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## EDITORIAL NOTES

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

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

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

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

R.M. Gard  
*Hon. Editor*

## THE ARCHIVES OF

### THE ENGLISH PROVINCE OF FRIARS MINOR

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

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

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

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

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

Reg. I.A. Acta Capitulum, 1625—1746

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

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

Reg. I.C. Acta Capitulum, 1790—1808

Reg. I.D. Acta Capitulum, 1808—1838

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

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

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

The Official Account Books that have survived are:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

himself 'His True Honorer'.

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

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

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

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



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

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

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

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

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

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

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

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

## NOTTINGHAM DIOCESE ARCHIVES

The Rev. Anthony Dolan

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

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

In 1850, the Diocese of Nottingham had twenty-eight missions.<sup>2</sup> In 1979, just before sixteen parishes went over to Hallam, there were 132 parishes.<sup>3</sup> In 1850 there were approximately 20,000 Catholics;<sup>4</sup> in 1979 there were 150,293.<sup>5</sup>

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

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

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

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

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

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

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

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

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

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

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

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

#### **1. WHERE ARE THE ARCHIVES HOUSED?**

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

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

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

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

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

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

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

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

## 2. WHAT DO THE ARCHIVES COMPRISE?

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

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

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

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

### 3. HOW ARE THE ARCHIVES ARRANGED?

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

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

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

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

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

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

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

#### 4. HOW HAVE THE ARCHIVES BEEN ACQUIRED?

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

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

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

#### 5. WHAT WORK ON THE ARCHIVES IS CURRENTLY UNDERTAKEN?

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

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

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

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



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

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

#### Acknowledgments

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

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

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

*APPENDIX A*

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

a) *GENERAL ADMINISTRATION*

Code letters of fonds:

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

Code numbers for sub-divisions within fonds:

*GENERAL ADMINISTRATION*

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

*FINANCIAL ADMINISTRATION*

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

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

*GENERAL PAROCHIAL SUPERVISION*

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

*PERSONALIA*

28. Personal papers of the Bishop
29. General Correspondence

*EDUCATION AND SOCIAL SERVICE*

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

*THE CLERGY*

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

*POST-VATICAN II DIOCESAN COMMISSIONS/COMMITTEES*

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

b) *PARTICULAR ADMINISTRATION*

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

Titles of Sub-divisions.

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

NOTES

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

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

J.A. Hilton

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

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

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

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

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

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

#### NOTES

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

## THE PROVINCIAL ARCHIVES OF

### THE SOCIETY OF THE SACRED HEART IN ENGLAND

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

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

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

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

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

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

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

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

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

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



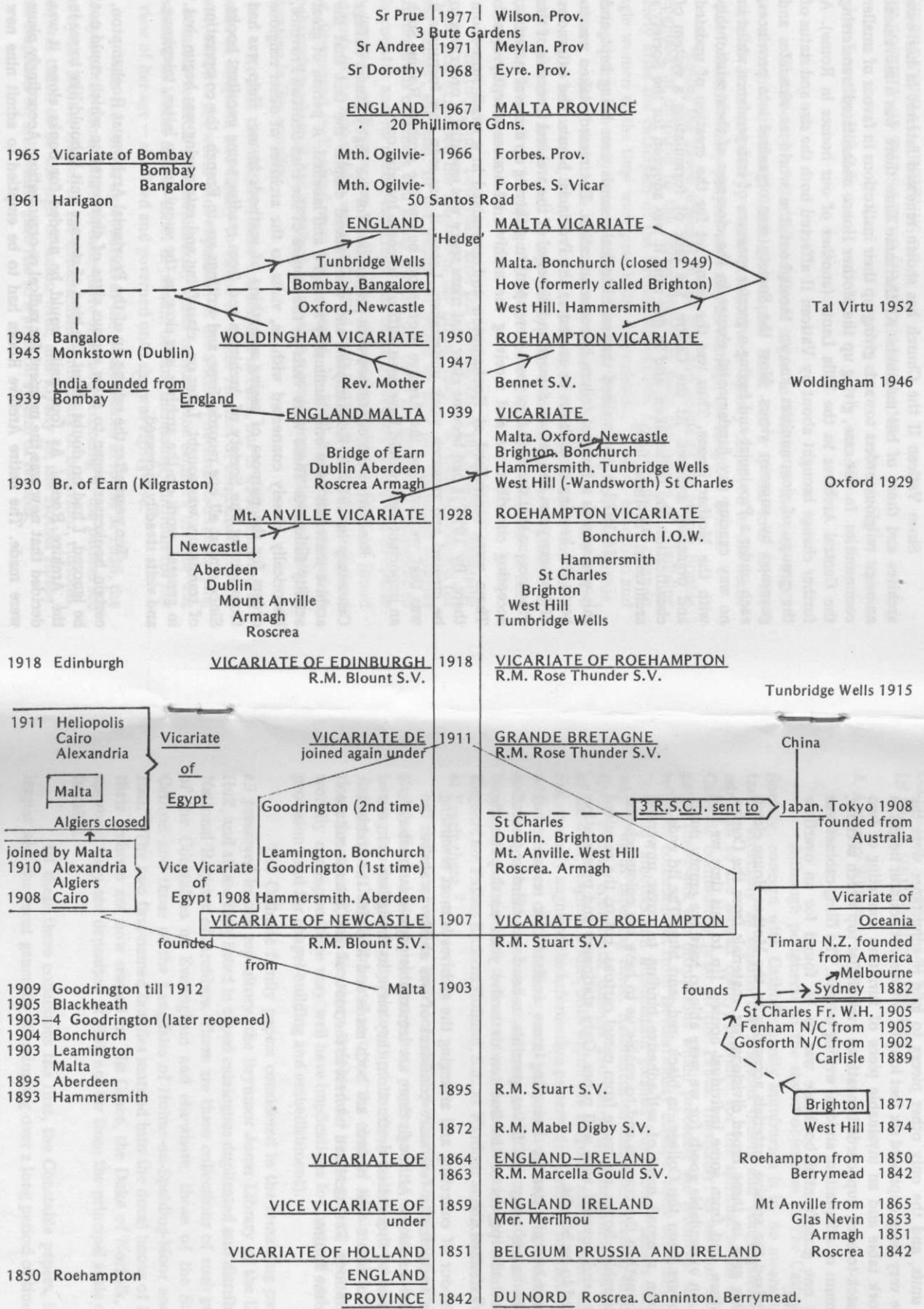


Chart showing the growth of the English Province of the Society of the Sacred Heart, 1842-1977

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

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

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

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

CATHOLIC FAMILY PAPERS  
IN HULL UNIVERSITY LIBRARY <sup>1</sup>

J. Anthony Williams

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

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

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

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

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

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

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

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

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

Besides a large amount of estate-documentation, there are settlements, wills and genealogical material involving other Catholic families, a few documents concerning official action against papists,<sup>7</sup> a little seventeenth- and eighteenth-century correspondence and a nineteenth-century collection (DDLA 35) supplemented by 'Miscellaneous' material (DDLA 38) embodying documentation on Catholic public affairs<sup>8</sup> and perhaps most notable for their association with the Hon. Charles Langdale (1787—1868) whose many public activities included membership of Parliament (he was elected for Beverley in 1832 and later sat for Knaresborough), involvement in the Catholic Institute of Great Britain and the chairmanship of the Catholic Poor Schools Committee.<sup>9</sup> Among the somewhat

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

### 3. Constable of Everingham (DDEV)

This massive deposit is important not only for the internal history of a family persistently recusant in the seventeenth and eighteenth centuries but for the light shed by some of its contents on post-Reformation Catholicism generally. One batch of papers, with ancillary material, the Everingham estate correspondence (1726—43) between Sir Marmaduke Constable and his estate manager, Dom Bede Potts, O.S.B., has been printed, with a valuable Introduction by Dr Peter Roebuck<sup>10</sup> who has also drawn on these muniments for articles on the family's fortunes during the Civil War and Interregnum and on the future Sir Marmaduke's abbreviated 'Grand Tour' in 1701—03,<sup>11</sup> and for a major study of the family between the mid-seventeenth and the mid-eighteenth century.<sup>12</sup> This and other Yorkshire families already mentioned feature in the indispensable works of Mr Aveling<sup>13</sup> and some of the Everingham MSS. have provided material for various articles by R.C. Wilton,<sup>14</sup> and Mr P.J. Doyle's study of the last Beverley election<sup>15</sup> and for short sections in two Catholic Record Society volumes.<sup>16</sup> All this printed material has to be borne in mind when considering these documents which, however, include much which precedes or post-dates the bulk of the published work. There is a vast amount of estate material relating chiefly to the family's properties in Yorkshire and Lincolnshire but also in other counties: surveys, valuations, mortgages, conveyances, leases, deeds, grants, gifts, etc. As well as material already studied on recusancy, delinquency and double taxation there is nineteenth-century correspondence concerning attempts to amend the double assessments fixed in earlier years and to recoup overpayment. Marriage settlements, trusts, conveyances and wills reflect, as with the Langdale and Carlton manuscripts, relationships with many other Catholic families as do documents of an explicitly genealogical nature, chiefly pedigrees of the Constable and other families including one proudly illustrating the Langdales' links with three martyrs. Inventories shed light on the interior and furnishing of Everingham Hall and several detailed handwritten catalogues reveal the contents of its large Catholic-orientated library at various dates from the late seventeenth century — a significant and somewhat unusual body of evidence. There are many [persona] and household account books and stewards' accounts shedding light on estate-management, building and repairs, labourers' and servants' wages, etc. Much of this material has been used by Dr Roebuck but some relates to periods

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

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

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

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

#### NOTES

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

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

THE ARCHIVES OF THE ENGLISH PROVINCE  
OF THE HOLY GHOST FATHERS

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

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

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

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

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

After many attempts during the second half of the nineteenth century



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

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

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

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

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

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

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

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

#### NOTES

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

#### *Appendix 1*

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

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

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

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

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

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

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

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

Senior House of Studies. 1945—1964;

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

Vocations and Propaganda Centre, 1970—1972.

Sold 1972.

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

#### Appendix 2

##### The Provinces, Their Number and Development.

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

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

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

### *Appendix 3*

The Missionary Districts.

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

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

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

*Appendix*

Groups not yet erected as Missionary Districts

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

*continued from p. 31*

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

THE ARCHIVES OF THE SOCIETY OF  
THE HOLY CHILD JESUS

Sr Winifred Wickins S.H.C.J.

**HISTORICAL BACKGROUND**

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

## HISTORY OF THE ARCHIVES

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

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

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

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

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

#### **LOCATION OF ARCHIVES**

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



*The Archives Room*



## CONTENTS AND ARRANGEMENT

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

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

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

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

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

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

#### **USE AND AVAILABILITY**

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

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

## CATHOLIC ARCHIVES IN MEXICO

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

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

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

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

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

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

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

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

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

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

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

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

George Herbert Foulkes  
*Archivo General de la Nacion*

#### EDITORIAL NOTE

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

#### THE CHURCH ARCHIVISTS' SOCIETY OF AUSTRALIA

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

At the biennial General Meetings and Conferences in 1979 and 1981,<sup>1</sup>

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

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

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

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

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

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

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

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

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

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

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

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

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

**EDITORIAL NOTE**

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

## THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1982

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

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

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

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

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

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