

Catholic Archives

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EDITORIAL NOTES

The Catholic Archives Society was founded in 1979 to promote the care of all Catholic archives and particularly those of religious Orders and congregations and dioceses in the United Kingdom and Eire. During the last few years there has undoubtedly been more concern shown by congregations and dioceses in their history and in preserving the archives and other historical evidences recording it. Clear indications of this concern are the realisation that the original vocation of a religious congregation, the renewal of which is urged by Vatican II, is recorded principally in its archives, the provisions for the care of archives in rules and constitutions of congregations and in the new code of canon law, the encouragement given to archivists by the Conferences of Major Religious Superiors in both countries, and new appointments of archivists in several dioceses within recent years. The Society can perhaps claim some modest credit for assisting in this process of establishing the value of archives both to the bodies which created them and also to historical research generally.

Another objective of the Society is the attainment by religious archivists of professional standards as much in their own work as in the physical care of the archives. Occasional training seminars have been held to this end.

The Society also seeks to project its work to a wider audience through the yearly periodical *Catholic Archives*. The editorial policy is to publish articles concerning the archives of religious Orders and congregations, of dioceses, and indeed all significant records relating to the Church principally in the United Kingdom and Eire. By doing so, it is hoped to assist religious archivists by demonstrating how different archives have been created and how they may be properly arranged, classified, listed, indexed and, above all, used. Hopefully, too, the periodical will introduce Catholic archives to historical researchers as an additional, perhaps even unrecognised, source of evidence, and so to encourage the study of the history of the Catholic Church generally.

The Society congratulates the Association of Religious Archivists of Ireland on its excellent work. The Association was formed shortly after our own Society and although it circulates a Newsletter containing articles, it has not yet published a periodical. However, it has kindly encouraged the Society to include articles about Irish Catholic Archives in *Catholic Archives*, two such articles appearing in this issue.

Grateful thanks are accorded to the archivists, historians and other contributors to this edition. The Society wishes all religious archivists and others actively caring for Catholic archives every success in their work. Finally, the Hon. Editor invites archivists to submit articles for future publication.

R.M. Gard
Hon. Editor

THE ROMANCE OF THE ARCHIVIST: A PERSONAL VIEW

Sr Lillian O'Neill F.C.

The Daughters of the Cross were founded in Liege in 1833 by the Venerable Mere Marie Therese Haze. The Congregation, contemplative in spirit, undertakes every kind of apostolic work, teaching, nursing, work with the handicapped and all kinds of social work. It is widely spread in England, Ireland, Belgium, Germany, Italy, Pakistan, India, California, Zaire, Brazil.

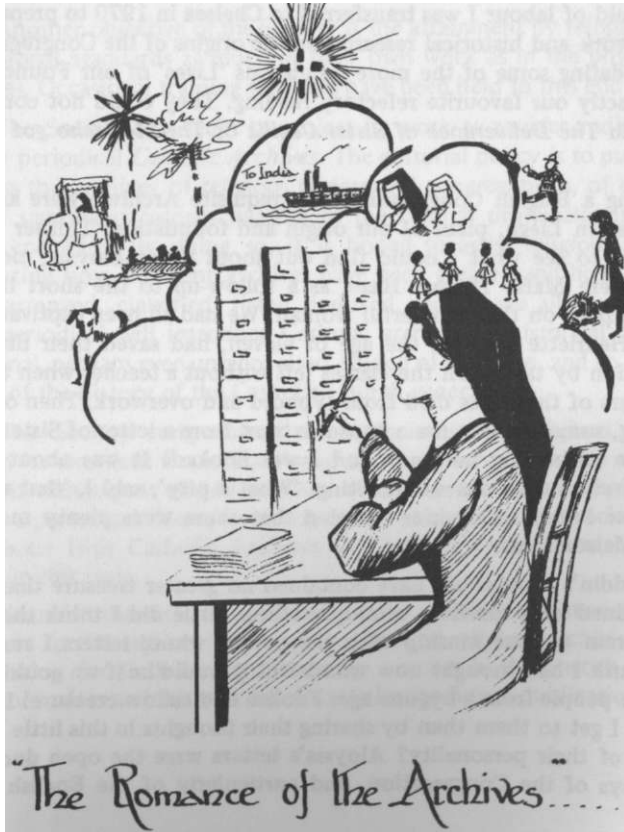
I had been thirty years teaching history in Northern Ireland with three years' experience of the 'Troubles' and three of Vatican II and Renewal. From this active field of labour I was transferred to Chelsea in 1970 to prepare myself for literary work and historical research on the origins of the Congregation with a view to updating some of the more ponderous 'Lives' of our Founders which were not exactly our favourite refectory reading. They could not compare, for example, with *The Deliverance of Sister Cecilia* or *The Man who got even with God*!

Being a Belgian Congregation, the requisite Archives were kept in the Mother House in Liege, place of our origin and foundation. Thither I repaired in due course to see what I could find out about Sister Aloysia, niece of our Foundress, Mere Marie Therese Haze, as a follow-up to the short lives I had already attempted on this wonderful woman. We had all been captivated by her little niece Henriette who, at the age of eleven, had saved their little school from extinction by taking on the classes left without a teacher when two of the first Daughters of the Cross died from typhoid and overwork. Then one auspicious morning, someone sent me a typed extract from a letter of Sister Aloysia's (as Henriette ultimately became), and I was hooked! It was about a page of typescript, lively, humorous and exciting. 'What a pity', said I, 'that we haven't more of these letters'. Enquiries revealed that there were plenty more in the Archives at Maison Mere.

Aladdin's Cave could have contained no greater treasure than did that small room lined with carefully catalogued files. Little did I think that I would discover therein a close kinship with the people whose letters I read. In my romantic youth I had thought how wonderful it would be if we could really see and speak to people from a bygone age. Foolish and callow creature! How much closer could I get to them than by sharing their thoughts in this little room that seemed full of their personality? Aloysia's letters were the open door back to the early days of the Congregation, and particularly of the English Province.

Her accounts of their journey from Liege to Cheltenham where she made the first English foundation in 1863, not only revealed how much more human were these pioneers than we ever gave them credit for with their bubbling sense of adventure and ready sense of humour, but also gave us first-hand accounts and pictures of Victorian England. Speaking of London she wrote,

The first thing that attracted my attention as we approached this great city was the *posters* . . . They are the most curious and original things I have ever seen. They are not like those we have, but proper pictures, magnificently framed . . . We crossed one of the finest parts of the city to get to another station and it took us a good hour by carriage . . . we went through Hyde Park and crossed London Bridge which the Reverend Father told us was the finest in the world. It is larger than the whole of our Place St Lambert and has different lanes for pedestrians, carriages and 'trams'.



This was the first of many more rapturous letters. There were vivid pictures of Cheltenham, a city of colleges and students in gowns with colourful hoods and 'mortar boards'. We follow her in her frequent journeys back and forth to Liege — seasick every time; get involved with Sister Cephassie, a young sister given to practical jokes and who was always losing her voice, a grave source of anxiety to Aloysia — and to me. I kept on talking about it to my mystified companions. Alas, she died a few years later with what was probably a T.B. throat. Aloysia returned to Liege for the last time in 1869 and died the following year aged forty-seven. The account of her death I found in another section of the Archives, in the journals of Sister Eleanor, the first historian of the Congregation. I wept, feeling as though she had gone from my life. This was the extraordinary effect the Archives had on me. They gave me a sense of immediacy, of 'now-ness', if I may be permitted the expression.

This was to be my experience also in my next book, the life of an intrepid missionary, Sister Theodorine. The scene in the Archives changed and I was transported to India in the days of the Raj when Sister Theodorine and three companions went to Bombay in 1867. Such a kaleidoscope of shifting events moved before my eyes in her letters and journals — the poverty and suffering of millions of people, her incredible journeys across India from convents on the Bombay side to those in Calcutta, with unreliable 'bearers', brigands, lions, tigers, floods and 'duckings' in swollen rivers. In Theodorine's letters and journals, too, were to be found intimate and personal accounts of events that are often merely statistical if they reach the history books. Nineteenth-century text book histories of India, for example, had little more to say on the subject of the famines that decimated vast areas when the monsoons failed than that the development of the Railway system lessened their fatality by enabling grain to be brought in from other districts. The letters I found in the files on Bombay for the Great Famine of 1879 and the Great Plague of 1899 gave vivid and ghastly accounts of these terrible events. The account of the sisters' work with General Catacre and his heroic Plague Committee in 1899, sent me to the Archives of the Royal Army Museum in Chelsea where I found it fully documented in a Life of the General and generous reference to the heroism of the sisters — one of whom died at her post.

My next assignment was a short work on a German sister who, exiled from her own country during the Kulturkampf, continued Aloysia's work in England. This led me into historical wanderings in the Rhineland and I was to realise what it was like to live in Germany during that period of persecution. And I was there in the crowd to watch the expulsion of the sisters from more than one house! It was like a nineteenth-century version of an ancient Roman triumph. House after house had the same story to tell. Crowds of people keeping vigil at the convent the night before the actual departure; accompanying them to the station next morning, carrying banners, singing hymns as only Germans can sing; waving them off with tears, kneeling for their blessing.

In a drawer in the Archives I found and touched with reverence the forty Iron Crosses awarded to the sisters who had nursed the wounded soldiers in Bismarck's wars of 1867 and 1870 and which the sisters had worn as they were driven out of their country. But in the midst of tragedy, humour *would* keep breaking out and I read some very funny accounts of the cross-questioning of simple old sisters by pompous Prussian officials.

And all this richness, this wonder, this safe-keeping for future generations, we who use the material, owe to all those true archivists who collect, collate and catalogue and so preserve it. The quiet, ordered existence of our Sister Archivist must have been rudely shattered when this enthusiast breached the portals of her treasure house. However, she avowed she was delighted, for the whole object of her side of the work was to make it available for the researchers. In addition to the Annals, the Journals and letters already mentioned, there were letters from every house since the beginning of the Congregation recounting their day-to-day events, their joys and problems — all documented and filed in classified cabinets. I am never more aware of the Communion of Saints across the passage of the years, in Time and in Eternity, than when I am privileged to work in the Archives. There were registers, too, with the names of all the Daughters of the Cross from Mere Marie Therese herself in 1833 until the most newly professed sister 150 years later. There were exercise books into which scribes had painstakingly copied articles from early newspapers relative to the foundation and development of the Congregation and to its various works.

We may lament that the age of letter-writing is not what it was in those days but scrapbook and 'project' enthusiasts have their contribution to bequeath to the archives, and more wonderful still, 'tapes' recording events are now finding a special niche in the Archives. How wonderful a hundred years hence, for those who will actually hear those voices from the past.

The Archives are kept in the Mother House, rue hors chateau, Liege 4000, Belgium. They are not usually available for general consultation, but queries will always be sympathetically considered.

NOTE

Copies of the following published books on the Congregation are available from Sr Lillian O'Neill, F.C., Carshalton House, Carshalton, Surrey, at £2.00 plus postage: *The Resplendent Sign* (history of the Founders); *Witness to Love* (story of Sr Theodrine, foundress of the Indian Missions); *Child of Benediction* (short life of Sr Aloysia, foundress of the English Mission, £1.00, plus postage); and *Heritage* (text book history of the Congregation). A further book, *Sister Emilie* (1820-1859) is to be published shortly.

THE ARCHIVES OF THE IRISH PROVINCE OF
THE CONGREGATION OF THE MISSIONS (VINCENTIANS)
Thomas Davitt. C.M.

The Congregation

In 1625 after many years of effort, a lady of the French nobility, Marguerite de Gondi, together with her husband Philippe-Emmanuel, established a group of priests for the purpose of preaching missions to the thousands of tenants on the several large de Gondi estates. The group consisted of four priests, Vincent de Paul being the superior. The work soon spread beyond the de Gondi estates and the group rapidly increased in numbers. It became known as The Congregation of the Mission, hence C.M. after its members' names. In 1632 it moved its headquarters to the priory of St Lazare in Paris and its members subsequently became known in French as *Les Lazaristes*.

The Irish Province

In 1638 John Skyddie from Cork joined the Congregation in Paris and from then until Vincent's death in 1660 twenty-two other Irishmen joined, making the Irish the largest nationality in the Congregation after the French. Two Scotsmen and one Jerseyman joined during the same period. In 1646 Vincent sent eight of his community, priests, laybrother and students, to preach missions in Ireland; their work was hindered by the Cromwellian campaign and one of the group, a student named Thady Lee, was killed. Individual members of the Congregation subsequently worked in Ireland, the Scottish Highlands, the Hebrides and Orkney. Up to the French Revolution there was an unbroken Irish presence in the Congregation.

At the outbreak of the Revolution the Third Assistant to the Superior General was Edward Ferris, from Co. Kerry. He had to leave France with the General and they took up temporary residence in Rome. St Patrick's College, Maynooth, was founded in 1795 and staff was being recruited on the Continent. In 1798 Ferris was appointed the first Dean in the College; he later became Professor of Moral Theology. He died in Maynooth in 1809.

Around the time of Catholic Emancipation in Ireland (1829) some students in Maynooth decided that after ordination they would live together as a community and preach parish missions. The Dean of the College, Philip Dowley, who earlier on had had the same idea himself, agreed to be their superior. He was influenced in this by his reading of Ferris's copy of the Rules of the Congregation of the Mission which he found in Maynooth.

In 1833 this group opened a day-school in 34 Usher's Quay, Dublin,

which they called St Vincent's Seminary. The following year they purchased a property in Castleknock, Co. Dublin, which they opened the following year as St Vincent's College. After much investigation into reasons for and against such a move they decided to become members of the Congregation of the Mission and in 1839 two of them went to Paris to be officially received; on their return to Castleknock with a French member of the Congregation the other members of the College community began their preparation for reception into the Congregation. But even before 1839 they had, by analogy with the Franciscans and Dominicans, coined for themselves the name Vincentians.

In 1847 they were invited to take charge of a school in Cork, and in 1853 were given a parish in Sheffield; three years later the Irish bishops asked them to take over the staffing of the Irish College in Paris; in 1859 they were given a parish in Lanark. In 1885 they established a house in Australia and in 1919 took over a parish in Peking, with commitments also in rural areas; in 1960 they began a new mission in Nigeria. In 1984 the Irish Province has ten houses in Ireland, nine in England, one in Scotland and three in Nigeria; Australia became a separate province in 1926. At the time of writing the Irish province has 152 members, not including those still in formation.

The Archives

The 1974 General Assembly of the Congregation requested each province not already doing so to organise and maintain provincial archives. In conformity with this, Fr James H. Murphy C.M. was appointed first archivist of the Irish province in 1975. He set about finding out what documentary material had been kept, or had survived, in the office of the Provincial. He put this into some sort of provisional order and was given a room in the newly-established Provincial House, 4 Cabra Road, Dublin 7. His work was facilitated by the facts that he also held the office of Provincial Secretary and had previously spent a period in Rome as a secretary to the Superior General. On several subsequent visits to Rome he was able to summarise or photocopy letters in the archives of the Superior General which were of Irish interest. He also visited most of the houses of the Irish province to ascertain what archival holdings each had, and to copy or summarise some of it. With the establishment of provincial archives much material previously held in individual houses was transferred to the provincial archives.

Fr Murphy was killed in April 1981 and I was appointed archivist. From September 1981 until September 1982 I was doing research in Paris. On my return to Dublin I began to familiarise myself with what was in our archives. From roughly June to December 1983 the Provincial House was in the hands of workmen, with several of the rooms, including the archives room, being destined for a change of use; this meant that for those six months I could not do any work there. At the end of the disruption I acquired a new, bigger and better-

equipped archives room and in January 1984 I was able to begin a systematic re-locating of our holdings.

Outline description of our holdings:

- A) Correspondence and other documents from/to the administration of the Irish Province to/from the central administration of the C.M. in Paris (later transferred to Rome). This is in a series of boxes each covering a 25-year period, containing separate holders for each year.
- B) Correspondence and other documents relating to individual members of the Irish province. This is in a series of boxes containing separate holders for almost every deceased member of the Irish Province, arranged alphabetically.
- C) Correspondence and other documents relating to individual houses, or works, of the Irish Province. There is a separate box for each, though a number of houses/works have several boxes because of the amount of material.

The above A), B) and C) was the basic division established by Fr Murphy, and the separation of material into the three categories is now almost completed; the indexing/cataloguing of it which he began will be continued. The three categories are not mutually exclusive; the preponderant element in the letter or document determines its classification.

- D) Other material issued by the central C.M. administration in Paris or Rome for the entire congregation:
 - a) Circular letters of the Superiors General;
 - b) Decrees, and similar documents;
 - c) Rules, directories and similar administrative material.
- E) Material relating to the General Assemblies of the Congregation.
- F) Material relating to the Provincial Assemblies of the Irish Province.
- G) Material relating to the Domestic Assemblies of individual houses of the Irish Province.
- H) Minute Books of meetings of:
 - a) The Provincial and his Council (complete);
 - b) The former Domestic Councils of individual houses (incomplete);
 - c) Student societies in the houses of formation (apparently complete).
- I) Reports of canonical visitations of individual houses (incomplete).
- J) Registers/catalogues/lists of personnel:
 - a) Register of names of persons joining the Irish Province, giving place and date of birth, names of parents, dates of entry, vows and

ordination and some other details. (Not always faithfully filled in in the past);

- b) A card-index similar to the above, with much added detail in most cases;
 - c) Register of Irish members of the C.M. before the French Revolution, with as much detail on each as it has been possible to collect (typescript);
 - d) Register of members of C.M. of Irish birth but not of Irish Province in (approximately) the first half of the nineteenth century, with as much detail on each as it has been possible to collect (typescript);
 - e) *Catalogue du personnel de la C.M. 1625—1800* (printed, Paris 1911);
 - f) *Corrigenda* for e); (24 pages of photocopied typescript);
 - g) *Notices bibliographiques des écrivains de la C.M.* (printed, Paris 1878).
- K) Manuscript accounts of:
- a) Early history of the Province;
 - b) Lives of some early members of the Province;
 - c) Some missions of the early years of the Province.
- L) Manuscript books of sermons and conferences by various priests of the Province, mainly nineteenth century.
- M) Various account, and other financial, books.
- N) Unpublished theses and other studies of C.M. interest, mainly by members of the Province.
- O) C.M. periodicals:
- a) *Annates de la Congregation de la Mission*. For most of its existence this was a quarterly. It ran from 1834 until 1963. Our archives have a complete run of it, one of only about six complete runs in existence.
 - b) *Vincentiana*: a multilingual successor to the *Annates*, appearing six times a year. Complete up to current issue.
 - c) *Colloque*: The Journal of the Irish Province, appearing twice a year. Complete from first issue in 1979 to current issue.
 - d) *Evangelizare*: A magazine produced by the students of the Province from 1947 until 1969, usually twice a year. Complete run.
- (All four contain much historical material on the C.M. and individual members, as well as reporting events contemporaneous with each issue, including obituary notices).
- P) Printed books: There is a fairly good collection of books on St Vincent, the history of the C.M., members of the C.M., and allied topics. I am attempting to acquire a copy of each book published by members of

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THINGS OLD AND NEW:

THE ARCHIVES OF PRINKNASH ABBEY

Dom Hildebrand Flint O.S.B.

The Benedictines of Caldey was written by Peter Anson to commemorate the Silver Jubilee of the conversion of the Caldey community in 1913. He began work in 1937 and kept in close touch with our founder who was in Canada. On 11 January 1938 he wrote that there was 'a lack of any orderly method in the keeping of archives . . . I fear a vast amount of stuff must have been destroyed at Caldey'.

We know of two occasions when papers were burned before we left the island, and it is alleged that most of the Llanthony archives were involved in the first batch though the registers of baptisms and professions have been preserved. Since very few of the Anglican records are available, it seems reasonable to assume that they were burned as well.

Although our archives still await a full examination and classification, it is clear that there is a lot of information available about the early history of the community, mainly in the form of subsequent letters and diaries in which the writers recall the various events in which they took part, but there are also contemporary photographs, newspaper cuttings and minute books.

The earliest document is a book dated 1895 in which Brother Aelred Carlyle wrote out his idea of a threefold community of 'The English Order of Saint Benedict' (see *PAX* 345/62) and very full Constitutions for the Oblate Brothers with whom he had been connected for the previous four years. The date given in *The Benedictine Yearbook* is 1896 but it was not until 1902 that in the words of *PAX* 3/77 the community 'began to be really firmly welded together'.

We have a number of books (Tosti's *Saint Benedict* and *At the Gates of the Sanctuary* for instance) which bear the stamp of The Priory, Isle-of-Dogs, and there are a few photographs taken of groups in those days of 1896—8. The earliest press cuttings about the community date from the time at Guiting in 1898, and there is an exercise book recording the small sums spent there and at Great Titchfield Street. The embryo community then went to Milton Abbas where they started to keep the annals.

After their arrival at Painsthorpe, reports began to appear frequently in the papers; a pamphlet *A Benedictine Revival* was issued in 1903 and this was followed by a larger one *The Benedictines of Caldey Island* (easily confused with Anson's title) which was actually written at Painsthorpe before the return to Caldey became possible, and then brought up to date for publishing after the

move in 1906. It included much material which had already appeared in *PAX* from 1904 onwards. We have quite a number of photographs from **Painsthorpe**, and the first of a continuous series of Visitors' Books was begun there in 1905.

Although the annals are missing between 1903 and 1915, we can refer to the Community Letters written by the Abbot in *PAX* and to *Fasciculi*, notes about the community, monastery and neighbourhood. From 1912 there are minutes of the Abbot's Council and chapter meetings. A few of the official letter files have survived, and there is also the Book of Benefactors to which reference can be made. We have, too, a very full set of account books which will yield much information about the farm, quarries and other activities. Several insurance policies give particulars of the vessels owned by the community, the boilers installed in the abbey, tree-planting and the cattle.

From the foregoing it will be apparent that even if there may be some dust among the papers, working in our archives can be fascinating and rewarding for someone with sufficient knowledge of our history to be able to fit facts into their context.

Our aim may differ from that of professional archivists who seem to regard each bundle of documents as an original bundle to be kept as it comes without arrangement; documents have to be traced by a central index. When our classification list was shown to a trained archivist he objected that it was putting the documents into historical categories. That is just what it was intended to do because that is the way we are using them.

Several of those who were received into the Church with the community on Saint Aelred's Day 1913 used to exchange letters in later years, noting anniversaries and reminiscing about those and earlier days. Much of this correspondence was passed to Dom Michael Hanbury when he was writing the memoir of Abbot Aelred which has never been published. In addition, we have nearly all the letters received by our founder during his thirty years in Canada and many of his replies. Peter Anson played a big part in all this correspondence, and from 1950 until his death in 1975 he wrote to Dom Michael more than once each week, mostly with reference to our history. These letters all await indexing.

Dom Michael's weekly letters to his mother have been preserved and they are full of interesting observations about life on Caldey, at Prinknash and at Bigsweir, including two world wars. His diaries for 1911 and 1914 contain little more than brief entries of appointments, but from 1928 to 1982 he conscientiously noted how he was engaged, what the weather was like, and what letters he had received and sent. Reference was made to these diaries recently to check the time spent threshing during the war.

Dom Michael's record of correspondence was probably copied from Father Aelred. Starting in 1929 the latter kept a very full diary. There are

thirteen volumes with one page for each day all closely written (the pages are the same size as *PAX*). Then he typed on quarto sheets (usually one page every day) up to the end of 1952. During his last three years he reverted to the bound books, but entries became spasmodic. In 1937 he had been made chaplain of Vancouver City Gaol, port chaplain, editor of the diocesan paper and warden of a home for the elderly. During the next fourteen years he kept additional diaries. There is for each year a small desk diary used solely for registering correspondence, and a foolscap one in which he recorded interviews with the men in his care, items they needed, family problems, jobs arranged for them. Some of these men or their families later kept in touch with him by letter.

His correspondence for the Canadian years has been bundled and labelled by Dom Michael: it fills fifteen standard archive boxes. There are a further five boxes full of family letters and correspondence with his monastic brethren.

Among Fr Aelred's personal letters are a few from the English Carthusian prior of Miraflores, Dom Edmund Gurdon. He was a cousin of Dom Michael Hanbury with whom he corresponded for over twenty years about religious vocations, spiritual writers, various shrines, the situation in Spain before the Civil War, and on family matters. This led to Dom Michael collecting information about the Gurdon family which is now being used by the College of Heralds to prove a genealogical table. The Carthusian's letters to another cousin, Dame Teresa Pawle, are also in our keeping. Dom Edmund knew Mrs Waterton who presented us with the statue now known as Our Lady of Prinknash.

The Hanbury Collection includes letters from the architects Comper and Fra Jerome (J.C. Hawes). There are many from Gwendolen Greene who sent him also the letters she had received from Algar Thorold. Douglas Woodruff was another cousin, and his letters contain interesting insights on contemporary events. Dom Michael corresponded widely in connection with the history of Prinknash, Dom Augustine Baker, the ramifications of his own family, the life of our founder and the relevance of von Hugel, and he contributed articles on these subjects to various journals. During his thirty-three years as editor of *PAX*, using his cell as an office, the official correspondence became integrated with his private letters.

We have also been given some letters from Father Vincent McNabb O.P. to his sister, and two box-files of papers belonging to Monsignor Stapleton Barnes concerning the Holy Shroud.

All Frank Broadbent's files on the new abbey and a complete set of drawings are in our keeping; there are twenty large cylinders full of drawings and eight boxes of files. In addition, Father Fabian Binyon took photographs of the details of the actual work which amount to about fifteen hundred transparencies so that there is a very full record of the building.

Something old, something new . . . it may come as a surprise to read that recent accessions include the film schedule of *The Garden of Inheritance* shown by the BBC in January 1984, and a copy of the plainsong script used at the Calne Festival in June: not much dust on those!

It is to Father Fabian that the credit must go for obtaining a separate archive room. Admittedly it is only 12 feet by 8 feet and already overcrowded, but it is a start.

Chambers' Cyclopaedia in 1753 included the quotation that 'under the emperors the Archivist was an officer of great dignity'. Alas! the days of empire are over. There is in fact no mention of an archivist being appointed until recently. Dom Alberic Styles acted in that capacity while he was Abbot's Secretary, and after his death in 1969 Dom Alban Lotaud acted in the dual capacity. Dom Fabian became archivist in 1979 but in the following year he went to Rome where his duties include the curial archives of our Congregation.

In the Old House the room where the Abbot's Secretary worked was known as the *PAX* Office, and there were kept some of our archives on the shelves, in one of two filing cabinets or a steel cupboard. There were more in the Cellarer's store which consisted mainly of the effects of deceased brethren but also included a film (of which more anon). In a cupboard on a landing the Carlyle and Upson diaries were kept. Anson's drawings of all the places we had dwelt in and W. Heath Robinson's ideas of how to build the new one were in an oak chest. Dom Mark Milner had locked up all the account books and receipts in the mock minstrels' gallery which had been turned into a dark-room. Dom Michael had an extensive collection of his own. Trunks and suitcases were used to hold photographs and letters and press cuttings.

When in 1972 we moved into the new building there was no special storage for the archives apart from a large cupboard by the abbot's office. The filing cabinets went into the secretary's office and everything else was stacked in a large store by the infirmary together with surplus library books and unwanted furniture. This Black Hole, (so called because it has no windows) is open to anyone, and though Father Alban had labelled all the cases and trunks, the contents became disarranged. Archives was a joke-word.

During 1979, when cells were being rearranged to provide an extra classroom for the students, Father Fabian obtained a suitably secluded room in which to keep the archives of which he was now in charge. He had for some years been collecting items to resuscitate our museum, and had rescued as well some documents which were in danger of destruction. He was now able to assemble these and the cases from the Black Hole in their own store.

Among the items he rescued was a 35mm cine film in a biscuit tin — the one referred to by Peter Wire in last winter's *PAX*. It was made in July 1920 by Gaumont (later Gaumont-British, and now Rank) and because the camera was cranked by hand the speed is adjustable. In those days most cine work was

done with nitrate film which becomes explosive with age, and a few years ago a visitor from the BBC in Cardiff recognised the danger and took our film away to a special vault. When Harlech TV was making the programme *They Came to an Island* which included Abbot Aelred, they were referred to this vintage film and took it to Rank's to have a safe copy made.

Nobody knew when it might explode and to arrange special cover a snippet was taken to an insurance company where it was left on a desk in ignorance of the danger. Meanwhile the technicians decided to waste no time and made copies. The nitrate sample did explode and started a fire in the insurer's office, so the old film was taken out to the car park and destroyed with the fire brigade standing by. We now have a safe copy of this film which had been made seven years after the Conversion and shows our brethren in 1920.

We have other films which were shot by Abbot Wilfrid to record various activities and celebrations, and *Abbey Builders of the Twentieth Century* which was made by him about the Goodhart Rendel design in 1939. These are still in use and have not yet been handed over to the archivist.

Six months after he had rejoined us at Prinknash, Father Aelred recorded a short message for the daughter-houses at Farnborough and Pluscarden. A longer talk was recorded specially which gave his impressions of the community he had founded — he described himself as a 'returned empty'. Unfortunately this second tape is a copy and there are some gaps. The only other recording in the archives is a cassette made at a talk by someone who had known Father Aelred in Canada.

Father Fabian not only arranged a room but also handed to his successor a copy of *Signum* (an information service for religious) which dealt with keeping archives. This led to contacts with the provincial archivists of the Society of the Sacred Heart and the Order of Preachers, and with the Catholic Archives Society. Sister Grace Hammond, Father Bede Bailey and Mr Robin Gard all gave good advice and encouragement as a result of which our County Archivist was consulted. Mr D.J.A. Smith came to look at our archives and made suggestions, he showed us how his Record Office was run and helped us to obtain proper storage boxes. Brother Hildebrand had noticed that the dimensions of the ideal box were very close to those of tomato boxes, so he had promptly invested in a number and was using them when Father Bede O.P. sounded a note of warning: samples were tested at the Gloucestershire Record Office and found to contain acid which would discolour paper and make it brittle. The tomato boxes were passed to the garden to be used for tomatoes and replaced by special boxes stacked on steel racking.

At present, all we have been able to do is to preserve records by saving them from loss or destruction, keeping them in suitable conditions, and controlling access; their arrangement and indexing have yet to be undertaken. Two systems of classification have been worked out and discarded as too academic.

The system finally adopted is based on what we have and it can be expanded to include anything we may get. With an eye to future use of a computer, a three-digit code has been chosen for the main subjects, and each can be extended indefinitely by adding figures or letters: thus

136 is the code for External Relations,

136/4 for Pilgrimages, Jubilees etc.,

136/4/JP2 could be used for the Papal visit when the documents are handed over. The full list is given as an appendix.

Most of the subjects need no explanation. The first documents to be classified were the Broadbent Collection and the boxes are all marked P53 with a distinguishing letter from A to G under one of the discarded systems. Bigsweir and Millichope were additional houses leased temporarily to relieve congestion when the old house at Prinknash was overflowing, but other places had also been considered (116/5), and we were approached by a group which hoped to re-establish a Catholic community at Fountains Abbey. 'The Origines' is the name adopted by those who took part in the Conversion of 1913, and 'Anglicans' denotes those who did not come over. The Catalogue (133) is the official list of the Benedictine Confederation. A sub-section of 138 contains letters which are of interest as autographs of eminent people. The newspaper cuttings include articles expressing different shades of opinion in the Church of England at the beginning of this century.

This is only an interim report. We hope to get down to the business of classification and indexing in the near future, and there will be many interesting tales to tell.

PRINKNASH ARCHIVES

- 101 Early History
- 102 Conversion
- 103 Life on Caldey
 - 103/1 Aluminate
 - 103/2 Craft Training, St Joseph's
 - 103/3 Passion Play
 - 103/4 Kalendar of Everlasting Remembrance
- 104 Island Affairs
 - 104/1 Finance
 - 104/2 Island Steward
 - 104/3 Industries
 - 104/4 Lighthouse Cottages
 - 104/5 Building
 - 104/6 Property
- 105 Apostolic Visitation
- 106 History of Prinknash Park

- 107 Plans for Old House
- 108 St Peter's Grange Retreat Hostel
- 109 Bruton Knowles Collection (Estate)
- 110 Prinknash Estate
 - 110/1 General — Roads, Trees
 - 110/2 Farm
 - 110/3 Taena
- 111 Fund Raising
- 112 New Abbey
 - 112/1 Construction
 - 112/2 Consecration
- 113 Broadbent Collection — boxes P53 A to G, 20 drums of plans.
- 114,115 spare
- 116 Dependencies
 - 116/1 Bigsweir
 - 116/2 Millichope
 - 116/3 Farnborough
 - 116/4 Pluscarden
 - 116/5 other plans — Fountains etc.
- 117,118,119 spare
- 120 Incense
- 121 Pottery
 - 121/2 promotion in USA
- 122 *PAX*
- 123 Publications — *Notes for the Month, Church & People*, guide books.
- 124 Industries. Arts & Crafts
- 125 Liturgy and Ceremonial
- 126 Customs, Timetables, Recreation
- 127 Constitutions and Declarations
- 128 Studies
- 129 Library
- 130 Ecclesiastical Authorities and Other Houses
- 131 Origines and Anglicans
- 132 Other Brethren
 - 132/2 Personal papers listed by individuals
- 133 Community Lists, Novitiate Registers, Catalogues, Year Books
- 134 Intern Oblates and Conversi — novitiate, letters, journal, Office
- 135 Oblates
- 136 External Relations
 - 136/1 Guests, retreats, Visitors
 - 136/2 PR, lecturing
 - 136/3 Pastoral work outside enclosure
 - 136/4 Pilgrimages, Jubilees etc.
- 137 PKER
- 138 Secretary's Office
- 139 Bursar and Cellarer

- 140 Accounts, boxes A to G
- 141 Insurance
- 142 Loans and Mortgages
- 143 Investments, Bequests, Covenants
- 144 Trusts
- 145,146 spare
- 147 Photographs and films
- 148 Press cuttings
- 149 Tapes and Records
- ADM 1 Internal — staff, equipment
- ADM 2 Acquisitions, loans, disposals
- ADM 3 Exhibitions, displays, lectures
- ADM 4 Copies and genealogical queries
- ADM 5 Catholic Archives Society

COLLECTIONS

- AC1 etc Carlyle
Barnes
McNabb
- P53 Broadbent see 113
- DM1 etc Hanbury
- Sharpe Papers see 102
- Bruton Knowles see 109

NOTE

This article was first published in *PAX*, No. 359, Autumn 1984 and is reprinted by kind permission of the author and Hon. Editor.

PAX

Eighty years ago *PAX* was first published to keep our friends in touch with the community. It also aimed to spread knowledge of the religious life, liturgy and, later, ecumenism. The effort required to produce the magazine has for some time been out of proportion to the effect it can produce in this unliturgical age when liturgy and ecumenism are catered for by special journals.

After the Winter Number 1984, *PAX* will continue as a simple newsletter published quarterly. An index to the contents of the previous 360 issues is well on the way to completion, and after that the editor hopes to spend more time working on the archives.

THE GLASGOW ARCHDIOCESAN ARCHIVE

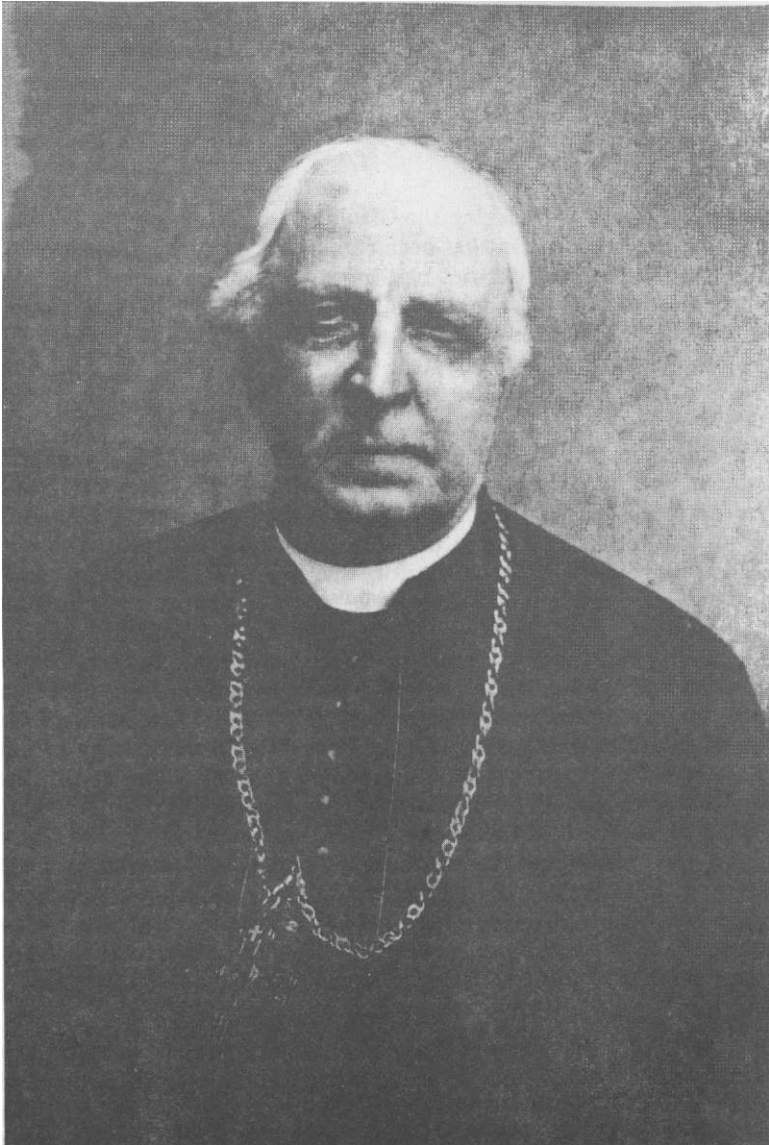
Mary McHugh

At present, the task of indexing the Glasgow Archdiocesan Archive is not yet complete. However, sufficient has been carried out to prove of interest to other archivists, and informative for potential researchers. What follows then is in the nature of an interim report indicating some of what the Archive contains in relation to the outline history of the Archdiocese, and demonstrating the organisational and indexing systems adopted.

Outline History

The modern history of the Archdiocese of Glasgow began on 4 March 1878 when, as one of the first acts of his pontificate, Pope Leo XIII issued the Letters Apostolic *Ex Supremo Apostolatus Apice* restoring the Catholic Hierarchy to Scotland after a lapse of more than three centuries. The restored Archdiocese included within its territory the city of Glasgow, the counties of Dunbartonshire, Lanarkshire, Renfrewshire, and that part of Ayrshire (north of the Lugton Water, flowing into the River Gamock), East Kilpatrick and Baldernock in Stirlingshire, and the islands of Greater and Lesser Cumbrae. However, the Archdiocese did not become a regular ecclesiastical province until 1947—8 with the creation of the two suffragan sees of Paisley, which embraces the old county of Renfrew, and Motherwell comprising the former county of Lanark. The Archdiocese of Glasgow itself is now confined mainly to the city of Glasgow and the former county of Dunbarton.¹ In the course of this transformation, the area of Ayrshire, north of the Lugton Water, was transferred to the diocese of Galloway. As a result, that diocese became geographically unbalanced, with its Cathedral in Dumfries, and the bulk of its Catholic population in Ayrshire some seventy miles distant. When the Cathedral of St Andrew in Dumfries suffered a disastrous fire in 1962, the opportunity was taken to correct this imbalance and the cathedral dignity was transferred to the church of the Good Shepherd in the town of Ayr.²

The first Archbishop of Glasgow in the restored hierarchy, and a man who left a lasting influence on the modern Archdiocese, was Charles Petre Eyre, who was born at York on 17 November 1817, the third son of (Papal) Count John Lewis Eyre by his first wife, Sarah Parker. Eyre came to Glasgow, after serving as Vicar-General of the diocese of Hexham and Newcastle, as early as 1868—9, having been appointed Apostolic Delegate to Scotland on 11 December 1868; consecrated titular Archbishop of Anazarba, 31 January 1869; and appointed Apostolic Administrator of the Western District, 16 April 1869.



Charles Petre Eyre [1817-1902]

First Archbishop of Glasgow in the Restored Hierarchy, 1878—1902

Only a few of the items in the Archive pre-date Eyre's arrival in Glasgow. Among these are the Paisley Papers, reaching back to 1808, which, as their name suggests, deal with the development of Catholicism in the town of Paisley. The Archive also possesses correspondence relating to Highland emigration,crofting, and landlords, between 1816—20; and copies of the papers in a court case brought by Bishop Andrew Scott, who later became coadjutor, and then Vicar Apostolic, of the Western District, against McGavigan, a Protestant printer, and others, also survive, as does some of Scott's general correspondence. Western District papers which remain in Glasgow include some General Correspondence; the Diaries of Bishop John Murdoch, Vicar Apostolic of the Western District from 1853 to 1865; Property Papers; Legal and Financial Accounts; and bound Registers, some containing interesting statistics on the various missions. In general, though, the bulk of the Western District Papers can be found at the Scottish Catholic Archive, Columba House, Edinburgh. Copies of the relevant indexes can be consulted in the Archdiocesan Archive.

When Charles Eyre arrived in Glasgow, one of his first tasks was to heal the rift which had emerged between sections of the native Scots Catholics, and their Irish immigrant brethren, in the Western District. This 'Scoto-Irish' dispute found most notable, or perhaps notorious, expression in the columns of the *Free Press* newspaper, copies of which are kept at the Mitchell Library, Glasgow, and dissension arose over the appointment of an Irish cleric, Dr James Lynch, as coadjutor to Bishop John Gray in the Western District. The charges were also made by some of the Irish clergy that the affairs of the District were mismanaged, and that Irish priests always received the poorest missions. Relevant material held in the Archive includes a box entitled 'Scoto-Irish Troubles, 1860—9', which contains, among other items, various Memorials stating their case prepared by some of the Irish clergy; and a box containing related items on the 'Apostolic Visitation of 1867', by Archbishop, later Cardinal, Henry Manning, a visit which contributed considerably to a resolution of the dispute. Eyre came to the West partly as a result of Manning's recommendations, but also because George Errington, a former bishop of Plymouth and coadjutor in Westminster, to whom the Glasgow appointment had initially been offered, declined to take it.

Eyre's second principal duty was to prepare the ground for the Restoration of the Catholic Hierarchy to Scotland. Papers relevant to this topic are contained in the box of the same title, and include a draft of the Principal Report made by the Vicars, and Administrator, Apostolic to the Sacred Congregation for the Propagation of the Faith (*de Propaganda Fide*). The surviving correspondence between the three bishops also highlights the disagreements which arose, mainly between John MacDonald, Vicar Apostolic of the Northern District, and later Bishop of Aberdeen in the restored Hierarchy, and his two colleagues, Archbishop Eyre, and Bishop John Strain, Vicar Apostolic of the Eastern District and subsequently Archbishop of St Andrews and Edinburgh. For some considerable time, MacDonald disputed the need for a territorial

hierarchy, preferring instead the continuation of three Vicariates, and asserting that most, if not all, of his clergy thought likewise. MacDonald's misgivings notwithstanding, the Scottish Catholic Hierarchy was restored, and the process was accomplished with surprisingly little Protestant opposition.

Eyre's long tenure of office from 1868 till his death in 1902, a period of thirty-four years, has left a considerable amount of correspondence, much of it concerned with diocesan and hierarchy business, but also some relating to his personal and family affairs. Among the former are Minutes of the Bishops' Meetings from 1870 to 1901, Wet Copy Letter Books beginning in the 1880s, a bundle of letters commencing in 1896, and Education Papers from 1869 to 1901. His personal papers include Sermons, Historical Essays, Diaries from 1871 to 1902, College Notes and Lectures, while other boxes are simply entitled 'Personal' and 'Family' Papers, or 'Financial' Papers. Documents relating to a legal wrangle over his late father's will also survive, and two boxes entitled 'Newcastle Papers' contain items which he brought with him when he left the diocese of Hexham and Newcastle, and which shed light on his life and work there. In addition, on 11 November 1880, on the death of his father, Eyre succeeded to the title of Count of the Lateran Hall and Apostolic Palace.

The chief events of his long episcopate may be summarised as follows: the foundation of deaneries for the Western District in July 1869 and, at the same date, the issue of the Regulations for the District, which were amended from time to time, the last edition being in November 1897. On 13 January 1884, the Cathedral Chapter was erected, while the first Missionary Rectors were appointed in September 1888. Diocesan Synods were held in October 1881, October 1888, and in November 1897, and the records of their proceedings are retained in the Archive, as are papers relating to the national Synod held at Fort Augustus in 1886. In addition, the Minute Books of the Cathedral Chapter from its foundation in 1884 to 2 December 1933, have recently been deposited in the Archive.

Eyre's two most notable achievements as Archbishop however, were the foundation of the Archdiocesan Seminary, St Peter's College, in 1874, and the establishment of a teacher-training college in 1896; events remembered by his former Secretary, and successor as Archbishop, John Aloysius Maguire, in his Sermon at the Month's Mind Mass for his late predecessor. Maguire recalled the building of St Peter's College at a cost of £40,000, and how, at a time when his health was already beginning to finally fail, Archbishop Eyre had encouraged the beginnings of a training college, (Notre Dame — now St Andrew's College, Bearsden), at Dowanhill. The first Sisters, under the leadership of Sr Mary of St Wilfrid (Mary Adela Lescher), came from the Notre Dame congregation at Mount Pleasant, Liverpool. A printed history of the work of Sr Mary of St Wilfrid in Glasgow, written by Sister Dorothy Gillies (Sister John Bosco S.N.D.), from the Notre Dame Archives (British Province), is kept in the Archdiocesan Archive. Documents on the history of St Peter's College contained in the Archive

include, in addition to administrative correspondence, details of the College Accounts, Reports on Students, and information regarding the College's various premises over the century. The Archive also contains records of Glasgow students who studied for the priesthood in the Scottish Junior Seminary at Blairs, near Aberdeen, and at senior seminaries in Ireland, Italy, France, Spain and Belgium, including Wexford, the Scots College in Rome, St Sulpice in Paris, and the Royal Scots College in Valladolid.

In spite of his duties as Archbishop, Eyre still found time to write items such as *The Children of the Bible*, *Leaflet Lives of Scottish Saints*, Papers on the old Cathedral of Glasgow, and many Pastorals and Statistical Notes on the Church in Scotland, with special reference to his Archdiocese of Glasgow. His best known publication, though, was his *History of St Cuthbert*, which he wrote while first stationed at St Mary's, Newcastle-on-Tyne from 1843 to 1849 (1849, 3rd edition 1887). A copy of this can be found at Columba House. A few notes, and other materials, such as a printing block from the frontispiece of the book, are the only relevant items available in the Archdiocesan Archive.

The Archdiocese of Glasgow enjoyed a period of remarkable growth, in terms of numbers of clergy, missions, and people, throughout Eyre's rule. When he first arrived in 1869, he had a total of 74 priests at his disposal, to serve (exclusive of stations), 40 permanent missions. By the time of his death in 1902, priests numbered 234; missions 82; and schools, too, were growing in number and quality. Baptisms administered increased from 8,519 in 1867, to 13,414 in 1900, while between 1867 and 1902 the Catholic population of the Western District, and later the Archdiocese, rose by over one hundred thousand. Much of this increase can be attributed to the continued effects of Irish immigration. In administration, he established a Board of Finance to oversee the temporal affairs of the Archdiocese, and he promoted religious inspection of the Catholic Voluntary Schools.³

The year 1902 saw not only Archbishop Eyre's death, but also that of Canon Michael Condon. A native of Craves, Coolcappa, Co. Limerick, Condon was a keen historian of his various parishes in the city of Glasgow and the old county of Argyll, and of the history of Scotland. As a result, his well-kept Diaries provide a valuable insight into the life of a nineteenth-century priest in the West of Scotland. Never one to shirk controversy, he intervened, and comments upon, the Scoto-Irish dispute of the 1860s. Nonetheless, he was more than a controversialist. Indeed, in the opinion of Rev. Bernard Canning, archivist of Paisley diocese, Condon was 'one of the most outstanding Irish-born priests to serve in Scotland'.⁴ In January 1884, he became one of the first Canons of the Cathedral Chapter. He died on 17 June 1902, and is buried in St Peter's cemetery, Dalbeth, in the east end of Glasgow. Three large photograph albums, containing pictures of many nineteenth-century priests, with a short biography of each on the reverse side, as well as early photos of some of the nineteenth-century churches, are also believed to have belonged to Condon, who served

as a priest for just less than fifty-seven years, from 1845 to 1902.

A policy to which Eyre was deeply committed involved the breaking-up of over-large missions, like St Patrick's, Anderston, which he regarded as almost constituting dioceses in themselves. Condon, whose last parish was the same St Patrick's, would probably have supported such an assertion, and Eyre's successor, Archbishop Maguire, also appeared to agree. New missions were created at St Luke's, Glasgow, in 1905, and at Carntyne a year later. Also in 1906, a new church was erected at Linwood (now in Paisley diocese); St Peter's College at its new site at New Kilpatrick celebrated the opening of the college chapel; Dairy in Ayrshire (now in Galloway diocese) had a new school opened, while the city itself saw the opening of Nazareth House. In the same year, a new chapel-school opened at Tollcross, to be followed in 1907 by a new mission of St Roch's, Garngad. 1908 saw increasing activity, with two churches being opened at Glenboig, and at Burnbank, Hamilton, (both now in Motherwell diocese). A new church was opened at Dalmuir in 1909, while 1911 saw the opening of the new Home for Working Girls at Barrhead (now in Paisley diocese), the opening of Holy Cross Church, Glasgow, and that of the new chapel of the Little Sisters of the Poor at Garngadhill, Glasgow.

The combination of the Great War from 1914 to 1918 and Archbishop Maguire's illness led to a slowing up in Catholic activities. Maguire's increasing incapacity was a sad decline for a man who had served as Eyre's secretary for over twenty years, had been given charge of St Peter's, Partick, in 1883, and became a very young Vicar General of the Archdiocese, at the age of thirty-four, in 1885. In 1893 he became an equally young Provost of the Cathedral Chapter, and when, a year later, it became necessary to provide Archbishop Eyre with an auxiliary bishop, John Maguire seemed the natural choice. In Eyre's declining years, Maguire had to fulfil many of his public engagements such as the opening of St Saviour's, Govan, in 1900; preaching at the opening of schools at Holy Cross, Glasgow, and Whiterigg, Airdrie (now in Motherwell diocese); and at the opening of the Church of Our Lady of Good Aid, Motherwell, now the Cathedral of that diocese.

By 1912 it had become necessary to provide Maguire himself with a coadjutor-Archbishop, the Right Rev. Donald Mackintosh of St Margaret's, Kinning Park, to assist in administering the diocese. Even so, the bulk of diocesan business increasingly devolved on to the Vicar General, and Diocesan Secretary, Mgr John Canon Ritchie. Some of Ritchie's Personal Papers survive, but the most important of his other documents retained in the Archive concern his intervention in the vigorous educational debate which culminated in the Education (Scotland) Act of 1918. The Archdiocese of Glasgow, alone of the Scottish dioceses, remained reluctant to accept that Act, an opinion which Ritchie certainly shared. It is not clear what was the opinion of an increasingly feeble Archbishop Maguire.

The growing confusion over the running of the Archdiocese was added to by the death, on 8 October 1919, of the coadjutor, Mgr Mackintosh, titular Archbishop of Chersona. Archbishop Maguire himself died just over one year later, on 20 October 1920, and there followed a delay of almost two full years before his successor was appointed. The reason for the delay is not altogether clear, but in the interim, from 12 June 1920 to 21 May 1922, John Toner, Bishop of Dunkeld, who had begun his priestly career in the West of Scotland, served as Apostolic Administrator of the vacant Archdiocese. Two boxes of 'Education Papers — DUNKELD — (Bishop Toner)' remain the Archive. Material relating to the late Archbishop Maguire includes the General Correspondence of his rule, a box labelled 'Personal Papers', and a considerable number of documents on education.

On 21 May 1922, in Rome, Maguire's successor, Donald Mackintosh, (not to be confused with his predecessor of the same name), was consecrated Archbishop of Glasgow by Cajetan de Lai, Cardinal Bishop of Sabina, assisted by Donald Martin, Bishop of Argyll and the Isles, and Henry Grey Graham, Auxiliary Bishop of St Andrews and Edinburgh, and a convert to Catholicism, having first served as a Church of Scotland minister. The confusion over the two Mackintoshes is not helped by the fact that both were natives of Inverness-shire, the Coadjutor of Bohuntine, and the latter of Glasnacardoch.

The second Donald Mackintosh began his task as Archbishop of Glasgow with certain disadvantages. Having served as Vice Rector (1901—13) and then Rector (1913—22) of the Scots College, Rome, virtually since his ordination on 1 November 1900, he lacked personal experience of parish work, and was perhaps less than familiar with the City of Glasgow itself, or with the other industrial towns of the neighbourhood. Even so, Mackintosh quickly began to tackle the detailed work of centralising and organising the finances of the Archdiocese, which in the aftermath of the 1918 Act had been rented to the various *ad hoc*, and then local, Education Authorities, were finally sold. The various stages of the settlement of the Catholic schools question can be researched by using Archival material which includes more than twenty boxes of Education Papers, and the Minute Books of the Diocesan Education Board from 1918 to 1930. The revenue obtained from the sale of the schools, which contributed to a more stable financial position, also provided for a programme of expansion which included the building of between twenty and thirty new churches.

A concern with education was also reflected in the foundation of a Catholic chaplaincy at Glasgow University, and in the improvements made in religious education provision for prospective male Catholic teachers. A restatement of the whole local ecclesiastical law also greatly occupied Archbishop Mackintosh's attention during what proved to be his last illness. He died at Bearsdon on 8 December 1943, and the panegyric at his funeral was preached by Donald Alphonsus Campbell, Bishop of Argyll and the Isles, who would be his successor as Archbishop of Glasgow.

Donald A. Campbell was the third successive Archbishop in Glasgow to be a native of Inverness-shire. In fact, he came originally from Bohuntine, and was a nephew of the first Donald Mackintosh, the Co-adjutor. Ordained priest at Rome on 3 April 1920, Campbell served first in St Andrew's Cathedral, Glasgow, and St Mary's Cathedral, Aberdeen, before being recalled to his own diocese of Argyll and the Isles, where he served as assistant at Rothesay and Roy Bridge before becoming parish priest at Castlebay on Barra, and later at Daliburgh on South Uist. In 1939 he succeeded another relative, Bishop Donald Martin, as Bishop of Argyll and the Isles, before, in 1945, being translated to the Archdiocese in which his late uncle had served.

Archbishop Campbell had the good fortune to inherit an Archdiocese free from external debt, and he often acknowledged his gratitude for the efforts made by his immediate predecessor. Like Eyre before him, Campbell made clear his desire to create smaller parish units, and, at the same time, to establish the necessary new parishes⁵ in the many large post-war housing estates which were springing up. Thus, between 1945 and 1963, forty-one new parishes were established within the Archdiocese, all with new churches, and thirteen other new churches were built in existing parishes. Fourteen new parishes were also set up in those areas which, after the division of the Archdiocese, in 1948, would form the two new suffragan sees of Paisley and Motherwell. Like his predecessor, John A. Maguire, Archbishop Campbell had a great love for the Virgin Mary, and for Lourdes, and it was perhaps appropriate that the last church he blessed, and also consecrated, only a month before he died in Lourdes, was the church dedicated to the Immaculate Conception, in Maryhill. The Souvenir Booklets for the opening of many of these churches, and for the jubilees of others, are kept in the Archive, as are papers relating to the division of the Archdiocese in 1947—8.

Archbishop Campbell also encouraged the establishment of hospitals in Govan, Clydebank and Langside, and he benefitted the Foreign Missions by allowing the establishment of houses for the Mill Hill Fathers, the Xaverian Fathers, and, for women, the Franciscan Missionaries of Mary, and the Sisters of St Joseph of Cluny. In addition, a new Carmelite Monastery was opened in Kirkintilloch, while the Dominican Monastery of the Perpetual Rosary was set up in Pollokshields. Correspondence relating to these religious Orders and to others, including the Sisters of Mercy, the Marist Brothers and the Society of Jesus, forms part of the Archive.

Education, both lay and clerical, also received the Archbishop's attention. Turnbull Hall, (named after the bishop who had obtained, in 1451, the charter establishing Glasgow University), was developed as the new University Catholic Chaplaincy, and Archbishop Campbell also made available the ground necessary for the building of the new Notre Dame (now St Andrew's) College of Education, at a time when expansion in the schools created a demand for trained Catholic teachers.

In the sphere of clerical education, Campbell's saddest loss as Archbishop was the total destruction by fire of the senior seminary, St Peter's College, Bearsden, in 1946. With the demands, and need, for new churches, the provision of a new college was inevitably a slow process, even though Campbell had firmly declared his intention to erect the Seminary, at the Fifth Diocesan Synod held in Glasgow in 1949. He did live to cut the first sod for the new building at Cardross, near Helensburgh, but died in 1963, three years before it opened. The College later moved again, in 1980, to Newlands in Glasgow. Archbishop Campbell also assisted, in the early 1960s, at the laying of the foundation stone of the new Scots College in Rome, and he was also instrumental in the re-opening of the Royal Scots College in Valladolid, which had initially been closed in the aftermath of the Spanish Civil War. The buildings of St Vincent's College, Langbank, (now used as a Pastoral and Holiday Retreat Centre), given to him by the St Vincent de Paul Society, were eventually used by the Scottish Hierarchy to house boys during their first two years in the Junior Seminary, a function which they fulfilled for just under twenty years. The decision was finally taken to reunite the Junior Seminary on one site, at Blairs College, Aberdeen. Papers relating to Glasgow students at St Vincent's and Blairs, as well as on other aspects of college life, are kept in the Archive.

Campbell's successor as Archbishop was James Donald Scanlan, a native Glaswegian, who was born on 24 January 1899, and reared in the east-end parish of St Mary's, Calton, where his father had a medical practice. After completing his education at St Mungo's Academy, and later at St Aloysius College, he served in the Forces during the Great War, and, after graduating from the Royal Military College, Sandhurst, he received a Commission as a Second Lieutenant in the Highland Light Infantry, a famous Glasgow regiment. After serving, mainly in Egypt, he returned to enter Glasgow University where he studied law, and graduated B.L. in 1923. Nearly fifty years later, as Archbishop, the University conferred on him, in 1967, the degree of Doctor of Divinity.

It is not clear what decided the future Archbishop that the Church, and not law, was to be his chosen vocation. Nor is it clear why he chose to enter St Edmund's College, Ware, to become a priest of the Westminster diocese, rather than to study for a Scottish diocese. Among his classmates at Ware were Ronald, later to be Monsignor, Knox, Catholic chaplain at Oxford and a national figure; and William Brown, who subsequently became, for many years, Catholic chaplain at Glasgow University.

After his ordination in Westminster on 29 June 1929, Scanlan remained there until 1946, when he was appointed coadjutor to the aged Bishop John Toner of Dunkeld. His name, it seems, was on no episcopabile list of the Scottish bishops, nor any *terna* submitted by the eighty-nine-year-old Bishop Toner or his Chapter. Instead, he was a direct nominee of the Apostolic Delegate, Archbishop Godfrey, who consecrated him on 20 June 1946. Bishop Scanlan thus

had to leave his work with the Westminster Marriage Tribunal, and move to Dundee. Nine years later, in 1955, he was translated to the Diocese of Motherwell, only to be moved once more in 1964, to Glasgow, as its Archbishop. In Motherwell he, like Campbell in Glasgow, had ensured the opening of many new churches.

His rule as Archbishop of Glasgow though, began at a time when a public policy of creating new towns and urban development, encouraged an emigration of people from the city, and the Archdiocese, of Glasgow. Those who moved to East Kilbride became part of Motherwell diocese, while others, in Erskine, were now in Paisley diocese. Only the new town of Cumbernauld remained within the Archdiocese. As a result of this movement of population away from the city, Glasgow, within the decade of Archbishop Scanlan's rule, lost the equivalent of twenty parishes. The decay of so many city parishes probably sapped the morale of many of the clergy faced with celebrating Sunday Mass in now virtually empty churches. The number of parishes in Cumbernauld, though, rose from one to four.

During the same decade, from 1964 to 1974, clergy and laity also had to adapt to the changes which followed the Second Vatican Council. Copies of the various Council documents are available in the Archive. In addition, the discussion generated in the aftermath of Vatican II is reflected in the correspondence in the Archive relating to the Scottish Catholic Renewal Movement, and in a petition objecting to the attempted dismissal, by Archbishop Scanlan, of the Glasgow University chaplain, Fr Gerard Hughes S.J.

One of Archbishop Scanlan's most delicate problems occurred on his arrival in the Archdiocese. Bishop James Ward had been Auxiliary to the late Archbishop Campbell, and though the new Archbishop appointed him as Vicar General and parish priest of Holy Cross, Crosshill, thus giving him legal stability in the Archdiocese, the two men were too different in both character and experience to become close friends. Perhaps both of them had expected the Holy See to resolve the difficulty by appointing Bishop Ward to a diocese, and were surprised when this did not happen. Archbishop Scanlan's energies were also engaged in coping with the financial affairs of the Archdiocese, and in contributing to an improvement in community relations and ecumenism.

He retired on 23 April 1974, and later returned to London as chaplain to Tyburn Convent in Marylebone. He had been only three weeks in London when he died on the feast of the Annunciation, 25 March 1976, and is now buried, as are his predecessors, Archbishops Eyre and Campbell, in St Andrew's Cathedral, Glasgow. Among his personal papers kept in the Archive are his collections of photographs and postcards and letters sent from various parts of the world, including one sent to him at Easter 1966, signed by Karol Wotyla, Archbishop of Krakow (now Pope John Paul II).

Outlining the lives and works of Archbishops, though undoubtedly

interesting and essential elements in any history, never provides the complete picture. It does, however, provide a structured and logical background against which to place archival material. Other groups, like the Catholic Union, founded soon after Archbishop Eyre came to the Glasgow Archdiocese, must also be considered. In the case of the Catholic Union, its principal aims were to organise the Catholic vote in order to promote Catholic interests and, as Dean Munro urged, to ensure that any Catholic entitled to vote was included on the electoral register.⁶ A substantial collection of material, including Booklets containing statements of the objects, and Constitution, of the Union's Advisory Bureaux (local branches), and Minutes of the meetings of these Bureaux, forms part of the Archive. These, along with much General Correspondence, illuminate not only the Catholic Union's electoral activities, particularly relating to the local education authority elections in the late 1920s and 1930s, but also its attitude, and that of its officials, to the then contemporary issues, like the Spanish Civil War. Some of Dean Munro's Personal Papers also survive. The bulk of the Catholic Union collection begins to taper off from the 1940s onwards, although the organisation still exists.

Other Catholic societies recorded in the Archive include the Catholic Truth Society, the League of the Cross, the Needlework Guild, the Union of Catholic Mothers, the Association for the Propagation of the Faith, and the Young Men's Society. Some correspondence relating to the activities of the Ancient Order of Hibernians also survives, as do records of Parish Missions. The Annual Parish Returns, submitted by each missionary rector or parish priest provide interesting, though not always entirely reliable, statistical data for analysis.

An incomplete set of papers relating to meetings of the Scottish Hierarchy, including Minutes, are kept in the Archive. The Education Papers, too, have suffered some losses, mainly relating to the aftermath of the 1918 Act, as it seems Bishop Toner took many documents with him when he returned to Dundee.

Fresh material, though, has been added to the Archive with the development, throughout the 1970s, of bodies like the Glasgow Archdiocesan Lay Council, the Scottish Lay Apostolate Council, and the Senate/Council of Priests. Correspondence relating to the Lay Councils, and Minutes and Correspondence of the Senate/Council of Priests, form part of the Archive. A much more recent deposit were the records of St Charles Private Hospital, Carstairs, run by the Sisters of Charity for the care of the physically and mentally handicapped, received when the hospital finally closed in 1983. Arrangements now also exist between the Archive and the main Chancery office for the gradual transfer of files and correspondence, and the work of developing the Archive has been encouraged by the present Archbishop, the Most Rev. Thomas Joseph Winning. During his rule the work of systematically organising the Archive has commenced in earnest.

Organisation

The Archdiocesan Archive, therefore, contains some papers relating to the old Lowland District of Scotland; and to the Western District from 1827 to 1878. From 1878 onwards, it provides the principal source of primary research material for the history of the Archdiocese, except that since 1948 the dioceses of Motherwell and Paisley have retained their own records. The Archive is contained within the Archdiocesan Office at 18 Park Circus, Glasgow, and access is obtained by prior arrangement with the Archivist, the Very Rev. Hugh Canon Boyle.

The considerable work involved in organising the Archive was begun in mid-1982, and not until February 1984 were all the various documents, files and ledgers safely boxed and/or shelved. The task of organisation has benefitted greatly from the practical help and advice offered by the staff of the Glasgow University Archive, and the National Register of Archives (Scotland) based at General Register House, Edinburgh. Additional shelving, and bookcases for storing serials like the *Innes Review*, were purchased within the first eighteen months, and the bookcases also contain a virtually complete set of the St Peter's College magazine *Claves Regni*. Another almost complete serial held in the Archive is the *Clergy Review*.

As the material in the Archive becomes more accessible, it is also increasingly useful to researchers, and the number of non-genealogical enquiries is growing. The range of such queries is diverse with topics such as the building date of St Joseph's Primary School, Stepps; a parish history of St Margaret's, Airdrie; the decrees of the Provincial Synod at Fort Augustus in 1886; the Catholic Union in relation to the Spanish Civil War, and elections in Glasgow in the 1930s; and the impact of the Second Vatican Council on Liturgy, having occupied readers' attentions. Canon Condon's Diaries have also been extensively researched. 200 plans and drawings, mainly of churches, including some in the nineteenth century by Pugin, have been restored, and should be available shortly. Bound copies of *Flourish*, the official Journal of the Archdiocese, for 1979 to 1982, may also be consulted in the Archive.

In the future, it is hoped to make the Archdiocesan Archive more than a Chancery archive by encouraging bodies like the Lay and Youth Councils, to deposit material. In addition, items still held in parishes will be listed, and included under the relevant parish, in the index. The purpose behind such a policy is twofold: to make people, be they clergy or laity, aware of the possibility of making deposits to the Archive rather than perhaps destroying documents, and to make the Archive reflect Catholic life in general.

Indexing

The priority at the moment is to provide an Index to the Archive. The indexing system adopted, used in the Scottish Record Office and in Columba

House, divides the material into classes. The class references in use in the Archdiocesan Archive are as follows:

- BS — Books and Serials.
- CD — Clerical and Ecclesiastical Discipline.
- CE — Clerical Education.
- CN — Converts.
- CS — Cemeteries.
- ED — Education Papers.
- FR — Financial Records, including Bank Statements, Life Assurance, and papers relating to meetings of the Finance Board.
- GC — General Correspondence.
- HP — Hierarchy Papers.
- HS — Holy See, correspondence regarding, and with.
- LB — Wet Copy Letter Books.
- LM — Liturgical Books and Manuscripts.
- LO — Lay Organisations.
- MA — Memoranda, various.
- MY — Miscellany.
- PL - Plans.
- PP — Property Papers, including Titles to ownership and Factors Statements.
- PR — Parish Returns, including Baptismal Returns.
- RI — Religious and Charitable Institutions.
- RO — Religious Orders.
- TS — Trusts, Funds and Bequests, including the Quota Fund/Clerical Friendly Society.
- WD — Western District Papers.
- VC — Vatican Council(s).

Within these references, each individual box or file can be sub-numbered. For example, if we take the class reference IP for Individual Papers, then

- IP1 — Mgr Munro's Papers.
- IP2 — Mgr Ritchie's Papers.
- IP3 — Dean Tracey's Papers.
- IP4 — Archbishop Eyre's Papers.

The records relating to each category are then listed by the unit in which they can be found, either in a box, bundle or file, as a single paper, or volume. Thus, if we continue to sub-divide, using IP4 — Archbishop Eyre's Papers, we arrive at the following:

- IP 4 — Archbishop Eyre's Papers.
- 1 — Box of Personal Papers.
 - 2 — Box containing Journals.
 - 3 — Box containing Sermons, including those for special occasions.
 - 4 — Box containing Diaries.
 - 5 — " " Memoranda.
 - 6 — " " Personal Correspondence.
 - 7 — " " items relating to his *History of St Cuthbert*.
 - 8 — " " Family Papers.
 - 9 — " " Financial Papers.
 - 10 — " " Papers in the legal dispute Eyre v Eyre.
 - 11 — Two Boxes entitled 'Newcastle Papers'.
 - 12 — Box containing Lectures prepared, etc.
 - 13 - " " College Notes.
 - 14 - " " Historical Essays.
 - 15 — " " Miscellaneous Papers I.
 - 16 — " " Miscellaneous Papers II.

Further sub-division(s) enable one to reach the stage of assigning a call number to each document, a process which is demonstrated below, this time using an example from a different category, MY for Miscellany.

Thus, MY4 indicates Folders and Boxes of other papers.

MY4/42 — tells one in which box a particular item may be found.

MY4/42/1 — gives the file in the box, which contains the item, in this case an envelope holding four letters concerning Bishop John Toner; and finally,

MY4/42/1/1 — produces a letter of 16 April 1882, from Archbishop Eyre to Fr Michael Condon, missionary rector of St Laurence's, Greenock, announcing the Rev John Toner's appointment as his assistant when he returns from Valladolid; comments also on Greenock local elections, the Finance Board, and a Mr Cronin at Eaglesham.

MY4/42/1/2 - is a letter of 18 April 1882, from Fr, later Archbishop, John A. Maguire, Eyre's successor, to Fr Condon regarding the appointment of Rev John Toner.

MY4/42/1/3 - a further letter of 19 April 1882, from Archbishop Eyre to Fr Condon about the good qualities and potential displayed by Rev John Toner.

MY4/42/1/4 - letter of 8 May 1901, from Father, later Monsignor John Ritchie, Diocesan Secretary, to Fr Toner, then administrator of St Patrick's, Anderston, appointing him Missionary Rector (MR), at Rutherglen in succession to Bishop Angus Macfarlane. Macfarlane had been consecrated

Bishop of Dunkeld, at Dundee, on 1 May 1901.

As the work of indexing the Archive proceeds, additional considerations, such as cross-referencing related material, have to be taken into account. Also, even with what will one day be a comprehensive index, the initial search for a call number to enable one to retrieve document(s), for instance in an MY (Miscellany) category comprising over eighty boxes and folders, remains a fairly slow process. Perhaps in the near future, computers will perform the functions of cross-referencing, and searching for call numbers.

It should be possible to issue an interim index, to file level for every category by 1986, with a detailed document/item index to follow some time thereafter. However, at this stage, projected dates can only be estimates, subject to amendment as indexing continues.

In the meantime, I hope that the index samples and class references, taken in conjunction with the outline history given in this article, prove a useful and interesting first guide to the material available, the methods adopted, and the work in progress, in the Glasgow Archdiocesan Archive.

NOTES

1. The old counties were dispensed with during Scottish Local Government re-organisation in 1975. The territory covered by the Archdiocese of Glasgow, as given in the *Scottish Catholic Directory for 1984*, includes the City of Glasgow District (except Garthamlock, Craigend, parts of Easterhouse, Baillieston, Cambuslang, Rutherglen and Burnside); Cumbernauld District (except Banton, Kilsyth and Queenzieburn); the Baldernock, Bishopbriggs and Kirkintilloch areas of Strathkelvin District; Bearsden and Milngavie, Clydebank, and Dunbarton District; and the Thorniiebank area of Eastwood District.
2. Rev. David McRoberts, 'The Restoration of the Scottish Catholic Hierarchy in 1878' in *Modern Scottish Catholicism 1878-1978* (Glasgow, 1979), pp. 27-29.
3. Much of the background information on Eyre has been obtained from his obituary notice, panegyric, and Month's Mind Sermon, which were published in full in the *Western Catholic Calendar* for 1903, pp. 100—118. A complete set of these *Calendars*, from their first issue in 1894, forms part of the Archive, as does an almost complete set of *Scottish Catholic Directories*, which were first published in 1829. Information on Eyre's successors was also derived from these sources, and due acknowledgment is hereby made of the various unknown authors.
4. Rev. Bernard J. Canning *Irish-Born Secular Priests in Scotland, 1829—1978* (Bookmag, Inverness, 1979), p.48.
5. Canonically erected parishes within the Archdiocese date only from 1946, although Glasgow, and Scotland as a whole, had become subject to the general law of the Church as early as 1908.
6. John F. McCaffrey, 'Politics and the Catholic Community since 1878' in *Modern Scottish Catholicism 1878-1978*, editor: David McRoberts, (Glasgow, 1979), p.146.

THE ARCHIVES IN THE GENERALATE OF THE DE LA SALLE BROTHERS IN ROME

John Hazell F.S.C.

The archives of the 'curia' of the Institute of the De La Salle Brothers, long known in England by their official name of Brothers of the Christian Schools, are situated in Rome at the generalate in Via Aurelia. This Institute is concerned with educational work with some nine thousand members throughout the free world. Begun in 1680 by Saint Jean-Baptiste de la Salle, it remained almost exclusively French until the mid-nineteenth century, when missionary activity gradually extended its work throughout the world. Some of the Institute's early archival material, understandably, did not survive the French Revolution, but a remarkable amount did. Some of this is now in the various departmental archives in France and in the national archives in Paris. Fortunately, most of the really important material was kept safely in the possession of the Institute during those troublesome years, by Brother Vivien Gaudenne of Rheims until the Brothers were able to function normally again, under Napoleon. The Institute was highly centralised throughout the 18th and 19th centuries till its suppression in France in 1904, and the present archives reflect this administrative structure. There is far more material, for example, concerning houses in the nineteenth century than for those in the twentieth, since all decisions concerning the opening of houses were then taken by the superior general, and hence the relevant correspondence and contracts are held here. There has been a far less consistent policy concerning the archives during this century, with some honourable exceptions, and as early as 1938, Georges Rigault, author of the official history of the Institute, wrote to the superiors, warning them of the great difficulty he would experience in writing the remaining volumes of his work, because of the lack of documentation, and urging them to lay down a more active policy of enriching their archives.

It must be remembered that, as in the case of, for example, the Society of Jesus, the archives in the generalate are neither the 'central archives', nor the 'general archives' of the Institute, but simply the archives of the central administrative body, the general council or 'regime' as it was called until comparatively recently. The procurator general, the bursar general and the postulator general, all have their own archives, as also do some of the other main offices in the generalate such as the missions secretariat, the publications department and the central education office. The personnel office and the 'records room' (*documentatheque*) house the active records, and their materials naturally find their way eventually (it is hoped) to the archives proper if they are considered worthy of permanent preservation.

The archives are located in the vast generalate building, the main repository being on the first floor in close proximity to the offices of the superior general and his council and to the personnel office. What was originally (1936) thought to be a generous allocation of space (900 cubic metres) has already proved to be insufficient. Fortunately, however, since the policy of sending people to the generalate has changed over the years, and numbers of staff have been drastically reduced, the problem of future archival space is not a serious one, provided the staff are prepared to walk a little. Nearby there is a lift giving access to all four floors of the building and close to the repository we have a small search-room, two store-rooms and a photography room.

Some inexpert rearranging of the materials in the repository without any written record being made of the changes, led in the sixties to a situation where something drastic needed to be done, and a trained archivist from the United States, Brother John Mulhern, was entrusted with the task of finding a solution and of modernising the repository at the same time. His achievement in the years that he worked in Rome was remarkable and in a comparatively short time he and his helpers transformed the main area of the archives, making it a functional and impressive repository (though naturally they could not increase its size). One hopes that the main lines of development laid down by him are being steadily carried forward.



General view of the De La Salle Generalate archives

The main repository has no associated office space and the staff work in the central aisle, which is in fact perfectly adequate, though the best environmental conditions for documents are not exactly the same as those for humans. The shelving arrangement gives room for some nine thousand standard archive boxes (375 by 295 by 90 mm), or some nine hundred linear metres of shelving. This capacity could be increased by a sixth if we put shelving across the side aisles, which are not really necessary and which are already fitted with the upright supports. Unfortunately, the most economical use of the shelving means that the boxes are stored vertically instead of horizontally, providing less support for the documents inside.

The main body of documents falls naturally into four sections: first, those documents concerning the Founder and the origins of the Institute (Group B), the Founder's precursors and contemporaries (Group A), and the eighteenth-century material (Group C), up to the almost complete break of the French Revolution. Second, the records of the central administration of the Institute from 1800 to the present time, and still accruing (Group E). These include the materials concerning the various generalate houses, the general chapters (normally held every ten years), the papers and circular letters of the superior generals and their assistants, the decisions of the 'regime', now called the general council, together with the Minutes of their meetings. Under Group E are also classed materials given in by the four general services of secretary general (Class EH), postulator general (Class EJ), bursar general (Class EK) and procurator general to the Holy See (Class EL). Third, a section (Group G) concerning the personnel of the Institute, those who have died and those who have left (all the records concerning the living members are kept in the personnel office). This group includes some of the canonical annual visit reports, the lists of Brothers by community, the information kept on each Brother (nearly always simply a large single form with his vital statistics and his various changes of community, finishing with the reference to his obituary notice, or with the date of his withdrawing from the Institute). Here are also kept the copies of the novitiate registers and the materials concerning the various chapters of vows. The fourth and last main section (Group N) is that formed by the regional and local histories and documents, of provinces (called 'districts') and houses. This material is arranged by country and town rather than by province, since in many cases arrangement by province would be quite impractical, given the present ordering and the ease with which provinces have in the past divided and coalesced.

The repository contains other groups of materials, arranged artificially by subject rather than governed by the principle of provenance: as, for example, Group H concerning formation, Group J concerning the Missions, Group K concerning education, Group L concerning the spiritual life, Group M concerning the intellectual life of the Brothers. We prefer now, for example, to place materials concerning the missions in the relevant boxes of regional and local documents,

and materials on formation in the boxes of the districts that produce it. New materials of this nature are therefore added to Group N, the various series of administrative units (most often a district), according to a standard scheme as follows: 0: historical studies and publications; 1: general documents; 2: provincial chapters; 3: provincial council; 4: circulars and other communications from the provincial or his secretariat; 5: personnel; 6: vocations, formation both initial and continuing; 7: forms of apostolic work, new initiatives, etc.; 8: affiliates, benefactors, alumni; 9: local archives: guides, lists, etc. The material here considered is largely polycopied material distributed within the province — reports and the like. Documents concerning the central administration's dealing with various problems and specific questions that have arisen at local level are naturally kept with the papers of the person concerned who dealt with them and who deposited them along with their other papers. This is an effort to respect the principle of provenance.

It will be apparent that Groups B and C, concerning the period of the foundation up to the French Revolution, form a sort of microcosm of the rest of the archives, since they contain jftl the material for the 17th and 18th centuries and are the equivalent of Groups E, G and N for the period since that time. Readers who would like to know in detail what survives from the Founder, Saint Jean-Baptiste de la Salle, are recommended to consult the Institute series of *Cahiers Lasalliens*, number 40, both volumes. In the generalate repository we have nearly all of his extant letters, protected in glass for easy viewing (as are also the letters of two other Brothers, Saint Benilde Romancon and Blessed Solomon Le Clercq), and several early and precious documents in his hand: concerning his university career, his permissions to preach and hear confessions in various dioceses of France, the formula of the first vows for life (1694), and the longest document we have of his (eight sides): the memoir on the religious habit. The manuscripts of his works have not survived, since they were nearly all printed in his lifetime. We have the original Bull of approbation granted by Pope Benedict XIII in 1725, and the letters patent for the principal house, Saint-Yon, granted in 1724 (as well as letters patent for other towns). The 1724 letters patent are now known to be the original, though the seal is missing and they are not signed personally by Louis XV. The thieves who some years ago carried off from the exhibition room on the ground floor the Founder's spectacles and the figure of the crucifix he was buried with, left his little office book (or diurnal) which was in the same display case. This, now in the archives, has more than five hundred of its seven hundred pages missing: they were probably removed very early on by Brothers seeking to have a personal souvenir of their Founder. This also probably explains why so many of the proper names have been cut out from the remaining pages. This early section (Groups A, B and C) is now closed, except for those classes concerned with editions of the Founder's works, and the results of present research, studies of his spirituality, and the like.

This early section is, however, only a relatively small part of the archives and there are whole groups that are still actively accruing, from the daily life of the Institute administration. Unfortunately, some series are incomplete because the superiors at provincial level fail to send in the official returns as requested by the central administration. However, the majority are faithful in so doing, and some take an active and personal interest in enriching the generalate archives by sending in documentation on their own country or province, either the originals or photocopies, and on the Founder or the France of his time. The official returns from each province are bound in yearly volumes, except the historical supplements which are allowed to accumulate for twenty-five years and then bound by house, so that the history of individual provinces and the houses within it is easier to consult in the future.

The archives are living, inasmuch as they are consulted and used by many people, both in the current administration for background information for their own government, and in the world of scholarship and research, largely for the history of primary education in nineteenth-century France. The staff provide a service which is much appreciated by those who work in the tiny search-room and those sending in their requests for information by post. Besides this, several practising archivists come to examine our set-up and to discuss archival problems, and there are many visitors to our generalate who ask to see the repository. They are generally welcomed, especially if their arrival is announced beforehand!

A great amount of work still needs to be done. As yet, the research facilities provided for those who come to consult the archives are less than ideal. There is no published Guide and hardly any indexes. The only section for which there is a printed catalogue is Group B, the material on the Founder, his life, writings and the foundation of the Institute. This was done by Brother Leon de Marie Aroz and was published as *Cahiers Lasalliens*, number 40, volume 2. This has an excellent introduction on the history of the present archives, running to some forty pages. Work needs to progress on the absorbing of a vast quantity of unsorted materials, and on listing, and then the microfilming of the important materials can begin.

The development of more co-ordination between the various services in the generalate, especially between the archives, the personnel office and the records room, the development of a functional, coherent and realistic records management programme, together with a more active Institute Archives Committee, will produce a more effective and useful archives service both for the central administration and for research, not only receiving and preserving past materials and adequately caring for them, but also actively making them available for the searcher in easily usable form and providing research aids of a high standard. Most of this has yet to be done, but, we hope, is being actively pursued.

THE PETRE FAMILY ARCHIVES

Stewart Foster

Whilst reflecting upon his submission to Rome in 1851, Cardinal Manning was reputed to have commented that he had been taught that the Catholic Church had been founded upon *Saint* Peter, but that he had since realised that, in this country at least, she was built upon *Lord* Petre! Though perhaps somewhat exaggerated, the Cardinal's observation does indicate the important role assumed by the Petre family in the fortunes and affairs of the post-Reformation Catholic community in England.

Briefly, the family's recusant links with William Petre, who served as deputy to Cromwell at the time of the Dissolution, purchased the Manor of Ingatestone, Essex, in 1539, and who received his knighthood in 1543. Unique in that he acted as Secretary to three successive Tudor monarchs, Petre's religious loyalties were somewhat ambiguous, but his second wife, Lady Anne, was a staunch Papist who harboured St John Paine, a seminary priest martyred at Chelmsford in 1582. Sir John Petre, Sir William's heir, purchased Thorndon, near Brentwood, in 1574, two years after his father's death. He was himself raised to the Barony of Writtle by the impoverished James I in 1613, and it was he who established Thorndon as the family's chief residence.¹ Meanwhile, the many cadet branches of the Petre family were establishing themselves in neighbouring parts of the county.

Of the principal line of the family the most notable members have been the fourth Baron, who died a prisoner in the Tower in 1684, after having been arrested during the Oates Plot; the seventh Lord Petre, who was immortalised by Pope as 'the adventurous Baron' in *The Rape of the Lock*; and the ninth Lord, who was in the forefront of the movement for Catholic Relief and Emancipation. In more recent times William Joseph, the thirteenth Baron, received Holy Orders, conducted his own rather novel, if not eccentric, school, and became the first Catholic priest to take his seat in the House of Lords since the Reformation. The sixteenth Lord Petre was killed in the First World War, leaving an infant son, the present head of the family. The Thorndon estate was broken up in 1919 and the Petres returned to Ingatestone Hall.²

The Essex Record Office, inaugurated in a basement at County Hall, Chelmsford, in 1938,³ was officially opened in May 1939 under the first County Archivist (1938—69), F.G. Emmison. Through the generosity of Lord Petre, the Record Office was able to count among its initial deposits a sizeable and remarkably complete collection of Petre family documents dating principally from the 16th to 20th centuries. More than forty years later there can be little doubt that

the custodianship of this important collection — amongst the finest of its kind in the country — by a County Record Office of unrivalled reputation has greatly benefitted historian and archivist alike, in terms both of its accessibility and the uses to which it has been put for the purposes of research. Moreover, for more than twenty-five years, beginning in 1953, the Essex Record Office enjoyed the benefits of the lease of the North Wing and Long Gallery at Ingatestone Hall, and it was here that it staged a series of highly-acclaimed exhibitions illustrative of the county's history, several of which made extensive use of the family's own archives.⁴

In describing the chief groups of papers in the Petre collection an indispensable aid is F.G. Emmison's *Guide to the Essex Record Office* (2nd ed. 1969), and the following notes have been extracted from his schema, with a few comments added with regard to the specific Catholic interest of these groupings.⁵

The papers of the Ingatestone Hall estate fall into the following categories:

- a) *Manorial* (including Court Rolls, 1279—1937)
- b) *Title Deeds*: these fall into two major groups, those calendared by Canon Kuypers, Lord Petre's Archivist, c.1935, being mostly pre-1500.
- c) *Estate*
- d) *Maps*
- e) *Official*
- f) *Legal* (including the articles of sequestration of the Petre estates 1645—c.1657)
- g) *Financial* (including material relating to other Catholic families, mostly connected with trusteeships; these include the families of Howard, Heneage and Walmesley from the eighteenth century and that of Clifford from the nineteenth).

These groups of papers, being so complete, are of special interest to economic and political historians. The extent of Sir William Petre's material gains at the time of the Dissolution makes him one of the best examples of the 'new men' who profitted from association with the Tudor monarchs.

Of greater recusant interest are the groupings listed under the following headings:

- h) *Family*: (1) *Petre, Main Branch*:- of special interest is the Bull of Pope Paul IV granting Absolution to Sir William Petre, who had sought confirmation of his purchase of monastic land, including the Manor of Ingatestone. This document is probably unique.⁶ Within this category one can also mention the papers relating to the 4th Lord Petre; the 'Rules' for

the chapel at Thorndon, 1741; Alexander Geddes' *Essay on the Improvement of the Position of English Catholics*, 1791.⁷

- (ii) *Petre, Other Branches*:- Cranham, from which Sir Edward Petre S.J. originated; Fithelers, which gave to the Church two Vicars Apostolic, uncle and nephew, viz. Bishops Benjamin and Francis Petre.
- (iii) *Radcliffe*: As heirs-general to the Radcliffe estates through the marriage of Anna Maria Barbara, daughter of the 3rd Earl of Derwentwater, to the 8th Lord Petre in 1732, the Petres have inherited many of the papers of this now extinct Earldom. The principal items are the letters of the 3rd Earl written to his wife whilst he awaited execution, as well as those written to him by various well-wishers and relatives. This group of papers also includes material relating to the re-interment of the Earl's body at Thorndon in 1874.
- (iv) *Various Families*: Stourton, Southcote, Heneage, etc.
- j) *Correspondence*: the virtual absence of any personal correspondence from the main line of the family represents the major defect in the Petre archives. As a token example of what once might have survived the deposit includes a number of letters by Lady Frances Petre, first wife of the 11th Baron.
- k) *Ecclesiastical*: of particular interest are: the *Answer* by three Regular Orders to the Bishop of Chalcedon's letter to the English Catholic laity (1629); the MSS of Alexander Geddes (mostly poetical); the Thorndon chaplaincy; material relating to the 12th Lord Petre's support for several new missions in nineteenth-century Essex.
- l) *Charity*: this includes the Ginge Petre Charity, Ingatestone, founded c.1570 and restored to Catholic purposes in 1835 by Rev. George Last (later Secretary to the Westminster Chapter)⁸; benefactions to Exeter College, Oxford (of which Sir William Petre was regarded as a 'second founder'), and to All Souls and Wadham.
- m) *Miscellaneous*: of special interest are Canon Kuypers's transcripts and biographical notes, c.1910—38; the cricket score-books of the Thorndon Park Club, predecessor of The Emeriti, founded by the future 13th Baron, Monsignor William Joseph Petre.

This principal deposit of family papers at the Essex Record Office may be supplemented by reference to a number of other sources that help to shed light upon the Petres' leading position in the post-Reformation Catholic community. Apart from the more obvious locations, such as the Public Record

Office and the British Library's Department of Manuscripts,⁹ material relating to the two Petre bishops, for example, may be found in the Westminster Diocesan Archives (Benjamin) and the Lancashire Record Office (Francis). The English Jesuit Archives contain many valuable references to both the chaplains that served the Petres, and those members of the family that entered the Society. Indeed, the list is endless because, as one might expect, the relatively small circle of Catholic aristocrats in penal times tended to practise a high degree of inter-marriage and were further bound to each other through shared patronage of various chaplains.

As a footnote to these supplementary sources, the Catholic parish of Ingatestone itself should be mentioned. Two years ago an important discovery of recusant documents and nineteenth-century family and ecclesiastical papers came to light. Of particular value was a copy of the baptismal register from Thorndon Hall, several notebooks containing the fruits of genealogical research carried out in the last decades of the nineteenth century, as well as a seventeenth-century indenture relating to the confiscated properties of the ill-fated 4th Baron. This should be encouragement enough to other parish priests with recusant pedigrees to search their presbyteries.

Students and scholars of every description are increasingly making use of the riches to be found in the Petre archives.¹⁰ The 12th Lord Petre himself, with the assistance of his sister, the Hon. Mrs Douglas, transcribed and printed the Derwentwater correspondence, subsequently reproduced by Major Skeet,¹¹ and Maude Petre's study of the 9th Lord made use of many family papers, then still kept at Thorndon. Canon Kuypers's historical research on Thorndon was published in the *Brentwood Diocesan Magazine* (1920—23), but by far the most important original work is Emmison's study of Sir William Petre — in his own words, a task encouraged and made possible by the . . . survival of abundant archives not only of his (Sir William's) public career but also of his domestic affairs'.¹³ Emmison made particularly effective use of the account books of Petre's steward. The second County Archivist (1969—77), K.C. Newton, used a rich variety of manorial and estate documents for his record of the family's early economic progress, *The Manor of Writtle*, and A.C. Edwards's *John Petre* (1975), a study of Sir William's son and the first Baron, also made use of 16th- and 17th-century account books to great effect. Moreover, any visitor to the Essex Record Office has only to consult the collection of bound theses to appreciate the extent to which the family's archives have been employed in a wide variety of historical disciplines.

From the viewpoint of Catholic historical research the reader need go no further than the Cumulative Index of the *Essex Recusant* (vol. 20, 1978) to discover the value of the Petre papers in this specialist field. Furthermore, the closely-knit nature of the Catholic community referred to above renders this collection indispensable to scholars of recusancy.

Amidst the many uses to which such scholars have put the archives of the religious orders and dioceses, there is an equally strong argument in favour of important family collections such as the Petre archives. As John Martin Robinson's recent study of the Howards has shown,¹⁴ to chronicle the fortunes of a leading Catholic *family* can lead to a different, but equally worthwhile and absorbing, vantage point from which to assess the development of English Catholicism.

NOTES

1. A new Thorndon Hall, a Palladian-style mansion built to the designs of Paine, was completed in 1770. The family vacated it temporarily in 1878 after an extensive fire, but the house was never rebuilt under Petre ownership. Ingatestone Hall, meanwhile, served as the residence of the dowager or married heir, until, during the second half of the eighteenth century, it was let to a series of tenants — the most famous being the Coverdales.
2. A definitive history of the family has yet to appear, but for a general bibliography see the present writer's *The Catholic Church in Ingatestone* (1982), pp. 125-28.
3. The Record Office moved to new premises in 1964 and is at present in temporary accommodation pending the reopening of the expanded premises in Autumn 1985. The Office receives c.9,000 searchers annually.
4. The 40th anniversary exhibition (1979) featured the history of the Petre family in Essex.
5. The Petre deposits were renumbered in 1955 following a major addition in 1953. Subsequent smaller deposits have also been made.
6. See F.G. Emmison, *Tudor Secretary* (1961), p.185.
7. R.C. Fuller, *Alexander Geddes 1737-1802: Pioneer of Biblical Criticism* (Sheffield, The Almond Press, 1984). This is the first modern study of Geddes, and represents the definitive assessment of his scholarship. Geddes was sponsored and supported by the 9th Lord Petre and Fuller examines his patronage in some detail, and his bibliographical notes indicate the items to be found at the Essex Record Office.
8. See S. Foster, 'The Ginge Petre Charity Almshouses, Ingatestone' in *Essex Recusant* vol. 24 (1982) pp. 59-63.
9. For the Maude Petre papers see C. Crews *English Catholic Modernism* (1984), pp.137—138).
10. Permission to use and publish extracts from the collection is by courtesy of Lord Petre, and enquiries should be directed to the County Archivist.
11. F.J.A. Skeet *The Life of James, Third Earl of Derwentwater* (1929).
12. M. Petre *The Ninth Lord Petre or Pioneers of Catholic Emancipation* (1928).
13. F.G. Emmison *Tudor Secretary*, p.xv.
14. J.M. Robinson *The Dukes of Norfolk* (1982).

THE ARCHIVES AND PAPERS OF
THE SISTERS OF MERCY AT CARYSFORT PARK

Sr Magdalena Frisby

*Remember the past, to live the present, to prepare for the future*T.S. Eliot

The Sisters of Mercy have been working in the fields of education, medical care and pastoral service for 150 years. The Congregation was founded by Mother Catherine McAuley in her native Dublin and has since spread to the five continents. My commitment is to the archives and papers of the Sisters of Mercy in the Dublin diocese — nineteen convents — but in this essay I confine myself to the archives and records of Carysfort Park, the head house.

Contents of the Archives

Documentation concerning Mother Catherine McAuley, the foundress, forms a large portion of the collection — her letters, both those which are archival, that is, written in connection with the administration of the Congregation, and friendly letters to the Sisters; her notes on spiritual matters and the instruction she gave to the Sisters and to novices; the prayers she composed, as well as files on her family and relatives. Copies of the Rule and Constitutions, both manuscript and printed, in English and Italian, some of them corrected and annotated, others illuminated, are strictly archival. So are the documents from Rome, approving the Congregation and the Rule. On the legal side, deeds of property, bonds, receipts, wills and estimates for building work done, are preserved. Accounts of the early days in Baggot Street, even before the foundation of the Congregation, have survived, with data of the cholera epidemic of 1832 and the beginnings of the school and House of Mercy. Finally, in this section, we have manuscript biographies of the foundress, letters describing her death and six files on the cause for her beatification in Rome.

Registers of the Sisters, with biographical notes on each one up to 1971, carry the story up to our own day. Letters, or copies of these, from Sisters who went to make foundations in England, the United States and Australia, form an interesting collection, as do printed extracts dealing with the work of the Sisters in the Crimean War, 1854.

More strictly archival are the Acts of Chapters from 1837 to 1980 — the Chapter is the governing body of the Congregation. Also included are the agenda, minutes and decrees of the Chapters of 1969, 1972, 1976 and 1980. Correspondence with bishops and other dignitaries exists up to 1960. Recent material includes articles on federation, or the union of the Sisters of Mercy, in

the United States, Australia, New Zealand and Ireland, and accounts of the Golden Jubilee and centenary of the foundation and of the bicentenary of the birth of Mother McAuley, 1979. Reports of meetings of a national gathering of Sisters, called the Mercy Association, occur in 1972, and even more recent are telegrams of good wishes for, and accounts of, an international gathering of Sisters, called Trocaire '81, which were deposited in the Archives in September 1981.

Arrangement

It is proposed to arrange the material as follows:

A. FOUNDATION

- i. Correspondence of Mother McAuley — (200 letters)
- ii. Meditations, instructions, journals on spiritual matters, prayers of Mother McAuley.
- iii. Accounts of events e.g. new convents, cholera epidemic of 1832.
- iv. Biographies and articles of Mother McAuley, 1843—1865.

B. CONSTITUTIONAL

1. Rule and Constitutions, 1841, 1863, 1926, 1954.
2. General Chapters
 - i. Acts of Chapters 1837-1980.
 - ii. Preliminary documentation 1969—1980.
 - iii. Agenda and minutes 1969—1980.
 - iv. Decrees of Chapters 1969-1980.

C. OFFICIALS

1. Mother General and her Council
 - i. Administration.
 - ii. Correspondence (a) with the Holy See,
(b) with bishops and legal authorities,
(c) with local superiors,
(d) with the Sisters.
 - iii. Visitation.
2. Local Superior
 - i. Administration of houses.
 - ii. Correspondence.
3. Bursar General
 - i. Financial records — including loans, investments, fund-raising.

- ii. Building records e.g. titles.
 - iii. Inventory of property.
- D. SISTERS
- i. Registers containing biographical outlines (6 bound volumes).
 - ii. Draft registers and records.
 - iii. Noviceship registers and records.
 - iv. Indexes to registers.
 - v. Biographies of Sisters who went on foundations.
 - vi. Letters from Sisters in Ireland, Britain, U.S.A., Africa, Australia.
 - vii. Obituaries.
- E. LEGAL DOCUMENTS
- i. Canonical
 - (a) Brief granting indulgences, 1830 (Pius VIII).
 - (b) Approval of Congregation, 1835 (Gregory XVI).
 - (c) Approval of Rule, 1841, (Gregory XVI).
 - (d) Records of union with Arklow and Rathdrum, 1943, and with Athy, 1968.
 - ii. Civil — deeds, bonds, wills, memorials, stocks and shares.
- F. DOCUMENTATION PRIOR TO FORMAL ORGANISATION AS A CONGREGATION, 1832
- i. With the bishop, clergy and Presentation Sisters.
 - ii. Legal and business documents.
- G. THE CAUSE OF MOTHER CATHERINE McAULEY
- i. History 1909-1961.
 - ii. Promotion 1961—1972.
- H. RECORDS OF THE McAULEY FAMILY AND RELATIVES
- I. CELEBRATIONS
- i. Golden Jubilee 1881.
 - ii. Centenary 1931.
 - iii. Bi-centenary of Mother McAuley's birth 1979.
 - iv. Trocaire '81.
- J. NON-WRITTEN MATERIAL
- i. Films
 - (a) 'Kitty's Folly'
 - (b) Sisters of Mercy in Australia.
 - ii. Slides
 - (a) Sisters of Mercy.
 - (b) Works of Mercy.
 - (c) Trocaire'81.

iii. Photographs and Paintings — convents, schools, hospitals.

iv. Stereo recording — 'One among Millions'.

K. MATERIAL NOT DIRECTLY RELATED TO THE CONGREGATION.

With this arrangement, I hope to preserve the records in organic relationship to each other, reflecting the activities of the Congregation.

Retrieval

The preparation of a retrieval system will involve making out listing docketts giving the content, character and date of each item, with reference-number of the collection and the document. Descriptive lists will then be made out giving a more detailed summary of each item. This may include cross-references. A table of contents, with an introduction giving the history and background of the collection, will be written and a note on closed material included. Then, indexes will be prepared, in alphabetical order, to persons, places and subjects. A functional chart and chronology of the history of the Congregation will be added. Finally, a descriptive analysis sheet will be made out for photographs, films, maps and plans. Then the material can be opened for study.

Access — Use for Researchers

The improved presentation and accessibility of the archives and papers will be of help to the administration, to the Sisters and to researchers generally. The archives are a vital and essential element of good administration, for a study of old documentation can explain the evolution of policy, and can indicate pitfalls to be avoided in future. It may be necessary to make Mother General aware of this and to offer to do research for her if need be, since the first function of the archives is to serve the administration. The Sisters, also, can get information and inspiration from the archives, though they may need to be enticed to their use, since many, perhaps most, religious tend to give the archives a wide berth. It might be possible, later on, to arrange small exhibitions periodically to arouse interest, or to mount a permanent or semi-permanent exhibition. The Sisters may contribute to the archives, too, for there must be at least some documents safely (or unsafely) squirrelled away in trunks and attics which should be in the archivist's keeping.

Much of the material in the collection would have no great significance for the general historian, but would be of interest to the Sisters. Scholars doing research on the history of the Church in Ireland, on religious life as lived by the Sisters, on Church leaders like Cardinal Cullen, Archbishop Murray or Cardinal Wiseman, or on other aspects, would find data of value here. Researchers in local history or social history would find much to interest them in the records of 150 years of involvement with people in the day-to-day lives. So would those who are researching the accomplishments of women during this period, for the Sisters

broke through many of the shackles binding women in the last century. The letters and diaries of Sisters who journeyed to America or Australia, throw light on travel, emigration and life in these continents.

Some Problems — (a) Gaps

The period from 1831 onward is one of great historical importance, involving significant movements in Church and State, but the records pass them by unnoticed. The Tithe War and the Land War are unmentioned in the records of the Sisters of Mercy. The emergence of Sinn Fein, the Easter Rising, the war of independence and the establishment of the Irish Free State made no impact on them. Even the great spate of church-building, the Church coming out of the catacombs after Emancipation — of which the Congregation itself is an aspect — is not recorded. Was it that the early Sisters were so taken up with pastoral work and the pursuit of holiness, that they had no time, or even interest, in these matters?

Even for the work of the Sisters there are several gaps in the records. There is only incidental reference to the visitation of the sick in their homes or in the five hospitals visited, though this was an important facet of the Sisters' work and could form the basis of a social survey. Nothing exists either on the poor who were helped by the convents.

Notably scarce are business records. Apart from the bill of sale of the site in Baggot Street (for £4,000) on 22 June 1824, a journal page of account due to John Keogh for building-work in 1826 and a tender from a builder, T.W. Burchwood, 11 Westland Row, for alterations and additions to the building in 1850, nothing else has survived. A book of receipts for the building of the Mater Hospital, 1860 to 1864, survives, but no record of the purchase of the site. There is also a large business account book, dating from 1891, for Carysfort Park, which was still in use up to a few years ago. It is possible, but improbable, that other records may come to light. The periodic changes of Superiors meant that inevitably much was destroyed. The continuous growth of the schools and convents led to changes in location and to destruction of what to many seemed to be out-dated lumber taking up badly-needed space.

In many of the letters of Mother McAuley, except those to bishops, benefactors, architects and solicitors, the personal and the administrative are inextricably interwoven. What always comes through is the amount of freedom she allowed the Sisters to respond to whatever need is discovered. But not all that was done to answer these needs is recorded. Nowadays, we should be embroiled with the Eastern Health Board, or even with the Gardai, if we attempted to take home orphans. In the early days, an orphanage, like Topsy, 'just grewed'. The same is true of the Houses of Mercy, which became employment agencies — nowadays trades unions would be likely to interfere. The schools are documented, to some degree, as parish priests and the Board of National Education became involved.

(b) A Remedy?

Some of the gaps in the collection might be filled out by gathering the recollections of older Sisters who have spent their lives at work in the schools or orphanages, or on parish work. There is a certain danger that their recollections may contradict facts documented elsewhere, but taken as one person's account of what happened, they are of value, and they will often give a little local colour we cannot find elsewhere. Collecting tape-recordings of such reminiscences and encouraging older Sisters to write accounts of the past will be one of my interests as soon as the archives are arranged, but it will be essential to state that the resulting records are consciously created and to note the state of mind of the Sisters as they wrote or spoke.

NOTE

This article was originally read to the Archives Department of University College, Dublin, and subsequently published in *ARAI* (Association of Religious Archivists of Ireland) *Newsletter*, February 1984 (No. 2), pp. 9—13. It is reprinted by kind permission of Sr Magdalena Frisby.

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the Irish Province.

- Q) Photographs and slides: There is quite a large collection, particularly of the former, but they are as yet unsorted.
- R) Finding aids: No complete index or catalogue of the archives is as yet available.

Any enquiries should be addressed to the author at 4 Cabra Road, Dublin 7.

THE NEW CODE OF CANON LAW AND ARCHIVES

Peter Ingman LCL

'With the promulgation of the new Code of Canon Law we hope to deepen our understanding of the role of an ecclesiastical archivist'.

The Code of Canon Law was promulgated by Pope John Paul II on 25 January 1983 and came into force on the First Sunday of Advent, 27 November 1983. It replaced the Code of Canon Law promulgated by Pope Benedict XV in 1917, which remained in force until its abrogation by the Code of Pope John Paul II.

In canonical terminology, the Pope has supreme, full, immediate and universal jurisdiction over the Church. He has, therefore, the power to make laws, together with the power to administer and to judge. The Code of Canon Law comes from the Pope in his function as legislator. While all Catholics admit that the Pope's power as lawgiver extends to the universal Church, the Code of Canon Law which we were given in 1983 contains the law for the Latin Church only. The Oriental Catholic Churches are governed by their own Code of Canon Law, which is still in the process of revision. Although we are speaking of the new Code of Canon Law, law itself is not something new in the Church. The necessity for law is, in fact, built into the structure of the Church. Our new Code of Canon Law is the product of a long history of law. Since 1917 the law of the Church has been codified; in other words, all the major legislation governing the life of the Church and its members has been gathered together in one book and set out in the form of a series of short and concise coded sentences (canons), each stating some law. In fact, our present Code contains 1,752 canons. Prior to the Code of 1917, the law of the Church, going back to the earliest days, was to be found scattered through hundreds of separate documents or collections and compilations of documents. The history of canon law is a history of the gathering together from different places and putting into order, papal constitutions, rescripts and laws of all kinds. By the beginning of this century there was such an accumulation of material, scattered through countless official and unofficial collections of documents, that to discover the law on any point was virtually impossible to the ordinary priest or lay person. The volume of documentation was so vast and complex that only a canonist who possessed some of the skill of an archivist would have known where to look to find what the law said.

In order that the law could be set clearly and briefly and be easily accessible to everyone, the format of a Code of laws was introduced for the first time in 1917.

Our present Code groups its 1,752 canons into sections and chapters which deal with similar topics. First of all, where in the Code do we need to look to learn what the Code has to say about archives?

Book II of the Code deals with the People of God. Under this general heading comes a group of canons dealing with the hierarchical constitution of the Church. Within this group there is a further division, so that there is a section entitled 'The Local Church and its internal organisation'. A chapter in this section is devoted to the diocesan curia and it is under the umbrella of the diocesan curia that we find the article entitled *The Chancellor, other notaries and archives*. The Code, then, places the treatment of archives within the context of the local Church and its curia. In a general canon (469) about the diocesan curia, the Code states, 'The diocesan curia consists of those institutions and persons who give help to the bishop in the government of the whole diocese'. The Code asks archivists to look on their work in this context of co-operation with the bishop. The new Code does not limit itself to speaking about a single archive. In fact, it describes and legislates for four different kinds of archive. I will look at each of these in turn.

In accordance with canon 486, 2, 'In the curia of every diocese an archive is to be established, in a safe place, in which instruments and written documents which concern the spiritual and temporal good of the diocese are to be kept in an ordered way and diligently preserved' The same canon, in 3, requires an inventory or catalogue of the contents of the archive, together with a brief outline of each document, to be made. The duty of keeping the archive of the curia belongs to the chancellor of the diocese (482,1). It is no longer necessary, as it was by the law of the former Code, for the chancellor of the diocese to be a priest. If a lay person is chancellor, either a man or a woman may hold the office. From the nature of its description and the laws concerning it, it is obvious that this first form of archive is for the documents connected with the daily running of a diocese. Very many ecclesiastical acts are bound by the law of the Church to be in writing; usually for their lawfulness, although sometimes (e.g. can. 1111, 2, giving general delegation of the faculty to assist at marriages) their being written or not affects the validity of the act. Among documents relating to the spiritual good of the diocese would be included the acts of a superior, generally a bishop, for the filling of vacant offices in his diocese. The Code also makes it necessary for acts of resignation, transfer or removal from any office to be in writing. The originals or authentic copies of these and many other documents would find a place in the curial archive (Canon 156,189,193, 4,190, 3).

The curial archive is to be kept locked. Only the bishop and the chancellor have the key (Canon 487,1). No unauthorised person can enter it. Under certain conditions a copy of a document may be obtained. This can be given either in written form or as a photostat (Canon 487, 2). The Latin text of this

canon has introduced a new expression into the Latin vocabulary, for we meet the phrase *documentum photostaticum*.

Canon 489 prescribes the establishment of a second archive in the curia of each diocese. This is to be known as the secret archive. The mysterious nature of this archive is somewhat lessened when the canon goes on to say that it should be at least a cabinet or safe, securely locked, and which cannot be removed. Any documents to be kept secret (e.g. Can.1113 — testimony of secret marriage) are to be carefully preserved in this archive. No one except the bishop holds the key to it.

When the see is vacant, the temporary Administrator of the diocese may only open the secret archive in case of genuine necessity. This new canon simplifies the rather solemn procedure demanded by the former Code. When the episcopal see was vacant, in the former law the Vicar Capitular was allowed to open the secret archive only in the presence of two other canons and he looked at any particular document while the two canons stood at his side.

On the whole, the canons (I am speaking again now of the canons of the Code, not the canons of the Chapter) in setting out the legislation on the two forms of curial archive, virtually repeat the legislation of the 1917 Code. This, in its turn, was little more than a summary of the law as given in the constitution *Maxima Vigilantia* of Pope Benedict XIII, issued on 14 June 1727. This eighteenth-century constitution is one of the principal sources of the ecclesiastical legislation on diocesan archives, and many of its prescriptions remain in force today through their inclusion in the Code of 1983. Other important documents which helped to form canon law on archives were two constitutions of Pope Benedict XIV, in 1741 and 1752, and, more recently, the constitution *Etsi Nos* of Pope Pius X of 1912. Pope John XXIII issued a *motu proprio* in 1960, which gave new directives for the ecclesiastical archives of Italy.

Having considered the first two forms of archive to be found in the new Code, we come now to the third. Canon 535, 4 gives the norm: In every parish there is to be an archive. Earlier in the Code, can. 491,1 placed on bishops of dioceses the obligation to ensure that the acts and documents contained in the archives of cathedral churches and parish churches in their territory were carefully preserved. This canon also imposes the duty of drawing up a catalogue of the contents of all these archives. One copy of the catalogue is to be kept in the archive of the church itself, the other is to be sent to and kept in the diocesan archive. Whether this has ever been done in any of our dioceses I do not know; if it were to be done, it would be a very large undertaking.

The next question must be what, if the norms of the Code are to be observed, must be kept in the archives of a parish. For the answer, it is necessary to go to the canons which regulate the organisation of parishes. Can.535 decrees: 'In the parish archive are kept the parish registers, together with the letters of the bishops, and other documents which ought to be kept for the sake either of necessity or usefulness'.

The parish archive is subject to the bishop's inspection at the time of his visitation. The parish priest is given the responsibility of ensuring that the contents of the parish archive do not leave the possession of the parish. A canon of this section (535, 5) prescribes that older parish registers be diligently preserved. This is a general obligation of the universal law. It may be made more specific by particular law from the bishop of the diocese. For example, he may wish to determine that registers of a certain age be kept in a particular manner or place.

Each parish is to have its own register of baptism, marriage and death, and any others which the bishop may order. It is the obligation of the parish priest to see that these registers are accurately filled in and carefully preserved. My own bishop, every so often in his letters to the clergy, reminds them about completing registers in legible handwriting, asks them to use pen and ink and not ball-point, and not to leave gaps in entries. The fact that these directives have to be repeated suggests that it is a never-ending struggle to get priests to comply with them.

What details should go into registers is legislated in a very precise way. An entry in a baptism register, to fulfil the requirements of the new Code (can. 877) has to mention the name of the person baptised, the minister of baptism, the parents and godparents, the place and date of baptism and the place and date of birth. In addition, the entry in the baptism register is to be completed, in the course of time, by further entries noting the confirmation, marriage, adoption, ordination, profession of vows or change of rite of the person.

The well set up parish archive should also, according to the Code, contain an up-to-date inventory of the property belonging to the parish, including any precious goods or items which have artistic or cultural value (Can. 1283, 2 and 3). Legal deeds and titles to ownership have to be kept in proper order in a suitable archive (Can. 1284, 2 and 9). A complete copy of such a catalogue of goods, together with copies of documents of ownership, are to be lodged in the diocesan archive.

So much for the parish archive, which was the third of the forms of archive dealt with in the Code. The fourth form of archive which the Code establishes and regulates is something that is new to the present Code, since it was not specifically mentioned in the former Code. Our new Code, viz. Can. 491, 2, gives to the bishop of a diocese the duty to ensure that there is in the diocese an historical archive and that documents that have historical value are diligently kept and systematically ordered. It is worthy of note that this canon is not phrased in the sense of urging a recommendation or making a request, if circumstances permit. What is involved is a genuine obligation of law. Terse though this new canon is, it lays down what the law sees as essential for the historical archive. First, it makes it an obligation to have such an archive in each

diocese; it determines that whatever documents have historical value are to be preserved in it; and finally, that they must be organised according to a system — without specifying that this be chronological or regional or any other particular system.

One of the much praised features of the new canon law is that, while legislating for the basic elements which are common to the whole Church, it leaves freedom to each individual bishop or conference of bishops to make more specific laws to suit the circumstances of the diocese or the country. The fact that the universal law contained in the Code is so brief on the subject of the historical archive does not mean that there is little to say and that all that there is to say is included in the Code. A more proper understanding is that the Code has given the essential obligations; further, more detailed, legislation is to come from the local bishop. Bishops are, through the fulness of the sacrament of orders, lawgivers in the Church. However, we do not expect them to be experts in all the matters for which they give laws; consequently, individual archivists or a society of archivists are in a position to advise a bishop about what might be done to supplement the universal legislation with local legislation, in the area of collecting and preserving items for the historical archive.

Earlier, it was remarked that the Code makes the chancellor of the diocese the keeper of the curial archive; various canons regulate his or her appointment, duties and the qualities required to hold the office. The universal law of the Code does not make any specific provisions regarding the office of the keeper of the historical archive. The diocesan bishop could, if he considered it useful, form his own particular law concerning the appointment of the archivist and assistants, together with their obligations and duties.

If in the matter of archives I have been concerned so far with the diocese, this is a reflection of the Code itself, and does not stem from the bias of a secular priest towards diocesan structures, or from a lack of interest in the religious institutes. In a number of canons on the religious life there is mention of the need for written documents, e.g. in can. 681, regarding a written agreement or pact between a bishop and the superior of a religious institute whose members are undertaking apostolic work in the diocese. However, for religious, there is in the new Code no specific group of canons giving legislation for an archive, similar to that of the diocesan archive.

This can be well explained by a fact alluded to earlier. Especially in the legislation on religious life, the new Code has tried to avoid imposing a uniform and standard pattern on all institutes, since they vary so much in their spirit and their work. It has, therefore, left each institute opportunity to form its own law, within the framework of the universal law. In this way, the superior or governing body of each religious institute, using their existing norms or else adapting the norms given by the Code on the diocesan archive, can issue directives on the archives of the particular institute.

Despite the absence of very detailed canons on the archives of religious institutes, there is a canon which can give an overall approach to the work of a religious archivist within his or her own institute, 578.

Among the general canons on the basics of all forms of consecrated life, there is the canon which states: 'The intention and wishes of founders about the nature, purpose, spirit and character of an institute, together with its healthy traditions, all of which form the patrimony of the institute, are to be faithfully observed by all'. The role of the religious archivist is contained in the canon, for the intention and wishes of a founder or foundress concerning the nature, spirit, purpose and character of the institute will, normally, be found in the papers, documents, letters etc. of the founder and his or her early collaborators. To bring together, preserve and order these sources and other documents illustrating the sound traditions of the institute is within the province of the archivist. Thus the archivist of a religious institute assists in the work of keeping the institute faithful to its founder, as the Code requires it to be.

Something similar could be said of the work of the diocesan archivist, and his or her assistants. One emphasis of the new Code of Canon Law is away from an excessive centralization of the Church in order to bring out the importance of the particular or local Church, which is the diocese. To bring together and preserve and also to make more widely known, all kinds of aspects of the history of a diocese and its personalities, is to help to create a sense of the special nature of this or that local Church, its own spirit and character. Although this is not directly stated in the Code, it is very much in keeping with its respect for the local Church in the setting of the universal Church.

In this country and generally throughout the Church, canon lawyers tend to concentrate on the law relating to matrimony and to judicial procedure, because the bulk of their time as lawyers is spent in dealing in the ecclesiastical tribunals with matrimonial causes, nearly always in relation to nullity of marriage. At the beginning of this year the Holy Father addressed the judges and officials of the Tribunal of the Roman Rota. He told the canon lawyers not to forget that the Code of Canon Law is not limited to the law on their own special province of marriage and court procedure. They must know the whole Code. 'The law which will guide you', he said, 'is the new Code of Canon Law. You must know it perfectly, not only in the procedural and marriage sections, but in its entirety, so that you may have complete knowledge of it'. It is, therefore, in accordance with the wish of the Holy Father to want to discover and to apply what the Code of Canon Law prescribes on that aspect of Church life which is the concern of the ecclesiastical archivist.

In the legislation of the new Code of Canon Law, archivists can see a recognition by the Church of the existence and value of archives and archivists. The restatement of former laws and the formulation of new laws, which together make up the 1983 legislation on archives, serve the purpose common to law in

STANDARD TYPE OF CLASSIFICATION
FOR ARCHIVES OF RELIGIOUS CONGREGATIONS OF WOMEN

Series A : Foundation :

- 1 A Preliminaries to the foundation and abortive attempts.
- 2 A Founder: biographical documents, personal manuscripts, letters, sermons, cause of beatification, cult, relics, souvenirs, iconography.
- 3 A Foundress: biographical documents, personal manuscripts, letters, cause of beatification, cult, relics, souvenirs, iconography.
- 4 A Primitive constitutions: preparatory projects, successive editions.
- 5 A Different pieces and writings marking the spirit of the Congregation, the end it pursues.
- 6 A Divisions and regroupings, products of the origin.
- 7 A Pieces and different writings emanating from persons who took part in the origin.
- 8 A Relationships emanating from the time of the origins and concerning them.

Series A bis:

- 1 A *bis* Photocopies or microfilms of pieces concerning the origins and preserved in other founts of the archives.*
- 2 A *bis* Inventories of pieces concerning the origins and preserved in other founts of the archives.
- 3 A *bis* Different correspondences subsequent to the origins and concerning them.
- 4 A *bis* Gifts or legacies of different manuscripts emanating from scholars, historians, archivists, and relative to the origins.

Series B : Old Archives up to the Revolution:

the preserved files to be preserved, however imperfectly, by classifying them simply in chronological order.

Series B bis : Same subdivision as for *Series A bis*.

* We are concerned here with *complementary* photocopies and microfilms which it is necessary or useful to preserve; but not of *substitute* photocopies or microfilms which normally take the place of the original piece each time that changes of temperature have threatened the loss of it.

Series C: Merged and suppressed Congregations:

classify these different founts in chronological order of the merging of the congregations or the suppression of the congregations, preserving inside each the classification formerly adopted. In the case of 'fusion' or 'federation' of several congregations forming practically a new congregation, establish 'closed founts' for the former congregations, and begin a new classification, unique, with a cut-off of the date of erection of the new congregation.

Series D: Relations with ecclesiastical authorities:

- 1 D Holy See and Roman Congregations.
 - 1 D 1 Documents emanating from the Sovereign Pontiff.
 - 1 D 2 Documents emanating from the S.C. of Religious.
 - 1 D 3 Documents emanating from the S.C. of Rites or the Pontifical Commission for Divine Worship.
 - 1 D 4 Documents emanating from the Tribunal of the Sacred Penitentiary.
 - 1 D 5 Documents emanating from the S.C. of the Propaganda or for the Evangelization of Peoples.
- 2 D Episcopal Conferences.
- 3 D Nunciatures.
- 4 D Local Bishops.
- 5 D Religious orders of men upon whom the congregation depends (or 'double' order).

Series E: Relationships with unions of religious women and other institutes:

- 1 E Contacts previous to the establishment of the unions of religious women.
- 2 E International union of major superiors of women.
- 3 E Continental unions of major superiors of women.
- 4 E National general unions of major superiors of women.
- 5 E National special unions (nursing and teaching) of major superiors of women.
- 6 E Diocesan unions.
- 7 E Relationships with congregations of the same spiritual family.
- 8 E Relationships with other institutes.
- 9 E Relationships with the federation (if any).

Series F: Relationships with civil authorities:

- 1 F Files concerning the legal status of the congregation.
- 2 F Letters of civil authorities in France.
- 3 F Expulsions (1880,1903).
- 4 F Wars 1914-1918, 1939-1945.
- 5 F Relationships with governments.
- 6 F Relationships with public international organisms.

- 7 F Relationships with public national organisms.
(other sub-series to be established, evidently, according to events which have marked the life of the congregation.)

Series G: Administration:

- 1 G General Chapters.
2 G Constitutions, rules, directories, customs books.
3 G Quinquennial reports.
4 G Circulars of superiors general.
5 G Particular secretariate of superiors general.
6 G Minutes of the general Council of the congregation.
7 G Files of office members of the general Council.
8 G Correspondence between members of the general Administration.
9 G Chronicles of the congregation assembled by the appointed annalist.
Bulletins for internal use.
10 G Historical notices about the Institute assembled on the occasion of such-and-such circumstances, distributed or sponsored by the general Curia.
11 G General documentation not allied to a definite project on work.
12 G Different registers.

Series H: Relationships inside the congregation:

- 1 H Relationships with groups of provinces (classified by continents).
2 H Relationships with provinces.
2 H 1 General Visitations.
2 H 2 Annual reports.
2 H 3 Extraordinary provincial chapters.
2 H 4 Different affairs.
3 H Relationships with houses.

Series J: Personnel:

- 1 J Registers of clothings, of scrutinies for admission to vows, of professions (or Charters of profession).
2 J Files of superiors general.
3 J Personnel files of religious (documents of the civil state or religious documents; will; university diplomas; requests to enter; admission to vows, vow papers, pictures of profession; different pieces concerning changes of affectation, correspondence preserved by the religious or emanating from her; visits to family; souvenirs of jubilee, obituary notice, etc.).
4 J Files of departures.
5 J Indices, statistics, maps, charts.
6 J Causes of beatification.

Series K: Formation:

- 1 K Noviciate (programs, useful works, ceremonial of clothing, profession, habit..)•
- 2 K Juniorate.
- 3 K Professional formation.
- 4 K Spiritual retreats.
- 5 K Meetings and congresses.
- 6 K Stages of permanent formation.
- 7 K Documentation in view of initial formation.
- 8 K Documentation in view of professional formation.
- 9 K Documentation in view of permanent formation.

Series L: Spiritual:

- 1 L Official documents emanating from general Curia and concerning the spiritual life of the congregation.
- 2 L Worship and liturgy.
 - 2 L 1 Ordinary activity: liturgical books in use in the congregation, offices proper to the congregation.
 - 2 L 2 Extraordinary activities: dedication of church or chapel, consecration of altars, authentications of relics, etc.
- 3 L Ceremonials, prayers and devotions.
 - 3 L 1 Ordinary activities: prayerbooks in use in the congregation.
 - 3 L 2 Extraordinary activities: clothing, profession, jubilee ceremonies, etc.
- 4 L Different studies relative to the doctrine and spirituality (with indications concerning the way in which they were undertaken and greeted).

Series M: Activities of the Institute:

- 1 M Official documents emanating from the general Curia concerning this activity.
- 2 M General documentation relative to the activity of the Institute.
- 3 M Letters and reports emanating from religious concerning this activity.
- 4 M Bulletins of the Institute or of houses of the Institute on the subject of this activity.
- 5 M Relationships with Catholic Action and other local groupings.

Series N: Spiritual 'radiations' of the Congregation:

- 1 N Official pieces concerning the ensemble of branches emanating from the congregation.
- 2 N Third orders, sodalities of the Institute.
- 3 N Secular institutes attached to the congregation.
- 4 N Congregations assisted by the Institute.

- 5 N Benefactors and friends of the congregation.
- 5 N 1 Association of Friends of the Institute.
- 5 N 2 Personal files of the benefactors and friends (correspondences, death notices, obituary pictures).

Series P: Bulletins and publications for external use:

- 1 P Tracts, pamphlets written to make known the congregation.
- 2 P Bulletins giving news of the congregation.
- 3 P Bulletins aimed at asking help.
- 4 P Different publications issued on the occasion of particular events.
 - 4 P 1 Universal jubilee, year of faith, missionary year.
 - 4 P 2 Centenaries of the congregation, of the birth of the founder, of his death, of his canonization.
 - 4 P 3 Jubilees of the superior general, etc.

Series Q: Temporal:

- 1 Q Immovable goods.
 - 1 Q 1 Immovable goods of the general Motherhouse (title of property, lands, plans, constructions, expansions).
 - 1 Q 2 Immovable goods of provincial and local houses.
 - 1 Q 3 Real estate society.
 - 1 Q 4 Reparations.
- 2 Q Movable goods.
 - 2 Q 1 Movable assets.
 - 2 Q 2 Inventory of old things (with description and history of each).
- 3 Q Contributions, dowries, gifts, legacies.
- 4 Q Compatibilities.
 - 4 Q 1 Register of accounts.
 - 4 Q 2 General compatibility.
 - 4 Q 3 Taxes.
 - 4 Q 4 Compatibility of provinces and houses.
- 5 Q Saint-Martin Mutual.

Series R: Miscellaneous:

- 1 R Files established by relations with people met by chance.
- 2 R Different affairs in which the congregation has been concerned.
- 3 R Conferences given to the congregation. Different manuscripts or archives donated or left by will to the congregation.

Series S: Objects and souvenirs:

- 1 S Works formerly employed in the congregation.
 - 1 S 1 Manuscripts.
 - 1 S 2 Publications.

- 2 S Inventories of libraries of the congregation.
- 3 S Photographs with names, place and date.
- 4 S Audio-visual documents.
- 5 S Inventories of souvenirs having the value of museum pieces, with mention of place where they are preserved (and their origin, if known).

NOTE

The above scheme of classification was originally published in *The Gazette of Archives* (Paris, 1970) and is reprinted by permission of Fr J.I. Dirvin C.M. Although the experience of religious archivists, as evidenced by differing arrangements of archives described in many articles already published in *Catholic Archives*, is that no single scheme is of general application but that each archive shapes its own order, nevertheless, this 1970 classification, albeit requiring some modification to assimilate changes since Vatican II, still provides a most useful basic framework on which archivists can model their own schemes, as well as offering many valuable ideas for identifying archives and their relationship, to justify its republication. Readers may care also to refer to a simpler 'Scheme of Classification of Archives of Religious Archives', devised by a Working Party of the Society and published in *Catholic Archives*, No.1, 1981, pp. 40-41.

SCOTTISH CATHOLIC ARCHIVES

In his annual report, t'r Mark Dilworth O.S.B., Keeper of the Scottish Catholic Archives, records the following progress. The original major objective of sorting, listing and calendaring all pre-1978 holdings has been achieved. The work took longer than had been estimated, as some collections for which a list existed were discovered to be inadequately sorted and had to be re-catalogued afresh. Some completed calendars have been summarised for the handlist.

The Eastern District papers (1828—78), deposited in late 1982, have also been calendared. Arrangements are in operation for the reception on deposit of further material which remained at Blairs in 1958, since it forms part of Columba House collections.

A summary list of the more important holdings is contained in Data Sheet 6, part 27, published by the Scottish Records Association. An article on 'Archbishop James Beaton's papers in the Scottish Catholic Archives' by the Keeper is published in the *Innes Review*.

The Editor is obliged to Fr Mark Dilworth for permission to publish the above extracts from his report. Enquiries concerning Scottish Catholic Archives should be addressed to The Keeper, Scottish Catholic Archives, Columba House, 16 Drummond Place, Edinburgh EH3 BPL.

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general — to be the standard against which is judged the work being undertaken at the present time, and to be the force which calls for new activity, towards which legislation has pointed the way.

THE VATICAN LIBRARY AND ARCHIVES

The nominations by Pope John Paul II of Fr Leonard Boyle O.P. as the new Prefect of the Vatican Library and of Fr Joseph Metzler O.M.I. as Prefect of the Vatican Secret Archives were announced in May 1984.

The appointment of Fr Boyle, an Irish Dominican with a distinguished academic, research and teaching career, will be greeted by British and Irish archivists and historians with the greatest pleasure. Medieval historians will know of his editions of texts of William of Pagula, St Raymond de Penafort, John de Friburg and Robert Grosseteste concerning canon law, pastoral care and ecclesiastical education in the 13th and 14th centuries — fourteen of his studies on these subjects were published in 1981. Fr Boyle has also made major contributions to the study of moral theology of the Middle Ages. A trained and experienced palaeographer and familiar with various manuscript sources, he published *Survey of the Vatican Archives and of its Medieval Holdings*, in 1972 and *Bibliography of Medieval Palaeography* in 1981, while *The Calendar of Entries in the Papal Registers relating to Great Britain and Ireland* has been published since 1970 under his general editorship.

Fr Boyle was born at Ballintra, Co. Donegal in 1923. He entered the Irish Province of the Dominican Order in 1943, studied in Cork and Dublin and from 1947 to 1951 at Blackfriars, Oxford, was ordained in 1949, and obtained his Licentiate in Theology in 1951. From 1955 he pursued research in the Vatican Archives and occupied professional posts in Palaeography and Ecclesiastical History in Rome. In 1961 he was appointed visiting Professor and in 1966 Professor of Latin Palaeography and Diplomatic in the Pontifical Institute of Mediaeval Studies in Toronto. In 1983 he was accorded a Doctorate in Sacred Theology.

Fr Joseph Metzler, the new Prefect of the Vatican Secret Archives, is world-famous as a scholar of missionary history and an acknowledged expert in archival matters. He was born in Eckadroth, Germany, in 1921, joined the Oblates of Mary Immaculate, studied at Fulda and the Gregorian University, and was ordained in 1949. He obtained his Doctorate in ecclesiastical history and was appointed Professor of the History of the Missions in the Pope Urban University in Rome in 1958. In 1966 Fr Metzler succeeded Fr N. Kowalsky O.M.I. as archivist of the Archives of the Sacred Congregation for the Propagation of the Faith, and published a new catalogue of the archives in 1983. He has written extensively on the history of the Councils and of the Missions, and other specialist archival and historical topics, publishing as many as 143 articles between 1953 and 1977.

NOTE

The above notes are extracted from full biographical notices of the two appointments published in *L'Osservatore Romano*, cxxiv, 123, 27 May 1984.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1984

The fifth annual conference, held at Spode House on 29—31 May, was attended by forty-five religious and professional archivists, including *Mrs Brenda Hough*, archivist of the General Synod of the Church of England, *Br Leo T. Ansell C.F.C.*, archivist of Toowoomba Diocese, Queensland, Australia, and secretary of the non-denominational Church Archivists Society of Australia, and *Sr Margaret Mary Altman D.C.*, until recently Secretary of the Association of Religious Archivists of Ireland.

On the first evening, 29 May, Fr Francis Edwards S.J. (Chairman) welcomed members and gave a slide-talk on the history of Stonyhurst College. The main conference day, 30 May, began with a paper by Fr Peter Ingman LCL, on the new Code of Canon Law, promulgated in June 1983, and archives, the text of which is printed in this issue. This was followed by the Society's AGM. The Chairman reviewed the Society's work and growth in 1983/4, reporting, *inter alia*, that there were now 200 members (170 last year) and about one hundred institutional and private subscribers to *Catholic Archives*. In addition to the 1984 edition of the booklet, the first edition of a *Directory of Catholic Archives in the U.K. and Eire* had been published. A Working Party had drafted 'Draft Clauses for the Guidance of a Diocese or Religious Congregation in the Administration of its Archives' which was published in *Catholic Archives*, No.4, 1984, and will be considered for formal adoption at the 1985 AGM. The Chairman had attended the national conference of L'Association des Archivistes de l'Eglise de France in Paris in November. He referred also to the work of the Society of Archivists, which had a 'Special Repositories Group', and to a discussion paper 'Towards a national policy for archives', issued by that Society. A meeting of the Northern Group of Diocesan Archivists, attended also by diocesan archivists of Southwark, Clifton, Shrewsbury, Nottingham and Northampton, had been held at Nottingham in October. The officers and Council members were duly elected and thanked for their services.

The afternoon of 30 May was occupied by a visit to Oscott, where *Miss Judith Champ* showed members the College, its museum, library and archives, which she is cataloguing. In the evening, *Fr Michael Williams* gave a paper, also published in *Catholic Archives*, No.4, 1984, on the history of the English College of Valladolid and its archives.

After the conference Mass on 31 May, *Sr Maureen McCollum H.H.S.* of the Catholic Radio and Television Centre, Hatch End, introduced members to the range and use of audio-visual aids, describing in particular the techniques (and perils) of tape-recording recollections to build up a 'sound archive'. The final session was the customary 'open forum', during which *Br Leo Ansell* reported in a recent tour of church archives in Australia on behalf of the Aus-

tralian CAS. The 'Draft Clauses' (see above) document was also discussed, possible arrangements for a 1984 Seminar were mentioned, and the Hon. Editor asked for amendments and additional entries for the next edition of the *Directory*.

A fuller report of the conference appears in the *CAS Newsletter*, Vol.2, No.3 (Autumn 1984), obtainable from the Hon. Secretary. The 1985 Conference will be held at Spode on 28-30 May 1985.

THE CHURCH ARCHIVISTS' SOCIETY OF AUSTRALIA

The above Society published last year *The Small Archive: A Handbook for Church, Order & School Archivists and Historical Societies*, by Winston Maiké B.A., A.R.M.A. and Leo J. Ansell C.F.C.

The handbook is written for the 'one-person archive' and attempts to answer basic needs. The contents include: Where to Start; Method for Arranging and Describing a Collection; Indexing and Finding Aids; Storage and Protection; Conservation; Users and Access; Identification and Description Problems; Disposal and Appraisal; Copyright; Relations with other Bodies; Archival Ethics; Disasters and Conservation Supplies; Samples of Key Forms; The Small Museum; Bibliography & Index. Octavo, 152 pp.

The book is obtainable from Br L.J. Ansell C.F.C., Church Archivists' Society, P.O. Box 756. Toowoomba, Queensland, Australia 4350. The price is 9.95 Australian dollars and the postage from the U.K. is 2 dollars by surface mail and 8 dollars by airmail, and from the U.S.A. it is 2 dollars and 7 dollars respectively.