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## CATHOLIC ARCHIVES

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## EDITORIAL NOTES

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

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

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

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

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

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

R.M. Gard  
*Hon. Editor*

## THE USHAW COLLECTION OF MANUSCRIPTS

The Rev. Michael Sharratt

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

#### CONCLUSION

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

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

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

#### NOTES

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

*continued on page 14*

## THE GENERAL ARCHIVES OF THE HOLY GHOST FATHERS

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

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

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

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

All material is divided according to four categories:

1. Official Documents and Correspondence with the following:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## SOUTHWARK DIOCESAN ARCHIVES

The Rev. Michael Clifton

### 1. HISTORICAL INTRODUCTION

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

## 2. WHERE THE ARCHIVES ARE HOUSED AND WHAT THEY COMPRISE

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

The ordinary archives comprise the following material.

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

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

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

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

### 3. THE COLLECTIONS

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

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

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

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

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

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

APPENDIX

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

a) *GENERAL ADMINISTRATION*

Code letters where given.

Southwark Bishops

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

Other Bishops

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

b) *OTHER GENERAL ADMINISTRATION PAPERS*

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

c) *FINANCIAL ADMINISTRATION*

- Financial Statements (incomplete)

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

d) *PAROCHIAL SUPERVISION*

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

e) *PERSONALIA*

The most important are the Archbishop Amigo papers concerning:

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

Also special files exist for:

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

f) *EDUCATION AND SOCIAL SERVICE*

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

g) *THE CLERGY*

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

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

h) *CONVENTS AND RELIGIOUS ORDERS*

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

i) *SEMINARIES AND THEIR STUDENTS*

Files on the following:

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

j) *HIERARCHY PAPERS*

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

k) *MISCELLANEA*

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

l) *THE SPECIAL COLLECTIONS*

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



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

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

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

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

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

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

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

## THE ARCHIVES OF THE ARCHDIOCESE OF HOBART

Shirley King

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

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

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

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

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

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

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

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

For parish records I have adapted the system I learnt in the Middlesex County Record Office (now part of the Greater London Record Office) for Anglican parish records. Records are listed in classified sections (distinguished by an alphabetical code letter) to allow for continuing records (eg. A baptismal registers, B marriage registers, H accounts, J property maintenance, L parish council, N parochial societies, S school). Not only is it easy to add a new register or account book but it helps to remind the parish priest that parish records include more than just the registers. In many cases of course there are just headings with no records listed or there are gaps. All a parish's records are listed, both current and non-current, whether deposited or not, and I just asterisk those items on the list which are deposited in the Archives, enabling the parish priest and the archivist to know what records exist and where they are. It also

preserves the unity of the records, showing that they are still part of the parish records even if some happen to be kept in the Archdiocesan Archives for safety. Listing may also, hopefully, prevent records from being destroyed or lost before they are deposited. I find, however, that parish copies of the lists tend to be mislaid and it is advisable to send another copy whenever the parish priest changes, together with a reminder of the existence and purpose of the Diocesan Archives. The great distances involved in Tasmania, compared with the average English diocese, unfortunately makes it difficult to visit parishes to list or collect records, so there is much still to do and it is likely to take some years. The Vicar-General and the Archbishop give plenty of support, however, and records have been known to travel to Hobart in the Archbishop's car after visitations.

The biggest problem is the enormous time span of many baptismal registers in country parishes, where one volume may be in use from the beginning of the parish in the 1850s or 1860s right through to 1960 or later and thus should remain in the parish for pre-marriage verification certificates and entries of marriage notifications. The parish priests of two parishes reasonably near to Hobart, tired of genealogical enquiries, have experimentally tried depositing such registers. I have, with the help of two volunteer assistants, made an index of names so that I can quickly answer a pre-marital verification search request by telephone and the priests can then send the certificate. They both delegate me 'as a sort of honorary parish secretary' to enter notifications on their behalf. For country parishes a central record office can, in fact, be an advantage, not only because they are more liable to the risks of bush fires and other hazards, but also because changes in parish boundaries and parish centres often make it difficult to know where a baptismal record for a pre-marriage enquiry should be.

Marriage registers are the duplicates of the State Registrar's marriage registers but in recent years some churches have started keeping additional marriage registers, recording the place of baptism, dispensations granted, etc. but not signed. English archivists may be interested to know that the Hardwick Marriage Act (1753) did not apply to the colony. Signed, official marriage registers were not introduced until after 1838. Very few churches in this diocese keep registers of funerals or burials.

Records of other organisations, for example the Catholic Women's League, are deposited in the same way as parish records.

The strong room is fully air conditioned to control humidity and maintain an even temperature, and the whole building is fumigated quarterly to prevent silverfish (which can be a pest here) eating lacy holes in paper or cloth. Standard library metal shelving is installed with shelves which are very easy to adjust. Boxes are made locally, reasonably low acid, and we share orders with the State Archives to order in bulk. Loose papers in small bundles are put in manilla folders and tied with legal tape. I also make small folders of acid free paper to protect a fragile document or to keep together loose pages of a document or letter and pins or staples are removed. The folders are then put flat into boxes.

Small volumes are also put into boxes for better protection and easier shelving. The boxes are put on the shelves in order of the deposit number and item numbers contained, marked clearly on the outside of the box. I have learnt from experience that any numbering system should be as simple as possible, preferably just a running number, so where I do number within sections I use a letter code (preferably alphabetical) for the section rather than another number. Documents themselves are only numbered with a soft pencil in the corner.

The advantages of sharing archives facilities in this way are obvious. The Archdiocese has the benefit of an air-conditioned, fire resistant archives store, and a professional archivist. The University too has, perhaps, been more ready to provide proper storage for other people's archives in its care than it might just for its own, for it is not very large itself. There are, however, disadvantages, especially using a completely different type of institution which is not primarily a record office. It is inconvenient, in any case, for records to be removed from the administrative centre, as there cannot be as close a relationship with modern current records as there should be, and it undoubtedly causes confusion when people say 'the records are at the University'. Indeed one or two priests have been heard to say, disapprovingly, 'my predecessor gave the parish records away to the University'. Researchers seem to assume that because records have been 'given to the University' they have become public property, open to anyone, whereas of course the records are still the working administrative records of the Archdiocese, and many are confidential. Even sacramental registers contain confidential or personal information, and Tasmania is an island where people know each other's families. I have, therefore, found it necessary to emphasise that the Archdiocesan Archives remain part of the diocesan administration and not the University, and the enquirers are answered on behalf of the Archdiocese or of a parish priest. Copies of replies to parish record enquirers are usually sent to the parish priest. On the whole however, the arrangement seems to work well and I have not so far experienced any problems in serving, as it were, severed masters, although I do have to steer carefully between the interests of the various administrative authorities and the users. Nevertheless, I have no doubt at all that the advantages far outweigh the disadvantages and some such joint archives could be established successfully amongst organisations of a similar nature, such as the smaller religious orders.

I have not said much about the history of the diocese or described the records in detail as Tasmania is rather remote from Britain. For those who do not even know where it is, Tasmania is one of the states of Australia and is the island about the size of Eire just below the bottom corner of the mainland, and its state capital city is Hobart. The Archdiocese of Hobart includes the whole state and is all one diocese with no suffragan dioceses. I can be contacted c/o University Archives, G.P.O. Box 252C, Hobart, Tasmania, Australia, 7001, but the official address for the Archdiocese is Catholic Church Office, G.P.O. 62A, Hobart, Tasmania, Australia, 7001.

## ARRANGEMENT OF RECORDS AND REFERENCE NUMBER SCHEME

### DIOCESAN RECORDS [deposit number CA.6]

MP.1-3	Missionary priest 1821-1836
POL.1—90	Bishop Polding, Vicar Apostolic in Sydney (Fr J.J. Therry Vicar-General) 1835-1843
WIL.1—560	Bishop R.W. Willson, Diocese of Hobart, 1842-1866
MUR.1—60	Bishop D. Murphy (Archbishop 1888) 1866-1907
DEL.1—220	Archbishop P. Delany 1907-1926
BAR.1—30	Archbishop W. Barry 1926-1929
HAY.1—36	Archbishop W. Hayden 1930-1936
SIM.1—137	Archbishop J.D. Simonds 1937-1942
TWE.1—	Archbishop E.V. Tweedie 1943-1955
YOU.1—	Archbishop Sir G.C. Young 1955-
EDU.1-	Education
FIN.1—	Finance and property
MD.1—	Marriage dispensations
WEL	Welfare Office
PH.1—	Photographs

### DIOCESAN NEWSPAPER [deposit number CA.7]

### PARISH RECORDS [deposit number CA.1 or 2-4,9-14,22-35 etc.]

A.1—	Baptismal registers
B.1—	Marriage registers (church registers)
C.1—	Marriage registration certificates
D.1—	Marriage papers (notices, preliminary inquiries etc.)
E.1—	Confirmation registers
F.1	Other registers
G.1—	Financial records
H.1—	Financial records
J.1—	Church property and maintenance
K.	
L.	Parish
M.	Parish Council
N.	Parish Societies
O.	
P.	Pamphlets (parish newsletters etc.)
R.	Miscellaneous
S.	School

## THE ARCHIVES AT ST SCHOLASTICA'S ABBEY, TEIGNMOUTH

Dame Mildred Murray Sinclair, O.S.B.

A community dating from 1668 could be expected to house archives rich in 17th and 18th century material. Unfortunately, with us this is not so. A few words, however, on the history of our Community, especially of its last days at Dunkirk, will help to explain this.

By 1662 the Community at Ghent (now at Oulton, Staffs.) had so increased in numbers that, although it had already made a foundation at Boulogne/Pontoise in 1652, it became necessary to make another to relieve the congestion. Dunkirk was chosen because at that time it was an English possession, and Charles II, who was greatly indebted to Lady Abbess Knatchbull of Ghent, made it possible for the nuns to settle there.

The French Revolution found the Community unprepared, and when the town was bombarded by the English, the nuns were in the unenviable position of 'enemy aliens', constantly harassed by gendarmes searching for firearms, etc. On 13 October 1793 the nuns were evicted at an hour's notice, and were allowed to take only what each could carry in a bundle. The Abbess, it is true, took community papers but she was promptly relieved of them. There followed eighteen months imprisonment at Gravelines during which their monastery was burnt down. In 1795 they were released, and returned to England in a state of near destitution.

The outlook for the Community's archives would have been bleak had it not been for an event which took place in 1786. In that year the Pontoise community was dissolved after struggling throughout its history against a mounting tide of debt and, latterly, dearth of vocations. The Abbess with the majority of her nuns joined the Dunkirk community, bringing with her some important MSS, chief among them being Lady Abbess Knatchbull's account of the Foundation at Boulogne — later transferred to Pontoise — and Lady Anne Neville's Diary which contains the history of the Foundations of the monasteries at Brussels, Ghent, Pontoise, Dunkirk and Ypres. Lady Anne Neville was eminently fitted for this task. She was a professed nun of the Ghent monastery who had stayed at Dunkirk on her way to England on business. When she returned to the continent, Ghent, Pontoise and Dunkirk all tried to entice her to their monasteries in a kind of monastic game of 'Come and sit on my chair!' She chose Pontoise where she was elected fourth Abbess in 1666.

The archives for the first period of the history of our Community, 1661—1795, are regrettably few but, even so, they do contain, as well as Lady Anne Neville's Diary, the following records:



Various Authorizations, Indults and Indulgences.

Lady Abbess Neville's 'Duties and Customs'.

Register of the Pontoise Nuns, 1680—1713, and complete Necrology.

Ceremonial for Clothing and Profession. Printed for the Benedictine Nuns at Dunkirk, 1694.

Ceremonial for Clothing and Profession. Printed for the Benedictine Nuns at Pontoise, 1721.

Lady Abbess Neville's Book for Superiors. A small MS volume bound in vellum with white leather strings and, like all the Pontoise books, in excellent condition.

Library List. A copy of some Dunkirk books found in the Bibliotheque de Dunkerque. With copies of all the names of the nuns found in these books. Library Catalogue. 550 titles.

A Rule for Convictresses, (MS.) This is the name by which the school children were called!

Church Inventory and Evaluation of Church Plate.

Correspondence with Government Officials. These concern:

Pensions for the Pontoise Nuns who joined our Community in 1786.

French Law with regard to Houses of Foreign Religious, 1790.

The Treatment of Foreign Religious, 1791.

Several Letters of Compassionate Appeal for relief during the nuns' imprisonment by the Revolutionaries.

Domestic touch — a bill for beer and a receipt for meat from the Dunkirk butcher for the years 1789-1793!

Papers concerning the English Poor Clares of Rouen, Gravelines and Dunkirk.

Complete list of the Gravelines Community.

Original paper (1654) about the blowing up of the town of Gravelines, and the miraculous preservation of the Poor Clare Convent.

Paper as to the Professed and as to Confessors of Poor Clares at Dunkirk.

Miscellaneous MSS.

Lady Abbess Fermor's Jubilee Poem, 23.4.1763. Printed at Dunkirk by E. Laurenz, at the sign of St Ursula, 1763.

There is a framed 'Promise of Prayers for James II' signed by Lady Abbess Caryll and the secretaries to the Chapter, the treatment of which is an example of how not to display cherished documents! For many years it hung in the workroom, a room facing south with windows on three sides, thus catching all the sun. The present archivist fought a losing battle to have it removed as the signatures of the secretaries had quite faded away, and that of the Abbess was barely discernible. It was only while the workroom was being redecorated that she was asked to house it. She is housing it still!

The second stage in the history of our Community, 1795—1863, was spent at Hammersmith where Bishop Douglass, Vicar-Apostolic of the London District, offered the homeless nuns the 'Mary Ward' convent still occupied by three aged Sisters. Owing to a mortgage, the previous Vicar-Apostolic had removed not only the archives but nearly every moveable object from the convent; in fact, there was not even a teacup for the nuns when they arrived! Of the 'Former Establishment', as it was called, all we possess are:

List of Superiors (complete).

List of Superiors and Subjects (incomplete).

Our own archives for the Hammersmith period contain:

a) Monastery.

Abbesses' Diaries. These date from 1795 and, with gaps, continue to the present day. The longest gap is from 1891 to 1927, the Abbacy of L.A. Florin. The diaries contain the record of the more important events in the daily life of the Community. The nineteenth-century Abbesses indulged in much pious reflection. Not so the later ones!

Register. Formerly called the 'Dead Chapter Book'. Contains the names, parentage, date of birth, clothing and profession of each member of the Community from the time of settling at Hammersmith. To which is added, after death, a short account of each sister.

Entry Book. Contains 'The Names of all who have resided in the convent from 1795'. Perhaps the most curious is: 'Mrs Baboon & her Chinese Maid'.

Mass Book. Record of Mass Stipends and the Donors, 1846—1870.

Work Book. Record of money earned by work, 1796—1861.

Benefactors Book. Record of Donations and Donors, 1795—1820.

Letters. Relating to our property at Dunkirk, and unsuccessful claims for compensation.

From the Vicars Apostolic.

Concerning the move to Teignmouth.

Miscellaneous.

Press Cuttings. From publications concerning our Community and Ecclesiastical events. (Our chapel was the parish church until Holy Trinity was built in 1853.)

b) School

Oblations. Of the children, 1796—1869.

Reports. 1836—1870. The children are now called 'The Young Ladies', and no longer 'Convictresses'.

Accounts.

Confraternities. E. de M. Set up under the guidance of Cardinal Wiseman.

In 1863 the Community moved to Teignmouth, and in 1870 the school was given up. The fortunes of the archives have fluctuated according to the competence of the archivists, but now that the importance of monastic archives has been hammered home during the past decade, the amateur archivist tends to preserve more than is necessary, much of it which may be of sentimental value only to the community.

The Teignmouth archives are divided between the Abbess and the Archivist.

The Abbess keeps:

- Personal Papers of members of the Community.
- The signed Vows of each member.
- Indults, Authorisations etc.
- Letters — mostly early ones from interesting people!

The Archivist keeps:

- Dunkirk and Hammersmith Archives.
- Dunkirk Annals (see below).
- Pontoise Annals (see below), Brussels Annals.
- Register.
- Entry Book.
- Constitutions, Rule and Ceremonials of progressive dates and editions.
- Publications: *The Benedictine Nuns of Dunkirk* (1958); *The Life of Helen Lucretia Cornaro Piscopia*. (Books translated by members of the Community are in the Library and no copy is kept by the archivist.) *Catholic Record Society*, Vol. VI, which contains part of Lady Abbess Neville's Diary.
- Correspondence.

At one time the Archivist kept books of special interest to the Community, e.g. those that had the names of the Dunkirk nuns in them, or lives of people connected with us, e.g. 'The Life of Lady Warner' the mother of two of our Dunkirk nuns. These have all been transferred to a special section of the Library for better accommodation.

Photographic records are a comparatively recent but serious development. Formerly, photographing the nuns was forbidden, but if the purpose of this prohibition was to preserve the nuns from vanity, it was a mistake — this aim has frequently been better achieved by the photographs!

Every Teignmouth archivist must pay tribute to Dame Mary English who, in the nineteenth century worked tirelessly to assemble the 'Dunkirk Annals' and the 'Pontoise Annals'. Edmund Bishop researched for her in the British Museum, a friend scoured the Dunkirk Municipal Archives and Library and, for Pontoise, the archives at Versailles, while letters testify to Dame Mary's

many inquiries. Most valuable of all, she knew some of the survivors of the nuns professed at Dunkirk, and was able to draw on their memories. She also edited the Brussels Annals at the invitation of Lady Abbess Woollett, although restrictions were laid on her by the latter. Dame Mary always indicated her sources and resisted the temptation to speculate. Unfortunately, she did not live to write up the Pontoise Annals; this was left to her successor whose layout left much to be desired.

At the time when Dame Mary was collecting this material the archivists of many monasteries, who were trying, after the chaos caused by the French Revolution, to salvage what they could of their early history, had to rely solely on correspondence. Today's archivists can count on even greater support through the Catholic Archives Society.

The Teignmouth archives are not open to the public, nor is it permitted to send by post or lend any of its contents. Visitors, however, may consult them on request, and the archivist is always pleased to answer any queries.

A GUIDE TO THE ARCHIVES OF ST ALBAN'S COLLEGE,  
VALLADOLID, WITH SOME HISTORICAL NOTES

The Rev. Michael E. Williams

THE ARCHIVES

1. Records were kept from the beginning of the College in 1589. There are still extant:

- 1.1 Liber Alumnorum. The Register of students beginning 1 September 1589 and continuing to the present day.
- 1.2 Liber Primi Examinis pro alumnis qui recipiuntur in hoc Collegium. This begins in September 1592 and ends in 1623. It contains the names and various particulars of students, made immediately upon their arrival, together with an account of the process for preventing undesirable people being admitted to the College.

(The Liber Alumnorum up to 1862, incorporating the Liber Primi Examinis was edited by Edwin Henson and printed as C.R.S., Vol. 30 in 1930.)

- 1.3 Books of Account: *gastos* (expenses) and *recibos* (income). These begin in 1589 and continue right through to the present, but one important volume is missing. Each volume is numbered.

Gastos 1598-1753 vols 1-5

Gastos 1753-1767 vol. 26

Gastos y Recibos 1589—1652 vol. 6. This is the original first book of accounts which contains both income and expenses for the early years. Additional material for the early years can also be found elsewhere in Series II, L 13.

Recibos 1652-1729 vol. 7.

(Recibos 1729—1767 is missing).

There are also *Borradores* (rough notes) for these years.

1644-1667 vol.8.

1662 vol. 10.

1747-1760 vol.16.

Particular account books, Mass offerings, alms and accounts relating to College farms and other property are found in vols 10, 11, 12, 13, 15, 17, 18, 19, 20, 22, 27 and 28.

A new series begins with the administration of the College by the English secular clergy in 1767 and there are 75 numbered volumes

for the years 1767—1911. Since 1911 the account books are extant but not numbered.

The Jesuits were forced to leave hurriedly in 1767 and when Philip Perry the first secular rector arrived in 1768 he found a whole heap of bound and unbound material in the procurator's room. He made an inventory of his findings (Press C, shelf 6). In 1768 the three English Colleges of St Alban, Valladolid, St Gregory, Seville, and St George, Madrid, were united into the one College of St Alban, Valladolid, and this meant that the College now began to acquire materials from these other institutions. Perry was a historian and knew the value of original sources which he both sought from other places and transcribed. He was anxious to preserve his own records and so the archives expanded considerably under him and his successors.

It was in the nineteenth century when John Guest was administering the College that the first serious attempt was made to organise the Archives.

- 3.1 Guest catalogued the MSS and other documents in the archives according to the 25 *legajos* (bundles) then in existence. A description of these can be found in the *Indice de los archivos del Colegio de Ingleses, Valladolid*, pp. 1—94.
- 3.2 Circa 1855 Guest made further *legajos*. Loose papers went to form 11 new *legajos* which he called Series II (Valladolid). Series I was the already existing 25 *legajos*. Later he formed another collection of *legajos* which he called Series III. A description of these new *legajos* is to be found in the *Indice* pp. 237—269.
- 3.3 He also put together the materials from St George's College, Madrid. Series I (Madrid) comprised 9 *legajos*, Series II (Madrid) were books of account. See *Indice* pp. 277—293.
- 3.4 Later the materials from St Gregory's College, Seville, were gathered together. These were classified:
  - Class 1. 28 *legajos*
  - Class 2. San Lucar de Barrameda documents
  - Class 3. 6 *legajos*
  - Class 4. 3 *legajos*Extraordinary *legajos* nos 1,2,3,4. See *Indice* pp. 297—369.

As a result of Guest's efforts there was now a record of all the materials in the College Archives. However, as the labour had taken several years, the classification was somewhat complex. In the beginning of the twentieth century the Procurator, Joseph Kelly, reorganised all the *legajos* into larger divisions: I—VII and A—H. Individual documents within each *legajo*

were numbered and so by reference to the new index one could know in some detail what the Archives contained. Documents could all be referred to in a similar way no matter what their original provenance, e.g. Letra E *legajo* 6 No. 2.

5. But there still remained the need to ensure the preservation of the Archives for posterity. Loose papers, even if gathered together, are liable to deteriorate with time. Circa 1940 the Rector, Edwin Henson, broke up the existing *legajos* to form bound volumes. Each volume is bound in leather, a general description and dates are found on the spine, and within each volume there is a table of contents, the individual documents being interleaved with blank pages.
  - 5.1 There are 32 volumes of Madrid papers bound in brown leather. (Some of the Madrid papers were published in 1929 by C.R.S. vol. 29).
  - 5.2 There are 30 volumes of Seville papers bound in blue leather.
  - 5.3 There are 4 volumes bound in green pertaining to San Lucar de Barrameda.
  - 5.4 There are 38 volumes of Valladolid papers prior to 1768, bound in red. Vols 1—20 known as Series I and vols. 1—18 known as Series II. (This nomenclature bears no relation to the old Guest series I or II.)

Another 15 volumes cover the years 1767—1915. These volumes however, do not include the rectors' correspondence. But Henson made typed transcripts of this for the years 1768—1927 and these make up another 17 volumes.

The work is incomplete as Henson was unable to finish binding together all the documents in this way, so some remain with Kelly's old classification.

6. There are several box files of Henson's own papers, many of them unsorted. But there are 26 bound volumes of official correspondence of the rectors covering the years 1915—1974.

PRACTICAL ADVICE TO ANYONE CONSULTING THE ARCHIVES OF THE ENGLISH COLLEGE, VALLADOLID.

If you wish to find materials other than those indicated in 1.1, 1.2, 1.3 above:

- (a) Go first to the Henson-bound volumes. Brown for Madrid, Blue for Seville, Red for Valladolid. On the spine of each volume you will find dates, and inside a detailed table of contents.
- (b) If the bound material does not satisfy, then consult the Indices

p.101 and following, where you will find Kelly's catalogue. When you have located the document with Kelly's classification e.g. Letra B, *legajo* 12, n.4, then go to Fr G. Anstruther's schematic index. Here you will find the exact location of the document in the Archive room. e.g. Letra A *Legajo* 3, n.1 is in Press B, shelf 1.

#### CONCLUSION

As can be seen from the foregoing, the present-day researcher owes much to the labours of those who have gone before. In any living institution the documentation is continually being added to and so responsibility for the present is just as much an onus on the archivist as is the preservation of the past. This can present difficulties as to the classification of the materials and so every eighty or ninety years a Perry or Guest or Kelly or Henson comes along and reorganises the collection. There is no comprehensive catalogue to the archives as they are at present. The *Indice de los archivos* referred to is a bound MS volume compiled by Kelly and comprising Guest's catalogue and Kelly's own new classification. It also includes Kelly's enumerating of all the books of account. Since Henson's work, however, it has ceased to be the sole key to the contents, but it will only cease to be of any use in the rather unlikely event of some archivist in the future completing the task of binding together all the remaining materials.

Although the Archives are mainly concerned with College affairs (staff, students, administration, etc.) they do often treat of political and ecclesiastical affairs both in England and Spain and for many of the documents an ability to read Spanish is necessary. Pending the publication of the History of the College, the best guide to events is to be found in the Introduction to C.R.S. vol. 30. The Archives are kept at the College and any enquiries should be addressed to the Rector, Colegio de Ingleses, Valladolid, Spain.



## CARDINAL GASQUET'S PAPERS AT DOWNSIDE

Dominic Bellenger

### I. THE DOWNSIDE ARCHIVES

Downside Abbey, Stratton-on-the-Fosse, twelve miles south of Bath, in Somerset, is the home of the English Benedictine community of St Gregory the Great. The monastery, founded originally at Douai in Flanders between the years 1605 and 1607, settled at Downside in 1814 following dispossession during the French Revolution and a period of temporary exile at Acton Burnell Hall in Shropshire. The abbey archives, the most numerous of those preserved in the houses of the English Benedictine Congregation, have, since 1971, been kept in the spacious hexagonal monastic library designed by Francis Pollen. The papers of Cardinal Gasquet form probably the most extensive collection of any single member of the community preserved in the building.

### II. CARDINAL GASQUET (1846-1929)

Francis Neil (in religion Dom Aidan) Gasquet was born in London on 5 October 1846, the third son of Dr Raymond Gasquet, a medical practitioner of Provencal stock, and his wife Mary Apollonia, daughter of Thomas Kay of York. Francis Gasquet was educated at the small monastic school at Downside and (having entered the Downside conventus as a novice) at Belmont in Herefordshire, then the English Benedictine Congregation's house of studies. He was ordained priest in 1874. His subsequent career fell into three distinct parts: his years at Downside, his period of full time historical research in London, and his long stay in Rome which culminated in the cardinalate.

He taught history and mathematics at Downside until his election, in 1878, at the early age of thirty-two, as prior. His seven years of rule saw many developments in the community. Great emphasis was placed by him on scholarship, liturgy and monastic observance. The first was reflected in the publication of *The Downside Review*, which first appeared in 1880. The two latter were symbolised in the beginning of a new monastic church, the core of the present building. Gasquet's efforts were assisted by many of his fellow monks, not least by his immediate predecessor as prior, Dom Bernard Murphy, who had inaugurated an ambitious building programme, but there is little doubt that it was Gasquet himself who made possible what Dom Cuthbert Butler called 'the turning-point in Downside's history'.

Gasquet's great energy was not combined with robust health, and the years of the priorship took their toll. Under doctor's orders he turned from the



CARDINAL AIDAN GASQUET (1 846–1 929)

administration of a developing religious house to what appeared the less demanding labours of historical scholarship. Living in London with a group of research assistants Gasquet began to work his way through the books and manuscripts on monastic history in the British Museum and the Public Record Office. The material he collected was to provide the basis of an apologia both for medieval monasticism, and for a revival of the monastic spirit in the English Benedictine Congregation which had, hitherto, concentrated most of its resources on missionary work. Gasquet's academic reputation (if not that of his most prominent associate, the great liturgical autodidact Edmund Bishop) has not stood the test of time, but in his own milieu it was his prominence as a historian which brought him to the notice of the English public and the ecclesiastical authorities.

His own community and congregation paid him particular honour. He was nominated President General of the English Benedictines in 1899 following the decision to raise Downside, Ampleforth and St Edmund's, Douai, to the rank of abbey. He was made titular abbot of Reading at the same time, being translated to the titular abbacy of St Alban's in 1909. He began to play an important role in the life of the wider church. He was a prominent member of the commission which led to the 'condemnation' of Anglican Orders in 1896, he was

president of the Vulgate Revision' Commission, and in 1903 he was widely-canvassed as successor to Cardinal Vaughan as Archbishop of Westminster. In 1914, in Pius X's last consistory, he was made a cardinal. It was the year which was to see the beginning of the First World War; it was also the centenary of St Gregory's establishment at Downside.

His life as a curial cardinal was varied and full. During the Great War he undertook crucial diplomatic work. In 1917 he was appointed Prefect of the Vatican Archives, and in 1919 Librarian of the Holy Roman Church. He died in Rome on 5 April 1929, and his body was taken to Downside where, with his cardinal's hat suspended from the vaulting, he lies buried beneath an impressive, if somewhat ponderous, effigy, and a lighter canopy, both to the designs of Sir Giles Gilbert Scott, who also completed the tower of the abbey church as a more public memorial to the dead cardinal.

### III THE PAPERS

Gasquet's many activities are reflected in his papers. Mementoes of Gasquet are to be found in many parts of the Downside complex: there are portraits in the monks' refectory and in the Gasquet Hall in the school; many of the documents used by the cardinal at the consistory which elected Pope Pius XI are preserved in a glass case in the west cloister; many of his notebooks are kept in the Bishop Library, now a special collection on the top floor of the monastery library; and an extensive selection of photographs is preserved in a separate photographic archives room in the monastery. What follows, in section (a) is a provisional list of 'The Gasquet Papers' in the main archives, stored in cupboards on Floor A, the ground floor, of the monastery library, which have been put into some sort of order, and, in section (b) there is a list of various other items in the archives which are directly relevant to the cardinal. The numbers refer to those in the archives accession books.

#### (a) *THE GASQUET PAPERS*

873	Anglican Orders 1894-1898
874	Anglican Orders (see also 942)
875	International Relations: British Government, Ireland, U.S.A., Canada, Belgium, France, Russia, etc.
876	The Benedictine Federation
877	Nuns
878A	Vatican Library and Archives. Vulgate revision
878B	Cardinalatial congratulations. Personal letters
879	Letters from priests and religious
879B	Autographs. Catholic journalists. Various associations
880	Oddments
881	Death

- 882 Personal records (including letter from Cardinal Newman)
- 883 Social letters
- 885 Gasquet Family Papers
- 886 Rome. General ecclesiastical affairs
- 887 Family papers and letters. Personal history
- 888 Rome. English and Beda Colleges
- 889 English diocesan and ecclesiastical affairs
- 890 Research Problems. St Edmund's relics (1901), Dr Frits Holm (1916)
- 891 Rough notes and drafts of books, lectures, etc. (Gasquet and Bishop)
- 892-901 Scholarly notes (historical, vulgate, etc.)
- 902 Autobiography (MS) and Diaries: 1901, 1904, 1913 (America),  
1874, 1896 (Rome), 1916
- 903 Letters to Dom Philip Langdon
- 904 Draft constitution of the English Benedictine Congregation with  
notes by Gasquet
- 905 Miscellaneous offprints
- 906 (i) Photograph of Moyes, Fleming and Gasquet (Rome, 1896)  
(ii) Somers Town notes
- 907 Cardinalatial congratulations
- 908 Benedictine Federation. Monks and nuns
- 909 Academia at S. Anselmo, Rome
- 910A Letters to Gasquet
- 910B Offprints and articles by Gasquet
- 911A Election of Pius XI (souvenirs, etc.)
- 911B Notes (scholarly)
- 912A *Fede & vita* nos. 5, 8, 9 (1919)
- 912B Material by J.S. Gasquet (mainly offprints)
- 913A *Lettera circolare*: Card. Gasparri — Rome (1923)
- 913B Box of photographs
- 914A Scholarly notes
- 914B British Museum Catalogues. Notes from Mss
- 915A *Normae Secundum quas S. Congr. Episcoporum et Regularium Pro-  
cedere Solet in Approbandis Novis Institutis Votorum Simplicium*
- 915B Folder containing historical works and lectures, etc.
- 916A Letters arranging for disposal of Gasquet's effects
- 916B Notes (religious, sermons, etc.)
- 917A Southwark. England and the Holy See (Great War), Palestine  
(Fr Paschal Robinson), Ireland, U.S.A.
- 917B Photographic plates
- 918A Telegrams
- 918B Photographic plates
- 919A Pamphlets relating to Downside and the Congregation, late nine-  
teenth century — early twentieth century

- 919B Medal (for vulgate work)
- 920 Box of name cards
- 921-2 Personal copies of *Edward VI and the Book of Common Prayer* (2)
- 923 Annotated copy of Loofs's *Ant. Brit. Scot. Ecclesiae*
- 924 Documents: English College, Rome
- 925 Cardinalatial congratulations
- 926 Grant to Gasquet of title of Cardinal Priest of S. Maria in Portico  
5.XII.1915
- 927-934 Books of newspaper cuttings (8 in all)
- 935-937 Newspaper cuttings
- 938 Letters to Gasquet (bound) 1885—1904
- 939 Pamphlets (various authors)
- 940-941 Notebooks (scholarly)
- 942 Anglican Orders (includes many letters from Cardinal Raphael  
Merry del Val)
- 943 Assorted sketchings and non-photographic pictures
- 944 Box of photographs (Rome)
- 945 Assorted photographs
- 946 Leather-bound album of photographs (Brazil)
- 947 Photographic album
- 948 Framed photograph
- 949 Printed Roman Documents, 1893 and after
- 950 Assorted Personal Souvenirs (spectacles, invitations, certificates, etc.)
- 951 Personal Souvenirs (scrolls)
- 952 Oxford Conference Lent Term 1903
- 953 Irish Settlement Proposals 1921
- 954 Account Books 1915-1935
- 955 Bound Ms of Gasquet's article, 'The Eve of Emancipation'
- 956 'Fides' 1916 (Bound). Other loose nos. 1918/19
- 957 Visitors' Guest-night book (Rome-English College), 1917-1928
- 958 *Regolamento Per Gli 'Archivi di Stato* (Rome 1911)
- 959 Printed Pastoral Letters - 1896, 1897, 1902, 1916, 1917, 1921
- 960 Autobiography (Gasquet)
- 961 Plate of Pius X's apostolic blessing conveyed to donors of Vulgate  
revision
- 962 *De Ratione Breviarum. Romani Monastici D. Hildephonsus Guepin*
- 963 *Sacra Congregazione Consistoriale*, 1911—1926
- 964 Letters — miscellaneous
- 965 Notes on St Aldhelm
- 966 Printed Documents: *Sacrae Congregationis de Religiosis*
- 967 Book Catalogue for J. BAER & Co. (Text and plates) No. 750, 3rd  
part

- 968 Material (1914—17) relating to question of British Service Chaplains  
 969 Publishers  
 970 Constitutions of, and material relating to, the Society of the Sisters  
 and Faithful Companions of Jesus  
 971 Material on Vatican Archives  
 972 *De Sacramentis Ecclesiae Pars II Tractatus IV*. D. Thomas Symon's  
 copy (1910)  
 973 *Sacra Congregazione Consistoriale* 1911,1913,1914,1918,1919,  
 1923,1926  
 974 Documents: Propaganda 1918—25  
 975 Circulars about distribution of Gasquet's effects  
 976 Assorted letters (neither to or by Gasquet)  
 977 File on Croatia  
 978 *Religio Religiosi* (Gasquet's spiritual autobiography)  
 979 Papal election material  
 980 Leo XIII *Epistola Apostolica ad Anglos* (with 'Times' translation)  
 981 Shane Leslie material on Gasquet  
 982 Material covering the 14th anniversary of the appearance of S. Maria  
 in Portico, 1924  
 983 Copy of the Will of Agnes Jordan or Jorden  
 984 Material (other than notebooks) relating to Vulgate Revision  
 985 Personal Retreat Notes: also letters and cards 1924  
 986 Spanish Documents  
 987 Assorted Benedictine material  
 988 Verse dedicated to Gasquet  
 989 *Sacra Congregazione Ceremoniale* (printed docs. 1914)  
 990 Material on the Catholic Church in Finland  
 991 Documents: *Sacra Congregazione pro Eccl. Orient.* 1918—23  
 992 Drafts of Gasquet's Benedictions  
 993 Letter drafts  
 994 Letters from members of family  
 995 Document. Conference tenue par M.S. Yamamoto, capitaine de  
 vaisseau de la marine imperiale japonaise 3.v.1919  
 996 War Propaganda  
 997 Canonization cases  
 998 Documents: internal affairs, Rome  
 999 Alphabet material  
 1000 Packet of letters (miscellaneous)

**(b) OTHER GASQUET MATERIAL**

(Most of the following belong to Gasquet's terms as President General of the English Benedictine Congregation)

- 464           Registrum R. Abbatis D.A. Gasquet. Two Volumes (1900-1906, 1907-1914)
- 465           Minutes of Meeting of Regimen, 1901—1914 (In Gasquet's hand)
- 739           President's Archives. Letters, 1899-1914
- 760           President's Archives. Sundry Letters. Missions, etc.
- 761           President's Archives 1913 (Caldey, St Bride's, Election of Primate)
- 769           President's Archives. Sundry. Mainly circulars
- 1974          Papal Documents, etc. 1893—1912. From the Presidency of Abbot Gasquet
- 1993          Edmund Bishop's Papers. Letters to and from Gasquet

#### IV BIBLIOGRAPHICAL NOTE

##### (a) *THE ARCHIVES*

Dom Philip Jebb, the Archivist of Downside, provided an invaluable introduction to 'The Archives of the English Benedictine Congregation kept at St Gregory's, Downside', in *The Downside Review*, Vol. 93, No. 312, July 1975, pp.208—225.

##### (b) *DOWNSIDE ABBEY*

The pages of *The Downside Review*, especially the 1914 volume which is devoted exclusively to the development of St Gregory's, provide many insights into the history of the community. Dom Norbert Birt's *Downside School* (London, 1902) and Dom Hubert Van Zeller's *Downside By and Large* (London, 1954) are good general surveys, but there is, as yet, no comprehensive history.

##### (c) *GASQUET*

The fullest, if somewhat hagiographical account, is Shane Leslie's *Cardinal Gasquet* (London, 1953). Dom Cuthbert Butler's contribution to the *D.N.B.* (1922-1930), pp. 330—332, is succinct, while Dom David Knowles on 'Cardinal Gasquet as an Historian' in *The Historian and Character* (Cambridge, 1963), pp. 240—263, provides a critical approach to the cardinal's scholarship. Nigel Abercrombie's *Life and Work of Edmund Bishop* (London, 1959) contains much of interest.

#### V RESEARCH POSSIBILITIES

The Gasquet Papers provide a rich quarry of material for the history of the English Catholic community and the Vatican in the period of the cardinal's life. The following represent only some of the potential areas of research:

a) **MONASTIC HISTORY**

The rediscovery of the contemplative, conventual life in the English Benedictine Congregation, and Gasquet's part in it. The internal history of St Gregory's, Downside.

b) **WORLD WAR I**

Diplomatic relations between Great Britain and the Holy See. The Vatican's role in peace negotiations.

c) **ANGLICAN ORDERS**

The decisions and research which led to their condemnation in 1896.

d) **SCHOLARSHIP**

Gasquet's part in the Vulgate Commission, monastic historiography, the administration of the Vatican Library and Archives.

e) **ENGLISH LIFE IN ROME**



## THE ARCHIVES OF EALING ABBEY, 1896-1947

The Rev. Rene Kollar, O.S.B.

The foundation of the Benedictine monastery in the London suburb of Ealing originated with a dream of Cardinal Vaughan. According to the Cardinal's biographer, '... a year before the foundation-stone of the Cathedral was laid [1894], he had no hesitation in announcing that the English Benedictines would one day keep daily choir in its stalls — although no definite arrangement had been concluded, or even considered'.<sup>1</sup> As in pre-Reformation times, Cardinal Vaughan wished to have a new cathedral staffed by Benedictine monks. Consequently, Vaughan immediately began to correspond with the Abbot President of the English Benedictines, Aidan Gasquet, and the superior of the Downside Benedictines, Edmund Ford. Finally on 17 June 1896, Vaughan authorised Ford to 'open a house at Ealing and take charge of the mission ...'.<sup>2</sup> But there were certain conditions: the establishment of any school, 'other than a Public Elementary School', was prohibited; the monks must care for the spiritual ministrations of Ealing and live a conventual life; if the foundation failed, the Cardinal agreed to buy back the property at Ealing; and most important, the duty of singing the Divine Office at Westminster. 'One of the principal reasons inducing the Cardinal Archbishop to invite the Benedictines to open a house at Ealing is that they may be sufficiently near to Westminster to contribute to the choral service of the Cathedral'.<sup>3</sup>

Difficulties and problems soon surfaced, and Cardinal Vaughan was forced to abandon his dream of Benedictine voices in the stalls of Westminster. According to Vaughan, '... apart from the old associations which cluster around the site of Westminster, is it not after all better, and more in accordance with the fitness of things, that the secular clergy should themselves render the Liturgy in the new Cathedral'.<sup>4</sup> Yet the first Benedictines from Downside had already arrived in Ealing and began to minister to the Roman Catholics of the area. A sense of stability, dedication, and enthusiasm marked their early zeal. Dom Bernard Bulbeck said the first public Mass on 28 March 1897,<sup>5</sup> and shortly afterwards the care of the parish was entrusted to the care of Dom Gilbert Dolan. In 1902, Dom Sebastian Cave began a school to educate the Roman Catholic youth of the area. By 1915, a fine church greeted the worshippers of Ealing.

Ealing was raised to the rank of a dependent priory in 1916, and still remained a mission of Downside. Dom Wulstan Pearson, O.S.B., later to become the first Bishop of Lancaster in 1924, was appointed the first superior of Ealing Priory. The parish continued to grow, and the school flourished. The Benedictine foundation successfully withstood the hardships of the Great War, the depression,

and the rigours of the 1939—1945 War. Even two enemy bombs, which destroyed part of the abbey church, did not weaken the courage of the monks to live a monastic presence in the London environs. In 1947, Ealing was made an independent priory, and Dom Charles Pontifex became the first Prior of the new monastery. Ealing was eventually raised to the rank of an abbey on 26 May 1955. In addition to following the Benedictine Rule, the monks of Ealing Abbey run a successful day-school and staff a thriving urban parish.

Although not large, the archival buildings of Ealing Abbey contain important source-material for the history and spirit of English Roman Catholicism in the twentieth century. In addition to the English Roman Church in general, the collection at Ealing sheds light on the growth and development of the English Congregation during the so-called 'Constitutional Crisis'<sup>6</sup> and the history of Downside Abbey, the founding abbey. Finally, the life and problems of a growing parish and the educational aims and goals of a Benedictine school during the first four decades of the twentieth century are well documented.

The personal papers of Edmund Ford (1851—1930) form the core of the abbey's archives. When Ford, who was instrumental in the establishment of Ealing, returned there in November 1906, he brought with him his correspondence concerning the early history of the London foundation. Most important are those dealing with the initial establishment of the Benedictine mission in London. Correspondence with Cardinal Vaughan, Abbot President Aidan Gasquet, the President's Council, and Abbot Snow chronicle the intricate beginnings and rationale behind the Ealing foundation. Roman petitions, rescripts, and documents relating to the early years are also catalogued. The possibility of an invitation from Cardinal Vaughan to the French monks of Solemnes to share choir duties with the English monks form an interesting file in the Ford Papers.<sup>7</sup> The reaction of Aidan Gasquet shows that the English jealously guarded the name and memory of Westminster. Moreover, Ford's large correspondence with individual monks and laymen adds insight into the early life and struggles of Ealing. Chief among this category are: Cuthbert Butler, abbot of Downside from 1906 to 1922, Dom Sebastian Cave (see below), Dom Gilbert Dolan (see below), and a file containing letters of numerous Benedictine monks of Downside. Correspondence with architects, solicitors, convents of nuns in Ealing, and a folio dealing with the acquisition of property and the building of the abbey church round off the Ford Papers.

Dom Gilbert Dolan's letters (1899—1905) chronicle the growing Ealing mission. Written chiefly to Edmund Ford, these reveal the anxieties of a pioneer parish priest. Moreover, the history of the parish is contained in his reports on 'The Mission of St Benedict's' to Downside Abbey, which began in 1899. The growth of this Benedictine parish can also be traced in *the Spiritualia Ministeria*, the earliest of which is 1897, and the Visitation Returns to the Diocese of Westminster, which began in 1905. The former records the number of parishioners, number of converts, baptisms, and communions for each year.

The Visitation Reports go into minute detail on the nature and description of the liturgical services, the distribution of sacraments, the pastoral care of the faithful, children, sick, and converts. Yearly collection returns and the condition of the church buildings and property are also included. The abbey archives also include the baptismal and marriage registers, which commenced in 1897.

The foundation of the Ealing mission or parish was far from peaceful. Newspaper clipping books (3 volumes) suggest that the Protestant Association was strong in the area, but no evidence exists to show that the Benedictines were targets of abuse. It was a fellow Roman Catholic, however, who caused the monks much concern and embarrassment. The incumbent priest in Ealing, Rev. Richard O'Halloran, refused Archbishop Vaughan's, and later Cardinal Bourne's, orders to surrender his parish to the Benedictines. For over two decades, O'Halloran not only ignored, but inveighed against Vaughan and Bourne. This priest accused the monks of deception and fraud. Fr O'Halloran raised issues about jurisdictional procedures, the rights of parish priests in respect to their bishops, and appealed to the old emotional slogan of 'seculars versus religious'. In his mind, the Benedictine monks were interlopers who had no right in Ealing. The Ealing archives are rich in material concerning this incident: numerous letters from O'Halloran, instructions and orders from Archbishop's House, privately-printed pamphlets from the rebel priest, and a detailed collection of press clippings. The O'Halloran story is an episode in English Church history which needs to be explored.

In comparison to the parish records, material on the school is not as plentiful. The correspondence of its founder and first headmaster, Dom Sebastian Cave (1902—1916) reveals the hopes and trials of a man trying to establish a proper Roman Catholic school. A number of school prospectuses, the earliest being 1908, give the fees, subjects to be studied, and the philosophy of this Benedictine school for boys. The school magazine appeared in 1914, but was suspended during the War and was not published until 1927. This publication records the daily operation of the school in all aspects from studies to games.

After 1922, a scarcity of personal papers exists. With the exception of the collection of one monk, Dom Basil Bolton, little survives to describe the daily operation of the Priory during this period. In respect to the records of the numerous monastic superiors, a few scattered letters are all that remain. However, a substantial collection of the correspondence of Ealing's priors is housed in the archives of the founding abbey, St Gregory's, Downside. Currently, photocopies of the more important papers are being incorporated into the Ealing archives. In the near future, a library of taped interviews with the senior members of the Ealing community and others who were stationed at Ealing in the past will help flesh out this important period which led up to independence.

Finally, a number of other significant items can be found at Ealing Abbey. The library contains a complete holding of *The Downside Review*, a

large collection of Benedictine history, and a substantial number of books in monastic spirituality. A number of pamphlets, pastorals, and instructions from Archbishop's House are also deposited in the archives. A photograph collection, largely uncatalogued, shows the origin, growth, and development of this urban monastery.

Material post-1947 is part of the personal and private archives of the Abbot of Ealing. As with the archives of most religious houses, the archival material is private property and requests for access must be made to the Abbot of Ealing Abbey.

#### NOTES

1. J.G. Snead-Cox, *The Life of Cardinal Vaughan*, vol. 2 (London, Burns and Oates, 1910), p.346.
2. Vaughan to Ford, 17 June 1896, Ford Papers, Ealing Abbey Archives, London.
3. *ibid.*
4. *The Tablet*, 1 June 1901.
5. For a brief history and description of Ealing Abbey, see Dom David Pearce, O.S.B. *Ealing Abbey*. This booklet was printed to celebrate the sesquimillennium of the birth of St Benedict. Copies can be obtained at the Abbey Bookstore.
6. B. Hicks, *Hugh Edmund Ford*, (London, Sands and Co., 1947), pp. 100-137.
7. J.G. Snead-Cox, *The Life of Cardinal Vaughan*, vol. 2, pp.350-360.

## THE ENGLISH FRANCISCAN NUNS AND THEIR ARCHIVES

Alison McCann and Timothy J. McCann

The nuns of the Franciscan Third Order (Regular) are a development of the original Third Order (Secular). The history of the English Franciscan Third Order Nuns began in 1619, when two widows, Lucy Sleaford and Petronella Kemp, received the habit of the Third Order of St Francis, at Brussels, with the intention that they should establish an enclosed English convent there. They were soon joined by other ladies, sent from England by Fr John Gennings, and, in 1621, the convent was formally inaugurated, with seven novices being given the habit in the chapel in the house which had been bought for the community in Buchbere Street, Brussels. Thus began the community which, after sojourns at Brussels, Nieuport and Princenhoff on the Continent, finally came to England in 1794. In England, after staying at Winchester and Taunton, the nuns settled at Goodings in Berkshire until 1972, when they formally amalgamated with the Poor Clares at Arundel.

The convent at Brussels was dedicated to St Elizabeth, and was made subject to the English Province of the Friars Minor. In 1623 Fr Francis Bell, the future martyr, was made chaplain, and served the community for seven years, during which time he edited the book of rules which he had printed for the convent, and which still survives among their records. Two Poor Clares from Gravelines governed the community at first, but in 1626 Catherine Francis Greenbury became the first superior elected by and from among the young community, which had grown to include thirty-four choir nuns. On 1 December 1630 the first Chapter of the Restored English Province of Friars Minor took place in the convent. An outbreak of plague in the summer of 1635 claimed the lives of five nuns and the then chaplain, Fr George Paurett. The community was not to remain in Brussels for long. The site of their house was too small, and allowed the growing community no room for expansion. The cost of living in Brussels was also a problem, being much higher than elsewhere on the Continent.

In 1638 the convent moved to Nieuport, a convent dedicated to Our Lady of the Angels, but the location did not prove a fortunate choice. Within a few years of the move, thirty-seven nuns had died from hardship and unhealthy conditions, and the Civil War in England prevented the arrival of new postulants from home. The convent was also frequently in financial difficulties. Despite this, in 1640, the year in which Mother Margaret Clare West became Superior with the title of Abbess, adjoining buildings were purchased to enlarge the accommodation, and, in 1658, a colony was sent to Paris to start a convent there, which became the Convent of Conceptionists, or Blue Nuns.

In 1662 Princenhoff, the former ducal palace of the Counts of Flanders, in Bruges, was put up for sale, and it was decided that this would provide a more suitable and healthier location for the community. The palace was in a ruinous condition inside and much work was necessary to make it appropriate for the needs of the community. At Princenhoff, however, the nuns were to find a secure and peaceful home for over a hundred years, in a convent dedicated to Our Lady of Dolours. The first fifty years of their residence there, however, were burdened with financial difficulties, in spite of the beneficence of the Howard family, Dukes of Norfolk, and M. d'Ognate, a Flemish gentleman. The establishment of the community at Princenhoff left it owing nearly 32,000 florins. Only gradually, by strict economy, the kindness of benefactors and fellow religious, and of Pope Innocent III, who sent a donation of £200, did the nuns reduce their mountainous debt. Mother Margaret Clare Roper, Abbess from 1700 to 1719, made the removal of debt her chief concern, and, by the time of her death, the house was free.

For the next half-century, the community flourished. By 1770 there were fifty members. In 1772, however, the Imperial Government started to issue decrees to control the running of religious houses, culminating in the detailed regulations of 1781. Two years later, six convents in Bruges were suppressed, and the Abbess, Mother Mary Gertrude Weld, took the precaution of transferring the community's invested funds to England, and selling the church plate and furniture. The French Revolution and the Revolutionary Wars made life for the nuns very uncertain. After various alarms, the nuns finally had to leave Princenhoff in June 1794. Their initial destination was Holland, since they did not think of England as a possible refuge. However, an encouraging message was received from Thomas Weld of Lulworth, the Abbess's cousin, who had discussed the plight of the community with George III. The King had been most concerned, and had told Mr Weld to tell the nuns to come to England and to bring all their vestments, breviaries, and religious artifacts with them, and he would give orders that they would not be confiscated by the customs officials.

Mr Weld, therefore, made haste to find suitable accommodation for the nuns. In August 1794 they landed in England and moved into a temporary home in North Audley Street in London. From there they went to Abbey House in Winchester. Although a fine building, the house was not large enough to house a school, which was therefore established in a house across the road. There was also a right of way over the property, so it proved impossible to establish enclosure. After the community had been at Winchester for a dozen years, Fr Peter Collingridge, the Franciscan Provincial, insisted that they must either build or move.

A more suitable site was found in Taunton Lodge in Somerset, and though much alteration and building was necessary before it fulfilled all the

community's needs, the nuns moved to a new home once more in 1808. Once more they were burdened with a great debt; but by 1814 the debt was cleared and the community flourished once again. By 1860 the community numbered sixty, and twelve nuns and four sisters volunteered to go to a new foundation at Woodchester in Gloucestershire. Both the new and old foundations prospered: Woodchester administered an orphanage, while Taunton ran a particularly successful school.

A major change was made in the life of the community in 1953. The monastic buildings at Taunton were by now too large for the needs of the nuns, and the highly successful school made great demands on those members of the community who worked there. It was decided to leave Taunton, and to abandon the school which had been a feature of the community's life since 1621. The nuns decided to return to the contemplative life, and in December 1954 the community moved to a new house at Goodings in Berkshire, which had formerly belonged to the Canonesses Regular of the Holy Sepulchre.

After eighteen years, the community relinquished their last works of an active nature at Goodings, such as the Youth Hostel and catechising the young, and in 1972 the main body of the nuns amalgamated with the Poor Clares, who were established at Cross Bush, near Arundel in West Sussex. Three of the nuns maintained the link with Woodchester, entering the community there, which soon in turn became Poor Clares.<sup>1</sup>

Despite their frequent changes of residence, including their hurried departure from Belgium, the community seems to have been able to preserve the major items in their archives. The Book of Clothings dates from 1619; the Book of Professions from 1622; and the Book of the Dead from 1623. The early entries in all three volumes are in the hand of Fr Francis Bell, O.S.F. All three volumes were printed by the Catholic Record Society up to the 1820s.<sup>2</sup> The Annals of the Order were compiled c.1833, and cover the years from 1619 onwards. From 1833 the Annals were kept up to date until 1972, when the community left Goodings. The constitutions of the house are recorded in six books of Statutes, dating from 1625 to 1722. There are also four books of Ceremonial from the 17th and 18th centuries.

The two bulkiest items in the archives are the two Miscellaneous Volumes, which are interleaved with a wide range of documents dating from between 1626 and 1956. These include many documents concerning the administrative and financial affairs of the house when at Princenhoff. There is a summary account of the expenses of the nuns' journey from Bruges until their establishment at Taunton. Correspondence, petitions, requests for indulgences and notes of significant events relating to the community, all serve to illustrate its history during the 19th and 20th centuries. There are also separate collections of letters from Bishops Collingridge and Burton.

With the amalgamation with the Poor Clares at Arundel, the old books

*continued on page 59*

## THE CATHOLIC ARCHIVIST

### AND THE CAUSES OF THE SAINTS

Sr Ursula Blake, S.H.C.J.

Before beginning to write this paper, I have been trying to identify you as an audience and have come to the conclusion that perhaps you could be termed 'conservationists of truth'. But, of course, that is not the whole definition, because truth to be lived must be shared like the bluebird in the fairy tale. Mostly you will open your archives for small practical things; at other times for forensic reasons; and for searchers like myself, to shed light on great people or great moments of history where there are the tantalising missing links that you can supply.

We all know that many thousands of people all over the world, every single day, are involved with records to assess the evil in man or woman; but about the goodness in human beings, there is, by comparison, a very small stream. There is the Nobel Peace Prize at Oslo, and the Baptist Templeton Prize (awarded in London last May to Solzhenitsyn). But the only place where heroic goodness is authenticated, by people as the sole object of their professional life, is at the Vatican, by the officials of the Sacred Congregation for the Causes of Saints with — for the last few years — the scholarly and genial Cardinal Pietro Palazzini at their head.

This is of prime importance to the Church as showing the ongoing acceptance, by special members of Christ's mystical body, of the full message of the Incarnation, 'yesterday, today' and while the pilgrim Church endures. Evidently, Pope John Paul II feels this very strongly because he promulgated on 27 February the Apostolic Constitution *Divinus Perfectionis Magister* of 25 January 1983 which was particularised by two other documents: the Normae from a Commission of the Causes of Saints and the Decretum of Cardinal Palazzini. Apostolic Constitutions (put lower in rank because narrower in application than Encyclicals) have only twice before been written about canonizations: that of Sixtus V in 1588 and that of Paul VI in 1969.

The theological preamble to the new constitution (see *L'Osservatore Romano*, 27 February 1983) seems at first sight to be just a resume of the dogmas behind Christian sanctity. On closer inspection, however, it is built on three theological principles of *Lumen Gentium* and the whole atmosphere of Vatican II with its accent on persons in the Church and in the world and their potential for service to Christ's cause whoever they may be.

1. The first principle that the Pope stresses is that sanctity in human beings has its beginning and end in the Holy Spirit and through him. 'Those whom the



Father chooses are drawn to follow Christ more closely' — that is why the saints are enabled to be giants striding along the way, achieving the impossible to mere human nature. Vatican II gave many models of the Church; that chosen here is of 'Bride adorned by and for her Bridegroom'.

2. Secondly and throughout, the emphasis is on the Universal Call to Holiness which has also been demonstrated in recent practice by the great variety of candidates who are among the Causes of Saints: a chimney-sweep (Friedhoffen), a Dublin ex-drunkard (Matt Talbot), an officer in the Czar's army (Joseph Kalinowski), a Jewish woman philosopher (Edith Stein), as well as those who already have contributed to thought and charity in the institutional Church — J.H. Newman, Charles de Foucauld, and 'people's saints' like Padre Pio.

In the new statutes the circle of people who may take responsibility in the Causes of Saints has also been widened — and that may interest some of you personally. The postulator who has a key position in a Cause does not have to be a priest any longer. The postulator can now be man or woman, religious or lay, who has the theological, canonical and historical competence for a particular Cause, and has also acquired a working knowledge of the procedure of the Causes of saints. The postulator who takes the Cause from the diocesan to the Roman phase has to have a domicile in Rome. But with the consent of the promoters (*adores*) of the Cause and that of the bishop concerned, there can be appointed one or more vice-postulators possessing the same expertise.

Another development which touches the non-clerical side of the Church, is that the new Constitution recognises the status of those who are *co-operatores externi*, who spend perhaps ten years (as I myself have done) writing the legal document called the *Positio super vita et super virtutibus servi (aut servae) Dei*. These collaborators will each have a guide for a new, more efficient, structure, a *collegium relatorum* with eight well-prepared priest *relatores* under a *relator generate*, who, *primus inter pares*, will organise the scheme. This comes into effect from October onwards.

This is parallel to the most important structure of all, where six theologians of note and particularly adapted to the Cause, work with the *promoter fidei* (same name — new task of the old Devil's Advocate) on the assessment of heroic sanctity.

3. The third theological principle on which the Constitution rests is the collegiality of bishops. In the distant past canonisations were made in the local church; then Rome took over in 1234, and the bishop's power, in this matter, seemed to be delegated. Now the Church recognises the right — and, of course, the suitability — of the bishop to be the judge in the first instance. Then, because canonisations are a case of instituting a new cultus in the universal Church, Rome has an overall obligation to organise the structure for canonisations and be kept well-informed about the proceedings in a diocesan Cause. (Before the new

norms the authorities in Rome had to have an extensive inquiry into the validity of a Cause before it was permitted to open at diocesan level, thus placing a double burden on those who had their work to do after the Cause came to Rome.)

The structures for the diocesan Cause are now laid out in thirty-four paragraphs of the new Normae. Since these apply equally to the Archbishops of Westminster, Pueblo and Pretoria, as well as the prelatures of the Philippines or Brazil, they need to be, above all, clear and practical.

The third document, the Decretum, is of its nature temporary. It allows the Causes now in the pipe line (our own for Cornelia Connelly is Protocol No. 953) to follow the old regime if they have begun it but always keeping the spirit of the new law of more scientific treatment, more efficiency and less duplication of personnel while respecting variations, linguistic and cultural.

There are two types of Causes: *antiquae* and *recentiores*, the former being begun after every living witness of worth is dead. These 'historical' Causes are no longer treated separately; every Cause is treated as 'historical': the Cause cannot be undertaken till at least five years after the death of the *servus Dei* and all have their positio, however short and simple, while the group *recentiores* will also have sworn witnesses.

Another change is that the published works are examined first: if these contain anything against faith or morals the Cause will be stopped and the labour of finding and examining the rest avoided. Other reasons for a Cause folding up are: insufficient material to prove heroicity of virtue, or *fama sanctitatis*, or an unhealthy or even an unauthorised cult which has sprung up and so makes the Cause at least inopportune. (If Cornelia Connelly's remains had been transferred to within the sanctuary our Cause would have been stopped.)

Since some of you, or your friends, may be interested to join the personnel of a diocesan Cause under the new statutes, I will briefly line up the functionaries as listed by the sub-secretary, Monsignor Veraja in his comments on the new legislation:

Actor: the physical or moral person (diocese, parish, order, individual) who promotes the Cause and is responsible for the cost.

Postulator: (very important) — nominated by the Actor and approved by the bishop. He must evaluate the Cause as to the person of the Servant of God, the validity of the *fama sanctitatis*, the relevance of such a Cause. He is the first collaborator with the bishop and is responsible for administering the funds of the Cause.

Bishop: competent to conduct a diocesan process if he is the Ordinary of the place where the Servant of God died (unless decided otherwise by the Sacred Congregation).

Bishop's Delegate: a priest with special competence in theology and canon law

and a thorough knowledge of the Cause.

Promotor Justitiae: the opposite number in a diocesan Cause to the Promotor Fidei. He draws up the questionnaire for witnesses and has to make up any lacunae he observes in the conduct of the Cause or of the documentation.

Notary or Actuary: before whom the depositions of witnesses are legally recorded. A tape recorder may be used if authentication by the bishop is also considered valid by the notary.

Periti in re historica et archivistica: (experts formerly called historical commissioners) have the task of collecting documentation for the Cause and will be called upon to testify *ex officio*.

As I have been talking, I am sure you have been able to see what a difference to the competence and to the efficiency of the collaborators on any Cause will be the work done at source by the archivists. And in the field of experts I can see that the associates of the Catholic archivists will have a key part to play when the Actors and the Postulators have more new saints to propose to our bishops for the glory of Him who sits on the throne and who Himself says of the Spirit and of the Bride, 'Behold I make all things new'.

A note on the actual work done by S.H.C.J, archivists working on the Cause of Cornelia Connelly:

In 1952 Cardinal Antonelli, Secretary of the Sacred Congregation of Rites warned us, 'You will find it worth starting if you are prepared for hard work, considerable expense and a long wait'. The experience of thirty years has confirmed this.

In the Diocesan Process (1952—68) our archivists worked with the three historical commissioners:

- (i) to collect and put in order all that could be found of material written by, to, or about Cornelia Connelly;
- (ii) to draw up from all this documentation the fifty-six volumes of writings to be submitted to the diocesan tribunal and then to be sent on to Rome.

In Rome to put together the Positio (completed in 1983). This is a documented biography divided into chapters more or less chronologically. Each chapter is divided into sections and then into sub-sections; at the end of each section is carefully selected documentation; a separate volume contains detailed and meticulously checked annotation. The advice of the sub-secretary, Mgr Verago is illuminating:

- (i) Don't identify with Cornelia; forget who you are and simply be a collaborator of the Sacred Congregation of the Causes of Saints.
- (ii) The Cause can proceed only if all doubts are removed.
- (iii) The historical consultants will need not only introductions to a theme but to each document produced for their consideration.

- (iv) Use historical, scientific language, not pious and if possible not spiritual terminology — the latter only in the *summarium*.
- (v) The *contrafigura* (protagonist) should stand out as he or she confronts the *servus (servae) Dei*.

Considerable archivist research went on during the writing of the *Positio* (especially concerning Mgr Verago's fifth Point) and in fact our main collaborator had been for some years the Society's archivist.

*Ed.* This is the text of a talk prepared by Sr Ursula for delivery at the Society's A.G.M. in July 1983 and read by Sr Winifred Wickins, S.H.C.J.

*continued from page 54*

in the community's library were housed at Woodchester, but the archives, the rest of the library, and the relics were moved to Cross Bush.<sup>3</sup> The Necrology of the English Province of Friars Minor, dating from 1618 to 1761, which had been long in the possession of the community, and which was published with the community's records by the Catholic Record Society, has now been returned to the Friars.

#### NOTES

1. For a fuller history of the community see J.M. Stone, 'A Short History of the Franciscan Convent (Third Order) at Taunton, founded by Father Gennings in 1621', in *Faithful unto Death*, (1892), pp. 243-260, and S.M.F., *Hidden Wheat: The Story of an Enclosed Franciscan Community, 1621-1971*, (1971).
2. See Richard Trappes-Lomax, (ed.), *The English Franciscan Nuns 1619-1821 and the Friars Minor of the same Province 1618—1761*. *Catholic Record Society*, vol. 24, (1922).
3. See Alison McCann and Timothy J. McCann, *Records of the English Franciscan Nuns, 1621-1972. A Handlist*. (1983).

## THE ARCHIVES OF ST PETER'S COLLEGE, GLASGOW

James M. Lawlor

The archives of St Peter's College, the major seminary of the province of Glasgow, for all intents and purposes lost since 1946, have, over the past three years, regained something of their former organisation and are now yielding significant material. This article is an attempt to describe the development of the College and its archive and to delineate briefly what that archive contains.

In 1869, Charles Eyre, a Yorkshire-man, priest of the Diocese of Hexham and Newcastle, was appointed Vicar Apostolic of the Western District of Scotland. The Church in Glasgow had recently been bitterly divided by tension between the native Scots and the vast population of Irish immigrants. Within a few years Eyre, originally appointed because of his 'national neutrality', had restored unity to the District after decades of disharmony. In an attempt to consolidate the identity of the District, Eyre founded St Peter's College in 1874, thus ensuring a steady flow of native priests educated in the West. The College, situated near the medieval university,<sup>1</sup> immediately became the focus for the spiritual and intellectual life of the District. The first section of the archive, (A) Domestic Archives: 1874—1980, contains a great deal of material relating to the foundation, early administration and the early students and staff of the College.

Only six years after foundation, the College received the magnificent personal library and papers of Dean William Gordon,<sup>2</sup> a well known historian and bibliophile. His library forms the basis of what is now known as the 'rare book collection'.<sup>3</sup> Many other clergymen followed suit, and still do, leaving whole libraries, or papers and documents, to the College. This collection of miscellaneous papers and documents grew to such an extent that it now constitutes sections (C) Catholicism in Glasgow, (D) Catholicism in Scotland and (E) Miscellany.<sup>4</sup>

In 1878, Leo XIII restored the Scottish Hierarchy and Eyre became the first post-Reformation Archbishop of Glasgow. At this point the College became the repository of a part of the Archdiocesan archives.

In 1880, John Lewis Eyre died leaving his title of Count, the family estates and papers and a sum of £40,000 to his son, the Archbishop of Glasgow.<sup>5</sup> Archbishop Eyre used part of this inheritance to build a new showpiece seminary at Bearsden, which he gifted to the Diocese in 1892. Here the College library and archive continued to flourish. When Eyre himself died in 1902, his own library came to the College and was added to the rare book collection. The family papers were so extensive, however, that they formed a whole section of

the archives, now section (B) Eyre family papers.

In 1946, the students were removed to the Mill Hill College in London to allow necessary restoration work to take place in the Bearsden building. While this work was being carried out, a small accident led to the building being completely gutted by fire. Much of the collection was lost as the contemporary registers will testify: what was salvaged and was not of immediate use in the 'working library' was stored in boxes. Around this time the College collection of oil-paintings and some of the more important documents were removed to the Diocesan offices at Park Circus.<sup>6</sup>

When the College found new premises on the Kilmahew Estate, this 'boxed archive' was stored in a small room off the main library. Here it lay almost completely undisturbed for almost forty years. In 1980, the Kilmahew house was proving too large so once again the College moved premises to this smaller house in Newlands. It was during this move that the boxes were once again brought to light. Since that time they have been stored and cared for in a small muniment room, along with the collection of rare books. Some of the more interesting documents and books are on display to our visitors.

Although our collection has been depleted by the vicissitudes of fate, it is nevertheless a valuable and diverse one: one which represents the Catholic heritage of the west of Scotland and indeed parts of the north-east of England: a collection worthy of attention and preservation.

#### NOTES

1. The major benefactor of the College, the Marquis of Bute, had very definite ideas that the College should be closely linked to the University. This idea will only become effective next year when some students will attend lectures at the University of Glasgow.
2. Born 1808, ordained 1831. Founded the mission at Greenock where he died in 1880.
3. These books have proven to be of significant, and in about ninety cases unique, historical interest. They are currently being examined by the National Library of Scotland in conjunction with the British Library.
4. This miscellany contains correspondence of St John Bosco, St Robert Bellarmine, Catherine de Medici, Luca Ganganelli and others besides.
5. There was some wrangling among the two surviving sons. William Henry Eyre, S.J., rector of Stonyhurst, could not, by the constitution of the Jesuits, receive any property for his own use, thus disqualifying him from the will. William claimed that since he intended to enlarge Stonyhurst by his inheritance, he could receive what was his due. However, the courts disagreed with this point of view. (cf. *The Law Times*, Vol. 49, p. 259f.)
6. The material from St Peter's is easily recognisable by the College stamp. The papal letters relating to the Eyre family and to the archbishop's appointments are essentially what constitute the material which was removed.

## THE ASSOCIATION OF RELIGIOUS ARCHIVISTS OF IRELAND

Your readers have heard nothing further from us since the article written by Fr Leo Layden, C.S.Sp. for *Catholic Archives* 1982. In it he outlined the origin of the Association in Ireland which came into being within a year of the Catholic Archives Society in England (1979). In fact, some of our pioneer members were already members of your Society and still have affiliations with it. Two of our former archivists, the late Fr Declan O'Sullivan, C.P., St Paul's Retreat, Mount Argus, Dublin, and the late Fr James Murphy, C.M. of the Vincentian Fathers, Dublin, were not only devoted to working on the archives within their own Congregations, but they were also zealous in promoting interest in, and dedication to, the work of arranging and preserving the rich heritage of archives within other religious Congregations. Indeed, our Association owes much to their zeal and inspiration during the limited time they were with us in the beginning and we remember them with gratitude and prayer.

Our Association now seems to be fairly well established in Ireland. Membership to date numbers about sixty religious, small in relation to the number of religious Orders and Congregations in the country as a whole. However, it is hoped that in time more and more religious superiors will come to realise the importance and the value of setting up a suitable repository to house their archives. It may be that in some Congregations there is a misconception regarding the notion of archives, and religious may need to be convinced that they are not simply the dead records of the past but rather the authentic documents created by the very life and activity of members of the Congregation since its foundation.

To quote from a document from the Centre of Research of Religious History in Paris 1969, 'The Archives of Religious Congregations of Women':

**It is important to reflect on this notion of archives because sometimes the word 'archives' arouses apprehension and provokes a defensive reaction as if it were a question of violating a secret, or because destructions have been numerous, or because the current administration, poor in personnel and material, cannot weigh itself down with what appears to be dead vestiges of the past.**

**The archives of a Religious Congregation have importance under a double title: on the one hand they witness to a fact of civilisation and constitute a page of general history while on the other for Christians they preserve the tracing of the action of the living God. They are treasures of the Church and constitute a spiritual nourishment for successive generations of the people of God.**

It was in this light that Pope John XXIII wished to renew interest in religious archives so as to give solid assistance to conciliar renewal:

**Archives have become particularly important in the post-Vatican II period of history as a source of renewal enabling members of Religious Congregations to keep in touch with their roots, historically and spiritually, ensuring renewal and adaptation within the spirit and history of their Congregations.**

There is no Religious Congregation in the Church which has not been affected in a big way by this renewal and the post-Vatican II period will have produced masses of documentation regarding every aspect of our lives as religious, documentation which will possibly be the most important since that of our origins, and which have brought about such revolutionary changes within our Congregations. In fact, Vatican II with its far-reaching effects will remain the dividing line between two very different eras in the Church as well as in our Congregations.

It is encouraging that since then many Societies and Associations of Catholic Archivists have come into being to promote the care and preservation of records and archives and to help archivists in their 'specially ecclesial role'. Here in Ireland our Association has been fortunate in having the professional help of the Archives Department of University College, Dublin, almost from the beginning and we are grateful for their untiring efforts on our behalf. These professionals continue to play an important and continuing role in helping and encouraging the religious archivists, some of whom are new to the work of arranging archives and setting up repositories. In the summer of 1982 the College organised a second short course on the Management of Archives. It was attended by twenty religious and proved to be very stimulating and more adapted to their needs than the first one had been.

At that time some of our members were desirous of doing further archival study on a long-term basis. The Association approached the University about the possibility of a special Evening Course for religious — the one-year Diploma Course is limited to eight students and is not altogether relevant to religious. Professor Donal McCartney of the Archives Department was very interested in the proposal and agreed to put the matter to the College authorities. Negotiations took several months but it was confirmed early in 1983 that a two-year Evening Course for Religious Archivists would begin in the autumn. The Course is now actually under way since 11 October with ten religious participating. There is a three-hour weekly session which includes two lectures and a tutorial. Practical work will be done by the religious on their own archival material and it is hoped that during the two years the group will be able to visit the archives of each religious on the Course, as well as other selected repositories, including the Public Record Office in Belfast.

Our Annual General Meeting is the only get-together of all the members of the Association during the year and it is held on a Saturday in March or April at the Secretariat of the Conference of Major Religious Superiors at Milltown Park, Dublin. For the past two years we have invited Miss Ailsa Holland, Archivist and Lecturer at University College, Dublin, as our guest speaker. Her talks on



'The Archivist's Identity' were very practical and helpful. In the first one she spelled out the responsibilities of the archivist, the extent of his authority, the area for his policy, and his priorities. She said it was up to him to see that nothing is lost which is worthy of preservation, to look for material and to keep regular contact with potential sources of material. Within an institution or congregation it is important for him to initiate a policy of acquisition and to acquire material on a regular basis.

In her second talk Miss Holland summed up, in very clear and precise terms, the archivist's role and gave the religious, as it were, a blue-print for the future. (A copy of her notes is attached.)

Some of our members are also affiliated to The Irish Society for Archives in Dublin. During the year they organise lectures on related topics to which members of the Association are welcome. In October 1982, Mr Peter Moore, a member of the Australian Society of Archivists, and Honorary Archivist to the Dominican Sisters there, gave a talk in which he outlined the origins, development and organisation of the Christian Churches, particularly the Catholic and Anglican Churches, in Australia. He then spoke of the present state of their archival material, particularly religious Orders which have their mother-houses, or at least houses, in Ireland from which religious came to Australia. Many Irish houses will have letters, etc. written from Australia, copies of which were not kept as a rule. The reverse will be true, records in Australian houses will have been sent from Irish institutions without copies necessarily being kept. Thus there is good reason for Irish and Australian religious archivists to keep in touch in order to complement informational coverage of their histories.

Here in Dublin, the Association also has links with The Irish Historical Society and their annual Conference on Irish Ecclesiastical History has a special interest for religious archivists.

I cannot conclude this short report on our activities over the last two years without mentioning the Conference of Major Religious Superiors which gave the first impetus to the Association in Dublin in 1979. To them we are indebted for many things, not least a venue for our meetings at their Secretariat in Milltown Park where we have every facility, including lunch at our Annual General Meeting. In addition, they assume responsibility for duplicating and mailing circulars, etc. to members, all of which is very much appreciated by the Committee of the Association.

Finally, I am happy to say that His Lordship, Dr Thomas Morris, D.D., Archbishop of Cashel & Emly, has accepted the honorary role of first Patron of the Association of Religious Archivists of Ireland, and we look forward to having him with us at our fourth A.G.M. in 1984.

Sr Margaret Mary Altman, D.C.

*Ed.* Sr Margaret Mary was Secretary of A.R.A.I. from 1979 to 1983. Her successor is Sr Dolores Mulholland, F.C.J., 54 Kenilworth Square, Rathgar, Dublin 6.

## THE ARCHIVIST'S IDENTITY

Collector. The archivist must assume responsibility that nothing of archival value is lost in the community and this can easily happen in the name of order and pragmatism or by ignorance and design. Therefore the archivist should be prepared to *locate and acquire material in danger of destruction* and must make a *regular survey of potential sources*. It is important to educate people about the value of potential archival material. Be persuasive, perceptive and possessive. The priority in this area is material in danger of destruction.

Custodian. The archivist is also responsible for assessing what material should be preserved permanently and what material can be destroyed without loss to future research work. In general a *generous policy of preservation* is desirable. The research value of archival material *need not be immediately apparent*. What is preserved can be later destroyed when the archivist fully recognises its limitations. However, the need for destruction is less likely in a small institution. *A complex nucleus of archival material* of routine content is of greater research potential than a few important documents.

Creator. The archivist should ensure that a record is made *when necessary or desirable*. For example, a photograph of occasions, events, members of the community, can be a useful record; likewise tape recordings of experiences of members in the course of their work. This is not a spontaneous record and is not really archival material but such records are a useful supplementary source and often vivid.

Organiser. One of the most central functions of the archivist is the imposition of order on archival material and related sources. This must be done in such a way that *documents can be located and retrieved at will* but at the same time, *the integrity of archival material* must be preserved. In short, it is imperative that the nature and meaning of archival material is not distorted in the name of organisation. There is no universal approach to the arrangement and organisation of the archives of an institution. The archivist must identify and employ a system which suits the nature of the material for which he is responsible.

Processor. Closely associated with organisation is the processing of archival material or the production of typescript, finding aids which *describe archival material, endorse its organisation and assist in its retrieval and control*. These are independent instruments compiled by the archivist. The production of finding aids must be treated as a priority by the archivist. Without these the use and protection of archival material will not be feasible.

Caretaker. Archival material will not withstand the passage of time unless the archivist can provide facilities in which material can be safely and securely stored. The facilities need not be elaborate but should take into consideration

protection from fire, water, pollution, theft or disorder.

Conservator. The archivist is also responsible for ensuring that fragile documents do not deteriorate. Although the repair of archival material is a skilled activity requiring specialised training, there are some practical methods the archivist can adopt to avoid deterioration of documents.

Educator. Although the physical protection of archival material is an important responsibility of the archivist, the use of archival material is equally important. *Without use, the preservation of archival material is sterile.* This is an important policy area where decisions must be made at community level about accessibility. The use of archival material can be active or passive. In passive use, the archivist is the medium through which people learn from and benefit from the information recorded in archival material. In active use, the archivist facilitates and encourages the research work of others. The archivist must also educate the community about the work he does — its scope, limitations and problems and about the distinction between the archivist, the librarian and the historian.

Guardian. When archival material is being used, the archivist is responsible for its safe use. To do this controls are imposed on the researcher and his physical use of the material. The archivist does not control *how* the researcher uses the information contained in archival material but he can control *what* the researcher uses where this seems desirable.

Distinguish:

- (1) Archives — records of administration of the congregation which are a spontaneous and natural creation or of people acting in a corporate capacity. It is important to understand the history, work and procedures of the congregation if its archives are to be properly maintained and it is important to recognise what must be preserved because it represents the congregation historically, intrinsically, legally or realistically. Archives are usually kept in self-contained groups (offices, branches, houses) and are arranged as they were maintained originally with some modifications. A list of documents is made for each archival group.
- (2) Papers — papers accumulated or created by an individual in a personal capacity. No two collections of papers will be the same and some will be more important for preservation than others. Collections of papers are usually kept by individual, arranged to reflect the life and interests of the individual and each has its own separate list.
- (3) Printed and photographic material — such material can be maintained, organised and processed as is convenient.
- (4) Copies of archives from other institutions — because these are not original records and are acquired simply to substitute for gaps, they can be treated in a convenient manner. Ideally, one should apply the same approach as in the case of original archives.

(5) Records which are the conscious creation of the archivist can be treated in the same manner as printed and photographic material.

Ailsa Holland

*Ed.* The above are notes prepared by Miss Ailsa Holland, Archives Department, University College, Dublin, to accompany a talk given at the A.G.M. of the Association of Religious Archivists of Ireland, 26 March 1983.

## THE MARCH PHILLIPPS DE LISLE ARCHIVES

Tragically these appear to have been destroyed about 1943 and the writer has spent much time and expense over the last twenty years trying to reconstitute them.

As far as the Catholic Archives Society is concerned, the main interest is in the correspondence of Ambrose Lisle March Phillipps de Lisle (1809—1878) with his fellow leaders of the Second Spring. Formerly their letters would have been at Garendon Hall; now — on the whole — it is the letters sent them by Ambrose which have been xeroxed or micro-filmed and which are now located at Quenby Hall.

Garendon was a Cistercian monastery founded in 1133 and suppressed in 1536; a few books of this mitred Abbey have survived as also a few deeds. The property passed to the Earls of Rutland and Dukes of Buckingham before being purchased by Sir Ambrose Phillipps in 1684 who acquired the Grace Dieu Estate about 1690. His daughter Mary married Edward Lisle and Jane, one of their twenty children, married Thomas March.

The Marchs, the Phillipps and the Lisles all appear to have been bibliophiles — and probably therefore letter-writers — but (again sadly) the Garendon library was dispersed in 1943. The writer has been able to recover over 2,000 volumes, partly due to the fact that they contain the family *ex libris* and partly as a result of references to these books in letters now being recovered in copy form.

The writer began his search by listing all the letters in the *Life and Letters of Ambrose Phillipps de Lisle*, by E.S. Purcell and completed by Edwin de Lisle (2 vols, 1900). Many of these were only partly quoted — occasionally wrongly transcribed and dated — and a search was begun to trace the appropriate archives and this often produced the letters which Ambrose sent to his correspondents.

An ironic moment occurred when writing to the English College, Rome, as to Ambrose's correspondence with Mgr George Talbot (1806—1886). Purcell states in Vol. I, page 403: 'His (Ambrose) letters have probably been destroyed, but the answers are of interest and are now given in full'. It was lucky that these Talbot letters were quoted in full on pages 404 to 408 as they probably perished at Garendon in 1943 but the Venerable Archivist, Fr Anthony Laird, was able to locate and xerox the three letters of Ambrose!

Garendon Hall was requisitioned in 1943 and it appears that the extensive cupboards in the Billiard Room were emptied and the contents placed on a large bonfire! One hopes that certain papers were salvaged or items on loan retained in other locations but, so far, this theory has not been proven! Due to its size and to vandalism, Garendon was demolished in 1964 and the writer moved to Quenby in 1972.

Except in one case, the writer has always received help and assistance from owners, archivists, librarians, book collectors, book dealers, etc., and he is delighted to have now reached the stage where he can sometimes help others in their research, either by correspondence or by a visit to Quenby at a mutually convenient time and date.

As a non-professional archivist, he is most grateful for any help received and remains — as in the family motto — 'En Bon Espoir'.

The Squire de Lisle

## SCOTTISH CATHOLIC ARCHIVES

In an article 'The Scottish Catholic Archives', published in *Catholic Archives* No.1, 1981, Fr Mark Dilworth, O.S.B., Keeper of the Scottish Catholic Archives, described the main collections housed at Columba House, Edinburgh. The work of Columba House is, of course, on-going, and in his annual reports for 1982 and 1983 Fr Dilworth records important progress on sorting, listing and calendaring the deposited archives, the main thrust of which has been to calendar the pre-1878 holdings and to prepare a summary list for wide circulation and eventual publication. In this, the Keeper has had for two years the assistance of Dr Christine Johnson whose thesis has been published under the title of *Developments in the Roman Catholic Church in Scotland, 1789—1829*. As well as answering an increased number of enquiries, assisting students on research visits, giving talks, helping with exhibitions, examining archival material, and advising custodians on their records, the Keeper was also involved in a great deal of work over the Papal Visit in May 1982, particularly with regard to the Exhibition arranged by the Heritage Commission and the publication of the illustrated catalogue and brochure.

Accessions reported in 1982 included parish records from Lennox-town, papers of Fr Allan Macdonald (died 1905), and documentation concerning Professor John S. Phillimore (died 1926) and the Distributive movement, while the principal deposit in 1983 was that of the archives of the Eastern District (1828-1878) and archdiocese of St Andrew's and Edinburgh (1878-1929). The collection had been put in order, with a summary list and index, by the Rev. James (later Bishop) Maguire about 1930. Appended to the Keeper's 1983 report is the following important summary of the state of the catalogue:

## State of the Catalogues, 15 March 1983

Most of the work over the previous twelve months was done on the central core of the holdings, that is, on the documents which concern the Scottish post-Reformation Church in general, rather than one institution.

Documents are put in bundles of not more than about twenty, numbered, and then calendared or at least listed. Each stage presupposes the one before. The handlist is compiled from the completed list or calendar.

The central core can be divided into five main categories:

1. *Blairs Letters* (BL). About 50,000 items, 1627—1928. These were in boxes, with an index of writers. Items other than signed letters lacked a guide.

Bundling completed. Numbering done up to 1829. Calendaring done up to 1694.

2. *Preshome Letters* (PL). About 25,000 items, 1641-1886. These were in boxes, with no systematic guide. They have been divided into four sections:

North-east papers	Bundled, numbered and calendared
Kyle family	Bundled, numbered and listed
Scottish Mission	Bundled, numbered and calendared
Kyle family (not letters)	Bundled, numbered and calendared

3. *Archbishop James Beaton Deposit* (JB). This collection offered special problems and there was no guide to the contents. The problems and the solutions adopted, with a description of the holdings, have been outlined in an article for the Innes Review.

Bundling, numbering and calendaring completed.

4. *Scottish Mission* (SM). A new category, taking in documents relevant to the mission and not assignable to a particular category.

Chronological sections up to 1829: bundled, numbered and calendared. Chronological sections after 1829: work continuing. Other sections: in varying states of completeness.

5. *Individual Mission Stations* (IM). A new category, taking in a mass of disparate material of chiefly local interest. The present list of localities numbers thirty-five and the collection is continually being added to.

The Editor is obliged to Fr Mark Dilworth for permission to publish the above summary and to refer to details mentioned in his annual reports. Enquiries concerning the Scottish Catholic Archives should be addressed to The Keeper, Scottish Catholic Archives, Columba House, 16 Drummond Place, Edinburgh, EH3 6PL.

DRAFT CLAUSES FOR THE GUIDANCE OF A DIOCESE  
OR RELIGIOUS CONGREGATION IN THE  
ADMINISTRATION OF ITS ARCHIVES

1. In each diocese, or province of a religious congregation, or independent religious house, an archivist is to be appointed/elected, whose functions are to collect, preserve, classify, list, and make available to *bona fide* researchers the records of the diocese/congregation (cf. cn. 482—485).
2. The archives remain the property of the diocese/congregation, but appropriate sections of them may be deposited, under conditions clearly specified, on temporary or permanent loan in County Record Offices or other authorised archives repository at the discretion of the Bishop or of the Superior with the consent of his/her Council. The archivist should recommend conditions to be placed on public access to such records, and his/her advice should normally be followed in drawing up and imposing such conditions.
3. Manuscripts, archival material, rare books and other articles associated with the history of the diocese/congregation may not be alienated from its possession without the permission of the appropriate ecclesiastical authority (or authorities) which are recommended first to seek the advice of the historians of the diocese/congregation, of the Catholic Record Society and of the Catholic Archives Society at least (cf. cn. 1290—1298).
4. The Bishop/Superior should not destroy material bearing on sensitive and/or personal issues, lest he/she thereby obliterates evidence that could later be necessary for establishing the truth and silencing false accusations and unfounded suspicions. Such material should be kept apart from the accessible collection. However, matters of conscience marked as such and indicated for destruction by the owner or author may be destroyed at his/her death after they have been examined by the archivist. Such classification does not, however, prevent access to that material by the Bishop/Superior who holds office during that period (cf. cn. 489-490).
5. A time limit on access to material should be decided by the Bishop/Superior relying on information supplied by the archivist. Forty years from the death of an individual or from the date of any administrative act seems a useful guide.
6. Care should be taken to protect the legal copyright of all material in the archives. Microfilms should include a frame making it clear that publication cannot be made without special permission.
7. Good relations should be maintained with local record offices, which should be allowed to make and keep in their archives copies of local material

more particularly when the original documents are moved out of the locality; but always with due regard to the protection of copyright.

8. An inventory or catalogue of all items should be kept (cf. cn. 486).

9. Unauthorised access to the archives should be strictly forbidden (cf. cn. 487).

10. As a general rule, no documents should be removed from the archives, and then only with the knowledge or authorisation of Bishop/Superior. Every archive should be provided with reprographic equipment to obviate the need for removing documents.

11. It should be brought to the notice of Superiors and colleagues that the archives receive not only documents but records of all kinds including books, photographic materials, recordings, both sound and visual, portraits, paintings and artefacts.

*Ed.* These draft clauses have been prepared by a Working Party of the Society appointed at the 1983 A.G.M. and will be discussed at the 1984 A.G.M. at Spode on 29—31 May. Comments will be welcomed and should be sent to the Rev. Anthony Dolan S.T.P., The Presbytery, 17 Nottingham Road, Ilkeston, Derby, DE7 5RF.

## CATHOLIC ARCHIVES IN THE U.S.A.

A brief report on Catholic archives in the United States was published in *Catholic Archives*, No.2, 1982. Archivists with links with, or interest in, the States may care to be reminded that they can keep up to date with developments in the U.S.A. and Canada by subscribing to the *Catholic Archives Newsletter* which is published twice yearly, in January and July, in the form of duplicated sheets (average 6pp.) by the Archives of the Archdiocese of Boston, 2121 Commonwealth Avenue, Brighton, MA 02135, U.S.A. The U.S. subscription is 2 dollars yearly. The Newsletter is edited by James O'Toole, whose *Guide to the Archives of the Archdiocese of Boston* won the W.G. Leland Prize awarded in 1983 by the Society of American Archivists.



## THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1983

The fourth annual Conference was held at Spode House on 12—14 July and was attended by thirty-five religious and professional archivists, the former including the first Anglican archivist member, *Sr Isabel Joy* from Wantage, and the latter including *Miss Shirley King*, archivist to the University of Hobart.

On the first evening, 12 July, *Sr Winifred Wickins, S.H.C.J.* read a paper by *Sr Ursula Blake, S.H.C.J.* on 'Catholic Archives and the Canonisation of Saints', the text of which is printed in this issue. The following morning, 13 July, *Fr Michael Clifton* described the Southwark Diocesan Archives, his talk likewise being printed in this issue. The traditional practical session was then given by *Mr D.V. Foulkes*, Deputy County Archivist of Staffordshire, who brought along an original bundle of papers to demonstrate methods of classifying, cataloguing and storing correspondence, and answered members' questions on various practical archival problems.

During the afternoon of 13 July, members visited Selly Oak Colleges' Library, Birmingham, where *Miss F. Williams*, the Librarian, spoke briefly about the library itself and then showed members the special collections, allowing them to examine individual books and manuscripts of unique interest. Members were then officially welcomed by *Professor Ferguson*, President of Selly Oak Colleges, and, after refreshments, *Miss Williams* kindly introduced the resources of the modern section of the library. The evening session was devoted to discussing a draft prepared by *Dom Placid Spearritt, O.S.B.* of model clauses relating to archives for possible inclusion in the constitutions of a religious order or diocese. A Working Party was appointed to examine the draft in greater detail and to submit a revised version for discussion in 1984.

The talk on the final morning, 14 July, was given by *Fr W. Wilfrid Gandy C.S.Sp.* on the General Archives of the Holy Ghost Fathers housed in France. This talk is also printed in this issue. The conference ended with the Society's A.G.M. in which *Dr L.A. Parker* (retiring Chairman) reviewed the previous year. The Society now had about 170 individual and institutional full members and 90 additional subscribers to *Catholic Archives*. Further international contacts had been made. News of the activities of the Association of Religious Archivists of Ireland was warmly welcomed and reports of meetings of diocesan archivists indicated gratifying progress in this sphere of the Society's concern. *Dr Parker* was warmly thanked for steering the Society successfully through its formative years. *Fr Francis Edwards S.J.* was elected Chairman and *Miss Judith Close*, Vice-Chairman.

A full report of the Conference appears in *CAS Newsletter, Vol. 2, No.2* (Autumn 1983), obtainable from the Hon. Secretary. The 1984 Conference will be held at Spode House, 29-31 May 1984.