

Catholic Archives

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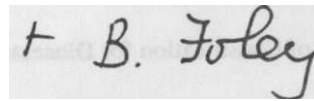
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FOREWORD

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 black ink that reads "T. B. Foley".

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 of 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.

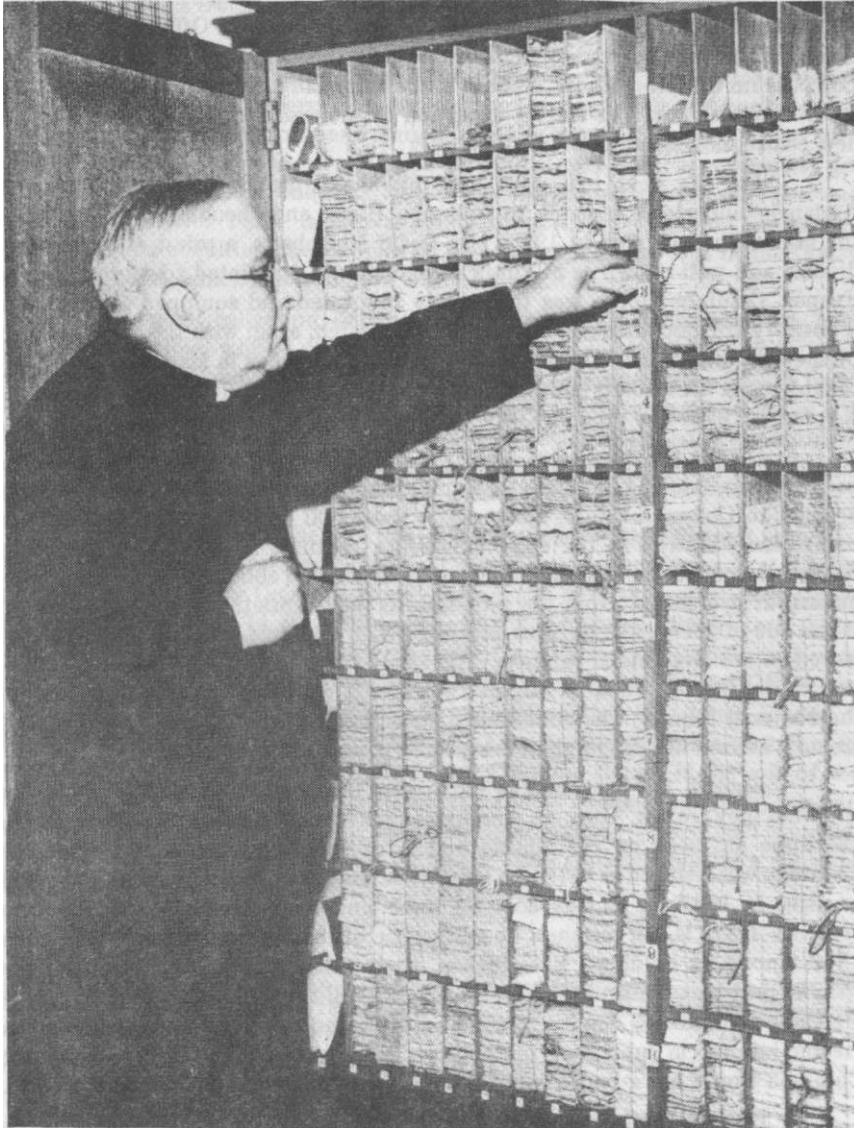
It was to remedy this situation that a full-time archivist was appointed. Fr. William James Anderson, of Arbroath, after a brilliant scholarly career in which he was senior assistant to E.A. Lowe in the production of *Codices Latini Antiquiores*, had spent twenty years in parochial work in London. On 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, Gilmoor, Croxteth, Fazakerley, Dunkerhalgh, 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 Archbishop, 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 typscript 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.