

Catholic Archives

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EDITORIAL NOTES

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

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

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

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

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

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

R.M.Gard
Hon. Editor

THE ARCHIVES OF STANBROOK ABBEY:
GATHERING UP THE THREADS

Dame Eanswythe Edwards, O.S.B.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NOTES

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

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

THE SALVATORIAN PROVINCIAL ARCHIVES:
HOW IT ALL BEGAN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In 1926 we became a Commissariate with Italy.

4. Commissariate. 1926
- 4.1 1927
- 4.21 1947

In 1947 we became a Province.

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

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

Each House has a number, thus:

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

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

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

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

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

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

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

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

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

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

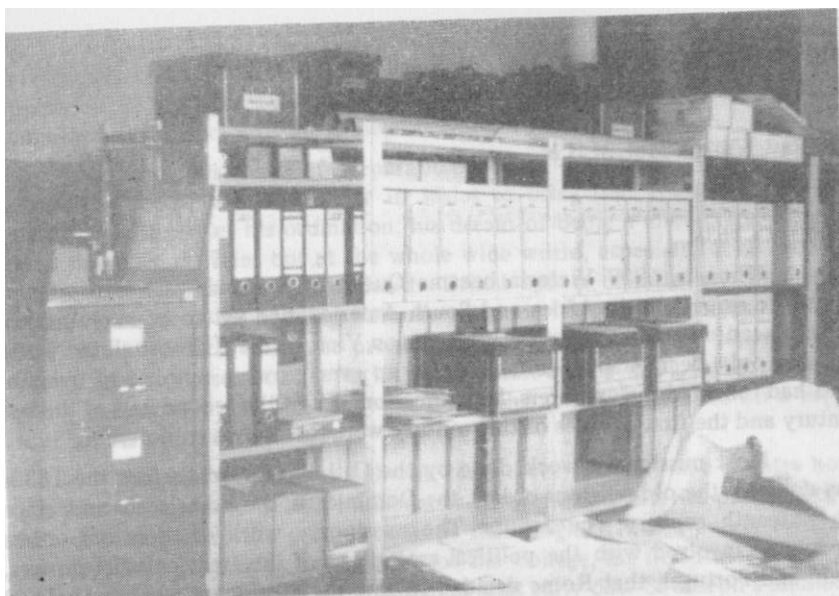
Over the years one gets to know what one is looking for, the piece of information that will complete the puzzle. For instance, information gathered from these sources has helped to fill in the picture of the early days at Wealdstone. The Fathers were all German, and after five to ten years here moved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

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

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

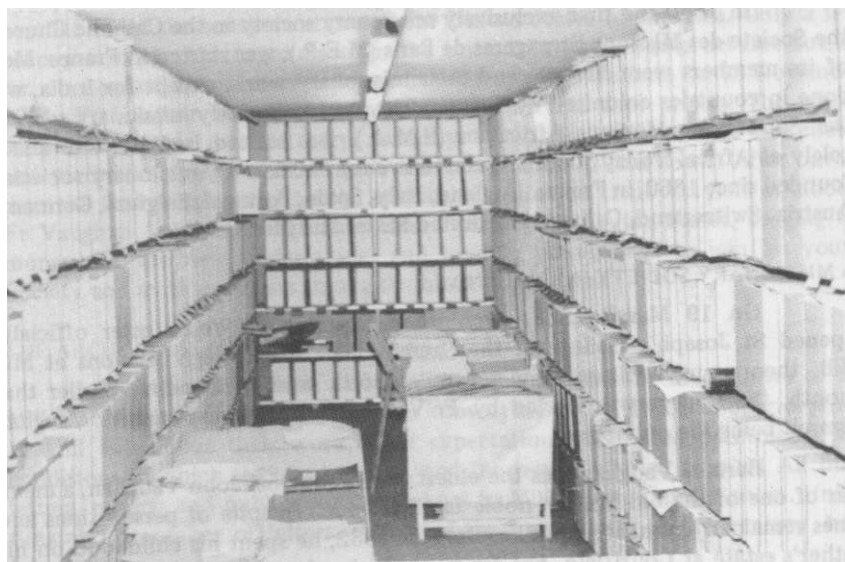
NOTE

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



The Salvatorian Provincial Archives, Breakspear College, Abbots Langley.

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



THE ARCHIVES OF THE MILL HILL MISSIONARIES

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

INTRODUCTION

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

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

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

A MISSIONARY SOCIETY IN ENGLAND

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

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

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

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

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

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

THE ARCHIVES AT MILL HILL IN THE PAST

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

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

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

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

THE ARCHIVES OF MILL HILL TODAY

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

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

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

The main divisions used in sorting all the material are:

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

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

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

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

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

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

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

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

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

THE INDEXING

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

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

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

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

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

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

NOTE

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

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

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

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

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

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

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

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

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

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

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

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

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

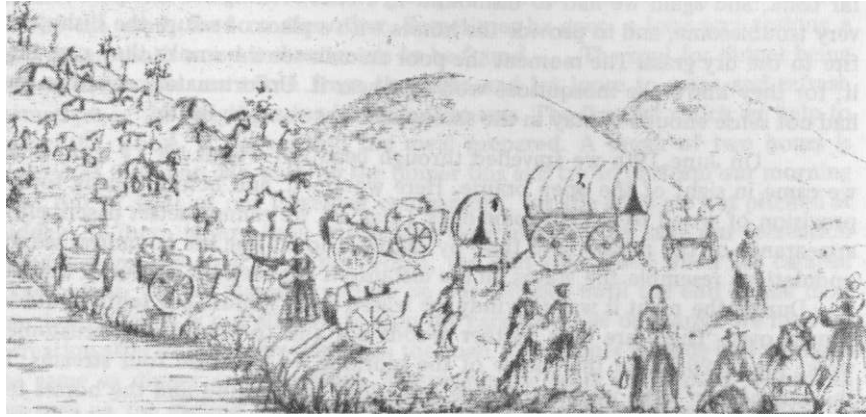
covered wagons, drawn by two horses, and thus we sit, singing and praying and reading by turns, except when prevented by the jolting. . . . We proceed on our way for four hours at a time, towards the end of which we are eagerly looking out for the signal to camp. . . . The head guide acts as outrider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

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

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

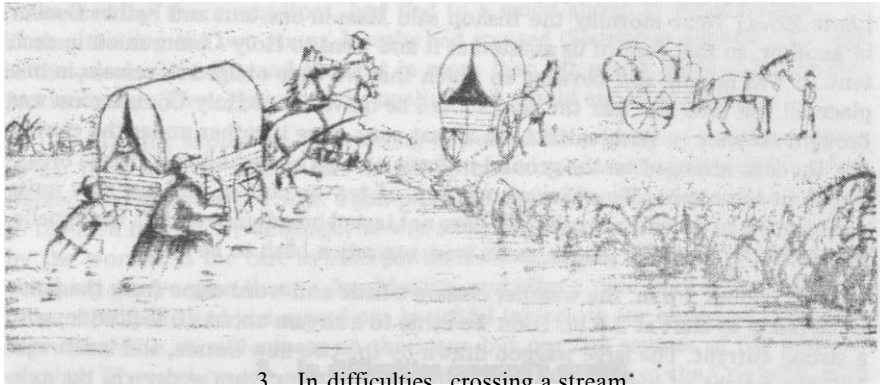
On June 19th we travelled through beautiful woods till 11 a.m., when we came in sight of the open prairie. Here we dined, and before leaving took a provision of wood to last for some days, [illus. 2] We cannot better describe the appearance of the prairie here than by saying it looks like the boundless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

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



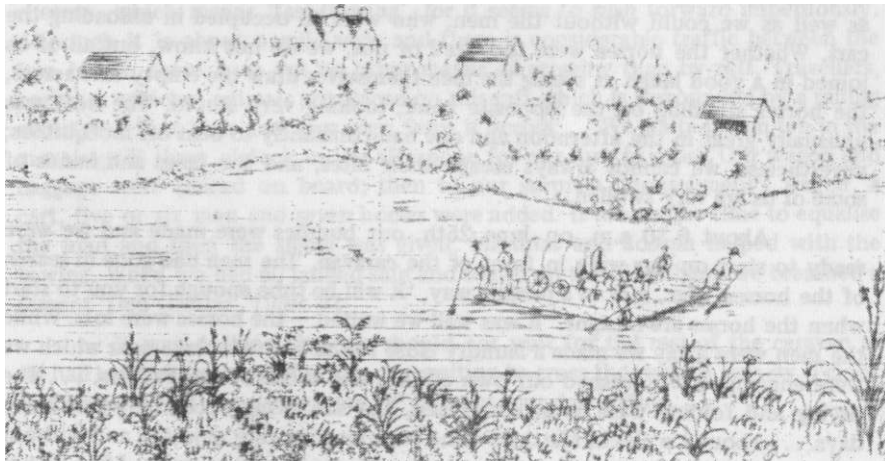
1. Preparing for the day's journey.
2. First camp on the 'open prairie'.





3. In difficulties crossing a stream

4. Crossing the South Saskatchewan River.



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

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

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

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

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

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

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

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

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

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

NOTES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NOTE

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THE LEEDS DIOCESAN ARCHIVES

The Very Rev. Mgr George T. Bradley

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NOTES

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

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

SECRETARIA DISTATO
No. 27338

From the Vatican, 21 November 1979

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

Monsieur the Cardinal.

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

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

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

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

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

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

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

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

Agostino Card. Casaroli.

THE ASSOCIATION OF RELIGIOUS ARCHIVISTS OF IRELAND

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CATHOLIC ARCHIVES IN THE U.S.A.

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

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

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

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

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

James O'Toole

EDITORIAL NOTE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NOTES

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

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1981

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

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

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

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

OBITUARY NOTICES

FATHER JOHN DENNIS McEVILLY

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

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

FATHER JAMES MURPHY, C.M.

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

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

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

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