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EDITORIAL NOTES

One of the first decisions of the Society after its establishment in 1979 was to publish a yearly periodical containing descriptions of the archives of religious orders, congregations, dioceses, parishes, families and individual persons, and other documentary sources, relating to the Roman Catholic Church in the United Kingdom and the Republic of Ireland. The long term objective of *Catholic Archives*, the first issue of which was published in 1981, was to record the character, content, arrangement, accessibility, and use of such archives for the benefit of all those concerned for their care and scholarly use. Such an ambitious aim could clearly be achieved only in stages, and with the publication of this, the sixth, edition of the booklet it may be useful to question whether some of the shorter term objectives are being attained.

A primary concern of both the Society and the periodical has been to emphasise the importance of the archives of a congregation, diocese or other institution, not simply as recording notable events in its history but as enshrining its original ideals and their subsequent evolution. Within recent years this has surely been better understood and in consequence the vocational nature of the archivist's work more respected.

The Society has been strengthened by the enrolment of numerous congregations and dioceses among its members and it has also been greatly encouraged by the support of the Conferences of Major Religious Superiors and of Bishops in both Britain and Ireland. But, with all the encouragement they may receive from their own congregations or dioceses, archivists usually have to work very much on their own. By publishing articles by experienced archivists in charge of long-established archives and also descriptions of how 'novice' archivists have tackled the initially daunting task of collecting hitherto scattered archives and of sorting, arranging and storing them, and by printing classification schemes and notes on archive principles and practices, *Catholic Archives* has sought to inform, support and hearten religious archivists in their vocational work.

It is probably impossible to discover whether the periodical is achieving another goal, that of drawing scholarly attention to the wealth of primary historical evidence in the archives of many religious congregations, dioceses, and other Catholic institutions. One test for the claim that these may contain information of value beyond the specific vocational concerns of the religious bodies themselves and bearing upon the social, educational, moral and political issues of the countries where they worked, would be the number of enquiries received by religious archivists. Comments by religious archivists in this context would be welcomed.

The Society is deeply grateful to the learned archivists and historians who have contributed articles in this issue. The periodical is not exclusively Roman Catholic and it is especially gratifying to publish a talk given by Mrs Brenda Hough, archivist to the General Synod of the Church of England, on the archives in her care at Church House, Westminster. The Hon. Editor would be glad to receive articles for publication in 1987 and beyond.

R.M.GARD, *Hon. Editor*

CHAOS AND UNPALATABLE TRUTHS .

The Rev. Bede Bailey O.P.

The BBC and ITV companies appear to have a different policy towards their enormous quantity of material. An article in *The Listener* that recently came my way suggested that ITV wanted to keep as much as possible whereas the BBC had a more wary eye on the cost. The writer of the piece was arguing that a very great deal of television material is of great archival interest.

The same question must be asked of records, even if the collection is tiny in comparison with those of the TV companies. What should we keep? What space is available? Is there any chance of having a permanent home?

One of the effects of trying to keep the details' is that the despised cupboards on stairs, and brown-paper parcels in drawers, once more show their use, with the almost certain result, unless one is very methodical, that items are hard to find. Yet it is greatly preferable not to be able to find what we know we have than to leave those archival waifs and strays that have survived to the mercy of the tidiers-up.

So my policy has been to try and gather together all that is relevant to the history, the strange story, of the English Dominicans, and the Scots as well. I suspect that much has gone on to the bonfire or into the waste bin, even though archives are fashionable for the moment. It is perhaps inevitable.

Since a large proportion of our archives came down the Great North Road to the ferry at Lyminster, there have been some notable additions to the collection. ¹

Perhaps one of the more interesting additions are to do with the Guild of St Joseph and St Dominic, started at Ditchling at the end of the Great War by Hilary Pepler and Eric Gill. These papers, so I understand, have never been seen by the authors of the various books on Gill. But now the present members of the Guild have generously allowed all their records to be photo-copied; they have now become twenty-five or more bound volumes of letters, accounts, minute-books, lists of publications, records of the week to week activities of the Guild. Added to these is the collection of papers most generously given by Hilary Pepler's children. So this is a collection that is at any rate complementary to what is to be found in a variety of libraries in America. It is tempting to exaggerate, but the Ditchling papers seem to me to be a real 'family archive'.

We have also received, through the generosity of the donor, an extensive collection of letters, photo-copies, photographs, published books and articles and of comment concerning John Gray, the 1890's aesthete and poet, who later

became Canon John Gray of the archdiocese of St Andrew's and Edinburgh, and of his guide and mentor, Andre' Sebastian Raffalovich. They both became members of the Third Order of St Dominic, and the province became their heir. With the collection held elsewhere in our province, this amounts perhaps to *the* collection of the Gray-Raffalovich papers, carefully gathered over the last thirty years. They are full of the strangeness, unexpectedness, of human life.

We have received all, or almost all, of the papers left by Victor White, the Dominican theologian who collaborated with Dr C. G. Jung. He died in 1961 and now is almost forgotten. Yet he was a pathfinder among theologians, a christener of psychology, a highly valued member of that Zurich group; and all the time within the context of his theological expertise. These papers could, I suspect, show the development of the young convert, coming to our novitiate from the English College at Valladolid, his introduction to wider-ranging theological potential at Hawkesyard, Oxford and Louvain until he became a master figure of his later years.

Father Victor was a serious scholar. So are others to be found on our shelves. So it must be with all comparable collections, I am sure. And yet I read recently, in a review of Dr Edward Norman's book, *The English Catholic Church in the Nineteenth Century*, that a competent history of the next period in England, up to Vatican II 'would largely be a humdrum tale of humdrum men, with few minds worth going into.' That is an astounding statement; I would have thought that a visit to the writer's own cemetery would have produced several names whose owners were not at all humdrum, and whose minds should not be treated dismissively. Someone else said to me recently that in his opinion the 1920's and 1930's were 'a golden age'. And even the humdrum are interesting. One of the purposes of our Society should be to make impossible such an odd statement.

I have visited the house and store-room of Mr John Bevan, the bookseller, high up and far away in the lanes of the Hereford-Monmouthshire border. Among many fascinating items, most of them, I believe, from libraries of various religious houses, I found the *Downside Review* of Summer-Autumn 1959. It included an article by our Kenelm Foster, and so was precious to me. Later I found it also printed Professor H. P. R. Finberg's *The Catholic Historian and his Theme*, which seems to me to have great relevance to an archivist in my limited and confined context. There too was Professor Cobb's *The Police and the People, French Popular Protest 1789—1820*.

Professor Cobb wrote of 'his inordinate love of detail', and how he refuses to listen to the warnings of those who prefer a less exacting view. He considers himself to be a 'human' historian, 'concerned to write about ordinary people', and certainly not a sociologist or an economist. 'I am writing about people, not about movements: about attitudes, prejudices and mentalities, not about thought.' He thinks his subject is chaotic, and perhaps that he writes

chaotically. But he does not mean to worry. He is, he says, a local historian, not a national one; and he is impressionistic rather than exhaustive.

I found myself wondering what relevance this has for an archivist of a religious order. There must, surely, be a muddling of the historian and of the collector of records, the archivist. The fact that we collect papers belonging to people with whom we have lived, have been our friends, must influence the religious archivist. I must confess that I have never destroyed any, perhaps unexpected, evidence. Professor Stubbs urged the historian 'to rest content with nothing less than the attainable maximum of truth', though he should root his work 'on nothing less sacred than that highest justice which is found in the deep-sympathy with erring and straying man.'

This brings us to a point of decision. Professor Finberg quoted Lord Acton: history 'undermines respect, . . . teaches disrespect'. History, the great man taught, is an 'iconoclast . . . not a teacher of reverence. The feet of many men, valued by divines, crumble to pieces in the contact with history.' I confess that I wonder how true, nowadays at least, that judgement is. I have never found myself thinking less of individuals I have known when, say, characteristics of weakness unexpectedly may appear. In fact, rather the contrary; the 'victim' appears more as a real person.

In 1896 *Tablets* there is a great to-do about Purcell's *Life of Manning*. Issue after issue condemns not only the author but also the cardinal's executors for allowing the author to have the material, and, in particular, the letters. It was thought to have been an outrage that anyone was allowed to see them. A year or two later, when Purcell died, he was presented to *Tablet* readers as the one-time editor of a defunct newspaper, the *Westminster Gazette*, and as 'the author of a life of Cardinal Manning', four or five lines in all. Nowadays, however, Purcell's two volumes are treated as a prime source for understanding Manning's life, especially with the sad fate of the Manning archive. 'The complaint against Purcell', wrote Finberg, 'was not that he suppressed or distorted facts, but that he published too many of them.'

We should leave it to others to tear up and bum. 'The intellectual virtues', wrote von Hugel, ' . . . candour, moral courage, intellectual honesty, scrupulous accuracy, endless docility to facts . . . : these and many other cognate qualities bear upon them the impress of God and His Christ.' The writing of history may be a hazardous affair; but as far as possible we should make it possible to judge truthfully and in the round.

NOTE

1. See 'Reflections on the Archives of the English Dominican Province', in *Catholic Archives*, No. 1, 1981, pp. 6-9.

THE ARCHIVES OF THE EASTERN DISTRICT
OF SCOTLAND (1829-1878) AND OF THE
ARCHDIOCESE OF ST ANDREWS AND EDINBURGH,
1878-1928

Christine Johnson

From 1732 until 1829 the Scottish Mission was divided into two Vicariates, the Lowland and the Highland. In 1829 these two Vicariates gave way to three: Northern, Western and Eastern. With this new arrangement the old Lowland District was divided roughly into two. The Northern District (centre Aberdeen) acquired part of the old Highland District, while the Eastern District lost Glasgow and the Clyde area to the new Western District. The centre for the Eastern District was Edinburgh, the residence of the Vicar Apostolic of the former Lowland District. In 1878 the Eastern District was itself divided when the Hierarchy was restored. Edinburgh became the centre for the Archdiocese of St Andrews and Edinburgh, the Dundee-Perth area became the diocese of Dunkeld, and Dumfries and Galloway became the diocese of Galloway.

The vast majority of the surviving Lowland District archives found their way over the years to Preshome and then to Blairs College, both in the north-east of Scotland, before being deposited finally in the Scottish Catholic Archives in Edinburgh. From the time of the consecration as bishop of Andrew Carruthers, the Eastern District began to accumulate in Edinburgh. When the hierarchy was restored the then bishop of the Eastern District, John Strain, became the first archbishop of St Andrews and Edinburgh, staying on in the same house, and accumulating his archives as before, thus ensuring a continuity throughout this major transition of much of the documentation of the period. Subsequent archbishops continued to add to the archdiocesan archives. Although on the death of a prelate his papers would generally be sorted and some at least destroyed, the remainder over the years reached such proportions that they could no longer be easily housed in the archbishop's residence. In 1930 the new archbishop, Andrew Joseph MacDonald, gave permission for the entire collection to be removed to the archdiocesan offices. The task of dealing with the documents fell to James Maguire, later coadjutor-bishop of Dunkeld. Maguire sorted through the documents, arranged them, and compiled an index which was, in his own words, . . . an attempt at some kind of 'order'. This index allowed the documents to be utilised by scholars over the following fifty years. The archdiocesan offices were not designed to accommodate research students and so in 1982 it was decided to remove the collection to the Scottish Catholic Archives where the Lowland District papers were already housed and where a pleasant reading room was provided for researchers.

The collection of documents which was thus deposited presented a number of problems to the cataloguer. In the first place, Maguire had to some unknown extent imposed an artificial arrangement on them. In the second place, not all the documents had in fact been arranged and indexed, and, in the third place, they were unsatisfactorily stored. The last problem was easily solved by removing documents from unwieldy letter books and dusty folders and placing them, flattened out, into manageable bundles which could be stored in dust-proof boxes. The other problems were more complex. It was decided, in spite of the limitations so imposed, to adhere as far as possible to Maguire's arrangement of documents so that his index could still be used. In the event, some re-arrangement proved to be essential. Maguire's arrangement was as follows:

- A—G: letters, etc., pertaining to the period of each bishop or archbishop in turn from Bishop Carruthers (d. 1852) to Archbishop James Smith (d. 1928).
- H: 'Miscellaneous things of all periods.'
- K: 'Diaries, various lists of students, etc.'
- M: 'Chiefly Money Matters, Statistics, etc.'
- Q: 'Chiefly monetary affairs pertaining to Hierarchy in a tin box marked Q'
- R: 'Education all times down to 1921'
- Y: 'Chiefly Wills, Executives, etc.'
- X: Papers relating to Ratisbon and to the Scots foundations in France; letters written by Bp Hay d. 1811; Manuscripts of Bp Geddes d. 1799; letters from Lord Bute 1880-95; etc.

In addition to the above, there was a large number of lawyers'communications and various miscellaneous items which had not been listed by Maguire. It can be seen from the above list that 'X' was a totally miscellaneous collection of documents. 'A'—'G' on the other hand were more systematically arranged with descriptive notes about them in the index, and provided a working basis for a workable catalogue arranged as follows:

- ED 1: Bp Andrew Carruthers [1770—1852] papers and his period as bishop [1833-1852].
- ED 2: Bp James Gillis [1802—1864] papers and his period as bishop [1852—1864],
- ED 3: John Strain [1810—1883] papers and his period as bishop and archbishop [1864-1883].
- ED 4: Abp William Smith [1819—1892] papers and his period as archbishop [1885-1892],
- ED 5: Abp Angus MacDonald [1844—1900] papers and his period as archbishop [1892-1900],
- ED 6: Abp James Smith [1841—1928] and his period as archbishop [1900—1928].
- ED 7: General mission matters.
- ED 8: Colleges and students.
- ED 5: Education: schools and teacher training.

- ED 10: Printed pastorals, circulars, synods, etc.
- ED 11: Individual mission stations.
- ED 12: Finances, trust funds.

Within this general arrangement it is possible to pick out items of particular interest and to give some idea of the general content of each category.

ED 1: This category can be subdivided as follows:

- a) Bp Carruthers' papers and letters addressed to him.
- b) Papers of individual priests of the Carruthers period and before.
- c) Papers belonging to the pre-1829 period which must have been left at Cathedral House, Edinburgh and were later added to the Eastern District archives.

Of particular interest is Bishop Geddes: 'Some account of the state of the Catholic Religion in Scotland during the years 1745, 1746, 1747'. This is the original draft with additions and alterations completed by Geddes in Aberdeen in 1794.

ED 2—6: These categories have many common features. Each consists mainly of letters to the particular bishop or archbishop, including personal letters dating sometimes from well before his consecration as well as letters received during his term of office. Letters are divided into sub-sections: from Scottish bishops, from non-Scottish bishops, from the rectors of the different colleges and so on, and may deal with problems of individual mission stations of the various religious houses. Some topics of correspondence may carry forward from one category to the next while others are specific to one particular category. The following are of interest:

ED 2: Letters from various architects: Augustus Welby Pugin, Edward Welby Pugin, James Gillespie Graham and J. A. Hansom.

ED 3: Documents about the dispute with Dunkeld. When the Hierarchy was restored in 1878 and Dunkeld was made into a separate diocese, about ten years of disputation ensued. Dunkeld claimed that it had been allocated a high proportion of mission stations which were encumbered by large debts, debts which it was forced to shoulder with no help from the archdiocese of Edinburgh. This the bishop of Dunkeld considered to be unfair. He also considered to be unfair the division of the old Eastern District funds among the new dioceses. Rome was consulted; John Bewick, later Bishop of Hexham and Newcastle, was appointed arbiter; but still the dispute dragged on until 1888.

ED 4: Of particular interest are the papers concerning the first Provincial Council, held at Fort Augustus in 1886. Also included is the correspondence concerning the tercentenary of Mary Queen of Scots and opinions regarding the case for her beatification. Among Archbishop William

Smith's personal papers is a draft of part of his famous work on the Pentateuch.

ED 5: Archbishop Angus MacDonald was originally consecrated Bishop of Argyll and the Isles in 1878. In 1892 he was translated to the archdiocese of St Andrews and Edinburgh. Maguire appended the following comment to his index of MacDonald's papers: 'Anything directly affecting Argyll and the Isles which I came across was forwarded to Bp Martin with the concurrence of Abp McD. OSB.' Bishop Martin was the bishop of Argyll in 1930. Among the remaining documents are papers dealing with pilgrimages to Iona, Lourdes and Rome; material on the foundation and early years of the Catholic Truth Society of Scotland; and further correspondence about the cause for beatification of Queen Mary.

ED 6: Archbishop James Smith was rector at Blairs College before being consecrated Bishop of Dunkeld in 1890. He was translated to the archdiocese in 1900. Of his papers Maguire notes:

Under this letter F are to be found correspondence etc. pertaining to J. A. Smith . . . What was found pertaining to Dunkeld was put in boxes, sent to Bp Toner. He and Canon McCurragh went through such papers, retaining anything of importance and destroying the rest

Some of the correspondence here is previous to his ordination, just a fraction retained. Much of his correspondence pertaining to the 80's was bundled together and a request on the end 'please burn'. This was done.

In spite of this pruning of Smith's papers, ED 6 is one of the largest categories. It includes correspondence regarding war chaplains, the foundation of Holy Cross Academy, the pilgrimage to Rome, the problem of the Ancient Order of Hibernians, Catholic representation at the coronations of 1902 and 1911, and Monsignor Brown's Apostolic Visitation of Scotland.

ED 7: General documents and correspondence brought together from the Maguire categories H—Y and covering all periods from the 1820's to about 1920. Included are proof copies of the Scottish Proprium and Roman documents. There is also a large correspondence from Lord Bute regarding his proposal of a Roman Catholic college attached to St Andrews University; his wish for a full choir and public recitation of the Office daily at Oban Cathedral; his work on Scottish Saints, etc.

ED 8: Documents of all periods relating to the colleges. These consist of general correspondence from the various rectors, lists of students, administration of burses and accounts. Among the earlier material are papers dealing with the recovery of Mission property in France after the Napoleonic wars, and others dealing with Bishop Gillis's negotiations with the Bavarian government regarding the Scots monastery at Ratisbon.

- ED 9: Education — all periods. Documents include Education Bills, Poor Board cases, the Poor School Committee, Government grants to schools and the take-over of Catholic schools by the State.
- ED 10: Patorals, circulars and other printed material.
- ED 11: Mission Stations, 1841 -1949. This section is divided into two parts:
- a) Mission returns made at the request of the hierarchy, including inventories, mission statistics and statements of accounts.
 - b) Papers relating to individual mission stations; mainly lawyers' correspondence and other letters regarding money and property.
- ED 12: Finances and Trust Funds, all periods. Documents include account books, priests' wills and executry, papers about the division of the common funds with the restoration of the hierarchy, and letters from solicitors.

Of the above twelve categories, ED 1—6 consist mainly (with the possible exception of ED 1) of letters to the various bishops and archbishops. ED 7—12 contain lawyers' letters, legal and other documents, etc., which relate on the whole to particular topics rather than to particular people. This arrangement follows where practicable Maguire's index. It does pose a few problems for the researcher. For instance, James Smith was a student during Gillis's episcopacy, a professor at Blairs during William Smith's time as Archbishop, and Bishop of Dunkeld while Angus MacDonald was Archbishop, and letters to him span all these years, covering topics which are also referred to under the appropriate bishop or archbishop. In other words, there is a large chronological overlap. But if the researcher is prepared to spend some time reading catalogues he will discover a remarkably full documentation of the history not only of the Eastern District of Scotland but also of the first forty years of the Archdiocese of St Andrews and Edinburgh. I hope the above account will also give some indication of the history of the Archives themselves, and of how they have come to the state in which they are now to be found in the Scottish Catholic Archives.

TWO ANTIQUARIAN MONKS: THE PAPERS OF
DOM BEDE CAMM AND DOM ETHELBERT HORNE
AT DOWNSIDE

Dominic Aidan Bellenger O.S.B.

In the first half of the present century the monastic community of St Gregory's, Downside, experienced a great age of scholarship. Some of its monks — Dom Cuthbert Butler, Dom John Chapman, Dom Hugh Connolly, Cardinal Aidan Gasquet and Dom David Knowles among them — had a European reputation. There were many others during this period who are less well-known now but who, among their contemporaries, were names to be reckoned with. The two antiquarian monks — Bede Camm and Ethelbert Home — who form the subject of this second article on personal collections in the Downside Archives come into this latter category. ¹

DOM BEDE CAMM'S PAPERS

1 Biographical Note

Reginald Camm was born at Sunbury Park, Middlesex, on 26 December 1864. He was educated at Westminster School and Keble College, Oxford, where he graduated with second class honours in the Divinity Schools in 1887. He studied for the Anglican ministry at Cuddesdon, was ordained priest by Bishop Thorold of Rochester in 1888, and served as curate at the church of St Agnes, Kennington, until 1890. In that year he was received into the Catholic Church at Maredsous Abbey in Belgium. He was clothed with the Benedictine habit, taking Bede as his religious name, in 1890 and was professed on 8 December 1891. He made his solemn vows on 25 December 1894. As a monk he pursued further theological studies at St Anselmo in Rome and was ordained priest in the Lateran Basilica by Cardinal Parrocchi on 9 March 1895. He resided at Erdington Abbey, Birmingham, from 1895 to 1912.

In 1913 he prepared the Anglican monks of Caldey and nuns of St Bride's, Milford Haven, for their reception into the Catholic Church. In June 1913 he was appointed Novice Master at Caldey by the Holy See. On 21 September 1913 he was affiliated to Downside and renewed his profession before Abbot Cuthbert Butler. In 1913—1914 he toured England lecturing and preaching to raise funds for Caldey and for Tyburn Convent in London.

With the advent of war he became a military chaplain. He went to Glasgow as a chaplain to a hospital for the wounded in August 1915 and to Egypt in December 1915. He remained there until he was demobilised in the spring of 1919.

In the Michaelmas Term of 1919 he went to Cambridge as Master of Benet House. He held this office until ill-health forced his retirement in June

1931. In 1919 he had proceeded to the degree of Master of Arts at Cambridge, and in 1922 he was elected F.S.A. He returned to Downside in 1931 and spent his final months at a nursing home at Clifton. He died at Clifton on 8 September 1942 and was buried at Downside.

Dom Bede was a popular and learned writer on the English Martyrs and monastic history. He was also an expert on rood-screens and relics of the saints.



Dom Bede Camm [1864-1942]
by Aidan Savage

He was a prolific author of devotional, historical and antiquarian works. His principal writings were: *A Benedictine Martyr in England* (1897), *In the Brave Days of Old* (1900), *A Day in the Cloister* (1900), *Blessed Sebastian Newdigate* (1900), *Lives of the English Martyrs* (Vol. I 1904, Vol. II 1905), *Tyburn Conferences* (1906), *Rood-Screens and Rood-Lofts* (with F. Bligh Bond, 1909), *Birthday Book of the English Martyrs* (1909), *Heroes of the Faith* (1909), *William Cardinal Allen* (1909), *Forgotten Shrines* (1910), *Pilgrim Paths in Latin Lands* (1923), and *Good Fruit of Tyburn Tree* (1929). He was editor of the 'St Nicholas Series' from 1908 to 1909. Dom Bede's portrait, in pencil, by Aidan Savage, is at Benet House, Cambridge.

II The Papers

Camm's many activities are represented in his collection which includes much historical material as well as personal correspondence. For the sake of convenience I have divided the collection, which is kept in cupboards on Floor B of the Monastery Library, into two main areas — personal and historical.

A Personal

General Correspondence. Seven boxes. Boxes 1—6 have correspondents filed alphabetically (A—B, C, D—E, F, G, H). Box 7 has files from I—M and many unsorted correspondents. Most date from c. 1910—1925. There are virtually no copies of Camm's own letters. His correspondents included R. H. Benson, Cardinals Gasquet and Raphael Merry del Val (in connection with a controversy

between Camm and Father Vincent McNabb, O.P.), Fathers C.C.Martindale, S.J. and J. H. Pollen, S. J. There is a preponderance of clerical and academic correspondents but the collection also includes letters from soldiers who had been ministered to by Camm during the Great War.

Large box containing commonplace books, notebooks, etc., dating from his Cuddesdon days. The notebooks include 3 volumes of MS notes on the Rule of St Benedict.

1 box containing diaries, 1886—1918 (incomplete).

1 box containing a file on Caldey and a file on St Bride's, Milford Haven. MS and printed material.

1 box containing paper cuttings.

2 albums and a small box of photographs — personal and historical.

(In the Librarian's Room at the monastery library there is a collection of many volumes of postcards mounted in albums by Camm and mainly topographical in interest).

3 envelopes. One contains Camm's MS memoir of Thomas Wilkinson, Bishop of Hexham and Newcastle, and letters from the bishop. The second has MS memoirs of Dom Wilfrid Wallace of Erdington also by Camm. The third contains a small bundle of letters from Aymer Vallance, the antiquarian writer.

B Historical

4 boxes of files on the English Martyrs arranged in alphabetical order (Cardinal Allen — John Duckett, Queen Elizabeth — Napier, Padley — Purshall, Rambler — Wright). (Accession Numbers, 2008-2010).

6 small boxes of material on Martyrs (mainly English):

1. Letters from J.H.Pollen, S.J. MS Hymns to Thomas of Canterbury.
2. Harrington, Relics, Sawston.
3. Oliver Plunkett. John Roberts.
4. Various Papers and Notes.
5. Benedictine Martyrs. Challoner MSS at Oscott (transcripts).
6. Index to 'Footprints of English Martyrs' (MS).

1 box Papers concerned with the English Martyrs (mainly transcripts of MSS), (Accession Number 1906).

1 volume MS transcript of 'A true reporte of the death and martyrdom of M. Campion Jesuite . . . 1581 (B.M. Cat. 1370 a. 38).

Annotated Copy of Camm's *Birthday Book* (1909). Title page and dedication page illustrated by Rev. Mother Marie de St Pierre, Superioress of Tyburn Convent and Foundress of the Congregation of the Religious Adorers of the Sacred Heart (Accession Number 1349).

Bound volume of photographs, correspondence and offprints by Camm and others on Devonshire Screens and Rood-lofts.

Portfolio of original drawings of Trawsfynnidd, the birthplace of John Roberts,

by W. Aloysius Johnson (1926).

2 small boxes of miscellaneous material. I MSS — II Mainly printed (includes files on medieval embroidery).

DOM ETHELBERT'S PAPERS

I Biographical Note

Percy Home was born at Egham, Surrey, on 10 November 1858. He was educated at Reading School and was a convert to Catholicism. He was clothed as a novice for Downside at Belmont on 28 November 1880, taking Ethelbert as his religious name. He was professed on 15 December 1881 and made his solemn vows on 25 January 1885. He was ordained priest at Downside on 13 January 1889. He worked in the school for a short time, but his principal apostolate was in the village; he was Parish Priest of Stratton-on-the-Fosse from 1891 to 1940. He was on the local District Council for twenty-five years and chaired the Education Committee for thirty-three years. In his capacity as monastic Custodian of the Relics he augmented the already considerable collection of relics at Downside. He amassed a unique collection of hour glasses. He served as Claustal Prior of Downside from 1929 to 1933 and was made Cathedral Prior of Norwich in 1934. In 1939, he became titular Abbot of Glastonbury. He died on 3 November 1952, the feast of St Vigor, patron Saint of Stratton, and is buried in the monastic cemetery at Downside.

Abbot Home's reputation as an archaeologist and an antiquary was considerable. He joined the Somerset Archaeological Society in 1886 and was its president from July 1940 to July 1942. He served as Vice-President from 1942 to 1952. In 1924, he was elected F.S.A., and served on the Council of the Society of Antiquaries in 1930. He was Vice-President of the Bath Archaeological Society and President of the Glastonbury Antiquarian Society. As an archaeologist, he was particularly concerned with excavations at Glastonbury Abbey during the 1920's. As an antiquary, he is best known for his work on scratch dials on which he



Dom Ethelbert Home [1858-1952]
by Aidan Savage

published a major study — one of many books on folklore, antiquity and local history which he published. He was also known as an authority on natural history. (For further biographical information see *Fasti Gregoriani* (MS Downside Abbey); *Proceedings of the Somerset Archaeological and Natural History Society* 97 (1952), pp. 193-194, and *The Antiquaries Journal* 33 (1953), p.273. There is a portrait in oils of Dom Ethelbert by Aidan Savage in the Downside Archives Room and he was the subject of one of Dom Hubert van Zeller's 'Family Portraits'.

II The Papers

Dom Ethelbert's papers, kept in two cupboards on Floor A of the Downside Abbey Library, reflect his wide range of interests. They include substantial documentation of the half century of his incumbency at Stratton where the church with its rood-screen and 'liturgical' ostrich eggs formed the centre of a whole range of church-based activities. They also include information on the controversies surrounding the excavations at Glastonbury and an interesting collection of letters from the scholarly Dean Armitage Robinson of Wells. What follows is a summary list under subject headings:

(A) *Antiquarian and Archaeological Interests*

1 box of drawings, plans, etc., (Antiquarian, archaeological, genealogical).

1 box of annotated copies of his published works on Scratch Dials, Low Side Windows and Holy Wells. This box also contains MS of his work on Somerset Dovecotes, and reviews of his writings on Scratch Dials. Many of these volumes include photographs by Dom Ethelbert.

2 boxes of MS writings. One (mainly antiquarian) includes subjects as diverse as 'The Vested Crucifix', 'The Crown of Thorns' and 'Altar Stones'. The other has the texts of his W.E.A. Lectures (mainly on Local History and Folklore) and his *Catechism of Christian Doctrine*.

3 boxes on Glastonbury Abbey excavations. Two contain correspondence, reports, newspaper cuttings, etc., principally for the period 1926—1951. The controversy surrounding the 'psychic archaeology' of F. Bligh Bond is well documented.

2 boxes of notes, photographs, authentications, correspondence, etc., on relics of the Saints.

1 folder (illustrated) on St Thomas of Hereford whose head is enshrined at Downside.

1 box of notes, correspondence, etc., on the martyrs and relics (taken from *Spolia* of Dom Julian Stonor).

An envelope of photographs and correspondence on medieval embroidered vestments at Downside, and similar examples elsewhere. (Accession Number 1963).
Box of MS Drawings, etc., of Keynsham Roman Villa, by Dr Arthur Bullied.

(B) *Monastic Papers*

2 boxes. One contains mainly MS items including Home's *Notes on the Reform of the E.B.C. Constitutions* (1947) and notes on *Archbishop Ullathorne on the*

Monastic Life (taken in 1886). The other (3094) contains mainly printed 'Pamphlets, Notices, Decrees, etc.' (c. 1900).

(C) *Parish Papers*

4 boxes of letters, cuttings, bills, notices, etc. covering every aspect of parish life. They include Home's MS memoirs of his work as a Parish Priest. Subscription Book for Dom Ethelbert's Golden Jubilee Fund (1939).

(D) *Personal Papers and Individual Correspondents*

1 box of Family and Personal Papers.

1 box of Appointment Diaries.

1 box containing bundle of letters from J. A. Robinson, Dean of Wells, to Dom Ethelbert.

2 boxes concerning Cardinal Gasquet. One contains letters from and about the Cardinal including several from Shane Leslie, the Cardinal's biographer. The other contains MS hymns in wrapper addressed to the Cardinal.

1 box containing Journal (MS) of Aidan Savage, Painter, 1916—1931.

(E) *Other Items*

2 boxes of miscellaneous material including one with papers collected principally by F. J. Baigent, the Winchester antiquary, including numerous newspaper cuttings.

1 box of printed Downside School Examination results, c. 1890—1900.

NOTE

1. See 'Cardinal Gasquet's Papers at Downside' in *Catholic Archives*, No. 4, 1984.

THE ARCHIVES OF THE DOMINICAN SISTERS OF THE
ENGLISH CONGREGATION OF ST CATHERINE OF SIENA

Sr Mary Crispin O.P.

ORIGIN

The present Congregation was formed in 1929 by the amalgamation of five Congregations of Dominican Third Order Sisters.

- i) The Congregation of St Catherine of Siena was founded at Coventry by Mother Margaret Hallahan in 1845, after she had received an invitation in 1841 from the Rev. William Bernard Ullathorne, to assist in the Catholic mission there;
- ii) The Congregation of St Rose of Lima was founded at Stroud, Gloucestershire, by Mother Mary Teresa Matthews in 1857;
- iii) At the invitation of the Dominican Fathers, a further group of Third Order Sisters was established by Mother Rose Corbett at Leicester in 1875;
- iv) The Congregation of the Holy Rosary was founded in Flanders about 1871 by Mother Catherine Philip Bathurst and transferred to Harrow in Middlesex in 1880 at the invitation of Cardinal Manning;
- v) The French Congregation of Our Lady of Grace at Chatillon-Sous-Bogneau was invited by Cardinal Vaughan to send sisters to his diocese, and Mother Cecilia Marshall established a community in London in 1896. After official separation from the French congregation in 1912, the London house in Portobello Road became the Mother House of the new Congregation of St Vincent Ferrer.

With the help and encouragement of the English Prior-Provincial, Very Rev. Bede Jarrett O.P., these five groups of sisters were united into one Congregation in 1929 under the title of the Dominican Sisters of the English Congregation of St Catherine of Siena. The longest established convent, which happened to be the one at Stone in Staffordshire, was designated the Mother House.

Mother Margaret Hallahan was born in London in 1802. By 1811 she had been admitted to an orphanage for destitute girls but after a short period became a servant girl working for an English Catholic family who settled in Bruges in 1826. In 1829 Margaret tried her vocation at the English convent there, but she did not stay very long. She became a Dominican Tertiary in 1835 and in her spare time gave herself to works of apostolic charity. Because of her great reputation in the apostolic field, in 1841 she was invited by Father Ullathorne to help in his work at Coventry. When Father Ullathorne was consecrated Vicar Apostolic of the Western District, a small group of professed Dominican Sisters, under the leadership of Mother Margaret, transferred to Clifton in 1846 in order

to remain under the Bishop's direction. Here the first convent was built. Mother Margaret founded five convents and these formed a Congregation directly under the jurisdiction of the Master General of the Order of Preachers who appointed Bishop Ullathorne to be his Vicar with regard to the newly established Congregation, in 1859. Mother Margaret died at Stone in 1868.

Mother Mary Teresa Matthews was born on 17 November 1815, the eldest daughter of a mill-owner resident at Wooton-under-Edge in Gloucestershire, and christened Elizabeth. After her father's death, which distressed her considerably, she was invited by a friend of the family, Edwin Bucknall, to join his wife and family in Stroud, Gloucestershire. While she was there curiosity compelled her to enquire about the Catholic Church. The Bucknalls at that time belonged to a non-Catholic sect and she was left free to follow her own family's practices. In 1850 she was received into the Church by Father Honorius C. P., the parish priest of the mission at Woodchester. There was no Catholic Church at Stroud at that time. Elizabeth soon became acquainted with a Mrs D. Sandys, a widow and great benefactress of the Catholics in Stroud, who had just opened a small school for Catholic children in the London Road and needed help with the work. She had collected around her several ladies dedicated to visiting the sick and the poor and to giving religious instruction. Within a short time Elizabeth asked to join this group of apostolic workers who later became Dominican Tertiaries. Elizabeth felt herself further drawn towards conventual religious life and so applied for admission to the Second Order of Dominican Nuns at Hurst Green (later removed to Carisbrooke) but she was not accepted by them. This led her to consider approaching Mother Margaret Hallahan who had recently established a community of Dominican Sisters in the Clifton diocese; but the Dominican Fathers recommended her to wait. This she did and continued to work with Mrs Sandys and her group.

On 2 February 1857 Elizabeth was clothed in the Dominican habit and in November of that year her companions also received the habit. The Bishop of Clifton appointed Father Dominic Aylward O.P., Prior of Woodchester, to be their director, and under his guidance the conventual tertiaries made their canonical novitiate. (They did not wear the habit openly until 1859). Not long after this, Mrs Sandys decided that she was not called to the religious life and so she withdrew from the group; ill health dictated that she should live abroad and on 21 June 1878 she died. Soon the original group broke up and Elizabeth, who was by then nominated the sister in charge, found herself almost alone, although Sister Rose Corbett remained. However, others joined them and in 1863 a creche for children of the poor was organized. Within the next few years a small boarding school was started, then an orphanage and work school. The premises were enlarged and the new building was begun in 1867. These years were dogged by poverty and innumerable difficulties.

Elizabeth, now known as Mother Mary Teresa Matthews, always had a

deep desire to recite the Divine Office in choir and this was realised in 1871 when on the feast of the Most Holy Trinity the community recited all the Canonical Hours. Between 1866 and 1884 three daughter houses were established and the first General Chapter of the Congregation of St Rose of Lima was convened in 1889, when Mother Mary Teresa was elected the first Prioress General. The Congregation was finally approved by Rome in 1896. Mother Mary Teresa died at Stroud in 1905.

Mother Rose Corbett. We have very little documentation concerning Elizabeth Corbett, later known as Sister Rose Corbett. All that we can be sure of is that in 1855, as a young woman, she was sent by the Rev. Bernard Morewood O. P. to help Mrs Sandys in her newly opened Catholic School in London Road, Stroud, Gloucestershire, where she met the future Mother Mary Teresa Matthews. In November 1857 Elizabeth was clothed in the Dominican habit at Stroud and given the name of Sister Rose. When in 1866 the Rev. Dominic Aylward O. P. requested help from the Sisters at Stroud for his mission in Kentish Town, London, Sister Rose with five other choir sisters, two lay-sisters and a postulant were sent to give assistance. Sister Rose was appointed to be in charge of the London community. This foundation, however, did not succeed and in 1868 several of the sisters returned to Stroud while Sister Rose and three companions decided to accept an invitation from the Dominican Fathers to teach in the parish schools of St Patrick's and Holy Cross in Leicester. This necessitated official separation from the Stroud community. Thus a new group of Dominican Sisters was formed in Leicester in 1875. From this foundation three daughter houses were established; at Bridlington in 1895, and at Leyburn and Redcar in 1896. This group of Sisters, though never officially designated a Congregation, chose as its patron our Lady, Help of Christians.

Mother Catherine Philip Bathurst, the youngest daughter of Sir James Bathurst K.C.B., was born at Wookey in Somerset in 1825 and christened Catherine Anne. She became a Catholic when she was twenty-five years old and soon after her reception met Pere Lacordaire O.P., and also Dr John Henry (later Cardinal) Newman. She entered religious life with the Dominican Sisters at Stone in 1861 but ill-health soon obliged her to leave. Later, as a Dominican Tertiary, she met a Miss Dunford and, under the guidance of the Dominican Fathers, they visited the sick and the poor of Kentish Town and gave religious instruction. By 1868 she, Miss Dunford and two young friends formed a Tertiary group in Belgium and with the permission of Mgr Bracq, Bishop of Ghent, founded a convent for Tertiaries who wanted to live a full religious life in community. This community was affiliated to the Order of Preachers.

Cardinal Manning, a personal friend of many years standing, asked her to make a foundation in England. Some of her Sisters arrived at Harrow, Middlesex, in 1878 and the novitiate was transferred there in 1880. From this foundation issued five daughter houses; at Kilburn 1881, Watford 1883, Shoreham 1886 (transferred to Bognor 1896), Sale near Manchester 1891—1897 and at Beccles

1897. This new Congregation, under the patronage of Our Lady of the Holy Rosary, was erected in 1890, the house at Harrow being named its Mother House, and Mother Catherine Philip Bathurst was elected its first Prioress General. She died in 1907.

Mother Mary Cecilia Marshall was born at Brighton in 1851. Her mother belonged to a recusant family who had never lost 'the faith', and later in life her father, an architect, embraced the Catholic religion.

While still a young woman, Elizabeth Lucy Marshall, who later became Mother Mary Cecilia Marshall, joined the Dominican Tertiary community at Clichy in France in 1876 — this community was from Chatillon-Sous-Bogneau. A month after making perpetual profession, Sister Mary Cecilia was sent to be Superior of a small group of Sisters at Mirecourt. After several years, and successive appointments as Superior, Mother Mary Cecilia Marshall was sent, in 1896, to make a foundation in London at the request of Cardinal Vaughan. By 1910 it was obvious that separation from the French Congregation was desirable, although the Deed of Separation was not signed until 1912. Several daughter houses were established from this foundation and the London House in Portobello Road, W 10, became the Mother House of yet another Congregation of Dominican Sisters, under the patronage of St Vincent Ferrer.

Each of these Congregations, some of Pontifical Right and others not, continued to establish daughter houses. Those that flourished were incorporated at the amalgamation in 1929. Since then further foundations and closures have been made.

The surviving archives of these original Congregations form a large part of the present Congregation's archive deposit. Among them are collections associated with some eminent nineteenth century Churchmen and Churchwomen including Archbishop William Bernard Ullathorne O. S. B., Cardinal John Henry Newman, Mother Margaret Hallahan, Mother Francis Raphael Drane and Mother Catherine Philip Bathurst.

CONTENT

The actual papers which comprise the bulk of our archives are the natural products of the foundations and the life of the Congregation, viz:

- i) the involvement and particular role of Bishop Ullathorne with the Sisters of the Stone Congregation;
- ii) the lives of the foundresses;
- iii) the life and work of Mother Francis Raphael Drane — an historian, author and hagiographer in her own right;
- iv) the correspondence of Mother Margaret Hallahan and Mother Catherine Philip Bathurst with Cardinal Newman, with particular reference to the Achilli trial;
- v) the deliberate deposit of some of Bishop Ullathorne's papers which

would help Mother Francis Raphael Drane in writing a biography of the Bishop.

The standard items within the archives include:

- i) correspondence relating to foundations and life of the Congregations,
- ii) information about buildings, property and apostolic works,
- iii) details concerning finance,
- iv) business journals,
- v) books of Constitutions,
- vi) particulars of postulants,
- vii) books of Professions,
- viii) books of Ceremonial and customs,
- ix) Annals,
- x) various registers,
- xi) papers of appointments of Prioresses,
- xii) reports of Prioresses,
- xiii) ordinances of Prioresses General,
- xiv) letters and circulars from Prioresses General,
- xv) communications from Masters General and Priors Provincial of the Order of Preachers.
- xvi) Acts, ordinances and recommendations of General Chapters,
- xvii) minute books of General and house councils,
- xviii) some minutes of community chapters.

Besides these there are other papers, not directly connected with the Congregation but with people who have been involved in its history. At present in the Generalate archives at Stone are preserved the archives relating to the Congregation as such and of those houses and works which have been closed. Additional material relating to Mother Margaret Hallahan has also been collected at Stone since 1936 when her cause for Beatification was introduced.

In addition to the standard items mentioned above, other significant deposits are:

- i) *The Mother Margaret Hallahan Papers* which include:
 - a) biographical material,
 - b) letters written by her, 1851-1868,
 - c) spiritual instructions and prayers, 1847—1867,
 - d) administrative documents regarding the life and work of Mother Margaret, 1847-1868.
- ii) *The Mother Francis Raphael Drane Papers* which include:
 - a) biographical material,
 - b) personal papers, 1833-1893,
 - c) spiritual instructions, 1855—1877,

- d) letters written by Mother Francis Raphael, 1868—1894,
 - e) literary works,
 - f) collections of literary resource material made by Mother Francis Raphael Drane.
- iii) *The Ullathorne Papers* which include:
- a) books, pamphlets and other works written by Ullathorne, both published and unpublished,
 - b) sermons, conferences, Retreat notes on spiritual subjects,
 - c) some ecclesiastical and diocesan documents,
 - d) official documents relating to the 'Stone' Congregation,
 - e) some family papers.
- iv) *The J. H. Newman Papers* which include:
- a) letters written by John Henry Newman,
 - b) a manuscript narrative on relations between Newman and Mother Margaret,
 - c) a drawing and a photograph of Newman,
 - d) a scrapbook of reminiscences of John Henry Newman by a Dominican Sister,
 - e) there is also a considerable amount of other Newman material incorporated in some of the other collections already mentioned.
- v) *A deposit of miscellaneous items:*
- a) St John of the Cross Spiritual Works, 1703 (Spanish),
 - b) 'S.M.D.' D.O.M. *Orationi Devotissimi etc.*, compiled by a Dominican Sister. 1627 Ms., Latin,
 - c) Illuminated Book of Hours. 15th? century, incomplete, (pages cut out) presented by Philip Howard, 1895,
 - d) Blessed Henry Suso, extracts concerning his penances. 16th? century Ms., Latin,
 - e) *Vita et Miracula S.P. Dominici etc.*, Augustino Galamino O.P. Mag. Gen. Antwerp 18th? century, Latin,
 - f) Mother Jubilarian Thompson of Brussels — Masses and Sequences. 1728 Ms., Latin,
 - g) *Dialogue*, St Catherine of Siena. Brescia, 1496, Italian,
 - h) Writings of Mother Isabella Howard between 1884 and 1904,
 - i) Writings of Mother Imelda Poole (successor to Mother Margaret Hallahan), 1868-1881,
 - j) Ms. letters, 1853—1944, of eminent Ecclesiastics and Religious,
 - k) An account of the persecution of Brazilian Sisters, by Makrina Mieczslawska, Abbess, 1845,
 - l) Dominican Sister's translation of Ms. account of German Dominican Mysticism and St Mechtilde (origin unknown),

- m) ? Thomas Bailey — London 1665 — sketch of an English Martyr, from the Life and Death of John Fisher, Bishop of Rochester,
- n) Sister Mary Winifred, translation of the Spiritual Instructions of John Tauler, Ms. copy by Mother Imelda Poole,
- o) Rev. J.B. de Bay, 1798 Journal. Ms. copy by M. Imelda Poole,
- p) Sister Helen Hicks, 1921, The Way of the Cross (devotions), typescript,
- q) Some miscellaneous papers of historical interest.

Items of particular interest are Mother Margaret's series of letters containing her manifestations of conscience to both Bishop Ullathorne and Rev. Austin Maltus O. P., chaplain to the Sisters at Stone; Ullathorne's letters from Vatican I which make interesting reading in the wake of Vatican II; and J.H.Newman's letters to Mother Catherine Philip Bathurst, which are a delight.

SIGNIFICANCE

The period of history covered by our archives is primarily from 1841 to the present time. Much of this material pertains to religious life in the English Midlands, but foundations in Flanders and France from which some of our communities originated, add a further dimension to our expression of Dominican life. However, the bulk of the information concerns English nineteenth-century ecclesiastical history. Indirectly, through the apostolic works carried on, information can be gleaned about some aspects of social history, particularly with regard to education, nursing and pastoral care. There are also some interesting facts about the first foundation of Dominican Sisters in Australia in 1883, who came originally from the 'Stone' Congregation. The deposits of original manuscripts of books by both Bishop Ullathorne and Mother Francis Raphael Drane are unique.

ORGANISATION

From the beginning of the 'Stone' Congregation a chapter on The Archivist' has always been included in our Constitutions. There is a Congregational Archivist and a common system of archive organisation. The Congregational filing system provides the Generalate and each house with a letter code.

Material relating to the five original congregations is kept in the Mother House at Stone in Staffordshire, together with the archives of houses which have been closed, and all the archives of the present Congregation relating to Generalate business. The special deposits already mentioned are also kept in the Generalate archives. Each local house stores its own post-1929 archives.

All these are kept in metal cupboards which contain large archive, acid-free cardboard boxes. Inside these are wallet files containing loose documents. Bound books are stored loose on appropriate shelves in the cupboards in association with related files or boxes.

Wallet files are listed in accordance with the thirty-three headings given in the Directory to our Constitutions (1981). Subdivisions of these file headings accommodate the needs of individual houses. Each document is numbered chronologically (as far as possible) and carries the file number and letter code of the house.

Since 1980 the Generalate and each house has a 'Descriptive List' of all the archives it holds which will be fully catalogued in due course. Ultimately, the Generalate will have a comprehensive catalogue of all the documents deposited in all our archives but this will take time.

To assist the local archivists in the organisation and retention of documents, a small hand-made booklet has been compiled called 'Simple Guide Lines for the keeping of local Archives'.

The archives relating to Generalate business and some of the special deposits already mentioned are filed under a different system established many years ago and continued, since it is adequate for its purpose.

Copies of catalogues of the Special Collections are held by the Secretary General at Stone, the Royal Commission on Historical Manuscripts, and the Hon. Editor of the Catholic Archives Society.

ACCESS

Access to our archives is of necessity limited, but written application to:

Sister Mary Crispin O.P.,
Congregational Archivist,
The Generalate,
St Dominic's Convent,
21 Station Road,
STONE, STAFFS. ST15 SEN

will ensure that some arrangements will be made to assist an enquirer. Limited photo-copying is provided by the Archivist, the laws of copyright always being respected.

THE COLLECTOR: A LOOK AT BENEDICTINE ARCHIVES
THROUGH THE EYES 'JF BRO. BENET WELDON, 1674-1713

Dom Geoffrey Scott O.S.B.

For the archivists of religious orders here, what I have to tell is a cautionary tale of how dangerous it can be, and how easy it is, for the detached neutrality of the archivist to be transformed into the coloured bias of the involved historian. Benet Weldon's archival collection is a good example of how the archive of a religious order, as Fr Bede Bailey told us some years ago,¹ is a mixture of family, administrative and personal material, 'inextricably interwoven'. If we were to take the 1981 'Scheme of classification for Archives of Religious Orders'² as the basic guide for the holdings of a religious order, we would find that Weldon's collections include many of the types of material listed here — histories, lists, *acta*, house archives, financial and legal records, relations with bishops, *ceremonials*, but we would be unable to escape from acknowledging that all these are subsumed under, and collected together into, Number IX of the 'Scheme', the 'Personal Papers of Individual Religious'. In this paper, we are essentially discussing the personal records of Bro. Benet Weldon.

Ralph (in religion Benet) Weldon was born of royalist gentry stock at Swanscombe, Kent, in 1674. He became a Catholic in 1687, was clothed at the English Benedictine House of St Edmund's, Paris, in November 1690, and professed there two years later. He died in Paris in 1713.³ One doubts whether Weldon was the most suitable candidate to act as the English Benedictines' official annalist. He was physically weak and tells us he 'could never admit the drop of woman's milk . . . so I was nursed up with strong Spanish wines . . . and Naples biscuits.' ⁴ His most serious weakness, however, perhaps often a strength to archivists, was an extreme scrupulosity which prevented him from being ordained, encouraged an instability which led him from 1694 to attempt to live in stricter monasteries like La Trappe, and which caused him to be persecuted by his contemporaries in St Edmund's, Paris. I mention all this because it was to affect his historical writing.

After a lengthy stay in England to sort out his dead brother's affairs, Weldon had returned to Paris in the middle of 1700 where he was again subjected to teasing and to bouts of scrupulosity, seeking refuge in the interpretation of his dreams. At this stage, there was still no evidence that he was interested in archive work, but he had already become intimate by this time with his future patron, Bernard Gregson, then in his first term of office as President of the English Benedictines (1697—1701). Weldon acted as 'intermediary', and sent reports to Gregson regarding the state of St Edmund's, Paris.⁵ But this role,

adopted by a character like Weldon, soon turned him into a disgruntled spy. Gregson's successor, Augustine Howard (1701—05), refused to tolerate such behaviour, and he ordered that all Weldon's letters be collected, sealed up, and that their author be forbidden to write any more. The Prior in Paris was, however, to treat Weldon gently. ⁶

In the autumn of 1704, Weldon was notified in a dream 'that I had a great deal of work there (in St Edmund's, Paris) to do by writing things in order, to which much extraordinary paper should be given me, which is verified in my Collections concerning the history of King James II, and these Collections, (the "Memorials"). And I own it that from a child, I know the life I am to lead'.⁷ This is the first intimation from Weldon of his future career as an archivist, but there is some suggestion that he was already moving towards this role even before the dream. Firstly, it must be remembered that he had been educated for two years at Pontlevoy near Blois by the Maurists.⁸ The Maurist Benedictines were already famous for their scientific research, especially that developed by Mabillon, and Weldon was to pay frequent tribute in his own work to the tradition of Maurist learning. He was also to number a few Maurist scholars among his intimate friends. Secondly, in his brief visit to England in 1700, his appetite for painstaking archival detective work had already been whetted in looking up family records to prove his murdered brother's will was a forgery. ⁹

WELDON AS LIBRARIAN AND HIS 'JAMES II'

The third, and perhaps the most important influence steering him towards archive work was the order made by the President at the 1692 Visitation of St Edmund's that a studious librarian be appointed whose task was to compile as quickly as possible an accurate library catalogue in order to prevent books being stolen or dispersed on the English mission. ¹⁰ Archive administration at this time in the majority of religious communities was undoubtedly the responsibility of the librarian, as in many instances it still is. From the name of the donor and date inscribed on the register which became the library catalogue, it seems that Weldon began compiling the catalogue only from 1699. ¹¹ It remains one of the earliest library catalogues of English Catholic religious communities which we possess and, although completed by Weldon in 1702, it was to be constantly added to until the French Revolution. It lists some six thousand works in seven subsidiary catalogues, and a 'Hell' section as well as a list of manuscripts were appended.

Weldon's first task of compiling a comprehensive library catalogue led him quite naturally into his first real archival work, the 'Course and Rough first draught of the History of England's late most Holy and most glorious Royal Confessor and Defender of the True Faith, James II', which was written mostly between May and August 1706. ¹² This is the first example that we see of him building up a scrap-book, a method he was to employ in his later works. His collecting magpie instinct was sharpened by his experience of exhaustively

cataloguing the library as well as by his natural scrupulosity which persuaded him to include certain documents the relevance of which might be uncertain.

Why did Weldon set about drawing up this draft for a royal biography? It was performed firstly out of genuine devotion to the exiled James II who had been laid to rest in the Benedictines' church in Paris in September 1701. Weldon had believed himself cured from gangrene in February 1705 thanks to the prayers of this saintly monarch. He had been finally encouraged to begin gathering material for the biography by the prior of St Edmund's, Joseph Johnston (1705—10), a fervent Jacobite who had brought Weldon into the Church in 1687. Johnston doubtless knew that this sad subject of his was best kept stable and protected from his tormentors by keeping him busy with literary work. Weldon informs us that the work was written under the watchful eye of Johnston, who wrote the introduction, and it was destined to enhance the community's library.^{1 3}

Weldon's book was primarily an archival collection laced with his own historical opinions. As such it is the exemplar for all his later literary collections. Acting as an honest archivist, Weldon tried firstly, although not always wholly successfully, to remain neutral in regard to the material he was amassing. While he compared his labour to that of a bee making honey, he admitted that the reader of the work would have to be just as selective in the face of the evidence presented to him. For Weldon admitted, as any collector might, the difficulty of pulling together the whole bulk of the material to exhibit a rounded and comprehensive picture. An archival collection often remains incomplete, and Weldon admitted:

Indeed this collection does not follow the exact order that I could have wished, by reason I had not at the same time together the Books out of which I compiled it. Hence many things are become Marginal affairs, which naturally challenge their place in the Body of this Compilation, and other things follow at the end as I could light on them.

Here, and further on, when he insists 'I am not able to write everything . . . I only go a-gleaning',¹⁴ we have an admission of his honesty born of his scrupulosity, and an acknowledgement that his work was essentially incomplete, always open to additional information, but useful as a tool for researchers into the king's life.

Not surprisingly, then, both in his 'James II' and his later works, archival material was continually inserted after the bulk of the project had been completed. Thus, although 'James II' was completed by August 1706, it nevertheless opened with a prediction by a priest in Canada sent to Prior Johnston in 1707 by the Franciscan Bonaventure Eyston prophesying that the king would reign for only four years. In the sheaf of documents at the end of 'James II' there is one of 1708, a Jacobite broadsheet of 1711, and this section of documents is introduced by the words, 'An Addition of many things coming into my hands too late'.^{1 5}

Weldon's 'James II' vividly illustrates the naivete of the immature historian and the innocence of the unskilled archivist. But his later works also show that he was less susceptible to his earlier weaknesses, Much of his 'James II' is derivative. He leaned heavily on the contemporary French Gazette for tying together his chronological narrative. But he was anxious to use oral evidence as much as possible and often indicated the source of his information, which was usually a monk of his community, by the words, 'I had this from his own mouth', or 'the observations of Fr N.' or 'I saw in Fr N's hand'. When the Queen Dowager Catherine of Braganza left England in the spring of 1692, for instance, Weldon believed:

'Twas high time for her Majesty to leave England, the king not being there. For a gun of the bigger size was shot from off the Thames, and struck the window of a place she much used to frequent; but it pleased God that she was not there, and so escaped. This I heard from our late Lay-Brother, Br. Thomas Brabant who, much frequenting her Palace, could not be misinformed of such a thing. '6

Weldon, with his first-hand knowledge of the monastery library, could effortlessly direct his readers to two published biographies of the king, 'as you have 'em in your library, for that I am not able to write here everything.'¹⁷ He acknowledged books loaned to him for his work from the Minims' library in Paris which had a fine historical collection. He was also aware that the bulk of James' II's papers had been bequeathed to the Scots College in Paris.¹⁸

Weldon's own inclinations and the nature of the evidence which came his way inevitably coloured his collection and gave it a certain tone. Thus the historian was to take over from the archivist. King James was portrayed as a saint, and a forceful attack was made by Weldon on Anglican jurors by painstakingly copying out contemporary lampoons demonstrating their hypocrisy and opportunism. Doubtless the clearest example of our collector's use or abuse of the primary sources he interleaved through his work can be seen in his method of dealing with James II's promise of religious toleration to all his subjects in 1692. Such generosity went against the grain for Weldon, and he immediately followed the printed Declaration of Toleration with a long paper by an English Benedictine casuist which sought to justify the king's action by using the parable of the weeds growing among the wheat until the harvest.¹⁹

What light does Weldon's 'James II' throw on Benedictine archives? Weldon firmly believed that the destinies of the Benedictines and the royal family were intertwined and repeatedly pointed out their debt to each other. Inevitably, then, Benedictine archival material was incorporated into the work. We have an account of the 1685 General Chapter, the story of the king's attempt to solve the dispute between the bishops and regulars over missionary jurisdiction, a thorny problem of the day, and finally Weldon had bound into the volume a number of Jacobite poems written by monks.²⁰ The inclusion of a copy of the

letter of resignation to the Pope from the Benedictine Vicar Apostolic of the Western District in 1688, Philip Michael Ellis, was not without point, for in it Ellis asked that a monk should succeed him as bishop, and to support this, he catalogued English Benedictine privileges, showing at the same time the monks' key involvement in the conversion of England.²¹ But not all Benedictine material which found its way into this work was related to James II. The final section turns into a scrap-book of miscellaneous items, including various epitaphs and obituary notices. What, we ask, was happening to his steady historical account? In this section we have, as he told us, stray items which had fallen into his hands too late to be included in the main text. But I think we can discern a further reason. Interleaved in this section are three mortuary bills of Benedictine martyrs of the 1640's, St Ambrose Barlow (1641), St Alban Roe (1642), and Blessed Philip Powel (1646).²² Nearly seventy years old, they were clearly to Weldon's eyes precious items and he explains why he included them: 'Least these three things should be lost, I got them fixed here'. In other words, he not only appreciated the danger of primary sources being destroyed, but had also by this time become convinced that such documents were, in the first decade of the eighteenth century, best preserved in book-form. Neatly expressed here was the first example of a method we see lying behind his greatest archival collection, the 'Memorials', to which we now turn.

THE MEMORIALS'

Weldon began the 'Memorials' on the evening of Trinity Sunday, mid-June 1707 and had the collection finished by 7 November, except for some additions. It was thus completed a year after his 'James II', to which there are clear parallels, for both open with a prayer to Wisdom, both have the form of a scrap-book, and both follow a chronological scheme; although the 'Memorials', using the four-yearly General Chapters as its plan, is closer to the structure of annals.

The nature of this work is explicitly described by Weldon in his Dedication where he speaks of himself as a Collector, what perhaps we might call an archivist. Although he believed himself of 'small capacity' for the task, he had been urged to collect English Benedictine material by his patron and protector, Bernard Gregson (President 1697—1701, 1705—10). Gregson had been pleased with Weldon's 'poor efforts' in gathering material which was 'Authentic & worthy of belief concerning . . . James II', and Weldon therefore decided to continue using the method he had adopted in that collection,

. . . finding myself as yet too young, too raw & inexperienced, to set up in Formal Author. Besides that to have written a downright formal History adorn'd with a formal proper stile," would have been a thing of such long date by reason of often reviewing it, correcting it, & repolishing it, that I apprehended I could not have got it done in any reasonable time. Hence I took the resolution of gathering faithfully together

all that seemed to me able to help a better head and pen than mine whensoever any such would have the heart to compose in forme the History of our Congregation.

Here, he was acknowledging the first task of an archivist, and he went on to insist, somewhat disingenuously, as we shall see, that the only fault in a collection composed of authentic documents which must speak for themselves, was in some misplacing which he felt was inevitable: 'Conventual Duty interrupting me surrounded with a world of papers sorted into different bundles, so that no wonder if now & then I forgot a little, which forgetfulness is so inconsiderate that a judicious Reader will never make account of it.' Here speaks the busy archivist of a religious order in sentiments you will understand.

The strong assertion of his honesty and neutrality which Weldon also includes in his Dedication, points to the context in which he composed his 'Memorials'. Persecution against him reached new heights during 1707, and he was particularly scandalised by the disobedience and irregular behaviour of some members of his community. Their example was to turn his pen poisonous towards the end of the 'Memorials' which describes his own times, and it is these enemies whom he fears might condemn parts of his 'Memorials' as written to favour his own cause. Fortunately, his opponents were also those who were a cause of grave concern to the President on his visitations to St Edmund's, and Gregson, following in the footsteps of Prior Joseph Johnston, now took Weldon under his wing. Gregson agreed to send Weldon any papers that came into his possession while he visited the monasteries and the mission in England. It was these insertions of original documents which were to make Weldon's 'Memorials' a unique source for the history of the English Benedictine Congregation. It is certain that unless they had been incorporated into his volumes, they would have been irretrievably lost. For Weldon himself, such documents were parts of a larger mosaic which would help to vindicate in the future Gregson's stated aim of 'purifying' the Congregation. With Gregson's encouragement, then, Weldon got down to work, spending, according to the nineteenth-century annalist, Athanasius Allanson, some fifteen to sixteen hours a day reading and writing, hardly ever attending conventual recreation or mixing with the brethren, with some of whom he was not on the best of terms.²³ Coming to the end of the completed 'Memorials', Weldon believed he was justified in admitting:

This collection is an extract of a world of Papers and I have preserved the Chapter Acts from the first to the last, [he did not in fact have access to all the Acta] and I have been most conscientiously sincere and faithful in the trust reposed in me. I have exposed what I found of commendable, and of the blameable things I have found, but, God be thanked, the Disorders are but few when one considers this history of one Hundred years. These are the worst doings of our House [i.e. the scandals of the early years of the 18th century at St Edmund's, Paris], and the only ugly ones ²⁴

These were words which echoed what he had said at the beginning of his labours, ²⁵ when he gave a list of printed works he recommended and went on to insist: 'I love thorough-work in whatever I undertake, & look wherever I surmise there may be anything to the purpose, nothing being more odious, ridiculous and absurd than to patch up anyhow & slobber over a Design or Work'. Of books, he recommended Clement Reyner's and Augustine Baker's *Apostolate in Anglia* (Douai 1626), Edward Mayhew's *Trophaea* (Rheims 1619, 1625), William Clarke's *A replie unto a certain libell set forth by Fa. Parsons* (1603), all of which were readily available in the library he knew so well. By his side, he also had a manuscript history of the English Benedictines called the 'Chronology', written by the monk, Philip Michael Ellis, in the 1680's which is now lost. Weldon admitted that this history contained some inaccuracies.

The use of such sources brings us to the question of the nature of Weldon's archival collection. We can divide his materials into four groups. Firstly, there are primary sources, both printed and manuscript; secondly, there are Weldon's own transcripts of original material; and thirdly, his transcription of published material. Finally, interwoven amongst all these, is his own narrative which more or less holds the complete collection together.

For archivists, of course, the preservation of primary sources was the greatest favour Weldon performed on behalf of the English monks. President Gregson was the key figure here because he had his fingers on the wide variety of documents relating to the Congregation found in different repositories. In December 1706, Gregson arrived in Paris from London where he usually lived, to begin his visitation of the continental monasteries. From this journey, undertaken in wartime, Gregson transmitted to Weldon a copy of Ellis's 'Chronology', material relating to St Edmund's which came originally from England but was found by him at Lambspring, the English monastery near Hildesheim, the 'Memorials' of Dieulouard, the English priory in Lorraine, and other material relating to this monastery, the house of Gregson's profession, which the President laboriously transcribed in his own hand. Amongst the Dieulouard material were the monastery's original Annals written by Clement Reyner between 1606 and 1609.²⁶ On 31 May 1707, Gregson wrote to Weldon from Dieulouard, recommending that he settle down in his monastery at Paris, and push any intention of moving off to Dieulouard out of his mind. To encourage him to do so, Gregson promised to send documents to him from Dieulouard and to perform the same task when he reached Lambspring.

Some of these documents are to be found interleaved throughout Weldon's narrative, but original documents are to be found in bulk appended to the end of the two original volumes of the 'Memorials' ²⁷ and were presumably material which Weldon acquired later and could not therefore include in the main body of his collection. Undoubtedly, there is much here from the President's own archives. We find, for instance, large numbers of letters from the early Presidents at the time of the Congregations's formation in 1619, when the

Anglo-Spanish monks joined those affiliated to Westminster Abbey. Thus, Presidents such as Leander Jones (1619—21, 1633—35), Rudesind Barlow (1621—29), and Sigebert Bagshaw (1629—33) are well represented. Some of these are original copies or are letters sent by the Presidents to priors of monasteries whence Weldon collected them. It is likely that Weldon included in his collection some of the original documents which had been published in Reyner's *Apostolatus* in 1626, a book which set out to trace the continuity of the revived seventeenth-century Congregation with its medieval forbear.²⁸ Specifically Congregational material such as copies of papal bulls and briefs, correspondence with Propaganda, legal cases, and petitions to the French Crown also probably represent part of the President's archive sent by Gregson to Weldon. There is, finally, in its correct chronological position, a full compendium of documents relating to Bishop Richard Smith's jurisdictional controversies with the Regulars in the 1630's.²⁹

Unfortunately, Weldon rarely reveals the specific source of his primary materials but when this source was St Edmund's, Paris, we are left with some clues. Firstly, original evidence relating to the foundation of the monastery must have been preserved at Paris. Many of the printed broadsheets bear the written inscription *Benedictinorum Anglorum Sancti Edmundi, Parisiis*, not in Weldon's hand, and therefore must have been taken by him from the house archives or perhaps from the library. There are also runs of personal papers of Paris monks, and a great deal of oral evidence collected from Fr Laurence Woolfe who died in 1697 and who was able to offer information on a wide spectrum of details, from life at the Court of James II to the current bread prices in Paris.³⁰ It was St Edmund's finally, which provided our collector with material common to any monastic archive: Chapter *Acta*, accounts, wills, obit notices, ceremonial and liturgical notes, and the bureaucratic impedimenta relating to benefices. Sometimes Weldon's zeal for preservation went too far. He headed a stray Maurist profession formula: 'A copy which may give help on occasion', and attached to a letter of President Sherburne (1681—91) are the words: 'I place this here signed by him to honour my Collection with his handwriting and show how he worked for us'.³¹ Included also are the inevitable strays and curios: broadsheets about an apparition in Staffordshire in 1657, the account of an incorrupt body dug up in Clerkenwell in 1704, and Weldon's own holograph of the 'Adventures of Prince Charles, eldest son of the King of Tartary'; this prince had visited St Edmund's.³²

Original source material from the other English monasteries is scarcer in Weldon than that from Paris, although it is likely that some of it originated from St Gregory's, Douai, which held the Congregational archives,³³ and we have already seen Gregson transferring material from Dieulouard and Lambspring. Interspersed among the pages of transcript which Weldon copied from the English Benedictine nuns at Cambrai and Paris and which he received in October 1707, were a number of letters which spanned the history of Cambrai up until that time.³⁴ But by far the greatest volume of primary material from a conventual source came from the short-lived monastery at St Malo. This had been surren-

dered in 1669 when much of its archive seems to have been deposited at St Edmund's, Paris, a community to which a number of its monks were assimilated. In contrast, papers which Weldon managed to accumulate from the English Benedictine mission are, unfortunately, and perhaps predictably, scarce, and for these, Weldon was again dependent on the good services of President Gregson, or on missionaries retiring back to the monastery and bringing their papers with them.³⁵ Besides some rather eclectic material which included printed broadsheets and a manuscript summary of the penal laws,³⁶ Weldon seems to have set out to compile deliberately a miscellaneous dossier of papers relating to Maurus Corker, the spiritual director of the poet Dryden and the fellow-prisoner of Oliver Plunkett during the Popish Plot. Corker, who was well-known for his Anglo-Gallican views, had been abbot of Lambspring between 1690 and 1695, and had returned to the mission, dying there in 1715. Thus Weldon collected various pieces of published material and put them with Corker's original letters from the mission.³⁷

Moving away from primary sources, one discovers that much of Weldon's 'Memorials' are composed of transcripts in his own hand. While we cannot always know why he was forced to copy original documents, we can often confidently guess the reason in some cases. Ellis's 'Chronology' and John Townson's manuscript history of Lambspring, written in 1692, were both available to him, but were too bulky and detailed to include in his collection *in toto*. Ellis's work was especially useful for its eulogies of great English Benedictines like Gabriel Gifford, Archbishop of Rheims, and the spiritual director, Augustine Baker.³⁸ Furthermore, some documents were not in a satisfactory state to be included in the 'Memorials', and he had to transcribe material written in a poor hand or heavily scored; bulky documents he felt were best summarised. At one point he noted that in dealing with a 'tedious' legal issue, he had decided to exclude a batch of documents so as not to 'cram this Collection with such Dissertations'.³⁹

Formal records of the Congregation, especially the *acta* of the quadriennial General Chapters, were among the most voluminous of the records transcribed, and these were part of his chronological scheme. He knew of the *acta* of the first General Chapter (1625), but had been unable to find its minutes, although he did have that Chapter's Definitions, which included a ban on the use of tobacco, which pleased him.⁴⁰ He apologised that since the Paris volume of Chapter *acta* only dated from 1633 and was therefore incomplete, he had been forced to transcribe material from other sources.⁴¹ One of these was his own monastery's archive, from where he also wrote out St Edmund's Mass Obligations, its Calendar and its Customary.⁴² Finally, Weldon was grateful for the loan of documents specifically for transcription. He was therefore loaned material from 'our Gregorian archives' in Douai, and sometimes gave in the margin its archival reference there. Among institutions and persons prepared to loan papers we must mention the Benedictine nuns at Cambrai and Paris who, being well-trained archivists, were very careful to insist that such documents were returned

once they had been transcribed. It is almost certain that his transcriptions of Augustine Baker's works came from these sources; Weldon abridged Baker's Life of Gertrude More, nun of Cambrai, and edited Baker's Treatise on the English Mission for his 'Memorials'.⁴³

The substantial amount of published material inserted into the 'Memorials', and usually transcribed, is not very surprising when we remember his familiarity with the library at Paris. He was able on a number of occasions to give the actual shelf and number of the book,⁴⁴ and was to be heavily dependent on the library, for instance, for information about the sufferings of the Benedictine martyrs. Often, however, he preferred to direct his reader to a book to save time and space, but occasionally he slipped up. Having transcribed a two-page document of 1612, he then added in the margin: 'This is in the Apostolatus which, had I realised, I would have saved myself the labour of copying it from our Author of Douay [i.e. Ellis],'⁴⁵ But one cannot question either his patience or determination. I suspect that he transcribed the full sixty pages of Antony Batt's *Short Treatise touching the Confraternitie* (1639) because it was a duodecimo volume and thus too small to incorporate into his work. The other labour of love was the complete transcription of Rudesind Barlow's *Epistola Presidis* (Douai 1628), an octavo volume dealing with the monks' dispute with the Vicars Apostolic. With its clear logic and tight legal argument, he most likely believed the work would not be given justice if merely summarised.⁴⁶

In concluding our survey of Weldon's 'Memorials', we must mention his own interconnecting narrative. It is this which transforms him from an archivist into a historian, and because it relates more to the content than to the form of his work, I shall pass over it briefly. It is found largely in three areas of the 'Memorials': in the Introduction, where he sketches in the history of Benedictinism; in the autobiographical sections; and, finally, in the extended treatment given to the difficulties in the conventual life at St Edmund's. In this last, he tried to justify his own conduct, and most of it, coming at the end of the 'Memorials', is written in a more crabbed hand. Beyond these areas, there is the occasional digression and accompanying apology for being distracted from his 'chronological intent and purpose'.⁴⁷ He was often enthusiastic about giving his own opinion in the margin; my favourite is his comment on the squabble between Bishop Richard Smith and the Regulars, next to which he writes in large letters 'O Sad!'.⁴⁸

THE CHRONOLOGICAL NOTES'

Having finished the 'Memorials', Weldon, however, had not yet finished his Herculean labours. In 1709, he summarised the whole history of the English Benedictine Congregation in a slim manuscript volume which he entitled 'Chronological Notes', which was a distillation of his *magnum opus*, the 'Memorials', being largely the historical narrative of that work, to which a collection of documents were appended.⁴⁹ He was manifestly dissatisfied with this

first draft and produced another, 'revised and augmented' in 1711 which had a more chronological treatment.⁵⁰ Weldon's manuscript ends appropriately with the death of his faithful patron, Bernard Gregson, on 27 January 1711, and perhaps his death prompted Weldon to draw up this draft.

On the title page of the 'Chronological Notes', Weldon admitted to using the archives of the four monasteries of monks 'where are preserved the Authentical Acts and Original Deeds'. Occasionally, he transcribed archival material already found in the 'Memorials'⁵¹ and published material already used in that collection.⁵² Having a number of drafts of the 'Chronological Notes' is invaluable both for the historian and the archivist since it allows them to see how Weldon shaped and defined his material, and gives more opportunity to reach his sources. In Gilbert Dolan's published 'Chronological Notes' (1881), which used the 1709 and 1713 drafts of Weldon, the reader is always told, for instance, when Weldon is dependent on the Benedictine archives at Douai; these references are omitted from the 1711 draft, presumably because they were considered as unimportant.⁵³ Similarly, the 1711 draft cuts out all the English translations of epitaphs, etc., which are found in the Dolan edition.⁵⁴ However, sources taken from the monasteries are identifiable in all the drafts, even if not given a provenance,⁵⁵ and Weldon sometimes admits his own frustration at the loss of valuable archives through the carelessness or design of the brethren;

After the death of this R[everend] F[ather] [Rudesind Barlow], a Bishop sent to the Fathers of Douay to offer them a very convenient establishment if they would give him his writings, wch. being sought for, were found destroyed, by I know not whom or why, but that in the most Holiest Societies there is and always will be some unhappily disposed Creature, & no wonder seeing we find the Devil of a Judas in a Society of only 12 Men, headed by nothing less than God himself.⁵⁶

The 'Chronological Notes' are important for extra pieces of evidence which Weldon did not include in his larger 'Memorials'. Whilst both these compilations used Augustine Baker's 'Treatise on the Mission', and material on Baker from the Benedictine nuns,⁵⁷ only the 'Chronological Notes' gives details, taken from the monk Serenus Cressy's 'Life' of Baker, of Baker searching some of the most important archives in England for documents relating to the history of the English Benedictines and of his consulting famous antiquaries like William Camden, John Selden and Robert Cotton. This research by Baker was a labour after Weldon's own heart, and it resulted in the publication of the *Apostolatus*, mentioned earlier. The 1711 edition of the 'Chronological Notes', however, omits to inform the reader that these 'old manuscripts . . . taken from the monasteries at their Suppression, now enrich the archives of St Gregory's at Douay'.⁵⁸ Nevertheless, the 1711 draft, as the revised and expanded version, gives far more detail on the death of James II in 1701, and concludes with an account of the cures which took place at the royal resting place. These are not in the earlier draft, for Weldon was only able to catch sight of these 'depositions'

when they were officially placed in the monastery archives at Paris between 1709 and 1711.⁵⁹

THE LATER HISTORY OF WELDON'S 'COLLECTIONS'

Despite Weldon's own manuscript ending in January 1711, there are a number of other entries in the 1709 version of the 'Chronological Notes' which take the collection down to April 1712. Weldon was to die the next year, on 23 November 1713, after having been suffocated in his locked room, where he had lit 'a pan of charcoal not well kindled'.⁶⁰ How, then, do we explain the third manuscript of the 'Chronological Notes' transcribed by another hand in 1713?⁶¹ It is almost certain that this was produced following a decree of General Chapter in the summer of 1713 which ordered the prior of Paris or the Visitor there to appoint someone to examine and correct the book (which, was not specified) written by Benet Weldon.⁶² Someone, presumably, had forced his way into Weldon's cell, while he was still alive, and had been horrified to discover the vituperative attacks made in writing by Weldon on his contemporaries, and had demanded that they be excised or corrected. The 1713 draft was part of this revision, presumably, and the discomfort felt at Weldon's arrows might also well explain why there are some curious gaps in the pagination of the 'Memorials', where seventy pages of documents or historical narration have been removed.⁶³ Whatever the reason behind this, the General Chapter of 1717 acknowledged the need to continue Weldon's work, and appointed Edward Chorley as *Historiographicus Congregationis*, taking, at the same time, sufficient care that he did not withdraw himself from the normal life of the Congregation in pursuing his work. Chorley was given authority to inspect and collect all Congregational archives by visits to the monasteries, and to supervise, with superiors' consent, the appointment of conventual archivists.⁶⁴

Chorley, unfortunately, died the following year and, as far as I know, never began an archival collection. His premature death and the apparent failure to appoint a successor ensured that Weldon's collection remained the most important continuous Congregational archive, despite the eccentricities of its compiler. The next we hear of his 'Memorials' is in 1742 when a retired monk of Paris, William Hewlett, began compiling the annals of the monastery. In this, he tells us, he was indebted to Weldon's 'indefatigable Pen . . . for all the Materials' of his 'Little Treatise', which he took from the 'Memorials'.⁶⁵ Hewlett had been Cellarer of the monastery when Weldon was still alive and had an intimate knowledge of the tensions within the community which so absorbed Weldon. Hewlett was the first to tamper with Weldon's original manuscript; notes of his throughout the margins of the 'Memorials' show him trying to balance Weldon's extreme opinions and correct his half-truths, especially in regard to the monastery's finances.⁶⁶

For the rest of the eighteenth century, one is left with the impression that the 'Memorials' remained part of the President's archive, an essential work

of reference especially when, through loss and neglect, original documents had disappeared elsewhere. In 1784, for instance, Thomas Welch, chaplain to the Cambrai nuns, wrote to President Augustine Walker for the original copy of the grant of some property the nuns possessed. Being a monk of Paris, Welch remembered seeing it 'in one of the volumes of Bennet Weldon, or in an old port folio'. Walker accordingly looked through 'Weldon's two huge volumes', but without success.⁶⁷ Six years later, the 'Memorials' had been taken to England. In November 1790, Prior Henry Parker of Paris was desperate to find authentic papers regarding the settlement of the monastery at St Malo on the Congregation, in the hope this would give the monks larger pensions from the revolutionary government. He searched the President's room for Weldon's 'Memoires', but could not find them there nor anywhere in the house. Parker was then told the work had been taken to London and he therefore hoped 'there is no harm done in its being there'.⁶⁸ The reason why the volumes were taken to London, apparently by Bede Bennet, the Procurator of the South Province, is unknown. But it is possible they were taken to be consulted during the crucial General Chapter in London during the summer of 1789, when the Congregation was beginning to strengthen its defences against the first attacks of the French government on religious. Here, Weldon's documents would be invaluable in establishing the legal claims to property in France and in proving the Congregation's privileges there. Quite miraculously, therefore, the two volumes survived the destruction of the monasteries, their archives and libraries during the Revolution, and fittingly provided a point of continuity between the old order in France and the new establishment in England.

In England, the 'Memorials' remained part of the President's archive. Bede Brewer, President from 1799 to 1822, found the extracts relating to Lambspring in them 'of great service' in his difficult visitation of Lambspring in 1801 when he collided with the abbot. Brewer noticed 'several original papers, particularly respecting St Malo's in the collection';⁶⁹ and some marginal notes by Brewer are to be found in the 'Memorials' relating to Lambspring's history.⁷⁰ It seems that Brewer kept Weldon with him at Woolton, near Liverpool, where he was a missionary from 1781 until 1818. This would account for the extraordinary inclusion of the will of Edmund Pennington, which was unwittingly bound into the last section of the 'Memorials'. Pennington, a Benedictine missionary at Liverpool, died in June 1794; his will is dated 16 May of the same year.⁷¹ Perhaps the manuscript was re-bound at about this time. After Brewer's death, the 'Memorials' appear to have been taken to Ampleforth, his house of profession. The secular priest and historian, John Kirk, whose interest in collecting original documents relating to English Catholic history puts him alongside Weldon, noted around 1820 that the 'original folio' manuscript was at Ampleforth.⁷²

During the nineteenth century, with the massive destruction of its monasteries behind it, the English Benedictine Congregation began the gigantic task of rebuilding its conventual life. The preservation of the Weldon manuscripts

allowed the Congregation to trace its roots from the seventeenth century with some accuracy, confidence and pride. Weldon's own emphasis on the revived Congregation being the full beneficiary and descendant of medieval English Benedictinism made his work an essential reference point in the preliminary discussions surrounding the appointment of titular abbots to the ancient English abbeys, which was allowed by Rome in 1818. Thus the great labour of transcribing the whole of the 'Memorials' was completed in the spring of 1837 in an atmosphere charged with the conviction of the imminent return of the monastic estates. In this copy, the title page reads:

This copy of Dom Ralph Weldon's 'Memoires' was written expressly to be presented to the Library of St Mary's, Glastonbury Abbey when next restored. An ancient Silver Chalice and Paten was to be the reward of the 'Transcriber' for the use of the above named Abbey, March 22, 1837.⁷³

Despite that restoration not occurring, the work of consolidation continued. In 1842, Athanasius Allanson was appointed the Congregation's official annalist, and took his place in line of descent from Weldon. He had the 'Memorials' before him as he compiled his fourteen volumes and, like others earlier, added the occasional note in the margin of Weldon's collection in his shaky and distinctive hand. Although Allanson transcribed rather than collected primary sources like Weldon, there are some similarities between them. Both authors sought out sources and were sometimes frustrated, both works were copied by other scribes and added to by later marginal commentators, and both authors included an element of reflection and evaluation in their annals.⁷⁴

Late nineteenth-century England approached archives with all the strengths and weaknesses of a Gradgrind. Wealth, increased literacy and pride of empire and nation helped to produce the great explosion of published runs of archives such as the Calendars of State Papers, the Rolls Series and the Reports of the Historical Manuscripts Commission. The English Catholic community shared in this determination to conserve the past, and in this period of heightened historical awareness, Weldon was to be for the first time seen, in print. The Gregorian monk, Gilbert Dolan, edited in 1881 a conflated version of Weldon's 'Chronological Notes', using the 1709 and 1713 manuscripts, which was published by the Cambrai nuns, by that time settled at Stanbrook, at the request of the Benedictine Bishop Ullathorne. In this book, Weldon's text forms a backdrop to an extended preface of Dolan who was determined to carve out a niche for the English Benedictines in this period when Catholics were themselves beginning to share in the 'newly-awakened spirit of enquiry and research'. Dolan's edition was to be the monks' answer to Foley's *Records of the Society of Jesus* (1875—83), and Dolan drew his inspiration from Canon Tierney's edition of Dodd's *Church History*, which appeared between 1839 and 1843.

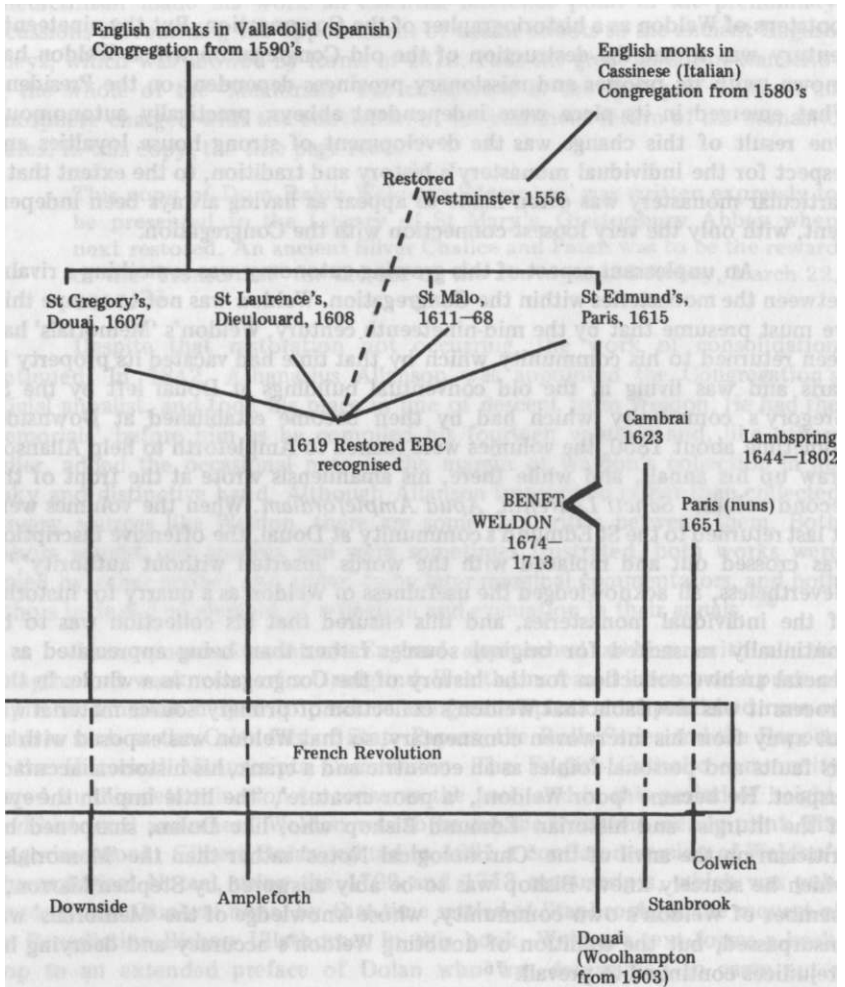
Dolan had known but had not used the 'Memorials'. His work, however,

was to make Weldon accessible to a wider readership, but at the cost of implying that the 'Chronological Notes' was, more or less, the entire complement of Weldon's work. Dolan wrote at a time which allowed him to follow in the footsteps of Weldon as a historiographer of the Congregation. But the nineteenth century was to see the destruction of the old Congregation which Weldon had known, with its priories and missionary provinces dependent on the President. What emerged in its place were independent abbeys, practically autonomous. One result of this change was the development of strong house loyalties and respect for the individual monastery's history and tradition, to the extent that a particular monastery was often made to appear as having always been independent, with only the very loosest connection with the Congregation.

An unpleasant aspect of this growing autonomy was something a rivalry between the monasteries within the Congregation. Weldon was not to escape this, we must presume that by the mid-nineteenth century, Weldon's 'Memorials' had been returned to his community which by that time had vacated its property in Paris and was living in the old conventual buildings at Douai left by the St Gregory's community which had by then become established at Downside. Sometime about 1850, the volumes were loaned to Ampleforth to help Allanson draw up his annals, and while there, his amanuensis wrote at the front of the second volume: *Sancti Laurentii, Apud Amplefordiam*. When the volumes were at last returned to the St Edmund's community at Douai, the offensive inscription was crossed out and replaced with the words 'inserted without authority'.⁷⁵ Nevertheless, all acknowledged the usefulness of Weldon as a quarry for histories of the individual monasteries, and this ensured that his collection was to be continually ransacked for original sources rather than being appreciated as a general archive collection for the history of the Congregation as a whole. In this process it was inevitable that Weldon's collection of primary source material was cut away from his interwoven commentary, so that Weldon was exposed with all his faults and personal foibles as an eccentric and a crank, his historical accuracy suspect. He became 'poor Weldon', 'a poor creature', 'the little imp' in the eyes of the liturgist and historian Edmund Bishop who, like Dolan, sharpened his criticism on the anvil of the 'Chronological Notes' rather than the 'Memorials', which he scarcely knew. Bishop was to be ably answered by Stephen Marron, a member of Weldon's own community, whose knowledge of the 'Memorials' was unsurpassed, but the tradition of doubting Weldon's accuracy and decrying his prejudices continued to prevail.⁷⁶

What of old Weldon now? The 'Memorials' have acquired a new dress since 1976, when its leaves were de-acidified, repaired and treated with pure French silk, and the two-volume original was divided into six for easier use. The work has been of great value in the last few years to Dr David Rogers and Mr Antony Allison who are working on a bibliography of the Counter-Reformation. They have both been grateful to Weldon's archival sensitivity because they have found among the 'Memorials' some of the rarest pieces of printing, no longer found in libraries among printed books.

THE ENGLISH BENEDICTINE CONGREGATION.



NOTES

This paper was delivered to members of the Society on 29 May 1985 during the Annual Conference —Ed.

1. Bede Bailey, 'Reflections on the Archives of the English Dominican Province', *Catholic Archives*, 1981,6.
2. In *CA*, 1981, 40-42.
3. N. Birt, *Obit Book of the English Benedictines*, repr. Iarnborough 1970, 74. B. Weldon,

- Chronological Notes* (ed. G. Dolan), Worcester 1881, xxii—xxx. Woolhampton, Douai Abbey, Weldon 'Memorials', IV, 75—84.
4. Weldon 'Memorials' (WM) V549.
 5. WM V 542.
 6. WM V 547-8.
 7. WM V 561.
 8. WM IV 82.
 9. WM V 494-510.
 10. Catalogue now in Paris. Bib. Mazarine MS 4057. For a description of it, see A. Franklin, *Les Anciennes Bibliothèques de Paris*, ii, repr. Amsterdam. 1968, 370.
 11. The book was the gift in 1699 of James II's oculist, John Thomas Woolhouse, then practising in Paris.
 12. BL Add MSS 10118, purchased 1836, and given in the catalogue under the authorship of J. Johnston. For its date, see p.436.
 13. BL Add MSS 10118 f38
 14. *ibid.* f38v, f31 lv.
 15. *ibid.* ff422, 742v, 743.
 16. *ibid.* ff85,98, 121v (quoted).
 17. *ibid.* f311v.
 18. *ibid.* ff437, 794-804.
 19. *ibid.* ff305-11.
 20. *ibid.* ff120, 128v-30, 432, 450.
 21. *ibid.* ff434-5.
 22. *ibid.* ff474-5.
 23. A. Allanson, MS'History'II, 32.
 24. WM V 553.
 25. WM I 'To the Religious Reader'.
 26. WM I 2, 22-24, 177, II 504-05, VI 573, 582, 589-90. For Dieulouard annals, see H. Connolly, *Some Dates and Documents for the Early History of our House*, p.p. 1930, Appendix C.
 27. Now WM II 555—III/1 09 3, VI 605-10106.
 28. Many of these documents have a pencilled note attached that they are found in Reyner. Such notes are the work of Allanson or his amanuensis, working in the mid—19th century.
 29. WM IV 185-90, 199, 201.
 30. WM IV 8, 84.
 31. WM III 973, V 315.
 32. WM II 394, VI 10095-VI Addenda 1-14.
 33. e.g. WM II 517-18, 559-60.
 34. WM III 679, 681, 683, 685-97.
 35. WM III 713, 823-4, V 339-483, VI 955-6, 983-1064.
 36. WM IV 11-47.
 37. WM III 957-67, IV 273-81, 291, 309.
 38. WM I 160,278.
 39. WM I 84-5, 170-2 (Mary Ward material), 177, 259-67, II 491, 553-4, III 88-184, 2.30-62, IV 59, VI 553, 931.

40. WM I 128-31.
41. WM II 332-3, III 715, 721.
42. WM III 847-941.
43. WM I 65, 73, 79, 144, III 627-35, 649-70, IV 67-72. Justin McCann (*CRS* vol. 33, 1933, 284-5) knew Weldon had transcribed Cressy's *Life of Baker* (WM I 279-317), but was unaware of the edition of the almost complete and rare 'Treatise on the Mission' in WM II 979-84. Weldon must have picked this up after he had begun his collection; speaking of this Treatise in WM I 14, he said that the original was with the Benedictine nuns in Paris, but according to Ellis 'is now lost'.
44. WM I 58, 60, V 769-87.
45. WM I 20-21.
46. WM II 561-78, VI 89-184.
47. WM I 42.
48. WM IV 249.
49. Now at Downside, MS 830. G. Dolan's edition of Weldon's *Chronological Notes*, Worcester 1881 is a conflation of the 1709 and 1713 drafts.
50. Now at Woolhampton, Cab. III.
51. e.g. pp. 53-4, 64, 66 (refs. here and below are to the 1711 MS, unless otherwise stated).
52. e.g. pp. 39, 62, 73, 83, 85, 97, 102.
53. *Chronological Notes* (CN) 13 (Dolan 27), 42 (Dolan 87).
54. Dolan 68, 87, 107, 121, 171, 201, 211, 217, 222, 223.
55. CN 33 (a 1666 Royal Edict regarding Dieulouard, with a note attached, 'a very remarkable Edict, but it is too long to be inserted here'), 63 (Cambrai), 148—9 Douai — only in Dolan), 70 (Lamspring, regarding Cismar).
56. CN 52 (altered in Dolan 106-07).
57. CN 22, 46, 81.
58. CN 68 (Dolan 139-41).
59. CN 111 — 13. For the royal cult, see my 'Sacredness of Majesty: The English Benedictines and the Cult of King James II', *Royal Stuart Papers* XXIII, 1984.
60. A, Allanson, 'History', II 32.
61. Downside MS 825.
62. A. Allanson, 'Acts of General Chapter', II 42.
63. WM III 848—922. The oral tradition at St Edmund's is that these pages were removed when the manuscript was at Ampleforth in the 19th century, but I have found no trace of them there.
64. A. Allanson, 'Acts of General Chapter', II, 65—6.
65. Hewlett, 'History of St Edmund's', I I 3, Original MS at Downside, copies at Ampleforth and Woolhampton.
66. WM V 542, 546, VI 601, 603. Hewlett seems to have made marginal notes in Weldon's 'James II', see p. I 8 lv.
67. Lille. Archives du Nord, 18 H 69, 1784 16 May, 21 July, Welsh to Walker.
68. Lille, Archives du Nord, 18 H 53, 1790 8 Nov., 13 Nov., Parker to Walker.
69. Woolhampton, Parker correspondence, CI R(A) 12, 1801 30 Oct., Brewer to Parker.
70. WM IV 308, 309.
71. WM VI 680.

(continued on page 53)

THE ARCHIVES AT CHURCH HOUSE, WESTMINSTER

Brenda Hough

Thank you for inviting me to come and talk to you.¹ I so much enjoyed getting to know some of you last year, and of course more of you in the last two days, and it is good now to have an opportunity to tell you something about my life at Church House and the joys and sorrows of being an archivist in the Church of England.

You will forgive me if I begin by talking a little not about the records of the General Synod as such, but about archive arrangements in the Church of England as a whole. From what I have heard at these Conferences, and read in *Catholic Archives*, I have discovered that there are a number of ways in which arrangements for our records differ from those you make. A few of your structures were unfamiliar to me; and though the Church of England is, in one sense, the church of every Englishman, perhaps I am not offending you if I guess that some of you may find our archives set-up a little strange and perhaps sometimes confusing. Much of our system has, like Topsy, just 'grewed', and some confusion is felt even by members of the Church of England: so I hope that those of you who are already experts in Anglican ways will bear with me if I briefly outline the situation. It should, I hope, make it easier for you to see the part my own office has to play in the overall picture.

Firstly, the records of the parish and diocese. One of the better things about that ambivalent animal, an established church, is that the state throughout has taken some measure of interest in the well-being of Church of England records, particularly what I might call 'local' records, those of the parish and diocese. This came about, of course, because the Anglican parish administration was also the earliest form of local government. In the late 1590's, Queen Elizabeth decreed that parish registers were henceforth to be kept on parchment, and copies made of the paper registers back to the beginning of her reign — probably the only reason that so many early registers have survived. 380 years later, when alarm became widespread at the lack of proper provision for records in some parishes, we were able to write into the law of the land the Parochial Registers and Records Measure 1978, which aims to persuade each parish to take greater care of its documents. The burden of responsibility for reviewing progress under the Measure has largely been shouldered by the county record offices, where most parish records (and, usually from a later date, diocesan records) are now kept. The Church of England is enormously grateful for the help given in this way: I should like to put on record to the county record office staff here that the service you provide — one we should be quite unable to provide ourselves — is always remembered and appreciated.

Then there are the archives of what we call the 'voluntary sector' of the Church of England. Anglicans, for good or ill, have often been great individualists; and at some stages of our history it seems that no self-respecting churchman could let his days on earth pass without founding some society or movement to forward his charitable concerns, or give voice to his particular views on some matter of controversy. From the seventeenth and early eighteenth centuries, so often thought of as a dead period for the Church of England, we have the great missionary societies — the New England Company; the Society for the Propagation of Christian Knowledge; and the United Society for the Propagation of the Gospel, where I myself spent four happy years before moving to Church House. By the late eighteenth and early nineteenth centuries, the reforming movement represented by such figures as John Wesley was well under way, and we see the growth of the major evangelical organisations — the Sunday School movement, the Bible Society, the Church Missionary Society. The records of these bodies are often very extensive and important, for the early history of the countries where the missionary work took place, for example, or for the social history of the problems which the society was formed to combat. Victoria's reign saw the full surge of educational and philanthropic movements. This was the period when fervour for the rescue of bodies from poverty and souls from depravity was at its height — and sometimes, it seems, more concerned with totting up heads than with the quality of physical or spiritual help provided. I mean the kind of good works and gospelising embodied in Mrs Pardiggle in *Bleak House*. Some of you will know Professor Owen Chadwick's splendid work *The Victorian Church*, but I am sure you can enjoy it again even if you remember his description of one such evangelist about his missionary business:

Stevenson Blackwood travelled by train from Aberdeen to London. While waiting a quarter of an hour at Aberdeen he visited the quay, gave tracts to the dockers and fishermen, and preached aboard a collier. In the ticket queue he gave a woman a book. Between Aberdeen and Perth he persuaded a drunken man to kneel down in the carriage and pray with him. At Edinburgh he gave a lady a tract as she got out and in exchange she gave him a sermon by Spurgeon. Between Edinburgh and Newark he got a snoring man to read a tract in his waking moment. After Newark he distributed books to two new gentlemen. Finally he spent the last hour in composing an address. ²

Societies dating from this period run into scores, if not hundreds. From the archival point of view, these organisations have material of very great value, often quite out of proportion to the range of present-day work undertaken. You will find at the furthest extreme a society with perhaps one desk and a single part-time member of staff, but with two rooms packed to the ceiling with historical papers of the first importance. One of the most interesting parts of my work, when other pressures allow, is to visit societies such as these and try to help usually by making a rough list of the archives, and by suggesting inexpensive ways of improving the housing given to them. Sometimes the best course is

to find a home for the archives in an established record office. If the society is a local one, the county record offices once again often provide a solution. The libraries of the two Archbishops — that is, the Borthwick Institute at York, and Lambeth Palace Library' for the Archbishop of Canterbury — have taken in many of the voluntary sector records. In cases of extreme difficulty I have taken in small collections myself: last year, for example, the British Records Association asked if Church House would accept the archives of the Church Patronage Trust, consisting mostly of eighteenth and nineteenth century legal documents. Patronage, in the Church of England, is the system whereby a named individual or corporate body has the right to appoint the priest to a parish. These days the right is exercised only after consultation and consideration of the wider needs of an area, but amongst the Church Patronage Trust papers is an impressive document conveying the patronage of an Oxfordshire parish as part of a marriage settlement.

I turn now to the central record-keeping bodies of the Church of England, the category in which my own employer is included. These are mostly of much more recent origin than either the voluntary organisations, or the authorities which produced the parish and diocesan records; though the Church Commissioners (dating from 1948) is an amalgamation of two much older bodies, the nineteenth-century Ecclesiastical Commissioners, and the eighteenth-century Queen Anne's Bounty. The Commissioners are the financial wizards of the Church of England. Queen Anne's Bounty was set up to augment the stipends of poor clergy; the Ecclesiastical Commissioners is in part to enable the building of the many new churches needed in our cities with the urban population explosion of the Industrial Revolution. From these early functions has developed the wide range of the Commissioners' present-day activities — maintaining churches and clergy houses; conducting the intricate business of parish boundary adjustment; coping with the questions of redundant churches; and most fundamental of all, the payment and pensioning of the clergy. These days the Commissioners are to a considerable extent directed on policy matters by the General Synod, but their administration and records are kept separately. The archives are enormous. They are primarily geared to heavy office use of the files, but also provide important material for scholarship, notably in the field of economic history (because of the financial and land tenure archives) and for local historians (because of the many hundreds of maps, and detailed notes from parishes through the centuries). Finding one's way in such a mass of material is not easy, but the Commissioners' Records Officer, David Armstrong, despite constant pressure from his work of record management, is always pleased to help the researcher.

The other major central record-keeping bodies, those not mainly concerned with property and finance, have been what you might call the Anglican talking-shops. The Convocations of Canterbury and York, Reformation bodies which fell out of effective use with the troubles of the seventeenth century, were revived in the later decades of the nineteenth, and became the first national bodies for discussing and formulating the received opinion and policy of the

Church of England's clergy. With social change came growing pressure for a greater say by the laity, and the history of the central Church of England administration in the twentieth century is largely a history of increased lay involvement. The Church Assembly, from 1920, first established an Anglican 'Parliament', with Houses of Bishops, Clergy and laity, each constitutionally able to hold the wilder notions of other houses in some kind of check. Matters of doctrine, however, and of liturgy, were firmly retained by the Convocations and were primarily in episcopal care. But with the coming of the General Synod in 1970, an equal say has been given to each of the three houses on all matters of Anglican concern. The Upper and Lower Houses of the Convocations have for most purposes been absorbed into the Synod's House of Bishops and House of Clergy. No change of importance can be introduced without large majorities in both those houses, and in the House of Laity; and highly controversial matters such as the introduction of our new Alternative Service Book in 1980, or, more recently, the possibility of a change in our marriage discipline, must also be referred for discussion and approval (or rejection) at the diocesan and deanery synods, which in turn take note of parish opinion.

How does my employer, the General Synod, function? The tiered system which I mentioned just now determines its membership. Each parish church elects a few of its members to the Deanery Synod, which represents anything from ten parishes to forty or more, and meets four times a year or so to discuss matters referred to it by the next layer up, the Diocesan Synod. Deanery Synod members elect both the Diocesan and the General Synod members. The General Synod is elected for a five-year term; it meets three times a year for three or four days on each occasion — usually in Westminster, but in most summers at York. Its procedures are akin to that other legislating and discussing body on the far side of Parliament Square. The Synod works through a printed agenda, discussing papers which have been circulated in advance. There is provision for private members' motions; and a regular session something akin to Prime Minister's question time is one of the livelier parts of the Synod's proceedings. Once the debates have been held, any recommendations passed need to be put into effect — perhaps by setting up a Commission or Working Group to look more closely into a given problem; or by the drafting of legislation which must then go to Parliament for further consideration and ratification. To prepare the papers which are discussed in Synod, and to carry out Synod's decisions, is the work of the Boards and Councils at Church House. These specialise in areas of the Church's concern such as Education or Social Responsibility. The Boards bear much the same relationship to Synod as the civil service departments do to Parliament. It is their records which are my main concern: in effect, I am the archivist of the Anglican Civil Service.

How, then, was the Archives Centre set up? By the mid-1970's, Church House had an accumulation of some fifty years' papers: most of it the archive of the Synod's predecessor, the Church Assembly. The size of this collection was

causing a major storage problem, and there was also pressure from outside researchers to come and make use of the earlier papers. Some departments, of course, had already organised excellent registry systems for themselves; but others had either contrived to lose many of their archives or, at the other extreme, had kept every receipt and acknowledgment note since their foundation. I was appointed in July 1977 to fulfil two main responsibilities firstly, to organise a record service for the departments in Church House; and secondly, to make available for research use all records not classified as confidential. The assets were a large basement area, some 129 feet by 30, which could easily be made secure and fire-proof; and, on the ground floor, a rather curious office space which had at some time been divided into an upper and lower area connected by a small staircase (probably, we think, for use as a shop with storage above). This room serves reasonably well as an archives office with a small searchroom in the upper area. The disadvantages were that much alteration and improvement was needed on both basement and ground floor level. The office area was in use as a paint store (fairly easily rectified); the basement, less simple to deal with, was a warren of small rooms, most of them already stuffed with archives of assorted merit, along with faded photographs of church worthies, everyone's spare publications for half a century past, and the usual jumble of broken and antiquated furniture which such an area inevitably attracts. For my first eighteen months in Church House the contents of these storage rooms had to be swathed in thick protective polythene, whilst walls were demolished around them, painting and lighting put to rights, and a smoke detector and ventilation system installed. Anyone who is thinking of fitting ventilation, take warning! The trunking through which the fresh air is drawn is of giant proportions. My carefully thought-out schemes for wall shelving all had to be abandoned, and at one stage it seemed to me that the basement would be so full of metal pipes that there would be no room left for any papers.

We were working on a tight budget, mostly on grants generously provided by the Pilgrim and Radcliffe Trustees, and every inch of the existing shelving had to be re-used. There was just enough money left at the end to fit one precious block of mobile shelving, the kind which slides along on runners so that only one tunnel is needed for a whole block. This kind of shelving is inevitably more expensive per foot than the fixed type, but I do recommend it to any archivist who is faced with the problem of supplying shelving for a new storage room. Almost twice as many records can be stored in a block of mobile shelving as in the same area fitted with static units; and in church archives, where almost all of us are compelled to make the best of limited accommodation and funds, every space-saving device is valuable. It has the added advantage of encouraging tidiness, since boxes or volumes which jut out can play havoc with the machinery.

The possibility of the Thames flooding was a constant anxiety during my early days; now, mercifully, relieved by the completion of the Thames barrier. To cope with possible minor floods, from burst pipes and so on, we aim to keep

the lowest papers a few inches above floor level — a simple enough arrangement which I expect most of you use yourselves if there is any risk. The biggest worry these days is the difficulty of keeping the humidity as static as we should like. The ventilation system circulates the air effectively enough but cannot control the degree of moisture drawn in; variations in humidity, as you know, can damage the structure of paper, especially the modern machine-made paper used in most offices. We take humidity readings every day (a simple hygrometer costs only a few pounds). If the air is too damp, there is not much to be done about it; but if the air is too dry (mostly the case in centrally-heated buildings) improvements can be made by introducing a container of water which can evaporate.

Whilst all the building alterations were under way, the number of files I could work on at one time was limited, so most of my listing during those months concentrated on small self-contained collections which warranted detailed attention. Several of the Boards and Councils had inherited the archives of nineteenth-century organisations whose work they later absorbed, and this material is much sought after by historians in the fields of social science or political history. I am thinking of such organisations as the Church of England Purity Society, or the White Cross League, active against prostitution; or pressure groups like the Church Defence Institution — one of several groups at the time concerned with defending (or sometimes opposing) the Church of England's links with the State.

Much of my time was spent in getting to know the staff of Church House, some 180 men and women, clerical and lay. You will know already how important it is for an archivist to have a good relationship with his or her colleagues. When an organisation has not had an archivist before, hard-pressed administrators are bound to wonder what extra work will be wished upon them. Looking back I am profoundly grateful for those first months, although at the time I felt frustrated and eager for the action, as I saw it, to begin. Conversations held then, when all I could do was talk to my fellows about how a record service could help the department's work, have borne great fruit ever since. I was able to allay suspicions about what new complications I might impose on the filing systems. I reassured them that files which ought to be kept confidential wouldn't be opened to the public without their approval. Above all, I was able to make friends with one or two in every department. All staff, of course, are important: the senior policy-makers because they are in a position to introduce improvements, such as the regular transfer to Archives of files as they pass out of office currency: the office juniors, because often it is ultimately they who have to go through the files and weed out the duplicates and ephemeral material. At Church House I try to have one person in each Board or Council who acts as a 'liaison archivist'. He (or she) undertakes to chivvy each officer when it is time for files to be passed over, and ideally keeps an eye on office stationery — making sure, for instance, that only non-rusting staples and paperclips are used on papers which will be kept permanently.

Nowadays, I try to meet all new secretaries who come to work with us, and persuade them that files transferred to Archives are not lost for ever, but can easily be recalled if necessary — and can, in fact, sometimes be found more quickly than if kept in the office in overcrowded filing cabinets. I try to show them how to produce a 'transfer list'. These lists give a very brief description of the files being handed over, drawn up in whatever way fits in best with the office procedures. Lists are identified by the date of deposit. When the files arrive, all we have to do immediately is put them into archive boxes and mark which files have gone into which box. The departments can easily identify any papers they need to have back for reference and we (if the system works well!) can equally easily find them. They are also asked to indicate if any files include material which should be kept closed from public view. We do not have a single closure rule: material from one department is so different from that in another that it seemed best to judge each Board's needs individually. Personal files, such as applications for training for the priesthood, are of course kept confidential for at least a hundred years. Otherwise, we try not to impose a longer rule than thirty years — the time set for the public records. Some heads of departments would like their material to be open to the public at once, with the laudable aim of destroying any image of the Church of England as a devious wielder of political power: but the wise archivist resists such excesses of enthusiasm, if only because it takes longer than that to get records into a publicly usable condition.

We spend a good deal of time retrieving files for departments and in searching through the papers to find information for them. In an administration such as ours, funded from the pockets of ordinary churchgoers, it is very important for the archives office to be seen as a time-and-trouble-saver for other staff, and not just as a luxury service for historical researchers who may have no other connection with the church. But, of course, our eventual aim is to provide the kind of finding aid which will smooth the path of the researcher as well as satisfy departmental needs. Therefore, as time allows, we move on to much more detailed 'archival' listings. These lists aim to reproduce the structure of the administration rather than the way the papers were kept when still in the office. For example, papers may have come to us from two or three different staff members of a Board or Council. From the researcher's point of view this distinction is of little importance, so (although we could still trace the source if needed) we put all the papers together to form one body of material, the archive, if you like, of a given Committee or Working Party. It is then easy to spot duplicated material, and to discover any gaps in series such as numbered reports while there is still a chance to chase up copies elsewhere.

As youH realise, listing of this kind is a time-consuming business, and it is only in the last three years, with extra staffing, that much of it has been possible. If the system of transfer lists followed by more detailed lists at a later stage seems unnecessarily complicated, I should perhaps point out that at our busiest we may lake in as many as 100 feet of new files in a single month — the

equivalent of 300 archive boxes: so the only way to cope is to deal with the material in easy stages. At present, we still end up with lists of a fairly general kind; even basic documents such as minutes are not listed individually. So, in the future, we shall need to explore the possibility of lists with much more detail than those we have now. A very few classes of material have already been treated in this way. The Board for Mission and Unity, for instance, has important material relating to the experimental Church of South India. Detail of this material was asked for by a senior churchman last year, so an archive trainee who was with lists at the time spent several days listing that material document by document. But I am now beginning to think of putting our lists into a micro-computer. In that way much of the labour of cross-referencing and indexing would be taken from us, and we could add in extra detail to any list as time allowed. It would also simplify the process of adding new material as it is taken over from the transfer lists, which can present something of a problem at the moment. The cost of a computer is now just about within the range of a small archives office, and such aids will without doubt have a place in record work in the future — though they are much too often thought of as the answer to every problem.

I hope I haven't bored you with too much detail of our listing methods, but it seemed to me the kind of information which archivists find useful to exchange with one another. Perhaps, for the same reason, you will like to hear a little more about the kind of work we tackle day by day, other than accessioning and listing and retrieving files and information for departments. 'We', by the way, is one full-time member of staff (me); my splendid helper Dr Patricia Kelvin, a self-employed historian/archivist who spends between two and three days a week on listing projects; and, for the present, a team of young unemployed graduates two days a week, paid for by the Government under the MSC's Community Programme. These teams need to have a minimum of three members, but if any of you were in a position to take on this number of people, I do recommend the scheme as an excellent way of making inroads into backlogs of unsorted material — and, incidentally, of helping a little with the problem of unemployment. You *do* need to get the right team, however, and to allow a good deal of time for supervision.

Much of our time is spent looking after researchers and enquiries by post and telephone. There are on average two to three external visitors a day, eight or ten phone calls, and perhaps three letters to be answered. Some of the visitors and phone callers are quickly made happy — perhaps with information from one of our old clerical directories, or with the address of the record office where they will find the papers of the society they are looking for. Others, as you will realise from your own experience, can take a very long time, and involve a good deal of research or photocopying. The letters almost always take a longish time. Many are from genealogists who assume (wrongly, as you know) that we have the parish registers of the Church of England. Quite often they fondly hope

that we shall be able to supply a central index of all the baptisms, marriages and burials from Elizabeth on! All one can do in such cases is give the address of the right county record office to get in touch with, or make any other helpful suggestions that come to mind. Needless to say, I often grudge the time (perhaps 25 per cent of my working week) that goes in this way. But it is surely important to do a good public relations job. An archivist may be the only official representative of a Christian organisation that the letter-writer ever comes into contact with; and in that sense the care we can show is, if you like, part of our mission as believers.

At least life is very seldom dull. I looked through the log we keep of enquiries that come our way, and in the couple of weeks before this Conference discovered we had given information on subjects ranging from Anglican conceptions of Imperial German aggression prior to World War I; through the history of an English church in Canton, China; to the burial place of a seventeenth-century highwayman.

It is not easy to pick out particular groups of papers in the archives which you might like to know about. There are, for instance, few collected papers of individual church leaders. We could not produce for a researcher ten boxes which could be called the papers of, say, Archbishop William Temple. There *is* fascinating material available for Temple, but to read it would mean looking through several classes of papers of which I will mention three: the transcripts of debates for speeches he made in the Church Assembly; discussion in the Council for Education (as it was then named) in the years leading up to the 1944 Act; and a batch of letters to a head deaconess in Yorkshire in the 1930's, full of wise and loving advice on the role women had to play in working for the Church. This dispersal, if you like, of an individual's papers is inevitable if one is trying to retain the structure of administration which led to the papers being created — and if we had tried to help one group of researchers by arranging our papers on the basis of personal involvement, it would have been next to impossible for another researcher to reconstruct the patterns of administration, so the gain would have been illusory. Once again, a micro-computer should help us to bring together source materials of this kind.

Themes are rather easier to pursue than individuals, largely because particular problems tend to have been made the responsibility of a group of some kind — a Sub-Committee or Working Party, perhaps — the papers of which will in any case be kept as an archive group. Future students wishing, for example, to study the relationship between our two churches in the years since Vatican II will find the discussions set out in the papers of the Churches' Unity Commission and, to a lesser extent, in those of the Churches' Council for Covenanting. These are not strictly Church of England papers, but the groups happened to be serviced from Church House and so the archives stayed there when the work was brought to a conclusion. We look after them on behalf of all the participating and observing churches. There would of course be many sources of information

on ecumenical relations (as indeed on William Temple) other than those available in Church House: in all the instances I have cited, the material mentioned refers only to the individual or group in so far as their activity meshes into the work of the General Synod.

One group of papers of the first importance, at present separately maintained but due to join the Synod's records later this year, is the archive of the National Society. This body, as many of you will know, was the founder of the 'National School', that symbol of universal primary education whose name you still see cut into the stonework of many an older school building in English villages. Dating from the years before Victoria came to the throne, the archives include individual files on many thousands of schools; and we greatly look forward to continuing the welcome to educational researchers which has always been extended while the records were with the Society itself.

I thought I might conclude my talk to you by mentioning a few of the problems and irritations which I meet in my work. I suspect some of them may be your difficulties too, and we might be able to suggest solutions to one another — and if not, a mutual grumble is usually a valuable therapy. We meet a lot of papers in the course of a year which are not strictly the General Synod's — in particular, papers brought back to Church House by staff sitting on national or inter-church groups. Such papers can take up a great deal of space, and ought really to be taken care of by the parent body. If the organisation is a quango, then presumably the Public Records Acts will take care of the archives: but sometimes we know that other, more private organisations have no proper arrangements for keeping sets of their papers, and that if we discard our copies, the record may be lost. How far are archivists justified in using expensive time and space to become their brothers' keepers?

A related problem is the question of which papers are rightly the property of an individual staff member, and which belong to his or her employer. Should he, when he leaves Church House, take away for his own use papers such as evidence he has presented to external Commissions on which he has served? Not in my view, but sometimes he thinks so. More difficult, what about personal letters he has written to friends and acquaintances collecting information for papers he was writing for use by his Board or Council? Even more difficult in the case of a Chairman of a Commission or Working Group, who is usually a distinguished academic or civil servant, possibly a member of General Synod but certainly not an employee. His correspondents no doubt think of themselves as writing to Canon X or Professor Y — and yet comments they make may have a significant influence on the deliberations, and it would be a loss not to have them recorded in the archives. I am sure there are no hard and fast rules in these cases, and can only reiterate what I said before about the value of keeping up good relations with as many of one's colleagues as possible.

A third problem: when a number of staff members all have copies of

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the same paper, there is of course no need to keep every duplicate. But when they have written notes and comments on the paper, does it become a different kind of archive? We can't tell whether this staff member might be Archbishop of Canterbury in thirty years' time! Finally — and bearing in mind that an accidental ringing of the fire alarm in Church House sends out into the street not only the entire staff of the General Synod, but several hundred civil servants including two Ombudsmen and, spasmodically, the boffins of the Channel Tunnel — how does one persuade a visiting workman not to light up a cigarette under the smoke detectors?

NOTES

1. This paper is the text of a talk given to members of the Society on 30 May 1985 during the Annual Conference.
2. O. Chadwick, *The Victorian Church*, London, 1966, Part I, 443.

continued from page 42

72. J. Kirk, *Biographies of the English Catholics*, London 1909, 246. There appears to be some confusion here by Kirk and his editor in regard to the 'Chronological Notes' and the 'Memorials'.
73. Downside MS 841 (4 vols.). Although I have not been able to identify the transcriber, this may have been Thomas Wilfrid Fisher (1767—1847), Secretary of the President (1810), Secretary of General Chapter 1814, First Titular abbot of St Albans in 1838 and of Glastonbury in 1842. He was a missionary at Liverpool 1803—47. Southwark Archdiocesan archives contains a copy of the 'Memorials' made from the Downside MS in the mid-19th century.
74. For Allanson, see P. Spearritt's and B. Green's introduction and guide to the microfiche collection of Allanson's 'A History of the English Benedictine Congregation 1558-1850', Oxford 1978, pp.2-3.
75. WM IV, Title page. Woolhampton, Wilfrid Phillipson's List of MSS at Douai, 1875, no. 1. Phillipson suggests the 'Memorials' was loaned to Ampleforth by Prior O' Gorman of Douai (1870—83), but Allanson completed his task by 1854 and revised his collections in 1858. Perhaps the 'Memorials' had remained at Ampleforth throughout and were only returned to Douai after 1858.
76. E. Bishop, 'The Beginning of Douay Convent', *Downside Review*, xvi, 1897, 21—35. S. Marron, 'Weldon and his Critics', *Douai Magazine*, ii, 1, Jan. 1922, 6—19. For a modern comment, see D. Lunn, *The English Benedictines*, London 1980, 35, note 85, 159.

THE DUKE OF NORFOLK'S ARCHIVES AT ARUNDEL CASTLE

John Martin Robinson

The archives of the Duke of Norfolk are one of the largest accumulations of the kind in the United Kingdom. They comprise hundreds of thousands of documents dating from the thirteenth century to the present day and reflect the important role played by the Duke's ancestors in the political, religious and economic affairs of the country over a period of many centuries, as well as an enormous quantity of material relating to the administration of their estates in several counties. The collection is one of the most complete of its kind, but it is not just a museum piece; the papers are still used in the administration of Arundel Castle and estate. As well as the archives stored at the Castle, there are also two loan deposits of archives in Yorkshire; the papers relating to the Sheffield estate are on loan to the City Library there and the archives from Carlton Towers (the Duke's other seat) are on loan to Hull University Library. The great majority of the family papers, however, including all the personal papers and the southern estate papers, are stored at Arundel Castle where they fill six muniment rooms. As the family has remained Catholic, with one or two exceptions, since the Reformation, this large archive collection is obviously of prime importance to students of Catholic history.

The collection is made up of a number of different groups, including papers relating to other families but brought into the Norfolk collection by marriage. Perhaps the most interesting of these are the Aylward Papers for the period from 1672 to 1717. John Aylward, the maternal grandfather of the 10th Duke of Norfolk, was a Catholic merchant from County Waterford who conducted a successful business in London, Malaga and St Malo exporting and importing baize, herrings, stockings, lemons and wine. His correspondence is remarkably complete and gives a unique picture of the business life of a prosperous late seventeenth-century Catholic.

Other collections include inventories and valuations from 1641 down to the present. These are particularly useful for throwing light on the contents of the Catholic chapels in the Duke's various houses in the eighteenth century. The 9th Duke, for instance, who died in 1777, maintained large chapels at Worksop Manor (his house near Sheffield) and at Arundel Castle, both with splendid plate and vestments. Connected with the inventories are the collections of testamentary records and legal papers which run from the fifteenth century up to the present. The earliest will is that of Edmund Lenthall, grandson of Richard, Earl of Arundel, which is dated 1447. The Acts of Parliament include those of 1605, 1688 and 1714, all of which affected Popish recusants and the

presentation to benefices on their estates.

Another important assemblage is that of the records relating to the Fitzalan Chapel at Arundel, which date from the thirteenth to the twentieth centuries. The Fitzalan Chapel is the east end of the parish church and was rebuilt as a collegiate establishment in 1380 by the 4th Earl of Arundel. When Henry VIII abolished chantries, the college property, including the chapel, was bought back by the Earl of Arundel for 1,000 marks and it has continued to be the private Catholic burial place of the Earls of Arundel and Dukes of Norfolk ever since. These archives include some rolls of medieval accounts which are of double interest because the chapel was an important music centre in the fifteenth century, and some of the rolls are re-used fragments of medieval polyphony, still with the the lines of music on their backs.

The estate records, which form the bulk of the archive collection, include maps and plans from the seventeenth century onwards, accounts, rentals, and administrative papers from the thirteenth to the twentieth century, and a huge collection of manorial court rolls from the thirteenth century up to the eighteenth century. The specifically Catholic interest amongst this large complex of material had often to be deduced from between the lines. For instance, just before Titus Oates' Plot, the 7th Duke of Norfolk vested all his estates in the hands of friendly Protestant trustees — just in case And this arrangement continued for the rest of his lifetime and that of his successor the 8th Duke throughout the late seventeenth and early eighteenth centuries.

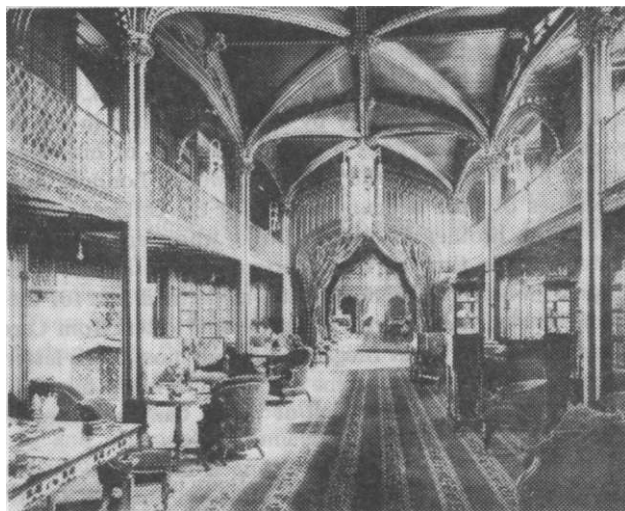
The most interesting Catholic archival material at Arundel is to be found in the collection of Howard family papers and correspondence which runs from the sixteenth to the twentieth century. A particular treasure is the original manuscript life of St Philip Howard, Earl of Arundel, which was written at the beginning of the seventeenth century by a Jesuit chaplain in the household of the Earl's widow, and which gives a graphic account of his 'conversion', his imprisonment for his Faith and death in the Tower of London. Another touching relic is the series of little account books for the children of Lord Thomas Howard of Worksop, brother of the 7th Duke, who were smuggled out of the country to safety at the time of the 'Glorious Revolution' in 1688 and were brought up by their nurse in France till it was deemed safe for them to come back to London. The correspondence includes some letters from Cardinal Philip Howard (Almoner to Catherine of Braganza) though most of his letters are in the Bodleian Library at Oxford, and some of the letters of the eighteenth and nineteenth century chaplains at Arundel, of whom Canon Tierney was the best known.

After the Emancipation Act in 1829, there is a dramatic increase in the quantity of Catholic material preserved, as the 19th-century Dukes of Norfolk played a prominent role in Catholic affairs, building churches, supporting Catholic charities and schools, charring committees, conducting relations between the

English Government and the Vatican. The resulting correspondence includes letters from most of the leading Catholic figures of the day, including Cardinal Newman, Fr Faber of the London Oratory, and Wilfrid Ward. The 15th Duke, who inherited in 1860 and died in 1917, kept nearly all his correspondence which is bound up in bundles by the month and stored in boxes in chronological order. It includes a microcosm of the Catholic history of the period and throws much light on nineteenth century Catholic life, especially education, Irish affairs and Anglo-papal relations because, until the establishment of a British Minister at Rome during the First World War, there was no official British diplomatic representative at the Vatican and so the government had to channel its views discreetly through the Duke of Norfolk and Cardinal Rampolla.

Not to be underestimated is the Catholic 'ephemera', forgotten speeches, old newspaper cuttings and printed pamphlets. Partly because of its transient character, material of this sort often tends to be destroyed, and much of the Arundel Catholic 'ephemera' is therefore unique. The *clou* of this part of the collection is the 'Pro and Anti-Popery' section of the library. This includes a cross-section of everything published on the religious controversy in the reign of James II from 1683 to 1688. These pamphlets are bound into 58 volumes and comprise nearly 500 items, with titles like 'A Discourse against Transubstantiation', 'Transubstantiation Defended and Prov'd', 'A short Discourse upon . . . Religion By the Duke of Buckingham', 'A Reply to the answer of the Man of No Name to His Grace the Duke of Buckingham's Paper on Religion'.

(continued on page 64)



The library, Arundel Castle

THE ARCHIVES OF THE ARCHDIOCESE
OF KINGSTON, ONTARIO, 1826-1976

The Rev. Brian J. Price

A young Scottish priest, the Reverend Alexander MacDonell, and his poor flock came out to this land at the beginning of the nineteenth century. In the wild and far-flung region of Upper Canada for which he had responsibility as a Vicar General of the Diocese of Quebec, he found only two churches and three priests. He strove diligently to establish new churches, obtain priests from Ireland and Scotland, and establish schools and schoolmasters in all parts of the province. He was accustomed to travelling about two thousand miles a year by any means available. This he continued to do until he was well into his seventies. Many times he crossed the Atlantic for the purpose of recruiting new settlers, clergy and financial support for his territory.

In 1819, Alexander MacDonell was consecrated a bishop and in 1826 became the first bishop of the first diocese established in the British Empire since the time of the Reformation. It was as bishop of Kingston that he returned to the British Isles for the last time. In a memorial written by him, he states that he left behind him seventy-seven churches and over one hundred priests. Bishop MacDonell died in Scotland in January of 1840.

Fortunately, a large amount of historical material from these early years has been preserved in the form of letters, bills, receipts, various documents, both civil and ecclesiastical, as well as a number of letter books, pictures, books, a few pieces of furniture and other *memorabilia*.

From the time of bishop James Cleary, in the 1880's, many attempts have been made to have a comprehensive and authoritative history of the diocese written but none of these attempts met with noteworthy success. Aside from the time involved and the magnitude of the project, one notable drawback has always been the fact that the archives of the Archdiocese had never been catalogued. Most of the material had been loosely grouped and stuffed into envelopes. The entire collection was stored in a steel filing cabinet in the vault off the Archbishop's office on the second floor of the Archbishop's residence.

In the summer of 1968, the author served as a Deacon in the Cathedral parish. Part of the time was to be spent in the work on the archives in response to a request from the Queen's University for access to the material for research purposes. That summer, most of the approximately 3,300 books in the library on the fourth floor of the Archbishop's residence were catalogued.

After the ordination of the author in May of 1969, the appointment as archivist was made official. Work was begun to unfold and sort through the

letters and other documents preparatory to cataloguing. The Dominion Archives in Ottawa have asked to microfilm the collection when it will be ready.

The material in the archives consists of the following:

- I CORRESPONDENCE: Here are to found letters, bills, receipts, documents, both civil and ecclesiastical, circular letters, pastoral letters, sermons, etc. We are extremely fortunate that a large amount of personal correspondence of the first four bishops of Kingston has been preserved. We have a fair amount of material relating to Bishop MacDonell's dealings with the Colonial Office of the British Government in bringing out settlers to Canada and providing for them once they arrived here. There is material on the various internal troubles that plagued every bishop up to our own time. Also there is a good selection of material relating to the relations between the Church and the newly emerging nation of Canada as is to be seen in the file of the correspondence between Sir John A. Macdonald and Bishop Horan.
- II LETTER BOOKS: The Letter Books contain hand-written duplicates of all outgoing correspondence of the Bishops of Kingston up to the end of the reign of Bishop O'Brien in 1897.
- III SPECIAL COLLECTIONS: Grouped here would be the material relating to the various religious orders, Regiopolis College, various other institutions, the Separate School Question, etc.
- IV MISCELLANEOUS: In this will be grouped the rather extensive picture collection, blueprints, bound newspapers plus reference to furniture and other *memorabilia*.
- V THE LIBRARY: In addition to the three thousand volume collection, the Library also contains books of special interest kept in the vault, ledgers, account books, etc.

THE CATALOGUE: Cataloguing the archives has been done by a system of letters and numbers. The material has first been grouped into units comprised of the administration of each bishop. Thus we have the following units:

- A THE MOST REVEREND ALEXANDER MACDONELL (17607-1840): Vicar General of Quebec for Upper Canada (1807); Titular Bishop of Rhesina and Auxiliary to Quebec (1819); first Bishop of Kingston (1826-1840). The material covers the years c. 1800 to 1839.
- B THE MOST REVEREND REMIGIUS GAULIN (1787-1857); Titular Bishop of Tobraca and Coadjutor to the Bishop of Kingston (1833—1840); second Bishop of Kingston (1840—1857); the material relates only to those years 1840—1843 at which time Bishop Phelan became Apostolic Administrator and de *facto* Bishop due to the poor health of Bishop Gaulin.
- C THE MOST REVEREND PATRICK PHELAN (1795-1857); Titular Bishop of Carrhae and Coadjutor to the Bishop of Kingston (1843); Apostolic Administrator of Kingston (1843—1857); third Bishop of Kingston (8 May

~6 June 1857); the material covers the years 1843—1857.

- D THE MOST REVEREND JOHN EDWARD HORAN (1817-1875); Titular Bishop of Chrysopolis (1874—1875); fourth Bishop of Kingston (1858—1874); the material covers the years from 1858 to 1874 though there is little material to be found between 1870 and 1874.
- E THE MOST REVEREND JOHN O'BRIEN (1832-1879); fifth Bishop of Kingston (1875- 1879). Because of the relatively short reign of Bishop O'Brien there is very little material relating to this period.
- F THE MOST REVEREND JAMES VINCENT CLEARY (1828-1898); sixth Bishop of Kingston (1880—1889); first Archbishop of Kingston 1889—1898). The material covers the years of his reign but becomes very sparse after 1892.
- G THE MOST REVEREND CHARLES HUGH GAUTHIER (1843—1922); second Archbishop of Kingston (1899—1910); second Archbishop of Ottawa (1910- 1922); the material covers the period from 1898 to 1910.
- H THE MOST REVEREND MICHAEL JOSEPH SPRATT (1854—1938); third Archbishop of Kingston (1911—1938). The material covers the period from 1911 to 1928 at which time Archbishop O'Brien became the Coadjutor and Apostolic Administrator of the Archdiocese due to the poor health of Archbishop Spratt.
- I THE MOST REVEREND MICHAEL JOSEPH O'BRIEN (1874-1943); third Bishop of Peterborough (1913 -1929); Titular of Amorio; Coadjutor to the Archbishop of Kingston and Apostolic Administrator of the Archdiocese 1929-1938); fourth Archbishop of Kingston (1938—1943). The material covers the years 1929- 1943.
- J THE MOST REVEREND JOSEPH ANTHONY O'SULLIVAN (1886-1972); Bishop of Charlottetown (1931—1944); fifth Archbishop of Kingston (1944-1966); Titular Archbishop of Maraguaia (1966- 1972). The material covers the period from 1944 to 1966.
- K THE MOST REVEREND JOSEPH LAWRENCE WILHELM (1909—); Auxiliary Bishop of Calgary (1936—1966); sixth Archbishop of Kingston (1967- 1982).
- L THE MOST REVEREND FRANCIS JOHN SPENCE (1926-) Auxiliary Bishop to Cardinal Roy for the Canadian Armed Forces (1967—1982); Bishop of Charlottetown, P. E. I. (1970 -1982); Ordinary for the Military Vicariate (1982 —); seventh Archbishop of Kingston (1982 —).

THE CORRESPONDENCE (I) is further subdivided in the following manner:

- C Correspondence to and from various individuals, parishes, organizations, departments, etc. This is further catalogued by the authors of the letters being arranged in alphabetical order and the letters of each author arranged chronologically.

- BD Business and Commercial documents which include bills, receipts, promissory notes, etc. These are grouped under various headings and arranged in chronological order.
- CD Civil Documents which relate to the relationship between Church and State, legal matters, etc. Where applicable, these are grouped under various headings, e.g., wills, powers of attorney, etc., and arranged chronologically.
- CL Circular Letters including pastoral addresses, etc. These are grouped according to place of origin and arranged chronologically.
- ED Ecclesiastical Documents: Diocesan. These would include petitions, establishment of parishes, statistics on parishes, etc., These too, would be grouped under various headings such as Parish Records, Clergy, etc., and arranged chronologically.
- ER Ecclesiastical Documents: Roman. These would include documents addressed to Rome from Canada as well as documents originating in Rome and arranged chronologically.
- S Sermons There are only small numbers of sermons that have survived and most of these are undated.

The Correspondence has been placed in legal-size file folders and filed in vertical transfer cases. The Archives is located in a fireproof vault off the office of the Archbishop on the second floor of the residence at 279 Johnson Street.

At the present moment, only the correspondence has been catalogued and that only from 1800 to 1898. The cut-off date in use at the present time is a period of sixty years because of the nature of some of the material as well as the fact that living persons would be involved. In actual fact, the period of restriction begins at the end of Archbishop Gauthier's reign in 1910. Those wishing access to the Archives are asked to contact the archivist beforehand, and present some proof of scholarly intent. Due to the historical value of this collection, access is somewhat limited until cataloguing is completed and the whole collection is microfilmed.

NOTE

This article was originally delivered as a paper to the Canadian Catholic History Society at Queen's University in 1972. It was subsequently published by the Society and by the Kingston Historical Society in *Historic Kingston*.

ARCHIVE NOTES FOR THE CONGREGATION OF THE SISTERS OF THE HOLY CHILD JESUS

Sr Winifred Wickins S.H.C.J.

At a meeting of the archivists of our Congregation in the Autumn of 1984 we drew up the following notes, partly to clarify our position, and partly to circulate to the provinces and so 'educate' about archives and archivists. We are printing them in response to a request from some of our members facing situations similar to our own.

A WHAT CONSTITUTES AN ARCHIVE

Records are papers (and other media of recorded information) which are drawn up in the course of business by any continuing organization, are kept for reference and are of use in conducting that business. Archives are a specialized section of the records: those which, having passed out of currency, have been appraised and selected with a view to exploiting their use in research, or at any rate are actually held by an archives office because they are seen as valuable in a research context. (*Archives Administration*, Michael Cook).

B MATERIALS ESSENTIAL FOR THE BUILDING UP OF ARCHIVES IN RELIGIOUS CONGREGATIONS

1. *All records of administration created in the offices of the general and provincial secretaries.*
 - a) minutes of Council meetings;
 - b) visitation reports;
 - c) general letters from the superior general and the provincial superiors to members of the Congregation;
 - d) community lists;
 - e) correspondence with: ecclesiastics; lawyers; superiors general/provincial/area/local.
2. *Legal documents:* Baptismal, birth and death certificates; vow formulae; property deeds and correspondence; building plans; wills; civil and ecclesiastical contracts.
3. *Chapters:* lists of delegates; minutes; preparation and post-chapter papers; materials that report not just the decisions taken but also covering group discussions and minority suggestions.
4. *Committees and Commissions:* composition; objectives; minutes; reports to the Congregation.
5. *House and Sacristy Journals or Diaries:* These are an important source of

history and care should be taken to ensure that they are maintained and preserved.

6. *House Annals/Reports.*
7. *Necrologies.*
8. *Biographical Materials:* Memoirs and letters etc.
9. *Constitutions:* various drafts, all materials showing development.
10. *Government:* lists of superiors and councils; records of experiments in administration.
11. *Customs and Ceremonials.*
12. *Newsletters.*
13. *Publications and reviews by members of the Congregation.*
14. *Apostolic work/works not already covered.*
15. *Records of any public business in which the Congregation has been involved.*

C THE WORK OF THE ARCHIVIST

1. CARE OF THE ARCHIVES

- a) Administrative Organization. Records primarily belong to and are the responsibility of the creative organization and will be kept by that organization so long as they are of current use or likely to be needed for reference in the foreseeable future. Most will then be destroyed: appraisal for retention should ideally be the joint work of the organization and the archivist who should be able to assess the research value in a wider context.

Some congregations have left their past and current business records in a bank or with a solicitor. If this remains the policy, then it is desirable that the archivist should know of such deposits.

- b) The archivist should

- (i) store and preserve the archives in the best and safest ways possible according to the facilities available;
- (ii) facilitate the finding and using of archives by appropriate arranging, listing and indexing;
- (iii) protect the integrity and confidentiality of the archives.

All members of the Congregation should be assured of this; as a safeguard, all researchers should communicate directly with the archivist and access to the archives should be through and, if necessary, in the presence of the archivist.

2. THE ARCHIVIST AND THE CONGREGATION

Often members of a congregation need clarification as to the nature and purpose of archives, and information and encouragement as to their own responsibility and contribution.

- a) Generalate and Provincial Administrations should be:

- (i) sent a list of essential archives material (see B above);
- (ii) asked to provide a contact person for the archivist on their councils;

- (iii) and for a yearly meeting between the administrative secretaries and archivists for transfer of materials - at such a meeting arrangements could also be made for the transfer of backlog material;
 - (iv) asked to include the names of archivists on the mailing lists from all offices;
 - (v) sent an annual report from the archivist.
- b) Local Communities be asked:
- (i) to ensure the maintenance of house diaries/journals/sacristy journals/annals;
 - (ii) when houses are closed or changed to send all but their current material to the archives (this is specially relevant now changes are frequent);
 - (iii) to send to the archivist complete lists of any material retained in the local house.
- c) Committees and Commissions be requested to send copies of their records to the provincial archivist.
- d) Individual Sisters will
- (i) be kept in touch by e.g. articles in the provincial newsletter;
 - (ii) when on individual missions, especially those geographically far away from any community, be asked to send information about themselves and their work;
 - (iii) all be encouraged to send accounts of their own activities and those of other Sisters, particularly any references, for example, in local or parish papers.

3. *THE ARCHIVIST AS CREATOR*

Our archivists should not only be passive receivers but also active seekers to fill in lacunae and to ensure material for the future. They will do this:

- (i) by encouraging the groups a,b,c,d, above;
- (ii) by deliberately seeking to fill in obvious lacunae;
- (iii) by encouraging and facilitating research students whose work will then enrich the Congregation's archives.

4. *TRAINING OF ARCHIVISTS*

Whenever possible, archivists should receive some kind of professional training; post-graduate courses are offered in the universities of Aberystwyth, Liverpool and London. There is always need for on-going education by any short courses or lectures available and by contact with other archivists. Wherever possible archivists in religious congregations should make contact with local record offices and local professional archivists. In this way they will receive professional help and advice, they will see their own work in a wider setting, and they will be helped to keep in touch with new developments and ideas.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1985

The sixth annual conference, held at Spode on 28—30 May, although attended by only thirty-six religious and professional archivists but happily including some new members and a welcome visitor, Bro. Tony James from Norcia Abbey in Western Australia, proved to be an instructive and enjoyable meeting.

On the first evening, 28 May, *Fr P. Demison* (Archivist of the Birmingham Archdiocese) gave a slide talk on the history of Oscott College, which the Society visited during the 1984 conference. The next morning, 29 May, *Dom Geoffrey Scott, O. S. B.* of Douai Abbey, read the paper on the 'Benedictine Archives through the eyes of Bro. Benet Weldon (1674—1713)' published in this issue. This was followed by a masterly talk by *Mr. D. S. Porter* of the Bodleian Library, who led members through the minefield of copyright law, and left them impressed with the need for caution both in copying and allowing the copying of documents and printed material. (Members may care to refer to Mr Porter's article on copyright in the Society of Archivist's *Journal*, Vol.6, No.8, 1981). The traditional afternoon excursion was a guided tour of St Chad's Cathedral, Birmingham, under the expert direction of the Administrator, *Fr M. Stewart*.

This year the AGM was held in the evening, on 29 May, when the Chairman (*Fr Francis Edwards, S. J.*) and officers made their reports, and were thanked for their work, and elections were held for the ensuing year. The ecumenical spirit within the Society was gratified by the presence of *Mrs Brenda Hough* (Archivist of the General Synod of the Church of England), who, on 30 May, described the archives under her charge at Church House, Westminster, and whose ready advice on practical archive matters of classification and storage was much appreciated. (Mrs. Hough's talk is also printed in this issue).

The final 'open forum' session was unusually productive. A full report on the conference and AGM appears in the Society's *Newsletter*. The 1986 conference will be held at Swanwick, near Alfreton, Derbyshire, on 26—28 May 1986.

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This is a very brief resume of the collection of archival material at Arundel, as it relates to Catholic history. I will end with a few words about the archives today. Up to the Second World War the Duke of Norfolk's archives were kept in London, in the Muniment Room at Norfolk House in St James's Square. When it was sold (and demolished) in 1938, the archives were packed up in wooden crates and brought down to Arundel. With the outbreak of war and the requisitioning of the castle by the army it was impossible to sort them out. The old librarian, R. C. Wilton, died in 1947 before anything could be done. In 1956 the late Duke of Norfolk invited Dr Francis Steer, then the county archivist, to take on the job of archivist at Arundel. In the succeeding years the archives have been re-sorted and housed and a series of printed catalogues produced. This work was not completed by the time of Dr Steer's death in 1978, but is being slowly continued. The archives are available for consultation by accredited scholars on written appointment.