is being processed, and to whom it may be shown, the content of the data and its source. However this obligation arises only on the receipt of a written request and the appropriate fee. He is not obliged to comply with the request if this involves disclosing information about someone else without that person's consent. This information must be supplied within forty days of application. If necessary the applicant can seek a court order. The data subject may also require the processor to cease processing such data if this is likely to cause substantial damage

or distress. If the processor does not intend to comply, he must give reasons, and again the matter can be taken to court. Note that the court may order the obliteration, amending or destruction of data, or where it is an accurate record of information received, order a supplementary statement of the true facts to be added.

Exemptions

Personal data processed for certain purposes are exempt from the first principle of the Act (see below). This includes: the prevention of crime, apprehension and prosecution of offenders, protecting the public against dishonesty, malpractice or improper conduct, or incompetence on the part of persons authorised to carry on any profession or other activity, protecting charities against misconduct or mismanagement. Data may also be processed for statistical or historical research, in which case it may be kept indefinitely. Information which is of its nature public is likewise exempt (e.g. sacramental registers). Personal data are exempt from non-disclosure provisions when this is required in connection with legal proceedings, or to establish, exercise or defend legal rights.

The Eight Data Protection Principles

1. Personal data shall be processed fairly and lawfully and, in particular, shall not be processed unless-
 - (a) at least one of the conditions in Schedule 2 is met, and
 - (b) in the case of sensitive personal data, at least one of the conditions in Schedule 3 is also met
2. Personal data shall be obtained only for one or more specified and lawful purposes, and shall not be further processed in any manner incompatible with that purpose or those purposes.
3. Personal data shall be adequate, relevant and not excessive in relation to the purpose or purposes for which they are processed.
4. Personal data shall be accurate and, where necessary, kept up to date.
5. Personal data processed for any purpose shall not be kept for longer than is necessary for that purpose or those purposes.
6. Personal data shall be processed in accordance with the rights of data subjects under this Act.
7. Appropriate technical and organisational measures shall be taken against accidental loss or destruction of, or damage to, personal data.
8. Personal data shall not be transferred to a country or territory outside the European Economic Area unless that country or territory ensures an adequate level of protection for the rights and freedoms of data subjects in relation to the processing of personal data.

Data Protection Act and the Church

Unfortunately only court cases will establish the extent to which there is any incompatibility between civil and canon law in this area. However, in my view the likelihood of such conflict has been overstated, and can be minimised where the Church acts in accordance with its own laws. For example, in marriage nullity cases both parties already have the right to inspect the acts of the case and make comments to correct anything that appears erroneous. It seems likely that the actual processing of such data would be covered by the exemptions in the act. A potential area of difficulty might be the transmission of a case to the Holy See. If the Church is entitled to hold the data in the first place, it is likely to be entitled to process it in other ways.

Data protection good practice note: checklist for handling requests for personal information (subject access requests)

(This guidance aims to assist small and medium sized organisations that receive requests for information covered by the Data Protection Act 1998 (the Act)).

Individuals have a right under the Act to make a request in writing for a copy of the information you hold about them on computer and in some manual filing systems. This is called a subject access request. They are also entitled to be given a description of the information, what you use it for, who you might pass it on to, and any information you have about the source of the information. Organisations have been dealing with requests from individuals for many years, certainly well before there was a formal right of access. Where you are happy to provide the information requested it often makes sense to do so as part of your normal course of business, rather than treating any written request for personal information as a formal request under the Act. At other times you will need to consider the request in the light of the specific provisions of the Act. This simple checklist should help you deal with subject access requests.

1. Is this a subject access request?

Determine whether the person's request will be treated as a routine enquiry or as a subject access request. Any written enquiry that asks for information you hold about the person making the request can be construed as a subject access request, but in many cases there will be no need to treat it as such. If you would usually deal with the request in the normal course of business, do so. Examples of such requests might be:

- 'I've lost the guarantee number for my fridge. Can you tell me what it is please?'
- 'How many cash withdrawals did I make from my account last month?'

The following are likely to be treated as formal subject access requests.

- 'Please send me a copy of my staff records.'
- 'I have a right to see all the invoices issued to me for the last three years. Please send copies to me.'
- 'I am a solicitor acting on behalf of my client and request a copy of his medical records. An appropriate authority is enclosed.'

If you are in any doubt how to respond, go back to the individual or their representative and clarify the situation. Train your staff so they are able to recognise subject access requests when they receive them and know what to do.

No Handle the query as part of your normal course of business.

Yes Go to 2.

2. Do you have enough information to be sure of the requester's identity?

Often you will have no reason to doubt a person's identity. For example, if a person with whom you have regular contact sends a letter from their known address it may be safe to assume that they are who they say they are.

No If you have good cause to doubt the requester's identity you can ask them to provide any evidence you reasonably need to confirm it. For example, you may ask for a piece of information held in your records that the person would be expected to know, such as membership details, or a witnessed copy of their signature. Once satisfied, go to 3.

Yes Go to 3.

3. Do you need any other information to find the records they want?

No Go to 4.

Yes You will need to ask the individual promptly for any other information you reasonably need to find the records they want. You might want to ask them to narrow down their request. For example, if you keep all your customers' information on one computer system and your suppliers' information on another, you could ask what relationship they had with you. Or, you could ask when they had dealings with you. However, they do have the right to ask for everything you have about them and this could mean a very wide search. You have 40 calendar days to respond to a subject access request after receiving any further information you need and any fee you decide to charge. Go to 4.

4. Are you going to charge a fee?

No Go to 5.

Yes If you need a fee you must ask the individual promptly for one. The maximum you can charge is £10 unless medical or education records are involved. The 40 calendar days in which you must respond starts when you have received the fee and all necessary information to help you find the records. Go to 5.

5. Do you hold any information about the person?

No If you hold no personal information at all about the individual you must tell them this.

Yes Go to 6.

6. Will the information be changed between receiving the request and sending the response?

No Go to 7.

Yes You can still make routine amendments and deletions to personal information after receiving a request. However, you must not make any changes to the records as a result of receiving the request, even if you find inaccurate or embarrassing information on the record. Go to 7.

7. Does it include any information about other people?

No Go to 8.

Yes You will not have to supply the information unless the other people mentioned have given their consent, or it is reasonable to supply the information without their consent. Even when the other person's information should not be disclosed, you should still supply as much as possible by editing the references to other people.

Go to 8.

8. Are you obliged to supply the information?

There may be circumstances in which you are not obliged to supply certain information. Some of the most important exemptions apply to:

- crime prevention and detection;
- negotiations with the requester;
- management forecasts;
- confidential references given by you (but not ones given to you);
- information used for research, historical or statistical purposes; and
- information covered by legal professional privilege.

No If all the information you hold about the requester is exempt, then you can reply stating that you do not hold any of their personal information that you are required to reveal.

Yes Go to 9.

9. Does it include any complex terms or codes?

The information may include abbreviations or technical terms that the individual will not understand, for example, '02' means a monthly account, '03' means 'paying on receipt of goods' and so on.

No Go to 10.

Yes You must make sure that these are explained so the information can be understood. Go to 10.

10. Prepare the response

A copy of the information should be supplied in a permanent form except where the individual agrees or where it is impossible or would involve undue effort. This could include very significant cost or time taken to provide the information in hard copy form. An alternative would be to allow the individual to view the information on screen. You have 40 calendar days to comply with the request starting from when you receive all the information necessary to deal with the request and any fee that is required. Individuals can complain to the ICO or apply to a court if you do not respond within this time limit.

Protection technical guidance note: dealing with subject access requests involving other people's information

This technical guidance note replaces the previous guidance on this subject ('Subject Access Rights and Third Party Information') published in March 2000. It deals with the potential conflict between an individual's right of access and a third party individual's rights to privacy or confidentiality, which can arise when dealing with a subject access request. In particular, this guidance sets out the main factors you need to consider when you receive a subject access request which involves information which relates to other individuals as well as the individual making the request.

Legal framework

Section 7(1) of the Data Protection Act 1998 (the Act) gives individuals the right to access their personal data. By making a written request and paying a fee, an individual is entitled to see (among other things):

- the information which is the personal data;
- any information available to the data controller about the source of the data.

Responding to such subject access requests may involve providing information relating to another individual (a 'third party individual'). For instance, if the requested information is a personnel file on an employee, it may contain information identifying managers or colleagues who have contributed to (or are discussed in) that file. This may lead to a conflict between the requesting employee's right of access and the third party's rights over their own personal information.

Section 7(4) of the Act provides that if you cannot comply with the request without disclosing information relating to another individual who can be identified from that information, then you do not have to comply with the request unless:

- the third party has consented to the disclosure; or
- it is reasonable in all the circumstances to comply with the request without the consent of the third party individual.

To help you decide whether to disclose information relating to a third party individual, follow this three-step process.

Step 1 Does the request require the disclosure of information which identifies a third party individual?

Section 7(4) of the Act is only relevant if information about a third party individual is necessarily part of the information which the requesting individual is entitled to. You should consider whether it is possible to comply with the request without revealing information which relates to and identifies a third party individual. In doing so, you should not only take into account the information you are disclosing, but also any information which you reasonably believe the person making the request may have, or get hold of, that may identify the third party individual. For instance, in the personnel file example discussed earlier, even if the third party individual is only referred to by their job title then it is likely they will still be identifiable based on information already known to the employee making the request. As your obligation is to provide information rather than documents, you may delete names or edit documents if the third party information does not form part of the requested information. However, if it is not possible to separate the third party information from that requested and still comply with the request, you need to take account of the considerations in section 7(4).

Step 2 Has the third party individual consented?

The practical effect of section 7(4) and associated provisions of the Act is that the clearest grounds for disclosing the information is to get the third party individual's consent. However, there is no obligation to try to get consent. There will be some circumstances where it will clearly be reasonable to disclose without trying to get consent, for example, where the information concerned will be known

to the requesting individual anyway. Indeed it may not always be appropriate to try to get consent (for instance, if to do so would inevitably involve a disclosure of personal data about the requesting individual to the third party individual).

If the third party individual has consented, you would be obliged to comply with the subject access request and disclose all the relevant information, including that relating to the third party individual. However, in practice, it may be difficult to get consent. The third party may be difficult to find, they may refuse to give consent, or it may be impractical or costly to try to get their consent in the first place. In these situations, you would then need to consider whether it was 'reasonable in all the circumstances' to disclose the information anyway (section 7(4) (b)).

Step 3 Would it be reasonable in all the circumstances to disclose without consent?

Section 7(6) of the Act provides a non-exhaustive list of factors to be taken into account when deciding what would be 'reasonable in all the circumstances'. These are:

- any duty of confidentiality owed to the third party individual;
- any steps you have taken to try to get the consent of the third party individual;
- whether the third party individual is capable of giving consent; and
- any express refusal of consent by the third party individual.

We would expect you to be able to justify and keep a record of your course of action and reasoning, including, for example, why you chose not to try to get consent or why it was not appropriate to try to do so in the circumstances.

Confidentiality

Another factor to be considered in assessing how reasonable a disclosure would be is whether a duty of confidence exists for the third party information. This would arise where information which is not generally available to the public (that is, genuinely 'confidential' information) has been disclosed to you with the expectation that it will remain confidential. This expectation might result from the relationship between the parties. For instance, the following relationships would generally carry with them a duty of confidence in relation to information disclosed.

- Medical (doctor/patient)
- Employment (employer/employee)
- Legal (solicitor/client)
- Financial (bank/customer)
- Caring (counsellor/client)

However, you should not always assume confidentiality. For instance, just because a letter is marked 'confidential', a duty of confidence does not necessarily arise (although this marking may indicate an expectation of confidence). It may be that the information in such a letter is widely available elsewhere (and so it does not have the 'necessary quality of confidence'), or there may be other factors, such as the public interest, which mean that an obligation of confidence does not arise. However, in most cases where a clear duty of confidence does exist, it will usually be reasonable to withhold third party information unless you have the consent of the third party individual to disclose it.

Information generally known by the individual making the request

If the third party information has previously been provided to the individual making the request, is already known by them, or is generally available to the public, it will be more likely to be reasonable for you to disclose that information. It follows that third party information relating to a member of staff (acting in the course of their duties), who is well known to the individual making the request through their previous dealings, would be more likely to be disclosed than information relating to an otherwise anonymous private individual.

Similarly, where the third party individual is the source of the information held about the person making the request, there may be a strong case for their identification if the person needs to correct some damaging inaccuracy. However, it will always depend on the circumstances of the case and in the *Durant v Financial Services Authority* case ([2003] EWCA Civ 1746), the Court of Appeal decided it would be legitimate for the Financial Services Authority (the data controller) to withhold the name of one of its employees who did not consent to disclosing the requested information because Mr Durant (who made the request) had abused them on the telephone.

Information relating to certain professionals

There is separate legislation relating to access to education records, health records and social services records (see note 1). In practice this means that if the third party individual is an education, health or social services professional, information relating to them can be disclosed.

Circumstances relating to the individual making the request

These will also be relevant in assessing how reasonable it is to disclose third party information – in particular, how critical access to the third party information is in preserving the privacy rights of the individual making the request. This approach reflects the judgement in the *Gaskin* case. In this case, the individual, who had been

in local authority care for most of his childhood, wanted to see the local authority records relating to him as they were the only coherent record of his early childhood and formative years. The court held that the local authority had to weigh the public interest in preserving confidentiality against the individual's right to access information about his life, even where consent to release the information had been withheld.

Disclose or withhold?

If you have not got the consent of the third party individual and you are not satisfied that it would be reasonable in all the circumstances to disclose the third party information, then you should withhold it. However, further to section 7(5) of the Act, you are obliged to communicate as much of the information requested as you can without disclosing the identity of the third party individual. So, disclosing the information with any third party information edited or deleted may be the best way to meet this request if you cannot disclose all the information.

Comment

While the Freedom of Information Act does not apply to Church archives, the Data Protection Act does. When read carefully it is clear that the conflicts are less than might be expected. It is important to bear in mind that in neither civil nor canon law are you required to hand over documents – only information in the form of a certified copy. Equally access may and perhaps must be restricted in certain circumstances.

Diocesan Archives

It is the responsibility of the Diocesan Bishop to ensure that documents pertaining not only to the diocese, but to all the churches and parishes within the diocese, are carefully preserved and to establish detailed regulations for his diocese (canon 491). In addition there is to be a central historical archive where materials of historical interest are kept.

At diocesan level, each Curia is to have its own archive, which is the responsibility of the Chancellor. He or she may be assisted by a vice-chancellor (canon 482), and also professionally trained archivists (*Circular Letter*, n.2.5). The Archive must be kept locked, and only the Bishop and Chancellor are to have the key (canon 487). Access may be granted by the Bishop alone, or by the Chancellor and Moderator of the Curia jointly. There should be a separate area where documents may be studied under supervision. People are entitled to a copy of documents **'which are of their nature public and which concern their own personal status'**, can. 487-§2. This refers to documents such as extracts from baptismal registers. It does not refer to private documents such as letters. Access to these is

granted on a discretionary basis. Note that article 4.1 of the *Circular Letter* encourages an open and generous spirit with regard to access. In principle access should be available to all who can take advantage of it, not just from a religious point of view, but also historical and cultural and regardless of their religious or ideological backgrounds.

Archives for current affairs

In addition to the 'Archives' as such there will be large numbers of documents in current use for the work of the Diocese and retained in the appropriate offices. There needs to be a policy as to when items are transferred from one to the other, but also about access to current files. Clearly these are far more likely to contain confidential and sensitive materials as well as posing practical problems with regard to granting of access. The *Circular Letter* refers to these in section 2.2. It emphasizes the distinction between the short, medium and long term and areas that are ongoing or have a limited time-span. Not specifically mentioned but of great significance today is whole question of e-mails.

The secret archive

In addition, there is a Secret Archive. Access to this is granted to the Diocesan Bishop alone; even when the see is vacant a Diocesan Administrator can have access only in a case of real necessity (canon 490). Certain documents **must** be stored here: criminal cases concerning matters of a moral nature; documentary proof of canonical warnings or reproofs in the context of canonical offences or scandalous behaviour (canons 489-§2 and 1339); acts of a preliminary investigation for a penal process closed without formal trial (canon 1719); dispensations granted from occult impediments in the internal non-sacramental forum; secret marriages. The Bishop **may** use it to store other matters of a particularly confidential nature. The only circumstance in which it is foreseen that documents may be removed from the Secret Archive is when needed to complete a penal process (canon 1719).

Preservation

In general all documents should be kept indefinitely, though there is no need to retain duplicates, e.g. typed copies and original hand-written text or notes. Clearly some discretion is needed in this, and in the absence of concrete guidelines, parishes and Commissions will make their own judgement. However even apparent trivia may be of historical interest in the future.

Documents relating to formal canonical processes have set time scales for retention. These are related to the possibility of appealing or re-opening cases. Cases relating to personal status can always be re-opened, even, in certain situations,

by the heirs, when both parties are deceased. The acts of such cases must be kept in perpetuity. Civil suits for damages have a more limited life-span, but are extremely rare. Penal actions are extinguished after ten years, and a statute of limitations prevents action being taken over alleged offences that occurred more than ten years before. They are also extinguished by the death of the accused. In consequence documents kept in the secret archives which relate to moral or other accusations of a penal nature must be destroyed on the death of the person accused, or after a time gap of ten years. All that is to be retained, and only where a penal case has led to conviction, is the text of the judgement and a summary of the facts (canon 489-§2). Since no one else has access to the Secret Archive, it is the personal responsibility of the Diocesan Bishop to go through the Secret Archive annually, to ensure that such documents are destroyed. The only documents retained indefinitely in the Secret Archive, then, are the registers of internal forum dispensations and of secret marriages.

Access

The Code of Canon Law restricts access to the Secret Archive to the Diocesan Bishop. This does not imply that no one else may see items contained in it. For example, if a further penal case arises concerning an individual the Bishop may retrieve them and make them available to those concerned in handling the fresh allegations. It does mean that they are not open for research. Since the Holy See makes some documents in its own Secret Archive available in due course there is no absolute prohibition on transferring documents to a more open archive when sufficient time has elapsed so that no one may be injured by this. Access may be granted for legitimate reasons to all other documents, subject to guidelines laid down by the Bishop, or custodian of the archive. The policy of Brentwood Chancery is to grant access after thirty years, unless a Commission has set a longer period of reservation on a particular document. A reservation of one hundred years is set on Tribunal files. Each Commission has its own policy as to when working documents are transferred from office filing cabinets to the Diocesan Archive.

Guidelines or regulations will also be needed as to how access is provided in terms of suitable facilities for study or the copying of documents in a way that is secure. This concerns not only physical arrangements but also the marking of files with any reservations or restrictions as to access. A particular issue, mainly at parish level, will be the granting of access to sacramental registers since this will allow enquirers to study entries not relating to their own personal status and at times reveal sensitive information about marital status, etc. Note that canon 487-§2, unlike the original draft of the Code does not grant the right to inspect the original document but only to receive an authentic copy, whether transcription or photocopy. On the

other hand it does not restrict the giving of a copy of the documents concerned only to those entitled, nor of other documents of a more private nature. Canon 488 makes a clear distinction between being granted access and permission to remove documents from the archive. This should not be given if a copy will suffice. Moreover, permission is needed either from the Diocesan Bishop or from both the Moderator of the Curia and the Chancellor, not the Chancellor (or archivist) or Moderator alone.

Church and Civil Law

Clearly the provisions of civil and canon law may differ. However, as far as possible, Diocesan Bishops, and all responsible should show respect for the civil laws in these matters, and harmonise their own regulations with these (*Circular Letter*, n.2. 3). From this it will be clear, that, unless there is a clear contradiction, civil law on the retention of documents and the granting of access to them should be obeyed, not just because civil law requires it, but also the Church's law. This has relevance to the application of the Data Protection Act, and other legislation such as the Human Rights Act. In a paper given to this year's annual conference of the Canon Law Society of Great Britain and Ireland Edward Morgan drew attention to four points that help to avoid conflict:

1. Devising and Adopting a Data Protection Act Policy. Often decisions are made in a reactive and ad hoc manner. There should be policies indicating:
 - a. The purpose for which data is collated
 - b. The means by which consent is obtained from the data subject
 - c. The use to which data is put
 - d. Duration of storage
 - e. Processes to be followed when data requests are received
2. Protocol Documentation. A set of correspondence templates to deal with such requests would help reduce the level of stress and allows a timely response.
3. Audit and review: policies and practices should be reviewed annually.
4. Reference to the Information Commissioner: they are always willing to offer advice on policies or queries.

Particular issues for discussion

- **Sacramental Records**

A Catholic who left the Church would be entitled to insist that his details be deleted from parish records, but not that they be removed from a public record such as the baptism register. He could only insist on a marginal note being added to update the entry.

- **Clergy Personnel Files**

Evidently the person in question has the right to know what is in such a file, and insist on the correction or elimination of erroneous or defamatory material. If it is needed for a penal process of some kind then it should be in the Secret Archive, and would be covered by the appropriate exemption under the Act. He would in any case have a canonical right to see the material if it becomes part of a penal process. Should the material not be used for this purpose, the Code already provides for its destruction on an established time-scale, and prevents its disclosure. One would imagine that the Bishop would not, in any case, wish to retain erroneous or defamatory material on file, and that he would wish to obtain the cleric's comments on such matters. Clearly anonymous allegations are of no value, even if the substance should be true.

A cleric, then, has the right to see what is in his own personnel file, and insist on corrections or deletions. He does not have a right to access to the Secret Archive, but if the material in it relates to accusations against him, then he will have a right to see its content in the context of a canonical penal process, and to make appropriate comments. If the case is proven, and he is convicted, then there is a presumption as to the truth of the data retained, and a time-scale set for its destruction. The latter is in accordance with the provision that data be not kept longer than necessary. The data contained in such files are protected from unauthorised disclosure, by appropriate restrictions on access.

- **Minutes of meetings**

The FOIA only requires these to be made available in the case of meetings that are of their nature public, or where policy decisions are made, not of lesser meetings. One should apply the same principles even if not required by civil law.

The Liturgical Revival in the Diocese of Salford under Bishop Casartelli, 1903-1906

Fr Nicholas Paxton

'The average English Catholic is not interested in the liturgy and does not even know what the word means. And if I ask a Catholic what Sunday it is or what is the liturgical season generally speaking he does not know.'¹

'(Great Britain and Ireland) can hardly be said to be deeply affected by the Liturgical Movement ... the clergy are generally disinterested ... participation by the great masses hardly exists.'²

'England played virtually no part in developing the early stages of the modern liturgical movement ... it was left to the mainland of Europe to produce the blend of scholarship and pastoral concern which marks the liturgical movement proper.'³

These three statements, published at almost exact quarter-century intervals between 1930 and 1980, clearly take a low view of the state in England of the Liturgical Movement, that is, 'the new awareness of public worship's primary place in the Church's life ... as expressed in retrieving tradition and implementing renewal in the Church's current worship'.⁴ In the following, however, I wish to describe how Louis Charles Casartelli, Bishop of Salford from 1903 to 1925, made sure that his diocese did not conform to the trend which these statements indicate by actually anticipating Pius X's legislation on church music and by insisting that his diocese follow the Bishop's directives. I therefore wish to indicate the course of the nineteenth-century plainsong revival and then discuss Bishop Casartelli's pastoral letter of 3 October 1903, the teaching of Pius X on church music and active participation in the liturgy by the congregation, Casartelli's response to that teaching and the way in which the 77 documents, mostly letters, in Folder 1 of Box 193 of the Salford diocesan archives, show the fulfilment of the Bishop's requirements between 1903 and 1905.

¹ F. Cabrol in *Questions Liturgiques et Paroissiales*, 1930, quoted in J.D. Crichton, *Lights in the Darkness: Forerunners of the Liturgical Movement* (Dublin, 1996), p. 81.

² E.B. Koenker, *The Liturgical Renaissance in the Roman Catholic Church* (Chicago, 1954), p. 17.

³ K. Donovan, 'Influences on the English Liturgical Scene', in *English Catholic Worship: Liturgical Renewal in England since 1900*, eds. J.D. Crichton, H.E. Winstone & J.R. Ainslie (London, 1979), pp. 110-111.

⁴ N. Paxton, 'The Liturgical Movement and the Roman Missal', *Southwark Liturgy Bulletin*, No. 102 (2003), p. 2.

The Nineteenth-Century Revival of Plainchant

The leading nineteenth-century figure in reviving plainsong was undoubtedly Dom Prosper Guéranger who re-founded the abbey of Solesmes and was its abbot from 1837 to 1875. 'The work of the Solesmes monks in restoring the plainchant led to a long-lost appreciation of a form of music that in a deep sense was an enhancement of the verbal texts.'¹ This is particularly true since Solesmes used mediaeval – not post-mediaeval – sources in its work of revival. On the one hand, much Renaissance and post-Renaissance plainsong was written for effect, an excellent example (which Koenker quotes), being the Mass *Si diligis me* for the Common of Popes, even though Credo III (which has played a significant part in promoting congregational participation) dates only from about 1600. On the other hand, Solesmes's plainchant scholarship may, not necessarily rightly, have assumed that each piece of plainsong had a single correct form. It is noteworthy that Cardinal Bartolucci, formerly the director of the Sistine choir, has expressed serious misgivings over the accuracy of Solesmes's work.²

However, in restoring the liturgy's chant, Guéranger also sought to restore its spirituality. While his work is usually seen as a prologue to the Liturgical Movement proper, one should note that he seems (in 1851) to have been one of the first to use the term 'liturgical movement'. Though such writers as Koenker and Every have seen the work of Guéranger and his immediate followers as not meant to promote popular liturgical participation, Franklin has since shown that Guéranger sought to promote it by recommending that people join in bodily postures, bodily actions and such responses as were possible, for example 'Amen' and 'Alleluia'. Guéranger thus sought 'to give, to such of the laity as do not understand Latin, the means of uniting in the closest possible manner with everything that the priest says and does at the altar'.³ His work thus served as a foundation for the later liturgical movement because of its stress on community, not individualism.⁴

¹ Crichton, *Lights in the Darkness*, p. 150.

² Koenker, p. 153; Crichton, *Lights in the Darkness*, p. 141; T.E. Muir, *Roman Catholic Church Music in England, 1791-1914: A Handmaid of the Liturgy?* (Aldershot, 2008), pp. 195-197; D. Bartolucci, interview of 21 July 2006 with S. Magister, online at <http://chiesa.espresso.repubblica.it/articolo/72901?eng+y> [23/11/2010]. Also interview of 12 August 2009 with P. Cipriani & S. Carusi, online at <http://uvcarmel.org/2009/08/19/a-bombshell-of-an-interview-mons-domenico-bartolucci-on-the-liturgical-reforms-and-the-reform-of-the-reform/> [23/11/2010], also at <http://wtdptrs.com/blog/2009/08/frank-interview-of-msgr-domenico-bartolucci-maestro-in-perpetuo/> [23/11/2010].

³ P. Guéranger, *Liturgical Year: Advent* (London, 3rd ed. 1910), pp. 12-13, quoted in R.W. Franklin, 'The People's Work: anti-Jansenist Prejudice in the Benedictine Movement for popular Participation in the nineteenth Century', *Studia Liturgica*, Vol. 19 No. 1 (1989), p. 64.

⁴ J.H. Emminghaus, *The Eucharist: Essence, Form, Celebration* (Collegeville, 1978), p. 91; Franklin, pp. 62-63, 74; Koenker, pp. 10-11; G. Every, *The Mass* (Dublin, 1978), p. 149.

Though the plainsong revival's monastic beginnings place this aspect of the Liturgical Movement's background well outside parish life, 'the monasteries preserved and renewed the liturgy at a period when other institutions in the Church did not understand it and would probably have made matters even worse if they had attempted anything in this field.'¹ However, Guéranger abolished genuine mediaeval Gallo-Roman material in his imposition of the 'pure' Roman liturgy in France up to about 1860. Nonetheless, it is important to note that other Benedictine houses took up the Solesmes revival, particularly Beuron (re-founded by the brothers Wolter in 1863) and houses founded from Beuron, including Maredsous (1872), Maria-Laach (1892) and Mont-César (1899). But it remains a paradox that, in seeking a supposedly authentic return to the Middle Ages, Solesmes and its school made plainsong into a dead tradition by not allowing composers to write in it. Meanwhile, in England, the First Synod of Westminster (1852) commended plainchant as church music's highest form. In Salford diocese, the 1880 diocesan synod under Bishop Vaughan forbade women singers and imposed Pustet's editions of plainsong – two measures which anticipated Pius X's 1903 letter to Cardinal Respighi about church music in the Diocese of Rome. This raises the question of how and why Bishop Casartelli's work anticipated Pius X's.²

Bishop Casartelli's Rulings on Church Music before those of Pius X

Casartelli, in section IV of his first pastoral letter, 'The Signs of the Times' (3 October 1903), wrote: '(Pius X) is credited with an intention to prosecute with vigour at no distant date the much-needed Reform of Sacred Music'.³ Clearly, this statement, made against the background of the nineteenth-century plainsong revival, led Casartelli to anticipate Pius' work. What is less clear is how he knew that Pius was to intervene in reforming church music, but one indication may be seen in a comment by Pius in the introduction to *Tra le sollecitudini* (hereafter TLS), his *Motu Proprio* of 22 November 1903 on church music and congregational sharing in the liturgy (otherwise called *Inter Pastoralis Officii*), where he mentioned 'the great number of complaints' he had received even in the short time which had elapsed between his election as Pope and the date of TLS.⁴ Casartelli wished his diocese to take a leading part in this reform; indeed, he 'placed high on his priorities the reform of church music within his diocese in order that its people might be re-introduced to the primary source of the Christian life, which was the liturgy'.⁵ He regretted the

¹ Priests of St Severin (Paris) & St Joseph (Nice), revised & transl. L.C. Sheppard, 'What is the Liturgical Movement?' (London, 1964), p. 15.

² J.A. Jungmann, *The Mass of the Roman Rite: Its Origins and Development*, Vol.1 (New York, 1950), p. 158, Franklin, pp. 70-71, Muir, pp. 188, 191, 200.

³ This letter's text is in *Acta Salfordiensia Episcopi Quarti* (hereafter ASEQ), Vol. 1, in Salford Diocesan Archives. The items in ASEQ are arranged chronologically.

⁴ Pius X, *Tra le sollecitudini*, online at <http://www.adoremus.org/MotuProprio.html> [7/12/2010]

⁵ M.J. Broadley, *Louis Charles Casartelli: A Bishop in Peace and War* (Manchester, 2006), p. 107.

theatrical style of much church music (as Pius was to do) and called for the introduction of spiritually beneficial short and simple settings of the Mass. He also renewed previous condemnations of women soloists in church, instead stating that boys' choirs could be trained to sing simple Gregorian masses.

Casartelli, in conformity with his organizing temperament,¹ would not tolerate half measures. In 'The Signs of the Times' he specified that, whenever he was called on 'to assist at High Mass or Benediction in any Church of the diocese', a list of the music was to be sent to him a week beforehand and that no music which he did not approve would be performed. He also stated that he had appointed an advisory committee on church music in the Salford diocese; in this, he conformed to a requirement which Pius X was later to lay down, as the next section will show.

The Work of Pius X

Pius X's purposes in TLS were to legislate about church music, to suppress the operatic style of so much church music, to encourage participation in the liturgy by the congregation and to make certain that everyone knew the law. The last paragraph of the decree's introduction fulfils the last aim. As to the others, Pius, while drawing attention to the advances already made (of which Bishop Casartelli's work formed an important part in England) noted that 'the good work already done is very far indeed from being common to all' (TLS Introduction). As part of his revival of plainchant, Pius commissioned improved versions of the *Kyriale* with the Order of Mass, the *Graduale* and the never-finished *Antiphonale*. Though these versions were Solesmes-inspired, this inspiration did not prevent mutual opposition between those who favoured the Vatican and the Solesmes editions. Such disagreement was not entirely in accord with Pius' teaching on Gregorian chant's universal nature, to which distinctively local music was subordinated (TLS 1-2).²

Pius also encouraged the revival of polyphony, most of all Palestrina, while noting that modern music was to be treated more cautiously but was permissible if it conformed to the liturgical laws which he laid down (TLS 4-6, see also TLS 23). However, he insisted that, in terms of sanctity, art and universality, Gregorian chant 'has always been regarded as the supreme model for sacred music' (TLS 3) and was thus to be restored, both by its presence in the liturgy and 'so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times' (TLS 3). He developed this communal liturgical spirituality by writing that

¹ Broadley, p. 5.

² See also Pius X, Letter to Cardinal Respighi, Cardinal Vicar of Rome, 8 December 1903, online at <http://www.adoremus.org/MotuProprio.html> [7/12/2010]; Jungmann, Vol. 1 p. 160; E. Duffy, *Saints and Sinners: A History of the Popes* (New Haven & London, 3rd ed. 2006), p. 323; Muir, pp. 207ff.

'the faithful assemble for no other object than that of acquiring (the Christian) spirit from its foremost and indispensable font, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church' (TLS Introduction). TLS therefore 'contained the germ of what became the pastoral liturgical movement: it stated that the foremost and indispensable source of the true Christian spirit is the active [liturgical] participation of the people'.¹

TLS 12-13 provided for a choir of laymen; the choir could thus include boys but not women, though this situation was to change by 1912. The importance for present purposes of TLS 24, which specified on 22 November 2003 that bishops were to establish a sacred music commission in their dioceses if they had not done this already, is that Bishop Casartelli had already set up the Salford Diocesan Church Music Commission by 3 October that year.

On 8 December 1903, Pius wrote to the Cardinal Vicar of Rome, Cardinal Respighi, that a return to plainsong and Renaissance polyphony would 'at first ... produce some wonder among individuals'. This happened in England, where not everyone was happy about the restoration of plainchant; some church choirs resigned, either in protest or on their parish priests' initiative. At Salford Cathedral, Aloysius Norris suffered much from adverse congregational reaction, as I will show. It seems that numerous English parishes took no notice of *Tra le sollecitudini*. But Bishop Casartelli, with his provision of a church music commission, an approved music list and a requirement that he receive the musical liturgical programme before visiting a church or chapel, had made sure that the people, particularly the clergy and church musicians, of Salford Diocese took notice.²

Casartelli's Response to Pius, 1903-1906

On 4 May 1904, Casartelli sent a questionnaire, mainly about church choirs, to the different missions in the Salford diocese, in preparation for the discussion of church music by the bishops of England and Wales at their meeting of the following June. In the questionnaire, he asked whether TLS was already being implemented in each mission. He also enquired as to the number of Catholics in the mission and the

¹ C. Howell, 'The Eucharist: From Trent to Vatican II', in *The Study of Liturgy*, ed. C. Jones, G. Wainwright, E. Yarnold & P. Bradshaw (London, 1992), p. 290. See also A. Shaw, 'The importance and development of the concept "*actuosa participatio*" in the Roman Catholic Church from Pope Pius X to Pope Benedict XVI', unpublished B.A. Honours in Religions and Theology dissertation, University of Manchester, 14 April 2008, pp. 13-15.

² 'Mixed Choirs: Opinion by Rev. Prof. Bewerunge, St Patrick's College, Maynooth', undated but datable to 1912 or later, Salford Diocesan Archives (SDA-0017-001); J.D. Crichton, 'The Dawn of a Liturgical Movement', in *English Catholic Worship*, p. 36; J.R. Ainslie, 'English Liturgical Music before Vatican II', in *English Catholic Worship*, pp. 49-50; Broadley, p. 121; 'Diocese of Salford Episcopal Commission on Sacred Music, List of Church Music Approved for Use in the Diocese', 1904, in ASEQ Vol. 1.

number of boys in its schools, whether there was a choir of men and boys and/or a mixed choir, whether or not the choir was paid and how much it cost the mission every year, whether it would be feasible for the mission to substitute a men and boys' choir for a mixed choir and whether the missionary rector could form a choir from the boys in the mission's schools.¹

Three months later, Casartelli – in section II of his *ad clerum* letter of 12 August 1904 – wrote that he was enclosing two copies of TLS to each mission, one for the missionary rector and one for the choirmaster, and that TLS was to be put into practice at once. While he added that 'the English Bishops will shortly issue joint instructions on the subject [of church music]' after receiving answers from Rome over details connected with TLS, one should remember that he had placed his own diocese in the forefront of liturgical progress, since he had already issued guidelines in October 1903 which promoted similar aims to those of TLS. Reiterating two of these aims here, he called for choirs of schoolboys, and for congregations, to sing 'simple Masses and Benediction services', and he drew attention to the Salford diocesan church music list, which accompanied this *ad clerum*.²

It may at this point be useful, both to describe the church music commission which Casartelli had instituted for the Salford Diocese as far back as October 1903, and to explain that each item in the Salford Diocesan Archives has both a box number and an item number within the box: thus, for example, SDA-193-001 is Salford Diocesan Archives, Box 193, item 1. In 1903, the chairman of the commission was Dom Anselm Turner OSB and the other commission members were Frs A[nselm] Pooch and Francis Daniel and Messrs W.A[loysius] Norris (the Salford Cathedral choirmaster) and H.P. Allen (a church music expert, frequently consulted by Casartelli), who was the secretary. The 'Honorary Consultants' were Mgr [Henry] Parkinson, Rector of Oscott, Fr [Henry] Bewerunge, Professor of Music at Maynooth, who did important work in producing performing editions of Renaissance polyphony for male choirs in the late nineteenth and early twentieth centuries (see SDA-193-050), Fr Michael Maloney, a priest at Westminster Cathedral and a plainsong expert (see SDA-193-054), Fr J.J. Dunne of Holy Cross College, Clonliffe (see SDA-193-057) and Messrs R[ichard] R[unciman] Terry of Westminster Cathedral (see SDA-193-002) and Alfred Booth of St Joseph's, Liverpool (see SDA-193-050). By the time the 1906 Supplement to the diocesan church music list was issued, Dom Anselm Turner had died on 2 December 1905 and Fr Daniel had succeeded him as chairman, Fr T. Donovan of St Bede's College, Manchester (SDA-

¹ Letter of 4 May 1904 and questionnaire, in ASEQ Vol. 1. See also Broadley, pp. 121, 250 note 107.

² *Ad clerum*, 12 August 1904, in ASEQ Vol. 1.

193-058) and Fr Joseph Dohmen had joined the commission as members, and Mr R.W. Oberhoffer of St Wilfrid's, York (see SDA-193-050) had become an honorary consultant, replacing Fr Moloney who had died on 24 May 1905. Clearly, Casartelli had assembled a body of people who had between them a great amount of talent and who knew what they were doing, even though a certain amount of classical Viennese and stylistically somewhat secular contemporary music was left on the list.¹

On 20 January 1906, Casartelli issued 'A Letter on Church Music'. Since he strongly wished for congregational liturgical singing, he recommended teaching schoolchildren 'to sing simple unison masses'² and strongly recommended simple psalm tunes for use in churches with inadequate facilities to sing the Gregorian Mass Propers. While still forbidding women's solos in church, the letter allowed for choirs of men and women in smaller churches without sufficient choirboys.³ For the plainsong of the Order of Mass, the Vatican version of the *Kyriale* was to be used.⁴ Finally, I wish to trace the ways in which the contents of Folder 1 of Box 193 of the Salford Diocesan Archives indicate the implementation, and fulfilment, of Casartelli's aims and policies on plainsong and the congregation's sharing in the liturgy.

Salford Diocesan Archives, Box 193, Folder 1: Corroboration of Casartelli's Work

As a result of the section on church music in 'The Signs of the Times', Casartelli received numerous letters of congratulation. Box 193 provides instances of such letters. Some of Casartelli's correspondents wasted no time. Although 'The Signs of the Times' was only issued on 3 October 1903, James Britten, editor of *Catholic Book Notes*, 126 Kennington Park, London SE wrote to the Bishop in support of his stance on church music as early as 5 October (SDA-193-005), as did a Mr Mitchell from Longsight, Manchester, four days later (SDA-193-004). A.K.B. Brandreth of Crewe went out of his way to thank Casartelli for his pastoral letter, writing on 11 October (SDA-193-022). William Colegrave of West Brighton wrote to the same effect on 13 October (SDA-193-008), to be followed the next day by Fr E. Gaynor, a Vincentian priest from St Vincent's Church, Cork (SDA-193-015). Gaynor's letter is particularly interesting in that he enclosed five programmes of the plainchant and Renaissance polyphony which were sung at that church (SDA-193-009 to 012 & 014). Suffice it to say that the choir must have been good and the parishioners fortunate. Meanwhile, Norris consulted Charles Gatty, a church

¹ 'Supplement to the List of Church Music Authorised for Use in the Diocese', 1906, in ASEQ Vol. 3; Muir, pp. 129-130, 235.

² L.C. Casartelli, 'A Letter on Church Music' in ASEQ Vol. 3, # 5.

³ 'A Letter on Church Music', ## 2, 4, 6.

⁴ 'Supplement to the List of Church Music', Part IA, in ASEQ Vol. 3.

musician of some significance (who had written to Cardinal Vaughan on the improvement of church music the year before and who included a copy of his letter to Vaughan when writing to Norris). Gatty replied to Norris on 20 October, praising him and the diocesan church music committee which Casartelli had set up (SDA-193-027 to 030). The next month, Percy FitzGerald MA, FSA wrote on 1 November from the Athenaeum Club in Pall Mall, London SW to Casartelli, with thanks and congratulations regarding the Bishop's church music policy (SDA-193-026),¹ while Dudley Baxter from Colchester followed suit on the 9th (SDA-193-030). Additionally, in an undated letter at SDA-193-003, Casartelli was told that Sir Thomas Wardle had approved of his work on church music despite not being a Catholic.

Composers, also, expressed approval. Among other matters, Joseph Short of Birmingham praised Casartelli's stand on church music on 13 January 1904 (SDA-193-040); two days later, Alfred Harborough of Southport agreed to emendations in some music, which Casartelli had called for (SDA-193-041), while Émile Wambach, of Antwerp, also sought Casartelli's patronage (SDA-193-037/8). Meanwhile, Abbot Hugh Edmund Ford OSB of Downside proposed on 15 March 1904 to visit Casartelli the following Thursday to hear him talk about his policy on church music (SDA-193-052) and Fr A. Dekkers of Sacred Heart, Leeds, expressed his warm thanks to Casartelli on Ash Wednesday (SDA-193-042). On 14 August that year, Allen reported that he had visited the Solesmes monks (who were in exile at Appuldurcombe, Isle of Wight, because of strongly anti-clerical legislation by France's Third Republican government) and wrote to Casartelli: 'They are very interested in our work and are delighted we had already chosen their edition of Gregorian Chant' (SDA-193-057). Also interesting is an article, 'English Music Commission's Work' in the North American journal *The Teacher and Organist*, at SDA-193-045. The article attributes the formation of a church music commission by 'the Bishop of the Sanford (*sic*), England' to the influence of the Archbishop of Cincinnati and his diocese, but this is surely only coincidence. More to the point, this article lists the music which the Salford commission considered suitable and unsuitable for use in church. Likewise, SDA-193-002 gives a short list of works which the commission considered unsuitable at an early meeting, and SDA-193-048 provides undated lists from Allen of music recommended for use in church and music forbidden as unsuitable.

Box 193 of the Salford archives also makes clear that the commission was well able to give frank advice to Casartelli when the need arose. In October 1903, a

¹ This letter does not have a year in its date, but its contents and its item number in Box 193 both indicate 1903.

Jesuit priest from Stonyhurst submitted a programme of music for a forthcoming visit by Casartelli. The Bishop must have got in touch with Allen, who advised the rejection of Schubert's Mass in F, for which a further letter from Stonyhurst accordingly substituted Perosi's *Missa Pontificalis* (SDA-193-023 to 025). On 5 June 1904, Allen, writing to Casartelli, considered that the commission would reject some music Casartelli had sent him (SDA-193-053). On 17 August 1904, the commission gave up the 'tolerated' category of music in its list, having found agreement as to the contents impossible for practical purposes (SDA-193-058). Also in 1904, Allen, writing from Appuldurcombe, told Casartelli that a Benedictus by [T.J.] Bordonel, proposed by Canon Tynan for a visit to St Gregory's, Farnworth, was not on the diocesan list and not acceptable to the commission (SDA-193-062/3).¹ Avoiding such situations as this would seem to be one of the reasons why the commission resolved to ask Casartelli to specify that all church music in the Salford Diocese was to be chosen 'from the official Diocesan List' (SDA-193-060).

SDA Box 193 also provides examples of the direct implementation of Casartelli's requirement that the programme of music for pontifical functions should be submitted to him in advance. Fr Ward, SJ, of the Holy Name, Manchester, sent Casartelli a list of the music to be performed there on Sunday 11 October 1903. Casartelli urgently enquired of Allen as to whether this music was suitable, and Allen duly replied that it would pass muster (SDA-193-006/7). SDA-193-016/7 give the programme for Sunday 25 October 1903 at St Mary's, Oswaldtwistle, with Allen's comments on it. SDA-193-024/5 are two documents on which I have already remarked, from a Stonyhurst Jesuit and dated 19 October and 26 October 1903, while SDA-193-035 lists the music for High Mass on 29 October at St Chad's, Manchester. Canon Boulaye, Vicar General, sent in the list of music for a visit by Casartelli to St Joseph's, Halliwell, Bolton on 10 April 1904, on which Allen commented that it would be tolerable (SDA-193-046/7). As already noted, SDA-193-063 is a memorandum from Canon Tynan at St Gregory's, Farnworth, giving no date but apparently listing the music to be performed at a Pontifical Solemn Mass. The musical programme for Sunday 4 September at St Francis', Gorton can be seen at SDA-193-066.

The next item (067) in the box is a letter from Fr Lynch, (missionary rector of St Wilfrid's, Hulme, Manchester) advising Casartelli that the *Missa de Angelis* would be sung at St Alphonsus', Old Trafford, the following Sunday, after the Solesmes fashion and 'in the strictest accordance with the recent law of the Holy Father'. The Father Cantor of St Sebastian's Dominican Priory, Salford, wrote to

¹ While Allen's letter at SDA-193-062 gives no date other than 'Thursday', its position in Box 193 indicates a date in 1904.

Casartelli's secretary about the music for the following Sunday (SDA-193-072).¹ Lastly, the same Jesuit from Stonyhurst who wrote SDA-193-024/5 sent two programmes of music, for Masses, dated 24 June and 20 July 1905 (SDA-193-076/7). Significantly, SDA-193-077 also gives a note in Casartelli's handwriting as to whether the music mentioned there was on the 'tolerated' list published in the Salford diocesan periodical *The Harvest*. This is surprising inasmuch as the church music commission had previously given up the 'tolerated' category in their classification of music; one can only suppose that the category must have been revived.

However, mention of *The Harvest* invites consideration of a memorandum to the Bishop of 5 November 1904 from Fr C. Rothwell, who was the parish priest at Urmston and also had responsibilities about the production of *The Harvest* and the running of the Catholic Truth Society (SDA-193-068). This memorandum, unfriendly both to Casartelli and to the publication of items of music in *The Harvest* which formed part of his work on church music, described Fr Rothwell's unwillingness (mainly for financial reasons) to publish items connected with the diocesan church music list in *The Harvest*, and also his wish to resign from the CTS. The memorandum's main significance is that it shows that there was opposition to Casartelli's policies, either actively or by inaction. As noted above² and as Crichton has shown, some church choirs resigned either in protest at the plainchant revival or at the behest of their parish priests. Irrespective of the circumstances of their dissolution, opposition to TLS can clearly be seen to have been present.

SDA-193-069 to 071 provide another instance of this, in Casartelli's own Cathedral, in the form of three letters from Norris (who, as well as being on the commission, was the Cathedral's choirmaster) to Casartelli. In them, Norris described the opposition of some (though not all) of the leading parishioners at Salford Cathedral to Palestrina and, more especially, Gregorian chant. He observed, on 6 December 1904, that some of these opponents were going to Mass 'somewhere else where they find the style of music that suits their ears' (SDA-193-069). Since Norris had only done what the Bishop had instructed and the commission had decided, he wrote in item 069 that the state of affairs at the Cathedral had reduced him to tears. He was therefore much heartened to receive a letter from Casartelli affirming the value of his work (see SDA-193-070). As to another member of the Commission, SDA Box 193 tells us that Mgr Parkinson invited Casartelli to Oscott to sing Vespers and High Mass on 23-24 November 1903 (SDA-193-020/1).

¹ This letter has no date other than 'Thursday', but its position in Box 103 indicates late 1904.

² See above, text and note 17; J.D. Crichton, 'The Dawn of a Liturgical Movement', in *English Catholic Worship*, p. 36.

Bishop Whiteside of Liverpool wrote to Casartelli on 21 December 1904, commending Casartelli's decision to allow only church music which was on the diocesan list (SDA-193-073). Two other items in SDA Box 193 clearly show Casartelli's enforcement of his ruling that he was to be notified in advance of the music for pontifical functions in the Salford diocese. The parish priests of St Mary's, Burnley (SDA-193-031) and St Wilfrid's, Hulme (SDA-193-067) had evidently forgotten to supply this information, and these letters from the priests in question show that Casartelli or his secretary had followed up these omissions by contacting them.

The most important point to make by way of conclusion is how forward-looking the Diocese of Salford was in the early 1900s, under Bishop Casartelli, about church music and the congregation's actively sharing in the liturgy. The Bishop had anticipated a Papal document, had provided structures which facilitated its implementation, had thrown himself behind its being put into practice, had gained favourable attention nationwide for his policy and, in his diocese, had reduced the inevitable opposition as far as possible. Clearly, his liturgical work was a story of success.

Frances Taylor and Cardinal Newman: A Literary Relationship from the Archives

Paul Shaw

In this article I have the modest aim of drawing attention to the archival evidence for the relationship between the Blessed John Henry Newman and a notable Victorian Catholic writer and religious founder, Frances Margaret Taylor (1832-1900), whose desultory but nonetheless significant intrusions into his life and work cast interesting side-lights on both of their careers. In particular, I hope to assist in further elaborating the precise circumstances of the original publication of Newman's well-known poem *The Dream of Gerontius* in 1865. Taylor, known in religion as Mother Mary Magdalen of the Sacred Heart, was the founder and first superior in 1872 of a religious congregation of women, which is still in existence, the Poor Servants of the Mother of God. Two writers who I am greatly indebted to are Joyce Sugg,¹ whose book is the only one to deal in any depth with the relationship between Taylor and Newman; and Norma Hollingsworth, whose doctoral thesis² has greatly clarified the somewhat vexed issues surrounding the role of Frances Taylor in the publication of the 'Dream', and the relationship between various manuscript versions which are extant. Both Newman and his greatly lesser-known contemporary Frances Taylor are going through the rigorous procedures demanded by the Catholic Church as a hopeful prelude to the immense honour of canonisation, and I will take the opportunity initially to draw some parallels between their careers.

At the outset it should be noted that both Newman and Frances Taylor were converts from the Church of England. In the case of Taylor, she was the tenth and youngest daughter of a moderately 'High Church' Lincolnshire clergyman. Her conversion took place in 1855 whilst she was serving as a volunteer nurse during the Crimean War. Secondly, they were both in some sense religious founders: Newman, famously of an English branch of the Oratorians, Taylor of an entirely independent English congregation dedicated particularly to the service of the urban poor. Thirdly, both were to a large degree dedicated to literary labours. Frances Taylor was the author of over twenty books, fiction and non-fiction, in the capacity either of author, editor or translator, in addition to numerous works in popular Catholic journals and magazines; she was always noted for her spirit of unflinching hard-work and self-effacing humility.

1 Joyce Sugg, *Ever Yours Affly – John Henry Newman and his Female Circle* (Leominster, 1996).

2 Norma Hollingsworth, *The Dream of Gerontius Poem and Oratorio* (PhD thesis University of Keele, 2008).

Taylor's interests are reflected in her archive, which is currently in the process of being catalogued. The great mass of material, particularly her correspondence, is concerned with the practical and businesslike concerns of running a growing congregation and administering the institutions which it controlled, but her literary activities are also represented to a lesser degree amongst her correspondence. The letters from Newman are a tiny part of a very large correspondence in the archives between Frances Taylor and many leading Catholics of her day, including a particularly extensive correspondence with her two leading lay benefactors, her great friend Lady Georgiana Fullerton (1812-1885), the famous Catholic writer and philanthropist, and Lady Georgiana's husband, Alexander George Fullerton (1808-1907); the archive also includes important letters from Newman to both of the Fullertons. However, this article will focus on the material relating to the relationship between Frances Taylor and Newman, which was overwhelmingly related to their mutual interest in Catholic writing and publishing.

The letters in the SMG central archive¹ in Brentford from Newman to Frances Taylor cover the years 1862 to 1886, and are ten in number. There is additionally relevant material amongst Newman's papers in the Birmingham Oratory: one further letter to Frances Taylor, and two drafts which relate to originals which do not appear to survive. Where reference is made to these items below they are to the published *Letters and Diaries* of Newman produced by the Birmingham Oratory. Regrettably, no copy or draft 'out-letters' to Newman have survived in the SMG archives. Additionally, some of the letters which Frances Taylor wrote to Newman have recently come to light in the Oratory collections: these are 17 in number, and appear to cover the period from March to November 1864, when she was most concerned to obtain his assistance with her journal the *Month*. They unfortunately arrived too late to contribute materially to this article, but some brief notice will be made of them. Two letters at Brentford dated 1867² relate to an effort by Frances Taylor to re-establish contact with her sister who had joined an Anglican Sisterhood, hoping that Newman would intervene on her behalf with his old Anglican friend, Dr E. B. Pusey. There is insufficient space to discuss this fascinating story here, though it is interesting to note the effort which Newman made to assist Frances Taylor over this difficult family crisis.

In referring again to the documentary evidence for the relationship between Taylor and Newman, we should note that their first contact appears to have come indirectly via the agency of her friend Lady Georgiana Fullerton. Taylor was responsible at this time for the publication of a collection of stories and poems called

¹ Formally, the Central Congregational Archive of the Poor Servants of the Mother of God.

² SMG archive ref. IN/1/3-4

Offerings for Orphans (1861), which was intended to provide support for the Fund for Orphan and Destitute Catholic Children, to which Newman offered two poems. The first letter extant from Newman to Lady Georgiana, dated February 1861, is a response to her request for a literary composition for her use, which suggests that the original connection between Taylor and Newman may be linked to Lady Georgiana.¹

The first direct contact between Taylor and Newman which is documented came in December 1862, she having written to him seeking contributions to a popular Catholic literary journal *The Lamp*. Her editorial activities may be easily summarised. From January 1863 to June 1871 she was proprietor and editor of the (already existent) *Lamp*. She was also founder of a new Catholic periodical *The Month*, which she edited for just a year, from July 1864. At a time when the need to provide literary nourishment for the Catholic community was seen as increasingly pressing, Taylor had set about the task of editing *The Lamp* with characteristic vigour and industry, contacting many notable Catholics and even gaining favourable notice from Pope Pius IX. Given Newman's notable literary achievements in such a variety of genres, it was inevitable that she should also seek him out as a contributor, even though, as is well known, his career was at something of a low ebb at this point. Newman seems to have been ambivalent, on the one hand expressing his admiration for the determination of someone who had the persistence to approach him twice and the 'selfdenying [sic] toil'² which she had expended in re-establishing *The Lamp*, whilst at the same time expressing some ambivalence as to the role of her chosen mediator Father Henry Formby, which had led him to be suspicious as to the tone of the publication.

However, Newman did eventually show great interest in *The Month*, and offered an article for it in June 1864. Taylor had written to Newman on 12 March 1864, stating that she intended 'a monthly magazine for the educated and keeping *The Lamp* for the poor and middle classes of readers'.³ The first volume came out in July 1864, described as 'an Illustrated Magazine of Literature Science and Art', with the editor characteristically remaining anonymous. Taylor's biographer stated that the motive was 'to have an organ in which serious subjects and important questions of the day – from the Catholic standpoint – could be dealt with at sufficiently frequent intervals'.⁴ It is clear that this also struck a chord with Newman who was friendly to the establishment of a magazine which 'without effort or pretence...took part in all questions of the day'⁵ and whilst taking an overtly Catholic stance did not

¹ SMG archive ref. IN/3/2.

² C.S Dessain (ed.), *Letters and Diaries of John Henry Newman*, vol XXI (London, 1971), p.75.

³ *Ibid.*, p.76.

⁴ F. C. Devas, *Mother Mary Magdalen of the Sacred Heart* (London, 1927), p.320.

⁵ Quoted in Ian Ker, *John Henry Newman* (Oxford, 1988), p.574

do so in a provocative way which could be interpreted by Protestants as being unpatriotic.

Taylor continued to edit *The Month* until it was taken over by the Jesuits with Father Henry Coleridge, S.J., as editor. Her precise role in the enterprise, and in the publication of *The Dream of Gerontius*, has been questioned.¹ She herself was typically self-effacing, stating for instance, that she was only an 'avant-courier' and also that 'Cardinal Newman took it up from the first'.² Whilst accepting to some degree Taylor's protestations about her eagerness to put aside these labours, at a time when she was already editor of another journal, we may in fact doubt that she played as small a role as she liked to suggest. It is clear that, as with *The Lamp*, she made great efforts to obtain supporters and contributors; these included Cardinal Wiseman, Father Coleridge, and, unsurprisingly, Lady Georgiana Fullerton, who's 'recusant' novel *Constance Sherwood* was serialised in the magazine.

The case of Newman may be considered to be paradigmatic in this regard, as it is clear from his published letters that Frances Taylor was most assiduous in pursuing him for 'copy', which he did not always find it easy to provide. One of her clerical associates, Father William Ronan, SJ, recollected later: 'Her writings caused her immense labour and she nearly broke down under her editorship of *The Month*.'³ From her letters in the Birmingham Oratory, we can see that she was greatly determined both to interest Newman in the future of the magazine, and to obtain his contributions, not least due to the considerable cachet which would be obtained from his illustrious name. She was also quite clear, despite later protestations, that she was the sole owner of *The Month* and fully responsible for its content.

In general, we may be unsurprised, therefore, that much of the short correspondence between Newman and Taylor relates to literary matters, this providing both the occasion and the rationale for their relationship. In relation to *The Month* they include a request for the dispatch of a copy of the magazine to Italy,⁴ and a reply, sent in March 1865, to a reminder from Taylor for an article, in the series 'Sayings of the Saints of the Desert' (which appeared in *The Month* between October 1864 and March 1866), delayed, according to the author, because of work on the second edition of his *Apologia pro vita sua*.⁵ The somewhat gnomic tone of these 'Sayings' resulted in a satire in *Punch*, and may have traded on their author's

¹ See, for example, M. Katherine Tillman, 'An Introduction to The Dream of Gerontius' in *Newman Studies Journal* vol 1 no. 1 (Spring 2004), p.45

² Quoted in F.C. Devas, *op.cit.*

³ SMG archive ref. C.G5 p.4b

⁴ SMG archive ref. IN/1/1

⁵ SMG archive ref. IN/1/2

reputation for asceticism. His other contributions to *The Month*, excepting of course *Gerontius* – which will be discussed below – were two short poems, both appearing under the pseudonym ‘Daleth’, and appearing in September 1864 and February 1865.

Whilst unfortunately no correspondence survives to cast light on this episode, it is clear that Newman’s famous poem *The Dream of Gerontius* first appeared in the two editions of *The Month* in 1865, whilst the periodical was still under the editorship of Frances Taylor. The manuscript of this published version was later sold by Taylor to the British Museum. Despite these simple facts, Frances Taylor’s role in the publication of the *Dream* has, as we have noted, sometimes been overlooked or challenged the past. The poem first appeared in the May and June 1865 editions, and famously describes the drama of the journey of a soul from the verge of death to purgatory, guided by its guardian angel. Of the circumstances surrounding the publication of the poem, Frances Taylor’s contemporary and first biographer Sr Mary Campion Troughton SMG wrote: ‘...the story has been told in another Catholic magazine,¹ and repeated with modifications by Frances Taylor herself, how a “distressed editor” once went to Dr. Newman to implore him for a contribution, and how, after a plea of want of leisure, he took from his waste-paper basket, a manuscript thrown in as valueless, and told her to use it, if she thought it worth anything. This proved to be the now world-famed “Dream of Gerontius”, and the distressed editor was Fanny Taylor in search of copy for “The Month.”’²

A receipt relating to the sale of the manuscript, with Newman’s permission, is held in the congregational archives, recording the sum of £30 obtained.³ The receipt is undated, but the headed paper, which is from the convent at 4, Percy Street in London, implies that its sale took place between 1886 and 1898, the years during which this address was used by the congregation. The archives of the British Library record that the transaction was completed in March 1891; the original asking price of the manuscript may have been £100! Frances Taylor had a great admiration for Newman, and it is noteworthy that nonetheless she was prepared to sell the manuscript, no doubt to support the work with the poor.

The story is not, however, as straightforward as it sounds. Newman’s fair copy of the poem made in early 1865 is separate both from his rough ‘working’ copy, and from the copy which Frances Taylor published in *The Month*, which had been

¹ Probably a reference to a brief notice in the popular American Catholic journal, *Ave Maria*, January 1903.

² The manuscript of the biography, completed in 1908, was printed privately by the Poor Servants of the Mother of God for internal use in 1972. SMG archive ref. IV/ [Sr Mary Campion] *Memoir of Mother Magdalen Taylor*, Chapter 5 p.7.

³ SMG archive ref. IIIH/1/6.

prepared especially for this purpose by a secretary. It is very difficult to believe that Newman intended to dispose of the manuscript that he had worked on for so long, which would be entirely out of character. However, it may be that he showed Frances Taylor his rough manuscript of the poem, and realised that in releasing the poem for publication by this determined and painstaking woman for her literary journal, he would be doing a service both for himself and for the Catholic literary community. If the poem did not prove to be popular, then at least it was published at a slight remove from its author, through the organ of a periodical. If it did strike a chord with the reading public, then his own fair copy was at hand to be utilised in whatever way he thought fit. It may be perhaps said, therefore, that Frances Taylor's determination to obtain 'copy' from Newman generated the *occasion* of the publication of the poem, rather than the ensuring its *survival* as the traditional account would suggest; but it is nonetheless a great tribute to her acumen and abilities that she obtained such a prize for her journal.

The remaining letters may briefly be reviewed. In general it may be said Newman's correspondence with Frances Taylor is occasional and mainly businesslike, being generally related to specific events in Taylor's life and career when she had a need to call upon his assistance. One may be linked to the appearance of Newman's *Verses on Various Occasions* in January 1868. A letter from Newman dated February 1868, thanked Taylor for sending a copy of her 'Meditations', and asks, in an exchange of literary courtesy, whether she had received a copy of his *Verses*.¹ The 'Meditations' were the *Practical Meditations for every day of the Year*, also published in that year, and translated by the author from the French. A copy of Newman's *Verses*, complete with the author's 'compliment' slip is still extant in the SMG archives: Newman's autograph, presumably from a covering letter, including his 'best wishes of this sacred season', has been carefully pasted into the volume. Another 'literary' letter dates from over ten years later, and is a brief but polite acknowledgement of the receipt of a copy of a book from Taylor; most likely this was the collection of stories entitled *Stoneleighs of Stoneleigh*.²

In a rather different category is a simple and touching letter written in March 1869 to conveying Newman's condolences, in reply to a letter from Frances Taylor informing him of her mother's death, in which he stated: 'God will sustain and comfort you, and you will be able to bless Him and thank Him (as indeed you do, but) with joyfulness, for what at first causes you such sharp suffering.'³ Frances

¹ SMG archive ref. IN/15

² SMG archive ref. IN/1/9

³ SMG archive ref. IN/1/6

Taylor appears here to have been referring to the impact on her at this time of his poem 'To F W N – A Birthday Offering' with its ardent expressions of grief.

Going almost from the sublime to the ridiculous, there are two letters from Newman relating to a Miss Emma Crofts, who had sought assistance from Frances Taylor and Lady Herbert, falsely claiming that she had been authorised by Newman (January-February 1873).¹ Taylor's final letter, dated 1885, relates to her efforts to obtain recollections from correspondents of her great friend Lady Georgiana, to which unfortunately Newman felt unable to contribute, perhaps surprisingly giving the correspondence which he had exchanged with the Fullertons over the years, and given their mutual literary interests.²

Overall, we may say that the evidence examined in this article may be said to be paradigmatic of the courtesy, respect and concern with which Newman treated his female correspondents, even those with whom his relations were largely of a businesslike nature. Though his relations with Frances Taylor are largely reflective of Newman's willingness to support Catholic literary activities with his pen, it is impossible not to be aware of the mutual regard of the two authors, both dedicated to forwarding the cause of Catholicism in England through their writing and their Apostolic works.

¹ SMG archive ref. IN/1/7-8

² SMG archive ref. IN/1/10



CONVENT OF SS. ANNE AND JOSEPH.

4, PERCY STREET,

RATHBONE PLACE, OXFORD STREET, W.

Received from the Trustees
of the British Museum
for the original MS.
of Cardinal Newman's
Dream of Gerontius,
the sum of thirty
pounds. £30. 0. 0.

Fanny Charles [unclear]



Evacuation Logbooks: St Peter's, Seel Street, Liverpool

Dr John Davies

September 2009 marked the seventieth anniversary of the beginning of World War Two. The early days of September 1939 saw an unprecedented mass migration of children, their teachers and helpers, and, in some cases, parents, from areas which were considered to be at risk from German bombing attacks to safer regions. In most cases this meant the evacuation of children from densely urban areas into rural and small town environments. Central government agencies and local authorities had been preparing their plans for this mass migration from 1937 onwards.¹ As well as the logistical problems in transporting children from towns and cities into the rural hinterland there were anticipated social problems when education was disrupted and when urban and rural cultures and ways of living collided. The Catholic community, particularly in its urban heartlands in London, the Midlands and the North of England, was greatly affected by this social upheaval. Whole schools left their familiar surroundings and were transplanted into the safer rural and semi-rural areas where they began to share buildings with local schools, usually on a part-time basis. Many of these safer areas had very small Catholic populations. Catholic children were billeted with non-Catholic host families and provision had to be made to enable them to continue the observance of their Catholic religious practices, particularly their attendance at Mass each week.

From the material deposited in Catholic diocesan archives, including the correspondence of the bishops with each other and with central and local government, and their instructions to their clergy, we can learn a great deal about how the Catholic authorities responded to these challenges.² These sources provide us with an overview of the evacuation process as it affected the Catholic community, and the community's response to the challenge presented by evacuation. We are also fortunate in being able, in many cases, to study evacuation at micro or parish level through the evacuation logbooks which were kept by the parochial schools. Sadly not all of these have survived but many have and can be found in some of the diocesan archives, in local record offices, and in the archives of the teaching religious orders. The archives, for example, of the Sisters of Notre Dame, who provided the head teachers for many parochial schools, in Liverpool and the North West of England and

¹ Helga Jones, 'The Preparation and Implementation of Evacuation from Birkenhead, 1938-1940', in J.A. Davies and J.E. Hollinshead (eds.), *A Prominent Place: Studies in Merseyside History* (Liverpool, 1999) pp.97-112.

² J. Davies, 'Evacuation During World War Two: The Response of the Catholic Church', *North West Catholic History*, vol. XXV (1998) pp.38-61. See for example the material on evacuation in the Salford and Shrewsbury diocesan archives.

elsewhere, have over many years proved a particularly happy hunting ground for students writing undergraduate and post graduate theses on evacuation and related topics. Additionally the Notre Dame archives contain records of the evacuation experience of various groups of teacher training students at Notre Dame College of Education – an invaluable source for the successors in Liverpool Hope University of those wartime students. These evacuation logbooks, wherever they are located, enable us to examine the process of evacuation in some detail. They also have the added advantage in that they are essentially lay Catholic records – if we count religious sisters as lay people – as opposed to the official clerical narrative available to us in the various diocesan archives.

The evacuation logbooks of St Peter's, Seel St, Liverpool were deposited, along with many other records of the parish, in Liverpool Record Office in the 1960s. These logbooks were the final ones for the parish's schools. Evacuation proved to be a swansong for the schools whose foundation dated back to the 1850s. Because of bomb damage the school buildings proved to be no longer usable and eventually after the return from evacuation the Infants' and Girls' Schools were merged with the nearby Notre Dame Demonstration School and after a long, but finally unsuccessful, struggle by the parish priest, Fr Bruno Dawson, to persuade the Board of Education and the Local Education Authority to agree to its re-opening, the Boys' School was closed in 1943 and the pupils were dispersed to nearby Catholic schools. The parish itself after serving the Catholic community in Liverpool for two hundred years closed in 1988.

The evacuation logbooks are an invaluable source for this final period of the schools' history. The Infants' and Girls' Schools had Notre Dame Sisters as head teachers while the Boys' School's head was the long serving Robert Mooney. The logbooks they produced are written in contrasting styles, perhaps reflecting the differing approaches to evacuation of the two nuns and Mooney. The logs for the Infants' and Girls' Schools provide brief but clear narratives for the first weeks of evacuation but with little extraneous detail. They record the salient points of what their head teachers saw essentially as a temporary measure which involved transporting the children to Chester, seeing that they received suitable accommodation, while attempting to insure that their education was disrupted as little as possible. The evacuation log of the Boys' School, written by the head who, apart from his army service in the First World War, had spent all his adult years as a teacher, and since 1927 as head teacher, in St Peter's, contrasts sharply with the other two log books. The brisk, spare prose of the logs produced by the two Notre Dame Sisters is replaced by Mooney's attempt to capture every detail of the evacuation experience. Mooney was prepared for the long haul, seeming to expect

that evacuation would continue as long as the war itself. He did not envisage, unlike the majority of the parents of the pupils and his colleagues in the Infants' and Girls' Schools, that there would be a speedy return to Liverpool. Even when the Infants' and Girls Schools had formally returned, and the majority of his own pupils had been taken back to Liverpool by their parents, he resisted the pressure of the parish priest to come back and re-start the school in Liverpool in 1942, seeking reasons to stay in Chester with his rapidly dwindling band of evacuees.

The Evacuation Logbook for St Peter's Infants' School – Seel St is a mere five hundred yards from the centre of Liverpool – gives no account of the journey of the children to Hoole, a suburb of Chester, some fifteen miles from Liverpool. There is merely a bald statement that fifty-five children and four teachers were evacuated on 1 September 1939 but added that 'during the following week twenty children returned to their homes in Liverpool.'¹ For the next three weeks the remaining thirty-six children occupied a room in Westminster Road Infants' School from 1.30p.m. to 5.30p.m. each day. After three weeks the Cheshire 'County Inspectors' suggested that 'as the numbers were so reduced' they should be transferred to the Westminster Road Girls' School so that the 'resident Infants' School was thus able to resume normal sessions'. Once the transfer of St Peter's was completed in the first week of October the children were taught from 9.00a.m. to 12.30p.m. In the afternoons they enjoyed 'recreation in the local park'. Within a couple of weeks, however, with evident signs of the 'approach of winter' the park sessions were replaced by recreation in a room provided by Westminster Road Infants' School.² By the beginning of November full day schooling for the children had been resumed; once again back in the Westminster Road Infants' building. By the end of that week there were only eighteen evacuated infant children left in Chester and two teachers were recalled by St Peter's School Managers – effectively by the parish priest – to Liverpool to start a 'Home Teaching' programme for the returned evacuees. During the Christmas holidays a further teacher was recalled; after Christmas, in the third week of January, the remaining infant refugees were stricken by an 'epidemic of scarlet fever, diphtheria and measles'. The epidemic continued into February.³

The entries in the Infants Logbook for the remainder of the stay in Chester, until August 1940, were brief in the extreme. When the school closed for the summer holidays in July there were only seventeen children 'on roll'. School restarted on 29 July but a month later there was a 'severe' air raid in the Chester

¹ Liverpool Record Office (LRO) 282 PET/7/14.1, St Peter's, Seel St, Liverpool, Evacuation Logbook, Infants' School. (Infants' Evacuation Log) p.1.

² Infants' Evacuation Log, p.1.

³ Infants' Evacuation Log, p.2.

area, only a few miles from the Luftwaffe's target of Liverpool's docklands. On the morning after the raid: 'Only four children were present. They were transferred to one room, with the All Saints [Westminster Road] children, owing to a delayed action bomb in the adjoining fields.'¹ This was the final entry for the evacuation period. The next phase of the Infants' School's wartime life was back in Liverpool in its own building. During the 'May Blitz' of 1941 St Peter's, close to Liverpool's south docks, suffered severe damage. The Gilbert St building which housed the Infants' and Girls' School suffered a direct hit. The Infants' Log, in its somewhat understated fashion, recorded: 'Gilbert St premises "blitzed", burnt out completely, by enemy action. Stock, work, everything destroyed'.² The children were accommodated in the nearby Notre Dame Demonstration School in Maryland St next to the Notre Dame Mount Pleasant Training College, a short walk from Seel St and within St Peter's parish boundaries. By 1943 St Peter's Infants' School had been formally incorporated into the Demonstration School. Evacuation was thus the swansong of a parish school whose life had begun in the 1850s in the early days of the Catholic Poor Schools' Committee.

The treatment of the evacuation process by the Evacuation Logbook of St Peter's Girls' School was as brief as the account in the Infants' log: 'Evacuation to Westminster Road Girls' School, Hoole, Chester, took place September 1st 1939.' Three of the teachers' helpers returned to Liverpool the following day, 'chiefly because of unsatisfactory arrangements with regard to billets'. The remaining helper stayed in Chester until mid-October, supervising children 'going to the clinic' and looking after those 'children living at a distance'. She returned home on 13 October 'as the need for her help had ceased'.³

School sessions for the evacuated girls were for half a day, 'alternating from a.m. to p.m. every four weeks'. Westminster Rd Girls' School used the premises for the other half of the day. During the part of the day the girls were not in school they were taken for games in the park, walks to Chester and for 'homework and knitting etc.' in the local Mission Hall, which the school had been allowed to use. There were seven teachers, including the head teacher for the 102 pupils who had left Liverpool. Not all parents agreed to the evacuation of their children. It was decided to group the girls: Standards I and II, III and IV, VI and VII together, while Standard V was taught separately. In the early days of September the teaching staff received first aid and air

¹ Infants' Evacuation Log, p.3.

² Infants' Evacuation Log, p.3. See also J. Davies (ed.), Louis Joseph D'Andria, O.S.B., *Coping With the Blitz: St Peter's Seel St, Liverpool 1940-1941* (Wigan, 2000)

³ LRO 282 PET/7/13.1.1. St Peter's Seel St, Evacuation Logbook, Girls' School, (Girls' Evacuation Log) p.1.

raid protection training along with the local teachers. Members of the Chester police force spoke to the pupils about basic safety-first procedures.¹

In line with typical Notre Dame teaching methods and traditions there were extensive attempts to use the local environment as fully as possible as an educational tool and stimulus to learning for the pupils. One teacher worked with the senior girls to 'arouse interest in the study of Chester from the historical point of view'. Another visited the centre of Chester with 'small groups for art'. Visits were organised and made 'with enjoyment and profit' to Chester Cathedral, St John's Church, the museum, (Grosvenor Museum), the River Dee, the residence of the Duke of Westminster at Eaton Hall, the home of William Gladstone at nearby Hawarden, Chester Zoo, the City Walls, Handbridge – a suburb across the Dee from the city centre, and the local villages, now Chester suburbs, of Chrisleton and Upton. In return for a concert given in October by the girls of Westminster Rd School, St Peter's gave a November concert, followed by 'plays, songs and dances' to which the Chester residents who had housed the St Peter's girls were invited.²

By the end of the October mid-term holiday almost half of the original contingent of girls had returned, or been taken home, to Liverpool by their parents. The official number on the school roll was down to fifty-three. The head teacher was growing increasingly irritated by this trend and objected strongly to 'the casual way returning to Liverpool is taking place'. The drift back, however, continued; and a week later, at the end of October, the number of girls left in Chester had further fallen to forty-eight. Full day teaching for this dwindling number was restored in the first week of November.³ But the pattern had been set. After each school holiday the numbers returning to school declined and, as with the Infants' School, the Girls' School was back in its Liverpool premises in Gilbert St. by the autumn of 1940. Eventually, like the Infants' School, it was absorbed into Notre Dame Demonstration School after the blitzing of Gilbert St in May 1941.

The Boys' School's experience of evacuation was broadly similar to that of the Girls' and Infants' with the majority of the children eventually returning to Liverpool within a few weeks. The boys' evacuation, however, did have one distinguishing feature from the other two schools. What clearly differentiated it was the attitude towards evacuation of the head teacher, Robert Mooney. It emerges clearly from the logbook he kept that he saw evacuation as a long rather than as a short term venture. Even when the majority of his pupils had been taken back home he believed that

¹ Girls' Evacuation Log, pp.2-4.

² Girls' Evacuation Log, pp.5-6.

³ Girls' Log, pp.5-6

there would be a re-evacuation programme. For that reason he insisted on staying in Chester even after the majority of his teaching staff had also returned to Liverpool and the manager of the school, the parish priest, Fr Bruno Dawson was urging his return also. Mooney's commitment to the evacuation process is also perhaps reflected in the detailed account he was prepared to write, particularly at the end of each of the first few hectic days. His narrative enables us to follow St Peter's Boys' School almost step by step through the early weeks of evacuation. Mooney, who had served in the British Army during World War One, seems to have seen evacuation as a military campaign and his, perhaps unconscious, choice of language reflects that view. Reading his detailed account some seventy years later the reader begins to get some understanding of how this unprecedented national mass migration of children and their teachers was acted out at local level.

Mooney was not satisfied with the brief statement of his fellow head teachers that the pupils were evacuated to Hoole, Chester. He provides no introduction to his account so we learn nothing of any prior planning of the events beginning on 1 September 1939. His narrative plunges immediately into a description of the evacuation.

The children, teachers and helpers to be evacuated met at Seel St Schools, Liverpool, at 9.30 a.m. with equipment, food and gas masks and picking up the Girls' and Infants' Departments proceeded to Central Station.

Central Station was some four hundred yards from Seel St and once there 'the entrainment by families' was carried out 'in splendid order and fine spirit'. Chester is some fifteen miles from Liverpool but it was 2.45 in the afternoon before Hoole, a mile from the town centre, was reached. In Hoole the children were given 'two days' rations' and then taken by bus or private car to All Saints Church of England Schools. There they were 'medically examined' and only then 'after much confusion finally distributed to billets over a wide area'. The confusion for many of the children continued as they 'were brought back to the centre and new billets had to be found for them'. Presumably the children involved in this re-allocation had been rejected by their original hosts despite having passed the earlier medical examination which had been intended to eliminate any possibility that these children from the slums of Liverpool would spread any infection to the 'receiving areas'. In the meantime after the relocation had been completed Mooney complained that the teachers 'had to fend for themselves'. It was 8.00 p.m. before he and his fellow members of staff 'found billets'. By the end of this long day the 250 children who had been evacuated from St

Peter's Schools, Boys', Girls' and Infants', along with sixteen teachers and a small group of helpers were 'well-scattered and thoroughly fagged out'.¹

On Saturday morning, 2 September, Mooney, with two of his senior assistant teachers, commenced the next stage of what he undoubtedly saw in terms of a military campaign. They set out to try to establish exactly where in Chester their pupils had been 'billeted'. Equipped with their nominal rolls they descended on the offices of the local authority, Chester Urban District Council, 'commandeered the billeting books (very poorly kept in many cases) and tried to check the disposition of our children'. They had completed this task, so far as it was possible to do so, by one o'clock. Later in the day these three senior teachers 'went right through the billeting area' and organised an assembly for the following morning in preparation for attendance at Sunday Mass.² They had successfully contacted 'many of the boys' and had met 'the people on whom they were billeted'. For these host families and the way in which they had coped with enormous difficulties 'no praise was too high' from Mooney. There was a slightly unfortunate ending in the evening to the day's work for, as they were about to return to their 'billets', Mooney's team were 'caught in a downpour of rain'.³

Mooney's account of events on Sunday 3 September began: 'Sunday and war declared by Great Britain on Germany.' The children, however, had 'responded splendidly 'to Mooney's house calls on the previous evening and to his 'impromptu call for Mass'. As a result 'a good crowd' met at 9.30 in Falkener St, Hoole, and 'marched' the mile or so to St Werburgh's Church in the centre of Chester. Arranging the 'parade' for Mass had enabled the teachers to 'keep up contact with the children as no assembly point or school had as yet been allotted to us'. The head teacher of All Saints School, Mr Hullah, had, however, allowed St Peter's the use of part of his school for Tuesday morning. This gave Mooney and his staff time to carry out on Monday, 4 September, 'a thorough census of our party'. He commented that Hullah's gesture was 'the only help, little or none coming from the UDC Office'. On that Monday morning the teachers from the three St Peter's Departments met in Hullah's room at 9.30 and 'divided the billeting area into three groups'. The teachers then visited these areas, Mooney himself taking the Hoole Lane area, 'warning all children to assemble at school at 9.30 a.m.' the following morning.⁴

¹ LRO 282 PET/ 7/12.1.4, St Peter's Seel St, Evacuation Logbook, Boys' School (Boys' Evacuation Log) p.1.

² Boys' Evacuation Log, p.2.

³ Boys' Evacuation Log, p.3.

⁴ Boys' Evacuation Log, p.3.

The children 'rallied well to the roll call' on Tuesday morning but Mooney insisted that the 'nominal roll' be 'thoroughly checked' and 'absentees noted'. Having done this Mooney clearly felt some cause for concern because he then 'adjourned to the UDC Offices over the latter problem'. Once there he found that parents 'had been withdrawing their children without any form of notice and nothing could be done about it'. However, he consoled himself with the thought that he had done all that he could to carry out and complete the evacuation procedure: 'Still our list was completely checked'. The checked rolls and a list of the 'absentee families' were sent to the Director of Education, C.F. Mott, in Liverpool 'for his action'. Mooney rounded off his day by completing a report to be sent to the 'Rev. Manager', the parish priest, Fr Dawson. There were, however, still a number of procedures to be completed before school for the evacuated children could begin. The teaching staff met at All Saints School, Hoole on Wednesday morning, 6 September, at 9.30. There they received two instructions: all teachers were to attend a meeting in Chester Town Hall on Thursday morning at 10.30; the evacuated children were to assemble at Hoole and Newton School in the afternoon at 2.30 for a further medical inspection. This latter instruction 'necessitated the dispatch of teachers' to 'warn all children to parade' and to allocate them 'a spot for all to be examined medically'. In Mooney's view the medical examination 'seemed a superficial affair, as two doctors and a nurse could hardly be expected to cope with five hundred or more children'. (Other Liverpool schools, including St Peter's near neighbours, St Patrick's, had also been evacuated to Chester.) Later that day Mooney received two visitors from Liverpool who had come to review the progress made in the evacuation of St Peter's, a Board of Education H.M.I and one of the parish clergy, Fr Louis D'Andria.¹

The teachers, local and evacuated, 'acting on instructions' attended a further meeting in Chester Town Hall on Thursday, 7 September, where they were 'instructed' to open the schools on Monday 11 September. The evacuated children of St Peter's were to be taught initially in the afternoons from 1.30 until 5.00 p.m. The teachers were also given instructions about 'requisites, registration, curriculum and care of children under existing conditions'. Mooney arranged to meet his own staff on Friday morning at All Saints. He was increasingly concerned about children being taken back by their parents to Liverpool, a short train journey away. He therefore returned to the UDC Offices to check once again the nominal roll as 'the homeward trek continued, resulting from all sorts of rumours being carried back to Liverpool by the parents of returned evacuees'. For the teachers' meeting the next morning he had to draft 'an adaptable temporary timetable', individual timetables for each teacher, and to 'answer correspondence' so that he could 'have everything ready for

¹ Boys' Evacuation Log, pp.4 and 5.

school on Monday'. In the meantime he 'dispatched' two teachers to visit the 'billets' to 'check addresses and deal with complaints'.¹

At the staff meeting on Friday morning the teachers received 'nominal rolls of classes' and timetables. They were then 'dispatched round their districts' to 'warn those in charge of billets' that the boys were due to start school on Monday, 'the 11th instant' at 1.30 p.m. Mooney and one of his assistants took the 'Hoole Lane billets' and 'contacted in almost every case'. With another assistant he then 'motored to school' in Liverpool, arriving at 4.00 p.m. Once there he 'loaded up half sets, 20, of Literary, History and Arithmetic books for all classes, together with other necessities for carrying on work without loss of time.' These books were then to be collected by a further member of staff and transported to Chester. At this stage of the campaign 'Mr Henin and I took our first leave of 48 hours'.²

While enjoying this 'leave' on Sunday Mooney received news of a 'successful church parade' in Chester. On Monday, 11 September, 'Schools started for instruction at 1.30 p.m.' The teaching session lasted till 5.00 p.m. and he was able to report a 'good attendance', 111 out of 112 on the roll, one boy having gone on weekend leave. Work in school 'proceeded normally' and 'any deficiencies of stock or apparatus' were noted. These deficiencies would have to be 'rectified' at the weekend.³

In spite of Mooney's military-style planning and careful attention to detail not everything in the first week the school was operating went exactly to plan. The incident which caused the greatest concern to Mooney, and which he documented fully, was the case of boy R. On the morning of Tuesday 12 September, one of St Peter's staff visiting the UDC Offices was informed that this boy had not been seen since six o'clock the previous evening. Mooney went to boy's 'billet'. Not finding him there he decided to wait until the roll call at the beginning of school at 1.30 before taking further action. 'As he had not shown up by then we informed the police.' An hour later, however, news arrived that R. had been found on the Warrington road the previous evening, wandering and confused because of 'a change of billet'. He had been taken home by the Chester resident who had found him. Apart from this one boy the attendance at school was 'excellent'.⁴

¹ Boys' Evacuation Log, pp.5 and 6.

² Boys' Evacuation Log, pp. 6 and 7.

³ Boys' Evacuation Log, pp.7 and 8.

⁴ Boys' Evacuation Log, pp.8 and 9.

The next morning, Wednesday, Mooney was 'dissatisfied' that he had still not made 'personal contact' with boy R. He, therefore, with one of his assistant teachers, Henin, went to the address of the Chester resident who had found boy R. When he arrived there he was shocked to find R. 'in the back shop, wearing a butcher's apron, and warned him to be in school for the afternoon shift. He was.' This was either a case of enterprising behaviour by the young man, R., or exploitation of child labour by the shopkeeper. Mooney offered no explanation in the logbook, possibly because having successfully dealt with this case he was almost immediately called to another incident, which tested further his fire fighting skills. On that Wednesday afternoon he found himself having to deal with a clash between the mores and culture of the Chester householders, who had offered accommodation to the St Peter's children, and the expectations of their Liverpool parents, some of whom had travelled over to Chester. The two ladies in charge of billeting confronted Mooney with letters of complaint from householders against the behaviour of some parents. Mooney did not specify the nature of these complaints but the next morning he toured the billets, listening to complaints in an attempt to defuse the situation. After the afternoon school session ended he had to leave for Liverpool to meet the mother of boy R. 'who had decamped on Monday night previous and gave her full details of his escapade with my opinion'. He did not specify what that opinion was but he was clearly greatly displeased. Mass at St Werburgh's on Sunday morning, after which Mooney and Henin 'marched' the children back to Hoole, marked the end of the first stage of what for Mooney would be a long 'campaign'.¹

For those of us reading these logbooks from the early days of World War Two one of the attractions is the 'unwitting testimony'² they provide. The brief accounts given by the Notre Dame Sisters who led the Infants' and Girls' schools set out to give us an overview of what they clearly saw as a brief interruption to the normal life and routine of the school. They deal with the exigencies of the war in a brisk, businesslike fashion and clearly were anxious to return to Liverpool as soon as possible. But while they were in Chester its educational opportunities should be exploited. This is left un-stated or at least under-stated in their logs. But their training in the Notre Dame tradition of pedagogy compelled them to look at what they and their pupils could learn from their unaccustomed surroundings. Mooney's logbook in contrast to the other two is meticulously detailed. Evacuation to him was part of the overall struggle against the enemy. As a young teacher he had volunteered to fight in World War One and in this later war he would lead his troops in another 'campaign'. His account is replete with military terminology, some of which, such as 'billets', was in general usage, but teachers were 'dispatched', and children

¹ Boys' Evacuation Log, pp. 9-12.

² The expression is that of the late Professor Arthur Marwick of the Open University.

'marched' to 'church parade', and he took 'forty-eight hours leave'. Also, unlike the Notre Dame Sisters, he was prepared for a long 'campaign'.

The logbooks of St Peter's Seel St Schools are merely one example of a wonderful resource for the historian and the teacher. Individual logbooks give us the opportunity to understand the evacuation process, its challenges to teachers, pupils, parents and host communities at a local level, to sense its impact on specific localities and parishes. Sadly, many of these logbooks have been lost in recent years. Seventy years after the Second World War started it would be greatly to the advantage of historians, teachers and students if at least some of them were 're-discovered' and their treasures made available.

The Theological Papers of Canon John Francis McHugh

Fr Peter Phillips

(Shrewsbury Diocesan Archivist)

Recently the theological papers of Canon John Francis McHugh have been deposited in the Archives of the Diocese of Shrewsbury. John Francis McHugh was born in Stalybridge on 3 August 3 1927. He left for the junior seminary at Ushaw in September 1939. Having completed his schooling there in 1946, he was sent to the English College, Rome, where McHugh completed his training for the priesthood, and was ordained priest in St John Lateran by Archbishop (later Cardinal) Luigi Traglia on July 6th 1952. In Rome he was awarded the degree of Licentiate in Philosophy (*De questione an S. Thomas Aquinas libertatem arbitrii humani cum natura omniperfecta conciliaverit*, 1949), and Doctor of Divinity for a thesis on *The Exaltaton of Christ in the Arian Controversy* (1954) under the supervision of P. Galtier, S.J. (SHRDA/J McH/2). He continued his studies as *élève titulaire* at the *École Biblique* in Jerusalem (1955-1956). On his return to Rome he received the degree of Licentiate of Sacred Scripture.

After finishing his studies, McHugh spent a brief spell of eight months as curate in Shrewsbury Cathedral during 1957, before taking up a post on the staff at the seminary at Ushaw that autumn. Here he lectured in Scripture, and in other areas, from 1957 to 1976. These courses (typescripts deposited in Ushaw College Archives) offer a useful illustration of the move away from the theology of the manuals that occurred at the time. In 1976 he was appointed to a lectureship in the theology department in the University of Durham, becoming senior lecturer in 1978. From 1980 to 1982 he was dean of the Department of Theology.

John McHugh's hope was to contribute to the creation of an educated clergy and laity whose scholarship could respond to the needs of the times. His first two books, translations of Roland De Vaux's *Ancient Israel* in 1961 and Xavier Léon-Dufour's *The Gospels and the Jesus of History* in 1968 (SHRDA/J McH/4), were important attempts to make the fruits of European scholarship accessible to the English reader. His own book, *The Mother of Jesus in the New Testament*, published in 1975, combined his deep love for Scripture and his concern for ecumenical relations with his devotion to Our Blessed Lady: he wished to contribute to ecumenical relations by revealing how the recent developments in Catholic Marian theology could be reconciled to Scriptural understanding. This study provoked an important disagreement between McHugh and Raymond Brown about the relationship between history, exegesis and dogma (SHRDA/J McH/6-8). He was a long time member of

the Ecumenical Society of the Blessed Virgin Mary, contributing much to its discussions. He also attended and contributed to the Marian Congress in Sydney, 1976.

Much of McHugh's work was done behind the scenes. In 1967 McHugh was invited by Archbishop Dwyer to act as a consultant to the newly created Episcopal Theology and Doctrine Commission (Dwyer, Butler, Fox), and he accompanied the Archbishop as *peritus* to a meeting in Rome called to discuss the relationship between National Theological Commissions and the International Theological Commission (1969) (SHRDA/J McH/9-12). After the publication of *Humanae Vitae*, he contributed a detailed analysis of the doctrinal authority of the encyclical in a series of three articles in *The Clergy Review* (Aug – Oct 1969) (SHRDA/J McH/13-14). In 1969 Denis Nineham invited him to join a regional study group for the Faith & Order Commission of the World Council of Churches to work on a report on 'The Authority of the Bible and Eternal Life' (1969-1970) (SHRDA/J McH/15). In 1972 he was proposed by Bishop Wheeler for membership of a Hebrew panel commissioned to produce a new translation of the psalms for liturgical use in the Church of England (SHRDA/J McH/24-29). It is a mark of the respect in which he was held in the Church at large that he was called to be a member of the Pontifical Biblical Commission from 1984 to 1990, and, on completing his term of office, received a warm letter of thanks from the then Cardinal Ratzinger. (SHRDA/J McH/34-35).

McHugh's involvement in liturgical translation led to a wide involvement with the liturgy. While at Ushaw he translated Vespers and Compline for use in the college, sending proposals on the new English breviary to Bishop Cunningham of Hexham and Newcastle, and corresponding with Bishop Wheeler of Leeds on this and other matters. He contributed sample translations of several collects to the International Commission on English in the Liturgy (ICEL), but was severely critical of their work. He submitted translations of Eucharistic Prayers II and III, as well translations of prayers for the first ten weeks of the year, as his entry for the Ronald Knox Prize of 1996. His open letter, *On Englishing the Liturgy*, addressed to Bishop Gray (1983) – his own ordinary and chairman of the English and Welsh Bishops' Committee on the Liturgy – provoked considerable interest at the time and much correspondence. This was published first in *Liturgy* (vol. 8 ns 1 & 2, pp. 17-39; 61-88) and then, privately, as a separate pamphlet; it includes McHugh's fine English version of the *Exultet*. (SHRDA/J McH/16-23)¹

¹ McHugh's papers on the liturgy complement the liturgical papers of Bishop Joseph Gray, Bishop of Shrewsbury and secretary of the Bishops' Conference of England and Wales' Liturgy Commission (1975-1983), already deposited in the Diocesan Archives.

McHugh was appointed Honorary Canon of the Diocese in 1981 and Diocesan Censor of Books in 1988. After retiring from Durham University in 1988, following a brief spell at Our Lady's, Edgeley, Stockport, he spent four and a half years as parish priest in Alderley Edge (1989-1993), before retiring to devote himself to writing, first, in 1993, to Langley Park in Durham, and then, to the Convent of Mercy, Alnwick, Northumberland. Here he settled down to continue a long planned and major commentary on St John's Gospel at the invitation of the editorial board of the International Critical Commentary. John McHugh died very suddenly in Alnwick on February 3rd 2006, aged 78. His commentary on the first four chapters of John's gospel was published by T & T Clark three year later (SHRDA/J McH/44-45).

The Papers of John Francis McHugh

SHRDA/J McH/1 Sermons and Retreat Talks.

SHRDA/J McH/2 Ph L Dissertation (*De questione an S. Thomas Aquinas libertatem arbitrii humani cum natura omniperspecta conciliaverit*, 1949); DD thesis (*The Exaltation of Christ in the Arian Controversy* 1954); published extract from latter, *The Exaltation of Christ in the Arian Controversy*, Shrewsbury, 1959.

SHRDA/J McH/3 The Virtue of Faith.

SHRDA/J McH/4 Reviews of *Ancient Israel*, *The Gospels and the Jesus of History*.

SHRDA/J McH/5 The Biblical Institute in Rome (important letter from Ernest Vogt on schema *de fontibus revelationis* and Holy Office interference at Council) and teaching at Ushaw (1962).

SHRDA/J McH/6-8 Reviews and Correspondence about *The Mother of Jesus in the New Testament*, including correspondence with Raymond Brown and Harald Reisenfeld (Uppsala) about history, dogma and exegesis; file relating to the French translation (3 files).

SHRDA/J McH/9-12 Papers, Correspondence and Minutes relating to Theology and Doctrine Commission of Bishops' Conference and meeting with SCDF (4 files).

SHRDA/J McH/13-14 Papers and Correspondence relating to *Humanae Vitae* (1968ff), including correspondence with Butler, Dwyer and Beck (2 files).

SHRDA/J McH/15 World Council of Churches, Faith and Order Commission Report on Authority of the Bible (1969-1970).

SHRDA/J McH/16-23 Liturgical Translation, ICEL, and related Correspondence: pre-1960 work and publications of the Vernacular Society of Great Britain (C R A Cunliffe); Compline & Other Psalms 1971-2 (translation); *Varia Liturgica* 1965-1971; ICEL Psalter 1978-9, 1983-5; *On Englishing the Liturgy* (1983), with responses; *Exsultet* (translation); Knox Prize Submission 1996; printed

comments on ICEL's work; papers by Ephrem Lash, and others, on translation; correspondence with ICEL and others.

SHRDA/J McH/24-29 Modern Liturgical Psalter, Church of England Liturgical Commission, published by Collins (1972-78), Psalm texts, correspondence. Correspondence related to *The Psalter 1998* (Anglican), 1998-1999 (6 files).

SHRDA/J McH/30 ARCIC 1 (Feb-May 1992) & ARCIC 2 (the latter mainly printed material).

SHRDA/J McH/31 Papers on (In)dissolubility of Marriage.

SHRDA/J McH/32 Lectures on Matthew (1980).

SHRDA/J McH/33 The Situation of Catholics in England (English and German) Vallendar 1983.

SHRDA/J McH/34-35 Papers, Correspondence and Documents relating to Pontifical Biblical Commission (1984-1990) (2 files).

SHRDA/J McH/36 Ordination of Women in Anglican Communion (1990): Marginal Notes, Correspondence, and Newspaper cuttings.

SHRDA/J McH/37-38 Catechism of the Universal Church (provisional text with additional documents and observations (1990) (2 files).

SHRDA/J McH/39 'Neo-Triumphalism': reflections on a petition to beatify Challoner.

SHRDA/J McH/40 'Seripando': 1. Reflections on the Diocesan Priesthood in a Time of Change, and various responses. 2. Reflections on ordaining *viri probati*, and responses.

SHRDA/J McH/41 Lectures and Lecture Outlines: Jesus God & Man; Mary; Prayer; Church, etc; unfinished pieces and pieces in need of revision.

SHRDA/J McH/42 Miscellaneous Translations (including poems offered to Bishop Alan Clark).

SHRDA/J McH/43 Miscellaneous biblical translations.

SHRDA/J McH/44-45 Draft texts on St John's gospel (2 files).

SHRDA/J McH/46 Miscellaneous correspondence (including letters from Cardinals Daly, Hume, Ratzinger).

SHRDA/J McH/47-55 Book Reviews, manuscript, and printed; published articles (1950-2002) (9 files).

Henry Foley: Jesuit Brother, Historian and Saint of God

James Hodkinson, SJ

(Most of the material for this article was obtained from the Jesuit Archives in London and Rome. Many thanks to Anna Edwards, the assistant Archivist British province, and Fr Robert Danieluk, SJ, at the Roman Archives. The section about Mother Magdalen Taylor was provided by Mr Paul Shaw, archivist of the Poor Servants of the Mother of God.) James Hodkinson, SJ.

Brother Henry Foley, SJ, is considered to be one of the great historians of the English Province of the Society of Jesus. He is most famed for his, *Records of the English Province of the Society of Jesus: Historic Facts illustrative of the Labours and Sufferings of the Members in the Sixteenth and Seventeenth Centuries* (published 1875-1883). The amount of research he did in a relatively short space of time is amazing. His father, the Rev. John Foley, was curate-in-charge at Astley, Worcestershire. Henry was born at Astley on 9 August 1811. The family was of moderate means and were distant cousins of Lord Foley; Br Foley's parents bore the same arms and had the same motto: *Ut proxim*. It was he, Lord Foley, who gave Henry's father the living of Hotton-cum-Witley in 1812. Henry was educated first at home by his father, then, at a private school at Woodchester. He was articled early in life to a firm of solicitors in Worcester prior to going to work in Dursley, Gloucestershire. During his time there he became a member of the 'Irvingites'. Founded around 1830 by Edward Irving, and referring to themselves as the 'Catholic Apostolic Church', they represented a very ritualistic sect who looked for a speedy second coming of Christ. So influenced was Henry by their teachings that he gave up his Articles and for a time went about as a preacher. This did not last long; the law firm for whom he had been working kindly took him back to finish his Articles. Soon after he went into partnership with a Mr Cameron; but only for a year, for he then set up business for himself. Though never very successful, he was known as a painstaking lawyer.

It was at Dursley that he came into contact with the Vizard family. Through his future brother-in-law, Mr John Vizard, Henry came under the influence of the Oxford Movement. Evidence of this is found in the fact that he did not return to the Irvingite church of St Clement's, he went instead to the more ritual services at the Cathedral – attracted no doubt by High Church notions. He also began to read some Catholic books – most likely the lives of some of the saints. It was about this time that he started to use the discipline as part of his daily mortification, a practice he was to continue until the end of his life.

It was from Mr Vizard's house that he left to get married to Anne Elizabeth Vizard, a native of Dursley, at St Pancras Church, London, on 10 June 1834.¹ The officiating minister was Henry's brother, the Rev. Edward Walwyn Foley. At the time he was a Fellow of Wadham College, Oxford; later he became vicar of All Saints, Derby, and then, in 1872, rector of Jevington, Sussex. Whether it was the influence of Mr Vizard or not, both husband and wife were received into the Catholic Church by Fr Beeston, SJ, on 3 January 1846. There is a legend that neither knew the other was going to be received until they arrived at the altar. Henry's wife was almost continuously an invalid; they had no children. Sadly his wife died in February 1851.

Between 1846 and 1851 – when he joined the Society of Jesus – Henry went to Hodder to make a retreat, probably more than once. During his first year as a member of the Society, he, along with some other novices, suffered scarlet fever. It was during this illness that the two novices who were looking after him learned a little of how he came to join the Society. The first was when he fell off his horse. While he was lying on the roadside Our Lady appeared to him and told him to become a Catholic. From that day forward he had a great devotion to Our Lady, even though he had shared in the usual Protestant aversion to this devotion. The second was when he was in retreat just prior to joining the Society. Our Lady again appeared to him, telling him to join as a Brother, not as a priest. When Fr Tracy Clarke, presuming Henry was entering as a Scholastic Novice, was about to write this down Br Foley said, 'Our Lady has settled that I am to be a Brother.'

He took his first vows on Easter Sunday, 27 March 1853. A year or so after he became Brother *Socius* to the Provincial. In 1854 he was sent to Rome to be *Socius* to the English Assistant, Fr Etherridge. He enjoyed Rome and was very sorry to leave there a year later; he was probably unaware of the great task which lay ahead of him. The General at that time, Fr. Peter Beckx, wanted Br Foley in Rome, but as far as can be made out the needs of the Province were deemed more urgent than those of Rome. Henry returned to England and carried on his work as Brother *Socius* to the Provincial, a position he was to hold for the next thirty years. His *Records of the English Province*, which he wrote over the next twenty years, are a treasure house of materials which have been widely used in the past, in the present, and no doubt will continue to be used in the future.² His literary style may not be of the best, but the historical details are enormous. A couple of insights into his work on the *Records* are to be found in letters to Frances Margaret Taylor, foundress of the Poor Servants of

¹ See below for a copy of their marriage certificate.

² See below for J. H. Newman's letter to Br Foley requesting that his name be added to the subscription list for the *Records*.

the Mother of God and first editor of the *Month*. She had been received into the church by Fr. Woolett, SJ, whom she had met in the Crimea. In a letter to Mother Taylor in 1875 Br Foley writes: 'If you ever have an opportunity of saying a word for my arduous and gigantic undertaking, it will be serviceable and in a good cause. It is a labour of love, but you little know what labour the MS. has cost me, with my other duties.'

His first book as a historian was concerned with Jesuits involved in conflict of one sort or another; this eventually became Volume 2 of the *Records*. Along with editing the *Records* and day-to-day administrative duties, Br Foley also carried out much legal work for the Province. When the Society sought to purchase Beaumont in September 1854, delicate negotiations were necessary owing to its proximity to Windsor. This was done via a third party; a solicitor by the name of Mr Tucker, who was considering his vocation to the Society, was chosen; Br Foley acting as his conveyance clerk.

His eyesight was never very good; most of the time he was writing the *Records* he had vision in only one eye. A cataract operation in 1881 helped him greatly, as even his good eye was beginning to fail him. The last volume of the *Records* was published in 1883; based on the *Collectanea* by Dr Oliver, which Br Foley corrected and enlarged, some see it as the most useful as it lists the short lives of all the deceased members of the Province. When finally the last volume of the *Records* was complete he undertook the task of compiling the *Catalogues* – a list of houses and the Jesuits in them, dating from the early years of the Province following the restoration of the Society in 1803.

Of his own personal holiness there seems little doubt that he led a strict life. His penances were, by to-day's standards very severe. He took the discipline at least twice a week, and wore a chain around his body. Once a week on Mondays he wore a hair shirt all day, and fasted on the eve of great feasts; it is said he slept on a board with a brick for his pillow. His spiritual Father asked him to write down the penances he observed, this has been preserved in the archives.¹ After finishing the *Catalogues* his mind seemed to fail as quickly as did his eye-sight. He needed constant attendance; some restraint was necessary as he thought a job was still to be done. He died at Manresa House, Roehampton, on 19 November 1891. His body was buried in the grounds there. At the end of the entry for Br Foley in the Register – a short CV of Province Jesuits written upon their death – it is written in brackets: 'a Saint of God'.

¹ See below.

Wm. Foley, Esquire of *the* Parish
of Saint Peter in the County of Worcester Bachelor
and *Anne Elizabeth Vizard* of *this* Parish

were married in this Church by *License* with Consent of
this *Tenth* Day of
June in the Year One Thousand Eight Hundred and Thirty *Seven*

By me *Edward Walwyn Foley* officiating Minister

This Marriage was solemnized between us

Wm. Foley
Anne Elizabeth Vizard

In the Presence of

John Vizard
Anne Vizard *Ed. Vizard*

No. *399*

Edgbar Town

The Oratory

June 3. 1877

Dear Mr Foley

I thank you
very much for your kind
letter. Pray place my
name on your subscription
list for the Series of Records
on which you are engaged

Very truly Yours

John W Newman

Monday Hair shirt all day.

Small chain (all day generally)

uesday - small chain at coffee

Wednesday Discipline paper from
or perhaps none. I & J. M. (copy)

various papers - (Lith. &c.)

hair shirt chains

Thursday chain

Friday - Discipline for about three

times at school (copy 3 sheet school

chain of one Little Patten from

W. I. eight little & explaining

the taking down (copy) - with

other papers & letters of some

Lady & M. Joseph. Hair shirt

chain

Saturday - Let in remembrance

of our B. Lady's sufferings

for us - chain

Sunday chain

Feasting on the bread of all

grace of our B. Lady & Lady.

In between 5 & 6 years I have

day & night worn wearing thin
a large chain, going from the
thru the end the lady.

For several years a small chain
with - little nails, which when
pressed or struck made the head

For between 5 & 6 years I have
slept on the floor, with either
a stone, or a slate or wooden
board, for my pillow. The usual
bed would have been ready to be

After drawing the tongue over
the ground in the form of a
crack, 45 inch or more, a rope

was to our B. Lady &c

I have used the Discipline
about 9 years - It is almost

to be had in the form of a
stick - wrapping with a net

or having
since then have called to be

with little joints. The usual
bed of a child or boy of five or

Catholic Archives Society Annual Conference 2010

Jenny Smith

(Archivist for the Union of the Sisters of Mercy)

High Leigh Conference Centre, Hoddesdon, provided the venue for the recent annual meeting of the Catholic Archives Society. This was to be my first conference, as a soon-to-be qualified archivist looking forward to taking up a position as archivist for a Catholic religious Order in June 2010. The programme was set out with seven sessions from guest speakers, a trip to either the Essex or Hertfordshire Record Offices for those who wished to learn more about the functioning of a local archives service, time for the Annual General Meeting and an open forum for the airing of issues of general interest. In between all this of course there were many opportunities for more informal discussion and, especially valuable for someone just beginning their professional career in this arena, a chance to make invaluable future contacts – it is a small world after all!

The guest speakers discussed an interesting and useful range of topics. Dr Kate Thompson of Downing College, Cambridge, addressed the question, 'What is an Archivist?' by highlighting legislative and professional duties of access and preservation in the context of shrinking budgets. We also heard some amusing anecdotes and stereotypes of archivists that are no doubt familiar to us all – 'has a cat' or 'bad dress sense' being typical examples! The first day ended with a presentation by Dr James Kelly from Queen Mary, University of London, who, from an academic's perspective, discussed the use of archives in the project, 'Who were the Nuns'? The difficulties created by the scattered nature of convents and issues of access were acknowledged; yet generally Dr Kelly saw a keenness to encourage interest in the convent sources, which should result from the project. The second day brought a talk by Fr David Lannon on the Salford Diocesan Archive's Pamphlet Collection, highlighting the importance of pamphlets in reflecting the place of Catholic communities in their historical context. This was followed by a discussion of appraisal from Susan Flood (Hertfordshire Record Office), Tamara Thornhill (Archdiocese of Westminster/Bishops' Conference) and Annaig Boyer (Medical Mission Sisters). As is often the situation of archivists nationwide, issues of space (or lack of it!) were apparent as a major concern amongst those responsible for Catholic archives. We were reminded of the importance of appraisal policies for providing a consistent framework of collection and to help fill gaps. The need to build flexibility into an appraisal scheme was also raised, drawing upon the archivist as decision maker.

At the Open Forum on the third day, a paper from the Catholic Family History Society on their revived 'Index to Nuns' project was read and briefly discussed, many of the members present had contributed data to the original project. There was also a progress report on the CAS survey of archives of lay societies. The response rate to this had been very good and, after discussions on their wider survey with the Religious Archives Group and the National Archives, it had been agreed to do some further work together. Staff involved with the National Archives Religious Archives survey highlighted its importance for assessing the state and needs of Catholic archives. It was clear that many attendees were either in the process of or had completed this survey, we await the results.

The final session of the conference was the paper read by Rt. Rev. Mgr. Gordon Read, a consultant to the Murphy Commission, entitled 'Access to archives in civil and canon law.' This promised much for resolving at least some of the personal concerns a new professional in the Catholic archives domain might have about possible conflict in this area. Although some tension was acknowledged – while the state allows the majority of records to become public after a set period of time, the Church often keeps certain classes of documents private for a longer term – I did come away feeling reassured. Church Law is seen to be urging a collaborative approach and an attitude of openness as far as possible. Catholic archivists are encouraged to consider F[reedom]O[f]I[n]formation as useful for setting out reasonable parameters.

The conference motivated me about my new role within the unique and dynamic sector of Catholic archives. The variety of topics discussed and the people I met more informally during the conference left me in no doubt that there is a wealth of good and progressive work being done by a myriad of people within the sector. I very much look forward to keeping up with issues and events through the Society's newsletters and bulletins, and to next year's Conference where I hope to contribute from my own experience of Catholic archives.

BOOK REVIEWS

Jerome Bertram, *Vita Communis: The Common Life of the Secular Clergy* (Leominster, Gracewing, 2009, ix + 316 pp., £15.99)

The importance of Father Bertram's book lies in its being a major work by an English scholar-priest that relies heavily on archival material which, while mostly published, still remains scarce. After an opening chapter devoted mainly to definitions, Bertram goes on to provide a well-organized account of the scanty, sometimes questionable, evidence for clerical common life before the Council of Nicaea. He well explains primitive Christian communism's restricted nature and the *collegium* concept under Urban I in the 220s. While community life was not the only model for secular priests, the period from the fourth to the seventh centuries provides considerably more evidence, and Bertram admirably synthesizes earlier research with reference to local conciliar acts. This period also opens the mediaeval flowering of clerical colleges, later codified principally in the Rule of St Chrodegang (c. 753), the *Institutio Canonica* of the 816 Council of Aachen and the Longer Rule of c. 900. While the tenth century saw disturbance (usually for political reasons) among secular clerical communities, it also saw reform and extension, particularly in England. Eleventh- and twelfth-century practice introduced vowed canons following St Augustine's Rule, bound to full personal poverty and termed Canons Regular, and restructured many secular cathedral chapters. The rate of new collegiate foundations increased further after the reforming Fourth Lateran Council (1215) and again – largely for political and educational reasons – after 1350. During the late antique and Middle Ages, there was repeated legislation that secular canons observe church discipline on sexual continence and share a common dormitory, though later mediaeval practice widely abolished the latter. Concerning the Catholic Reformation (c. 1400 – c. 1650), Bertram duly notes the importance of the Brethren of the Common Life and the Oratory of Divine Love. While chapter 11 can over-generalize, Bertram's later, expert, treatment of Oratorian movements, the French Revolution's dreadful effects on clerical communities, and nineteenth-century reconstruction repays close study. Bertram ends by discussing twentieth- and twenty-first-century models of collegiate bodies, either needing much organization, or more practicable, or else loose (to sell community life on understandably unwilling clergy?). While it is impossible for one scholar to agree with every single comment of another, Father Bertram's thoroughly-researched book is historiographically important. A bibliography and five indices further enhance its usefulness as a tool for archival research.

Fr Nicholas Paxton

Rosemary Hill, *God's Architect: Pugin and the Building of Romantic Britain* (London, Penguin, 2008, xiii + 598pp., £14.99)

The appearance in paperback of this lengthy and attractively produced biographical study, published to considerable acclaim and widely reviewed in the mainstream press, may be said to mark the culmination of a revolution in the reputation of Augustus Pugin: a figure who is both one of the most important and influential of English designers, architects and polemicists, and also one of the most notable English Catholic converts of the nineteenth century. The most perfect parallel is perhaps with the composer Sir Edward Elgar, whose artistic productions, beyond the enthusiasms of a dedicated coterie, had also fallen into a kind of musty twilight of critical disdain in the thirty years or so following the Second World War. The revolution in Pugin's reputation has gone hand in hand with a revival of interest in the products of that extraordinary and peculiarly English aesthetic movement, the 'Gothic Revival' of the nineteenth century. In his pioneering essay on this movement, originally published in 1928, Kenneth Clarke explained that 'the real reason why the Gothic Revival has been neglected is that it produced so little on which our eyes can rest without pain'. However, just as we can now appreciate the rich late Romantic harmonies of Elgar without deriding him as a reactionary, we now seem able to look at Pugin's voluminous literary, artistic and built legacy without adverse comparisons with the worth the work of other eras. One of the great values of this study is that it places Pugin firmly in the context of the Romantic Movement of the early nineteenth century, rather than looking back on his achievements through late Victorian spectacles, an approach which has inevitably tended to see him merely as an antecedent of later developments of which, as Hill demonstrates very skillfully, Pugin was himself a pioneer. His work has a protean quality which meant that he was constantly evolving stylistically throughout his tragically brief career, though his pungent literary works and apologies had never quite the same flexibility and sophistication as those by men such as John Ruskin and G. E. Street, which left him sometimes appearing to defend entrenched positions which he had already superseded. It needs to be said that, particularly since the major exhibition at the Victoria and Albert Museum in 1994, there has been a tremendous labour of describing, identifying and re-evaluating Pugin's built works and his literary and artistic achievements. Hill's biography very much builds upon this legacy and is indebted to it, and much of what she says is prefigured in work by historians and

critics such as Andrew Saint, Alexandra Wedgwood, and the late Clive Wainwright. Hence, the story of the enormous body of work which Pugin managed to produce in his short life - which included churches and cathedrals across the length and breadth of Britain and Ireland, and the designs for virtually every detail of the new Houses of Parliament at Westminster - has already been documented in a number of specialist studies. Hill's great achievement is that she manages to create a stirring narrative which is rich in detail, and based very firmly on Pugin's diaries and correspondence, but which also manages to weave into a fluent, chronological account an assessment both of the impact of Pugin's theoretical works, and also judicious assessments of the major historical questions and controversies relating to his career. Comparison with the earlier and very assured monograph on Pugin by Phoebe Stanton (1971) is instructive. Stanton's aesthetic judgements on Pugin's work still stand up very well, and in certain areas, such as her descriptions of Pugin's Irish works, her account provides a fuller and more satisfactory account. However, the wealth of detail of Pugin's personal and family life is entirely new, as is the description in particular of the religious and social milieu in which Pugin operated; the parallels and troubled relationship with that other leading convert and aesthete, J H Newman, are particularly well handled and documented. Whilst there is no separate list of archives consulted, the appendix, with a very full list of Pugin's executed and unexecuted schemes, the book clearly documents the wealth of archives and secondary sources consulted. There are over 60 photographic plates, which are well described, and grouped throughout the text, but they are rather stereotyped and over-familiar to those who have read widely on the subject, and in this Stanton's monograph is undoubtedly superior, even given the absence of colour in her book. Hill also deals with Pugin's sons and successors in a rather cursory and dismissive manner in her epilogue, but a certain exhaustion by that stage can certainly be forgiven.

Paul Shaw

Maura Duggan, OP, *In Search of Truth: Journeys of nineteenth century Irish Dominican Women* (Dublin, Linden Publishing Services, 2010, 526pp., £30)

The author of this long, detailed and very readable book is Sister Maura Duggan, a Cabra Dominican sister with a life long interest in history. In the foreword, Sister Helen Harmey OP, Congregational Prioress, rightly refers to Sister Maura's skill in story telling and eye for detail. In the informative introduction that

follows, Sister Maura outlines the early history of Dominican women, beginning in Prouille in the 13th century even before the Dominican order was founded and then summarises their beginnings in Ireland, their exile, their return to Galway and their move to Dublin and late 18th century decline. The scene is therefore set for the subsequent chapters that cover their growth and development in Ireland and overseas from a small group in 1800 to large numbers at the end of the century (part I), the involved question of their status (part II) and relations between the various communities (Part III). Some chapters are extended by appendices, which cover building and domestic accounts, constitutions, biographies of Dominican and other priests and a list of prioresses. The journeys of the title are therefore not only the travels, adventures and successes arising from making foundations outside Ireland but also the practical and emotional journeys of the individuals involved. They are shown to be intelligent, committed and determined women, with charm, strength and qualities of leadership. The book is noteworthy for its wise approach to archives. Sister Maura refers to visits to other foundations in Ireland and elsewhere and her lists of references show that she used their archives extensively. However, her practical approach is evident from her admission, early in the introduction, that her original plan for the work was not possible because of the limitations of the surviving source material. Instead, she has used what is available to provide details of the lives of Irish Dominican women, to set them in context and to examine their ministry. The sources used include annals, profession books, accounts and other financial records, boarders' account books and school brochures as well as printed books, theses and oral reminiscences. The result is a factual account of Dominican life, growth, success, problems and individuals, with sufficient background to guide anyone unfamiliar with Irish religious history. The descriptions of extended families, of relations who were bishops or priests or members of Dominican or other religious orders and their influence on community life and management also help set the context. The range of work carried out was formidable and much of the book describes how the sisters founded and sustained their educational mission in Australia, New Zealand, South Africa and New Orleans as well as in Ireland. They taught the middle classes and the poor; they had night schools, industrial schools and schools for the deaf and they carried out religious instruction for adults, helped young priests and interacted with local groups. Towards the end, the author explains that 'the purpose of this book was to tell the story of nineteenth century Irish Dominican women, their recovery from near extinction, the development of their ministry, their heroic foundations abroad and to convey something of the price paid for their growth and expansion'. Maura Duggan has meticulously covered what she describes as 'a very human story of success and failure' to reveal a fascinating history.

Margaret Harcourt Williams

Stephen Ball (ed.), *Dublin Castle and the First Home Rule Crisis: The Political Journal of Sir George Fottrell, 1884-188*

(Camden Fifth Series Vol. 33; Cambridge: Cambridge University Press for Royal Historical Society, 2008, xii + 342 pp., no price given)

The diary which Ball has edited, now National Library of Ireland MS 33,670, is that of the period as Clerk of the Crown for Dublin of Sir George Fottrell (1849-1925), Catholic Irish nationalist, solicitor, tenant farmers' champion, civil servant and educational reformer. Fottrell was an intermediary during public hostility between Dublin Castle and Parnell in the socio-politically unstable Ireland of the mid 1880s – times which 'demonstrate that, by 1885, important figures in Irish government believed that the time had come for the Irish people to be given ... "the right to regulate their own internal affairs, the right to preserve their revenues for their own advantage, and to make their own laws" ' (p. 74). This study contains three main sections: an extensive, well-referenced editor's introduction, Fottrell's 1885-1887 (not 1884-1887 as in Ball's title) political diary and 47 archive documents, usually by other writers. The documents and letters in the third section refer to events mentioned in Fottrell's diary or illustrate the context within which he worked; Ball has usefully cross-referenced all these with the diary and vice versa. Indeed, the care with which Ball has referenced Fottrell's diary and the remaining documents, particularly as regards the careers of the people Fottrell mentions, is noteworthy. The many archive sources consulted by Ball include: British Library (Althorp, Carnarvon, Gladstone and Edward Hamilton papers); National Archives: Public Record Office (Cabinet and Carnarvon papers, Records of the Metropolitan Police Office); Gloucestershire Records Office (St Aldwyn papers); Bodleian Library (William Harcourt Papers); Birmingham University Library (Joseph Chamberlain Papers); Churchill Archives Centre (Randolph Churchill Letters), Public Record Office of Northern Ireland; and National Archives of Ireland (Chief Secretary's Office Registered Papers, Dublin Metropolitan Police Reports, Irish Land League and Irish National League papers, Irish National Land League Proceedings). Misprints are virtually absent, though 'Eldon Hall' for 'Eaton Hall', the Duke of Westminster's Cheshire house, (p. 41) is unfortunate. A series of brief biographies and a thorough index complete this worthwhile study of an important stage of Catholic-influenced politics in Great Britain and Ireland.

Fr Nicholas Paxton

Martin John Broadley, *Bishop Herbert Vaughan and the Jesuits: Education and Authority* (Woodbridge/Rochester NY, Boydell Press/Catholic Record Society, 2010, xxxvii+248pp., £45).

As the former Editor of **Catholic Archives** it gives me much pleasure to review a publication edited by my successor, Father John Martin Broadley, in this the

first number of the journal for which he is responsible. The dispute between Herbert Vaughan, second Bishop of Salford (1872-1892), and the Society of Jesus in the matter of secondary education was a significant, and enduring, controversy within late nineteenth-century English Catholicism. The present work charts the affair in great detail, utilizing five major collections in the process: viz. the Archives of the Archbishop of Westminster; the Archives of the British Province of the Society of Jesus; the Archives of the Sacred Congregation for the Propagation of the Faith (Propaganda Fide, Rome); the Archives of the Society of Jesus, Rome; and the Salford Diocesan Archives – the author being a member of the latter repository's team. The bulk of the publication comprises a chronological presentation, superbly edited with footnotes, of correspondence to and from Vaughan on the matter of Jesuit education, followed by the bishop's diary written on his visit to Rome in the spring of 1875. The book also has a scholarly introduction, not the least useful part of which is a summary of the archival sources employed. Likewise, the Appendices and Bibliography (of both archival and printed sources) serve to make this publication not only a source-book for the history of Jesuit education in Victorian England and for Vaughan studies, but also a most useful tool for considering the wider question of the struggle for power and influence, especially in educational matters, that marked so much of the relationship between diocesan bishops and religious congregations in the post-Restoration era. The Catholic Record Society, in conjunction with the Boydell Press, must be congratulated on the appearance of what constitutes volume 82 of its Records Series.

Fr Stewart Foster

Robert Whiting, *The Reformation of the English Parish Church* (Cambridge, CUP, 2010, XX+298pp., 60 b+w plates, xii colour plates, £55)

Archives consulted: British Library, Cornwall Record Office, Devon and Cornwall Record Society Library, Devon Record Office, Exeter Dean and Chapter Library, Public Record Office, Trinity College, Cambridge, Library.

This study begins by an imaginative, exploratory visit to the very sensory world – taking in the sight, sound and smell – of a typical English parish church of 1530, which formed the indispensable hub of communal life. This is then compared by a further imaginary visit in 1630 to the same church – the reader has entered a world dramatically changed by the events of the intervening years. Was the reformation generally welcomed and assisted, or often resented and obstructed? Was it a rapid or an extended process? What motives were behind these differing responses? These are fundamental questions in the debate about the English Reformation, a debate advanced by numerous local studies focussing on various counties (Kent, Suffolk, Lancashire, Lincoln, Yorkshire Devon and Cornwall). Studies have also been made of towns and villages, including London, York and

Morebath. Whiting in his new book seeks to answer the above questions by looking at the material objects that may still be seen in England's parish churches: rood screens, altars, fonts, communion tables, bells, pulpits, pews, church plate etc. Written documents also form the basis of his research: letters and diaries, tracts and chronicles, documents produced by central, regional or local government, visitation returns. As Whiting puts it in the preface, 'Sources both material and documentary can thus allow us to imaginatively recreate the interior appearance of the parish church on the eve of its reform, and to envisage the additions, subtractions and modifications that it experienced in the ensuing era of religious revolution' (p.xi). In the first part of the book, 'Ritual Requirements', Whiting investigates how the various screens (parcloses and roods) define sacred space within the parish church. To moderate Protestants the rood screen was permissible; for the more radical both parcloses and roods were symbols of sacerdotalism. By 1530 a substantial number of roods were still relatively new. Date evidence suggests that production fell soon after the accession of Edward VI, and revised only moderately under Mary Tudor. The official campaign against the Mass and altars came in the reign of Edward VI. Church warden accounts record a general suppression of the Mass and a wider spread deposition of altars. During the time of Mary Tudor, in the churches where records are still extant, the majority replaced their altars. During Elizabeth I's reign most parishes seemed to have acquiesced in the renewed official campaign against altars, now replaced by protestant tables – thus symbolising a communion service and not a sacrifice. Baptismal fonts were, pre-reformation, often decorated with sacramental details and symbols, images of saints and requests for prayers for the donors. These suffered mutilation at the reform. Likewise, the imagery on church plate was removed in the reformation period; the Catholic chalice becoming transformed into the Protestant communion cup. Much plate was confiscated and sold. Church cloth was often associated with the Mass, and in the form of vestments and altar cloths highlighted the role of the sacrificing priesthood. The reformation decades saw a distinct fall in expenditure on cloth. The second part of the book is dedicated to 'Additional Components' namely: paintings, glass, images, organs, bells, seats, benches, pulpits and memorials. There was a shift in the form and content of depictions, a moving away from saints and sacramental symbolism to verses from Scripture and the royal coat of arms in place of the doom above the entrance to the chancel. During the reign of Mary there was only a partial renewal of such imagery. The pulpit became obligatory during Edward's reign – although a feature before 1530 in many parish churches – where Protestant homilies replaced the reading of the bede role. The Edwardian attack on religious images spelled the virtual cessation of construction of rood lofts; again, only a handful were reconstructed in the reign of Edward's successor, Mary Tudor. The post-1530 era saw a radical transformation in most parish churches. Catholic furnishings were removed or defaced or destroyed.

This saw only a partial halting in the time of Mary. Regional differences are apparent in the rapidity of the deposing. The speed of change was never uniform, often fastest in the south and east, slower in the north and west. The fact of a supportive attitude to traditional furnishings was not always a consequence of religious convictions. As Whiting points out, before about 1536, and again in 1553-8, conformity was in part compelled by fear of punishment and also compelled by a sense of duty to the crown. Evidence does suggest that antipathy to the traditional artefacts was increasingly a consequence of Protestant beliefs. Yet, until at least the middle of Elizabeth's reign, such beliefs were only of a minority. Protestant convictions can therefore only partly explain why most parishes accepted or even supported the reformation of their churches. Hence he concludes that duty, conformity, obedience were just as powerful as spiritual convictions or material interests. One criticism of this book I would make would be to highlight certain theological and liturgical inaccuracies regarding the Catholic doctrine of the Eucharist. Referring to belief in transubstantiation (p54) Whiting states how: 'God himself was thought to be *physically* [my italics] present in the consecrated bread.' This needs to be expressed with more theological subtlety if it is to truly reflect the Catholic doctrine of the day. Also, regarding the use of the *piscina* (p106): 'Wine left in the chalice after mass was believed to be Christ's blood: the drain conveyed it safely in to the churchyard's consecrated ground.' The contents of the chalice, should there be any after the priest's communion, are, and always have been, consumed by him and never disposed of in the way suggested by Whiting. The *piscina* or *sacrarium* was for the disposal of the water used at the *lavabo* i.e. the washing of the celebrant's hands at the offertory of the Mass. A minor detail is that the references to the illustrations are not always very clear to follow and thus the relevance of them is lost at times. This book is meticulously researched and carries an excellent bibliography.

M.J.B.

James R. Lothian, *The Making and Unmaking of The English Catholic Intellectual Community, 1910 – 1950*
(University of Notre Dame, Indiana, 2009, xxiii+487, £30)

'Political Catholicism' was a feature of inter-war England. This consisted of an articulate group of writers, artists, publishers, historians and journalists. They were neither of recusant nor Irish stock, though many were converts. The importance of this intellectual community has, in general, been lost. Lothian's book – the first full study of the English Catholic intellectuals in the inter-war years – argues that the group, united by an ideology, formed a genuine community. The primogenitor of the fundamental political and economic creed which bound together this group was Hilaire Belloc who had been deeply influenced by the thought and public spiritedness of Cardinal Henry Edward Manning. During the years 1912 to

1920 (when he published *Europe and the Faith*) Belloc laid the community's foundations, the blueprint being *The Servile State* (1912). The thesis of this work was that medieval England had been a just society and so provided a model for a radical overhaul of contemporary England. Belloc challenged the progressive Nineteenth Century Whig interpretation of history. For him the Reformation represented the severing of the trunk from its roots. History was for Belloc a branch of apologetics. Lothian defines the central tenets of Bellocianism as: emphasis on social justice, antipathy to parliamentary democracy accompanied by an enthusiasm for authoritative regimes, a vision of history that saw England as having Catholic roots, Distributism. The first Bellocians, which the author refers to as 'The Greater Servants', were Fr Vincent McNabb, OP, Eric Gill, G. K. Chesterton; each seized on Belloc's political economy. McNabb added to Belloc's influence Leo XIII's *Rerum Novarum* (an encyclical fundamental to all of the English Catholic intellectual community). Eric Gill for his part provided a sense of Beauty to Belloc's Truth and McNabb's Goodness. The Ditchling community, very much run by Gill, became the embodiment of the Distributist ideal. The second generation Bellocians – 'The Lesser Servants' – Douglas Jerrold, Douglas Woodruff, Christopher Hollis, Evelyn Waugh and Arnold Lunn ensured that Belloc's ideas became the operating political philosophy of the English Catholic intellectual community. By means of journalism they were instrumental in bringing Belloc's ideas into the mainstream of English Catholic thinking. A change began to appear with the historian Christopher Dawson, who began to move steadily away from Bellocian orthodoxy. A further shift became apparent thanks to the lessons which Frank Sheed and Maisie Ward had learned from their experience in the Catholic Evidence Guild. Rather than concentrate on Protestantism, as Belloc had done, they saw the necessity of confronting the secular world and addressing those ignorant of Christianity. In doing so Sheed and Ward helped to foster a new focus in theology. Their publishing house made available in English the work of the French philosopher Jacques Maritain, and the German theologian Karl Adam who called for the truths of Catholicism to be rearticulated for the benefit of the contemporary world. This represented a shift in focus away from, and a weaning of, Belloc's insistence on politics and economics. Dawson for his part 'stood for a distinct turning away not only from Bellocian solutions to contemporary ills, but in large part from the Bellocian diagnosis of these ills' (p.266). With Dawson the English Catholic intellectual community became less provincially tied to Belloc's 'Europe is the Faith and the Faith is Europe.' Unlike Belloc, history for Dawson was not a weapon with which to wage war upon the modern age. By the 1930s the bonds of the Catholic intellectual community were beginning to unravel. The younger generation were beginning to question the central tenets of Bellocianism. Tom Burns, Frank Sheed and Maisie Ward looked to Christopher Dawson for intellectual sustenance. The community thus developed two hubs:

Dawson and Belloc. Further instability stemmed from reaction to the Spanish Civil War. Jerrold, Lunn and Belloc supported Franco; it was not a forgone conclusion that Dawson and his followers would do so. The *Tablet* supported Franco, but the *Catholic Herald*, edited by Michael de la Bedoyère, having Dawsonite ties, was more circumspect. Despite these differences both Dawsonites and Bellocians agreed on the substantial issues and sided with the Nationalist cause. The community's cohesiveness was finally lost with the advent of the Second World War. The anti-democratic view of the English Catholic intellectual community proved problematic – it ran the danger of seeming unpatriotic. What were they to think of hostility toward Catholic countries – Italy, Vichy France? Jerrold and Hollis favoured Britain becoming more associated with the Latin Catholic bloc countries i.e. a triumvirate of France, Italy and Spain in opposition to the liberal-secularist-protestant-popular front tendencies of Britain, America and Russia. In March 1940 the *Catholic Herald* proposed a peace plan that effectively meant capitulation to Germany. Dawson, now editor of the *Dublin Review*, believed that the root of liberal democracy was essentially Christian in its foundations. He excluded contributors who were hostile to parliamentary democracy, favoured accommodation with Nazism or who still held Bellocian ideals of Italian Fascism. This support of liberalism was a sea change within the thinking of the English Catholic intellectual community. How were Catholics to respond to the war and be, and seen to be, patriotic? The answer came with the movement known as the 'Sword of the Spirit'. The idea was first conceived by Barbara Ward. She had come into the community in the early 1940s, believing that Britain's involvement in the war was in the cause of a restoration of the spiritual and intellectual tradition of the West. The Sword of the Spirit won the full support of Cardinal Hinsley and the intellectual support of Dawson. Woodruff, Hollis and Lunn contributed to Hinsley's efforts and so compromised the central planks of Bellocian orthodoxy. With the condemnation of parliamentary democracy dissipated and Britain's victory over an enemy that included Italian Fascism – which Belloc had so praised – parliamentary democracy had been vindicated and Bellocianism eclipsed. Lacking a unified theory of Catholic politics, economics and history the community, which had ceased to replenish itself by the later 1930s, fragmented, there was no replacement ideology. This is an important and very readable account of the largely lay inhabited English Catholic intellectual community. It draws on carefully researched archival sources held at the Westminster Archdiocesan Archives, Boston College, the British Library, Georgetown University, University of Notre Dame and University of St Thomas, Minnesota. Lothian's study is of a wide compass and a vital contribution to the understanding of twentieth century English Catholicism.

M.J.B.

Penelope Harris, *The Architectural Achievement of Joseph Aloysius Hanson (1803 – 1882)*

(Lampeter, The Edwin Mellen Press, 2010, viii+200pp., 12 colour and 30 black and white illustrations, available from the publisher at the special price of £39.95, incl., p&p., The Edwin Mellon Press, College Street, Lampeter, SA48 7DY).

'Joseph Aloysius Hanson (1803-82) was one of the most important and innovative architects of nineteenth century Britain, whose ecclesiastical designs defined and distinguished the Roman Catholic revival' (p.iii). His surname is still in common usage, spelt in lower case – a distinction granted to few people – it describes the cab he invented. He is also remembered as the founder of the architectural magazine the *Builder* and as the 'failed' architect of Birmingham town hall. Given all this, Hansom has not received the attention of a full biography. Penelope Harris has begun to readdress this lack. Of this present book she says that it represents '...only the tip of the "Hansom" iceberg. It has glimpsed briefly at a few of their pinnacles, but its function has been more the laying of a foundation stone for future work' (p.176). The image we are given is that of a restless man faced by 'continual crossroads and twisting paths' (p.2). He was driven by a passion for architecture, a thirst for learning and an untiring willingness to try new ideas and techniques. Joseph Aloysius Hansom was born in York in 1803. His early career was shaped by the artisan background of his family and their strong Catholic faith; among their descendents was the Yorkshire recusant Christopher Stonehouse. He left school, with very little formal education, at the age of 13. A compulsive workaholic, the lack of business acumen meant financial hardship was to be a constant feature of his entire life. He acquired a sound knowledge of architecture, especially Classical Roman and Gothic styles, at the hands of the Halifax firm of John Oates. Shortly after finishing his training he entered a competition for the design of Birmingham town hall. Unfortunately this venture turned sour, due partly to Hansom's naivety and his strong-headed nature. He stood as financial guarantor for the project, while also agreeing to the responsibility for both the design of the building and for the builders involved. As a result he found himself in a very difficult financial position. A failure to protect his ideas left him vulnerable to exploitation (as witnessed by his making very little money from the invention of the hansom cab owing to a lack of protection of the patents). Evidence of his wide concerns and interests, as well as being a caring employer, is found in his encouraging his employees to join trade unions. In certain circumstances Hansom deprecated the use of machines, believing that it would cause redundancies. For a time he was actively involved with Robert Owen – an alliance which did not always meet the approval of local officials. His attempts at being a social reformer sometimes brought him into conflict with his role as an architect. In the 1830s his contemporaries gave him the sobriquet 'the socialist

architect'. The changing circumstances of the Catholic Church at the time: émigrés from the French Revolution, Irish immigration and the general relaxation of legislation meant more churches were needed to provide spiritual and pastoral care for the increasing number of Catholics in England. Hansom is above all best remembered for his ecclesiastical work. It was in this area that he made such an important contribution to the life of the Catholic Church in England. Throughout his whole life Hansom's work was interjected with work by the Pugin family. He was for a brief period in partnership with Edward Welby Pugin, a partnership that was soon dissolved. His most prolific years, 1845-1858, saw the building of twenty-two churches and six school or convents. His move to Lancashire was to see a life-long connection with the Jesuits. In Preston he built St Walburge's; in part inspired by Westminster Hall, it incorporates a medieval technique never before used on such a scale whereby by employing pairs of horizontal beams great arches could be raised and so used to span the central space. The book contains illustrations of some of his most important and stunning ecclesiastical work: St Walburge's, Preston, Mount St Mary's, Spinkhill, St Beuno's College, St Asaph, the Holy Name, Manchester. This is an expensive book; the cost puts at a disadvantage what is an important contribution to the history of the Church in England. Penelope Harris has promised us more on this Catholic, philanthropic, devoted family man of an architect, we can look forward to it with eagerness.

M.J.B.

BOOK NOTICES

The Life and Times of Venerable John Lion, Rutland's Only Martyr, 136pp & 12 illustrations, £6.50 plus £1.50pp, all proceeds to go to Aid to the Church in Need. Contact: elizabeth.keogh@talktalk.net

A History of the Diocese Brentwood

Fr Stewart Foster, 200pp & maps and illustrations, £5, post free, available from Brentwood Diocesan Archives, Cathedral House, Ingrave Road, Essex CM15 8AT (please make cheques payable to BRCDT).

Historical Guide to St Edmund's College, Ware

60pp & bw and colour illustrations, £10 plus £1.50p&p. Available from: www.edmundianassociation.org.uk

The Catholic Parish of Our Lady of Compassion, Green Street, Upton Park, London. A history to mark the centenary of the opening of the church, 1911-2011

Fr Stewart Foster, 50-page illustrated A4 booklet , £5 plus £1p+p, available from:
'Parish History', The Presbytery, Green Street, London E13 9AX at £5 per copy
plus £1 postage. Please make cheques payable to 'Catholic Church Upton Park'
uptonpark@dioceseofbrentwood.org