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EDITORIAL NOTES

One sometimes wonders who reads editorial notes and what purpose they serve. Regular subscribers will surely find the familiar message repeated each year in different words a little tedious. It cannot be helped. The notes are not intended to say anything new; nor do they chronicle the Society's activities (the *Newsletter* does that); still less do they advance personal views, which would be presumptuous. Even so, for the benefit of anyone seeing *Catholic Archives* for the first time, a brief note about the Society and its periodical may be helpful.

The Society was founded in 1979 to promote the care of all Catholic archives and particularly those of religious orders, congregations and dioceses in the United Kingdom and the Republic of Ireland. This it tries to do by holding an annual conference, arranging training seminars, promoting meetings of archivists, circulating a *Newsletter*, printing a *Directory of Catholic Archives* (a new edition will appear soon), and by publishing this yearly periodical.

The main purpose of *Catholic Archives*, of which this is the seventh edition, is to publish descriptions of the archives of religious orders, congregations, dioceses, and indeed of any institution, family or person, which relate to the history of the Church in the two countries. By doing so, it serves other objectives: to bring to scholarly notice a wealth of hitherto largely inaccessible and little-known original documentary evidence; to show by the example of the work of experienced archivists how novice archivists can set about the task of collecting, arranging and preserving archives; and, similarly, to show anyone interested in the Church's history how and where to look for relevant archives and sources.

All these objectives are surely fulfilled in this edition. But underlying all the articles is the evident commitment of all contributors to the value of preserving archives, not simply because they are essential for reference purposes, nor even mainly because they are often the only surviving record of past events, but, more significantly, because they enshrine the inspirations of faith which have prompted men and women down the ages to devote their lives to the service of God and their fellow-men. Archives in this sense are vital to a living Church, and archive work is truly vocational.

The present edition contains an unusually wide variety of articles. To refer to all contributors would be impossible in these brief notes, and it can be invidious to mention some and not others. Notwithstanding, all members will be delighted to read the article by the President of the Society. It is pleasing, too, to include another article on an Australian archive. Four articles on the archives of women's religious congregations will hopefully remove any possible lingering suspicion of editorial male chauvinism. A common theme in several articles is the problem of finding and collecting archives, while at the sophisticated end of the market the versatility, and other virtues, of computers and word processors is well demonstrated.

For the benefit of members, the constitution of the Society, approved at the AGM on 29 May 1985, is printed, as is the customary brief notice of last year's annual conference. The Society thanks all authors who have contributed to this issue and wishes them every success in their work. The Hon. Editor solicits articles for 1988 and beyond.

R.M. GARD, *Hon. Editor*

THE ARCHIVES OF THE VENERABLE ENGLISH COLLEGE IN ROME

The Rev. Charles Briggs and Brendan Whelan

In this short piece we hope to describe the general structure and contents of the archives with brief notes concerning their use.

The Venerable English College was established as a seminary for the training of priests in 1579 although the building had housed a hospice for English pilgrims to Rome since 1362. Hence there has been an English presence on this site for over six hundred years making the College the oldest British institution abroad. Forty-four of the students from the College were martyred for the faith in England between the years 1581 and 1678 and their letters are often to be found in the archives. So these archives are of the utmost importance for anybody who wishes to follow the history of the Catholic Church in England and her relations in Rome from the middle of the fourteenth century until the present day.

In 1773 Cardinal Andrea Corsini became the Cardinal Protector of the English College and in that year commenced his arrangement of the existing archives of the College. It was not the first attempt to catalogue the papers of the English College; for example there exists in the archives a volume compiled in the years 1630—31 (with later additions in 1695) which was an attempt to compile a list (in alphabetical and chronological order) of the papers and books of the College. However, Corsini's system of classification is by and large the one that is in use today. Corsini divided the collection into three general sections, namely: *Membrane* (scrolls), *Libri* (bound books) and *Scritture* (unbound papers). As more diverse material has been added to the archives so the rough boundaries outlined by Corsini have been extended; photographs, for example, are to be found under the classification *P*.

The *Membrane* section contains some of the earliest material in the archives, dealing as it does with scrolls. The oldest parchment scroll is dated 1280, and from this date one can trace through 445 scrolls the history of the Hospice and of the College itself. The earlier material in this section pertains to the gradual acquisition by the Hospice of property around it in the Via Monserrato and also the title and property deeds relating to the other English Hospice in Rome, that of St Edmund's in Trastevere. This building was acquired by the Hospice in the Via Monserrato in 1464 and as late as 1664 students from the College said Mass in the chapel of the Hospice, although the Hospice building itself was closed down after the Protestant Reformation in England when the pilgrim traffic diminished. Aside from the property and title deeds this section also houses the parchment documents of a later period, namely Papal

Briefs and Bulls. These are on the whole from the 16th and 17th centuries and contain amongst other things the Bull *Quoniam Divinas Bonitati*, the foundation Bull whereby the English College was established by Pope Gregory XIII. In this section are various documents illustrating the progressive endowment of the new College. More recent documents in this section refer not to the College itself, but rather to a particular person. For example, in this section is to be found the Papal Brief conferring on Cardinal Heard the title of Cardinal Protector.

The *Libri* section of the archives was intended originally to contain only bound manuscripts relating to the financial and administrative nature of the College. However, it now contains many recently transferred rare and valuable books, which until a few years ago were still housed in the library. It is in this section that the famous *Liber Ruber* is kept. This list (now in its sixth volume) is a register of all the students who have studied in the College. The first name to appear is that of Ralph Sherwin (canonised in 1970) and so the list continues until the present day. The *Liber Ruber* is not merely a list of the students of the College but it also contains such details as place of birth, names of parents, education, progress through the College, reception of Minor and Major orders, and in some cases life after leaving the College (this is especially true if the subject was made a bishop). The *Liber Ruber* is, therefore, an important source book for those engaged upon historical research, especially that of a biographical nature. Also to be found in this section are account books from both the College and the two summer villas, the first (until 1919) being at Monte Porzio and the second since that date at Palazzola. Also amongst the *Libri* are the scripts of the famous plays the college students performed in the seventeenth century, and the diaries of former students. Amongst the rare manuscripts to be found in this section is one of about 1590 entitled 'The Lamentable Fall of Anthony Tyrrell', written in the hand of no less a personage than Father Robert Parsons. There is also a mid-fifteenth-century manuscript, belonging to the old Hospice, which is an anthology of John Lydgate's poems, and a sixteenth-century Greek manuscript which contains two unpublished sermons of St John Chrysostom.

The largest section and possibly the most important for those engaged in historical research is that entitled *Scrittura*. This is divided into two parts containing in total some 130 'volumes'. The first 50 of these are pre-1800 papers and are still arranged as they were by Cardinal Corsini. Most are legal documents concerning lawsuits over college property; however, there are letters from many important personages in the history of the Church. For example, there are letters from St Robert Bellarmine, St Charles Borromeo, and Robert Parsons. In this section are also to be found the *Responsa* which were questionnaires compiled by students of the College between 1598 and 1686.

The remaining 80 'volumes' date from the closure of the College during the French occupation of Rome (1798-1818). When the College re-opened

in 1818 it was no longer under Jesuit control, but instead it was run by members of the English secular clergy — a system that prevails to this day. This radical change is reflected in the contents of the documents to be found in this section. The rectors of the English College in the early part of the nineteenth century acted as agents for the bishops of England in Rome, so the bulk of this material consists of material from the bishops to the rectors of the College. It is, therefore, possible to trace the process toward the restoration of the hierarchy in 1850. Especial mention must be made here of two important collections of letters. The first are those of Cardinal Wiseman, who was one of the first students to enter the College in 1818 and who was later the rector. The other collection of letters are those of Mgr George Talbot (1818–1886), the pro-protector of the College, a member of the *Anticamera Segreta* of Pius IX and close confidant of Wiseman, Manning, Faber and Pio Nono. There are also some sixteen letters from Talbot's fellow-convert Cardinal Newman.

As we mentioned earlier the sections outlined by Corsini have had to be extended, and so a new section *P* has been formed. In this all items which cannot be accommodated in the three existing sections have been placed. For example, we find in this section the plans of the College, photographs of the College, medals, coins, recusant chalices and other items. Also, although it is kept separately, *P* contains the Vatican II material. It is divided into two parts, the first 'A' contains the printed and bound documents issued by the Council, and 'B' the working-notes of the bishops and the press-releases issued at the time by the Vatican Press Office.

In this short piece we have tried to give the reader some idea of the contents and the structure of the archives of the English College. We would like to point out, however, that the archives of the College are not public archives, they are the property of the English College run on a part-time basis by students of the College. They can be visited personally at some mutually arranged time between the months of October and January and March and May. If you wish to visit the archives would you please bring a letter of recommendation with you. If you wish to write to the archivist concerning some reference or point of information, please bear in mind that whilst they will endeavour to help to the best of their ability they are unable to embark upon lengthy research due to constrictions of time.

NOTES

Father Charles Briggs B.D., S.T.L. is a final-year student of the English College and a priest of the Archdiocese of Southwark, studying Church History at the Pontifical Gregorian University, currently writing a thesis on Mgr George Talbot. Brendal Whelan B.A. is a student of the Faculty of Theology at the Pontifical Gregorian University, an Oxford history graduate and Senior Archivist of the College.

A summary catalogue of the archives is given in Appendix I of Michael E. Williams *The Venerable English College, Rome: A History, 1579–1979*.

LOCATING CATHOLIC ARCHIVES : A PERSONAL QUEST

John D. Hicks

Most articles in this journal give valuable information about specific archive collections and are an indispensable source for the scholar looking for papers, such as those of The Mill Hill Missionaries (No.2, 1982), Bishop Roskell of Nottingham (No.3, 1983), or the Petrie family (No.5, 1985), for example. However, if one is looking more widely, Catholic archives can become something of a treasure hunt and the location of sources can be so complex a matter as almost to become the quest itself.

I became interested in an early nineteenth-century Catholic institution, the one-time reformatory at Market Weighton (East Riding), that has survived for over one hundred and thirty years. In that time it had been in lay hands, then conducted by two successive Orders and is now back where it started, more or less. Finding the sources for my story was a good deal more complicated than the story itself.

The institution was first built as a training establishment to provide masters for Catholic Poor Schools just before the time that the Hon. Charles Langdale was beginning to set up the national Catholic Poor School Committee in 1847. As its use was restricted to training masters for employment in Yorkshire it seems that the national plan could have made it seem parochial and it may never have operated. The early reports of the Committee are available on microfiche and provide no mention of Market Weighton. The empty building was offered by Bishop Briggs of Beverley to a local committee as a reformatory for boys. This opened in August 1856 and was run by a Captain Bryan Stapleton before being handed over first to the Rosminians (1857-1912) and then the De La Salle Order in 1912. From being the Yorkshire Catholic Reformatory for Boys, the name changed to St William's School in 1907; it later became an approved school and its present Principal is one of the De La Salle Brothers of what is now a Community Home under the auspices of the Catholic Child Welfare Society.

I started this project by contacting the present Principal who most fortunately has a great interest in the history of the institution. He had rescued from near loss most of the registers, a minute-book and other lesser items and they provided a basis for future research. However, one item was a 'history' of the institution, almost certainly written by a former Director of the Reformatory in his dotage, which has been shown to be largely worthless in certain essential points. This one document, preserved over the years in two archives, has caused more trouble than would have been thought possible.

A lucky chance find in local newspaper files produced the date when the buildings were being erected (1846) and the name of the architect employed, which in turn led to the first discovery of a collection of material in Sheffield Public Libraries connected with Charles Hadfield, the Catholic architect, and his various partners. Hadfield had first produced a 'Design for a College', dated 27 June 1842, but it was a later design of his that was finally used. Bishop Briggs of Beverley was involved in the original building and his papers needed to be examined in the Diocesan Archives at Leeds where both letters and plans survived.

At this stage it became clear that the erection of the first building involved an old Catholic family of impeccable pedigree and some complexity. Gradually, over a period of months, I realised that the (Sir) Edward Vavasour who established the original building and may have given the site, was brother of the Hon. Charles Langdale, who was the first chairman of the reformatory and chairman of much else in the English Catholic world, and also brother of the 18th Baron Stourton, and then the story began to come together. The final days of Edward Vavasour were described graphically in his brother's papers in the Hull University Library but, otherwise, the Langdale material was a great disappointment. Family wills and settlements were available from various sources and were as clear and succinct as always. The Vavasour family has been less lucky in the survival of papers and the meagre collection in the City of Leeds archives tended to produce confusion rather than anything else, although just one item, showing his dislike of doctors and lawyers, suddenly gave Edward Vavasour a human face.

The reformatory was established as a result of local pressures, as revealed in the county press which showed the lead taken by certain Catholic gentry following an abortive attempt to start a reformatory for the whole of Yorkshire on non-religious lines which suddenly became an exclusively Anglican project leaving the Catholics to fend for themselves. The papers of the Constable-Maxwell family and others were located (in the Hull University Library), but no mention of the reformatory was found. The story has then to be followed in the reformatory committee's minute-book until a fuller picture can be seen with the advent of the Rosminians. Their records were put into good order by the late Father Waters IC and adequately housed at Derryswood, but since that time some papers have become scattered. Permission was readily granted to examine their collection where much was found. The most exciting item was a daily record of life in the first few years of the reformatory under its first Rosminian Director, Father Caccia. One minor difficulty was that he wrote additional private letters to his Superior in Italian. Later Directors were more considerate. The Derryswood search for Rosminian involvement in reformatory work led to other papers at Ratcliffe and Grace Dieu. A further visit had to be made to Mount St Bernard's Monastery where the archivist produced evidence of early reformatory directors paying each other visits of inspection.

The buildings were substantially extended between 1858 and 1860 by John Bownas and William Atkinson of York (successors to John Carr) but a search of the deposited papers in the York Art Gallery produced nothing about Market Weighton and our best record of this work survives in a contemporary colour-wash elevation at Derryswood, some plans in the Diocesan Archives at Leeds and the much altered buildings themselves.

For many years the old-established firm of solicitors, Gray's of York, looked after the legal affairs of many Catholics including the reformatory, and they were able to produce a few files covering the period when the Rosminians were about to withdraw. This source also had valuable letters from the Bishop of Middlesbrough of which no trace remains in that diocesan archive.

The trail was getting warmer. Loose ends are always the problem. Who was the first director, Captain Bryan Stapleton, who does not appear on published pedigrees? Were some Franciscans in occupation shortly after the building was completed, as suggested in the 'history'? A Franciscan archivist stated that his Order could not have been involved at the dates given. The Oblates of Mary Immaculate were close at hand at Everingham from 1847, according to Hagerty (*Northern Catholic History*, No.18) and it may well be that Everingham has been confused with Market Weighton. What was the reason for that strange report written by Captain Mark Sykes of Sledmere in 1912? His papers were located in the Hull University library.

Rare treats came on occasion like the cooking in the guest-house at Mount St Bernard's, or meeting shortly before his death a Rosminian Brother who had known, at Market Weighton, Director Castellano, who had been appointed to the reformatory in 1866 and only retired from the position in 1906. I spent an enjoyable time with an old boy of the approved school who remembered many staff whose only other record is on salary returns from the 1930s.

The whole story is about as complete as I shall make it and the quest is over. If all the papers had been stored at Market Weighton and left in the house by successive occupants, then the task would have been much easier but a good deal less interesting.

The location of the archives today

The materials found at Market Weighton are now all deposited in the Humberside County Record Office in Beverley. This collection includes the registers of admission, after-care report books, minute-book, health records, copy of a Stourton family settlement and a scrap book. Many of these items are on restricted access. The register of admissions covering c.1875-79 has still to be located, otherwise the run is complete.

The Fathers of Charity have their main archive at Derryswood and it includes several boxes on farming at Market Weighton as well as the daily diary

of events for the first few years, many letters, and a drawing of the 1858 extensions. In addition, the Fathers have other reformatory material at their houses in the Midlands. All these items are the private property of the Order.

The Brynmor Jones Library of Hull University has a large collection of the papers of local Catholic gentry in the archive department. For a full account, see J.A. Williams, *Catholic Archives*, No.3, (1983).

The plans of the buildings, a 'Design for a College', and letters to Bishop Briggs are all to be seen in the Leeds Diocesan Archives (see G.T. Bradley, *Catholic Archives*, No.2, [1982]).

The annual reports of the Catholic Poor School Committee, 1848–1901, are available on 71 microfiche published by EP Microform, East Ardsley, Wakefield.

The De La Salle Order has surprisingly little material. The most interesting is an annual report for the year 1913, printed by the boys at the school, and the only one known to survive at the main archive of the Brothers in Rome. The author of part of this report had access to Vavasour family papers that can no longer be located and includes fascinating information about Sir Edward Vavasour that, alas, cannot be verified.

The papers of Charles Hadfield, architect, are in the archives department of the Sheffield Public Libraries.

Publications

Very little material on individual reformatories has ever gone into publication. The Catholic historian, Bernard Elliott, has published numerous articles on the reformatory at Mount St Bernard's, the most accessible being in *Recusant History*, Vol.15, pp.15–22, and no less a writer than Charles Dickens wrote in *Household Words* (25 April, 1857) an article 'Charnwood', which includes a description of this same reformatory. *Yesterday's Naughty Children*, by Joan Rimmer (in print at £2.78, incl. postage, from Neil Richardson, 375 Chorley Road, Swinton, Manchester M27 2AY), includes a section on the Catholic Clarence reformatory training ship among much other interesting material.

However, *Reformatory on the Moor, the story of the Yorkshire Catholic Reformatory, St William's School and the St William's Community Home 1856–1986* (by the writer of this article) is to be published by St William's School in the Spring of 1987.

In conclusion, there is still much material to be located and evidence to be gleaned, and I would be most grateful to hear of other discoveries or of other workers involved in this field of research.

NOTE

A sketch of St William's School, Market Weighton, and a short account of a visit in 1934 appears in Peter F. Anson's *The Caravan Pilgrim* (Heath Cranton, 1938), pp.49–54.

THE ARCHIVES OF THE
ANGLO-HIBERNIAN PROVINCE OF LA SAINTE UNION

Sr Mary de Sales Ward

The Congregation

The Congregation of La Sainte Union was founded in 1826 in the diocese of Cambrai in France by a young priest, Fr Jean Baptiste Debrabant. When he arrived in his parish in Douai he found the nucleus of a religious congregation ready to hand — a small group of young women catechists and with them he set to work to restore the Catholic faith to the youth of the country. The means they chose was Christian Education. The title the Abbé Debrabant gave the Congregation, 'La Sainte Union des Sacrés Coeurs de Jesus et Marie' was an expression of his own devotion to the Sacred Hearts and a symbol of the spirit he wished to embody in his new foundation.

The Congregation soon spread rapidly and many schools were opened throughout northern France and Belgium. Parish schools predominated but there were also boarding and day schools for girls of secondary age and preparatory schools for boys. Among the admirers of Father Debrabant's work for education were the English Benedictines in Douai. There were close links between them and their brethren in England. In Bath they had for a long time been prominent in the work of restoration of the Catholic faith in the city. When, in 1858, the parish school was in need of Sisters, Father Debrabant was asked to send some members of his young Congregation. So the first foundation of La Sainte Union in the Province took place in England. In a very short time a novitiate was opened in London (1861), at a ceremony presided over by Cardinal Wiseman and the publicity given to this event led to the first foundation of a house in Ireland, at Banagher (1863). Further foundations followed in rapid succession: Erith (Kent) 1879, Southampton (Hampshire) 1880, a second house in London 1886, Herne Bay (Kent) 1898, Grays & Tilbury (Essex) 1899. Throughout this period the Congregation was administered from the Mother House in Douai, contact being maintained by means of an abundance of letters and by periodic visits from Fr Debrabant and from the Sisters he had chosen as Councillors. The house in Douai was the main repository of the records of these early years.

However, as the century was drawing to a close, there were ominous signs of the Government's hostility, which was to lead to the large-scale expulsions of religious congregations from France. Fr Debrabant had, it seems, foreseen this. One day, towards the end of his life (he died in 1880), he told the Sisters: 'The day will come when your houses will be taken from you and you will lose everything'. Already in 1902 the prophecy began to come true. In one year over eighty of the La Sainte Union schools in France were closed. The

Sisters were driven out and the Mother House in Douai was sold by public auction. By 1912 the last three French houses had to be abandoned. The Mother House moved to Tournai, Belgium, where it remained until 1959, when it was transferred to Rome.

It had always been the wish of the Founder that our Congregation should spread its work for Christian education far and wide. 'Go to America', he had said to the Sisters on more than one occasion. So, well before the expulsion of the Sisters from France, foundations had been made in: Argentina (1884), USA (1886), West Indies (1890). Some of the French Sisters took refuge in England, bringing their students with them in: Canterbury (1882–1886), Dover (1903–1922).

With this massive dispersal, decentralisation of administration became an urgent necessity and separate Provinces were established in 1907. The houses in England and Ireland were formed into the Anglo-Hibernian Province, the residence of the first Provincial being at Highgate Road, London. Close contact was still maintained with the Superior General and her Council in Tournai by means of letters and regular official visitations. Direct links between the provinces tended to be confined to General Chapters, except where provinces were jointly engaged in a mission overseas. Many of the Sisters, who were involved in the Argentine, USA, and West Indies foundations, came from England and Ireland. So it is that many of their letters have been preserved in the archives of the Anglo-Hibernian Province.

The Province Archives

When in 1982 I was asked to take charge of the Province archives, I realised I was embarking on a voyage of discovery. Although succeeding provincials and their secretaries had conscientiously preserved the records they felt were important for the future, there had been no real attempt to assemble all the material in one place. So that was my first task. Two previous experiences have proved useful: I had been in Rome in the 1970s when the last of the Generalate archives were being brought there from Tournai and I had been involved in the discussion about their reorganisation. In 1980, when Southampton was about to celebrate the centenary of its foundation, I was faced with the task of preparing a short history. But this was no small undertaking, as there had been three major foundations in Southampton in the course of the century. However, my researches into the restoration of the Church in the area during the nineteenth century, and the part played by La Sainte Union in it was a most rewarding experience. This too in spite of completely inadequate time and the discovery that many of our valuable records had been destroyed in the Blitz of 1942. Generous and enthusiastic assistance from the Generalate in Rome, from a local historian, from the local Records Office, and from past pupils and staff, ensured that the work was finished on time.

Much of my time over the past three years has been spent in simply collecting, arranging and listing. The bulk of the material is now at last housed in Bath, adjoining the provincial house in the city, where the Province came to birth. The space I have been allotted is already proving inadequate but, at least, I can see how it can be enlarged.

We still have a long way to go. In June of this year we produced the first catalogue of our present holdings in the hope that each community in the Province will be stimulated to a greater awareness of the value of our archives, and the part *they* can play in bringing them to life. But there are thirty-one communities in the Province, which stretches from the extreme north of Scotland to north Wales, to many counties of England, as well as Ireland. In recent years the Province has started other missions overseas, notably in Tanzania and in West Germany. Communication is, therefore, a first priority. I get some generous voluntary help from some of the Sisters, with translations of French correspondence (of which there is an abundance from the early years), and from some local researchers. Within the past few months I have had one or two lovely surprises. In one case, a Sister hunting up information about the house in Dover at the time of the expulsions, made contact with a priest-historian, who took a great interest, visited the house (now privately owned by non-Catholics), interviewed one aged local resident and, in short, provided me with a brief history of La Sainte Union Anglo-French joint mission during the first twenty years of this century, complete with photographs, sketch maps, etc. Now I have had a warm invitation to visit the house and property.

Since Vatican II our way of life has changed considerably. Communities are now smaller and the work of the Sisters more diversified. We have come a long way from the centralised government of the foundation years. Our archives have, therefore, an essential role to play in keeping us in touch with the roots of our spirituality.

In the archives' office we welcome enquiries from interested researchers and we shall be happy to give help where possible, but until the work of collecting backlog material and processing it is complete, the archives will have to remain closed to visitors.

OUTLINE CLASSIFICATION OF HOLDINGS

I. *General*

A. Histories

1. Lives of the Founder, The Abbe Debrabant
2. Lives of Superiors General
3. Meditations and Spiritual Exercises of Abbe Debrabant
4. Histories of Houses
5. Lists of Sisters in Anglo-Hibernian Province

II. *Constitutional*

A. General Chapters

1. Acts of General Chapters
2. Acts of Enlarged Council Meetings
3. Constitutions
4. International Renewal Programmes
International Newsletters/Bulletins

B. Provincial Chapters

1. Acts of Provincial Chapters
2. Provincial Council Meetings
3. Province Renewal Programmes
4. Province Newsletters

III. *Officials*

- A. 1. Circular Letters of Fr Debrabant 1842—1880
2. Circular Letters of Superiors General 1846—1965

B. 1. Superiors General & Council

- Correspondence with (a) Provincials
(b) Local Superiors

2. Provincial & Council

- Correspondence with (a) Argentine
(b) USA
(c) West Indies
(d) Communities of Province
(e) Legal

3. Provincial Bursar

- (a) Accounts
(b) Investments

IV *The Anglo-Hibernian Province*

A. Houses of Province

1. Foundation Records
2. Building Records
3. Financial & Legal Records

B. School/College Records

1. Governors' Meetings
2. Reports
3. Programmes
4. Past Pupils/Students
5. School/College Magazines

C. Celebrations

1. Centenaries of Foundations
2. Golden Jubilee of Foundations
3. Sisters' Jubilees

D. Novitiate

1. Correspondence re siting of Novitiate Houses
2. Formation Programmes
3. Profession Ceremonies
4. Ceremonials/Liturgical Material

E. Sisters

1. Biographical Material
2. Correspondence with Sisters working overseas
3. Obituaries

F. General Pictorial Records — in process of classification

THE GENERALATE ARCHIVES OF THE
SISTERS SERVANTS OF MARY : A PERSONAL ACCOUNT

Sr Agnes Hypher O.S.M.

My introduction to the use of archives was certainly practical and utilitarian, not to mention a little dramatic and unexpected. For this reason it may be of interest and even encouragement for those who, like myself, find themselves in field of archives without any previous training. This encounter led me eventually to our Generalate Archives in Rome which had been assembled a few years previously, in 1969.

ST JOSEPH'S PRIORY, DORKING, SURREY, 1887-1974

It all began when I found myself the 'legal' next of kin to the late Alexander Charles Loughnan and his wife Angela, née Countess Mecati (an honour which enhanced the situation not a little). Alexander Loughnan, a retired banker, had been partly responsible for the foundation of the Priory in 1887 and was the brother of the second Mother General, Mother Antonia Loughnan.

This foundation was made possible in 1889 with the purchase of a house in Dorking. The apostolate initially envisaged seems to have been similar to that of Arundel, for the school and parish at Dorking were also under the patronage of the Norfolk family. It was at the urgent request of the parish priest, and financially helped by Mr Loughnan, S.M. Antonia's brother, that the boarding school was established at the same time.¹

As it happened, 'Loughnan' was a household name for me since my association with the convent not only included my two years as a boarder, 1937 to 1945, but also I had the benefit of the reminiscences of my aunt who had been among the first pupils. By the time I returned to St Joseph's Priory as a sister in 1974 many changes had taken place which necessitated the closure of the Boarding and Day Schools and the Convent to be set up in the house which had been the Junior School. Among other gifts which he had made to the Order, Alexander Loughnan had built a chapel for the Servite Sisters adjoining the Convent and later he constructed a vault under the altar. This was for his wife and himself, but since it was not in existence at the time of her death, she was interred initially in the parish cemetery until this could be arranged. By 1974, with the Convent no longer in use, it became my privilege to procure a final resting-place for them. It was at this point, on my last tour of the empty Convent that I discovered the historic archives. They had been forgotten and remained half-hidden on the floor of a dark cupboard. They contained Alexander Loughnan's legal papers, together with ecclesiastical communications, recommendations

and other artefacts. This made my task much easier, since I already knew that Alexander Loughnan was a generous, warm-hearted man who would not have considered re-selling his 'plot' in the Catholic part of the cemetery back to the Council. Being in possession of the original documents, it was possible for me to prove this and make the necessary arrangements. Although I could have hoped that my introduction to archives had been on a happier note, the Loughnans became instrumental in my future involvement in the archives of the Order, thus becoming benefactors twice over.

THE GENERALATE ARCHIVES OF THE SERVITE SISTERS, 1851-1980

Eventually, my opportunity to work with archives came in 1980, when the Generalate Team was preparing for the General Chapter. By this time our archives in Rome were well established and it only remained for me to organise the material of the previous twelve years of the out-going Prioress General, Sister Annuntiata Duval O.S.M. It was her one-time Assistant, the late Sister Antonia Varese, who gave me her personal and graphic account of the gathering and transferring of the archives which I quote here.

The Congregation began in the tiny village of Cuves in France with the little community led by Marie Guyot about the year 1842, until 1849 when she was succeeded by Mother Philomena Morel. From the beginning the sisters had



Mother Philomena Morel

wished to belong to the Servite Order and this was accomplished in 1864, by which time the sisters were living in England owing to troubles in France. Records dating from 1861 were incomplete. There were no reliable records of sisters who did not remain in the Congregation. Before leaving the Congregation for Paris, Mother St John (Soeur Jean Vannier) told Sister Paul Blanc that she had burnt everything. This included valuable letters relating to Cuves and Marie Guyot. In 1871, Suffolk Lodge, Stamford Hill, London, was purchased and presumably documents would have been transferred from West Grinstead to London. In the early days at St Mary's, in 1875, fire broke out in a building adjacent to the present chapter house. This was the second disaster that befell

the archives. During the beginning of the twentieth century archives had accumulated which referred to France, Belgium and Gratzan (later to be Austria) as well as England, and to the beginnings in America. All these were to be found in different corners of St Mary's Priory. Books were stored in cupboards on the ground floor and letters and material of that nature in trunks in the attics. Access to these documents had not been permitted, only Superiors penetrated from time to time, although it is true that Sister Enid Williamson was granted very extraordinary permission to look into documentation for some research which Mother Bernarda had asked her to undertake.

When Mother Annuntiata Duval was elected Prioress General in August 1969, she decided that the Generalate should be established in Louvain after more than a hundred years in England, ninety-eight of which having been at St Mary's. It became imperative to remove archival material to the new Generalate. In December 1968 initial investigations were made. At this stage the primary distinction was made between those archives pertaining to the Congregation as a whole and material relevant to the English Province, destined to be left behind. This was almost an impossible task since until the formal erection of Provinces in 1938 the Congregation had virtually been one administration, England, France and Belgium being regarded as one.

The material found in trunks and tin boxes ranged from official documents at Holy See and diocesan levels to accounts, personal letters in great quantity from Mother Philomena Morel, Mother Antonia Loughnan and other foundation sisters, together with papers of a social nature, reports and functions, programmes and other items. All these were sorted and the trunk re-packed ready for shipping. On 2 January 1970, Sister Antonia, travelling to Belgium, took the nucleus of the archives with her. Anxiously, she stood on the deck by the railings and watched the precious freight being hoisted and swung from quayside to hold, but within hours the archives were safely in Louvain. After the disaster of two fires, much thought was devoted to their preservation. Eventually, a strong office cupboard with a safe lock was procured and placed on the ground floor, near enough to a window for rescue in an emergency!

LOUVAIN, 1970-1975

During the five years in Louvain, the archives were organised as a matter of immediate urgency since, in the light of updating the Congregation and renewal, return to our sources meant that archival material was required for reference and research. By January 1973 the work had begun on deciphering Mother Philomena's letters, a painstaking work since these were written in minute handwriting on both sides of thin paper and often crossways as well. Some were in English, some in French and others in both.

Work on the Constitutions was in progress and required reference to original documents, also we had been urged to train a canonist, an historian

and an expert on spirituality from within the Congregation. During these years, wider research was undertaken and extensive visits made to archives and libraries in Rome and France in order to verify the authenticity of some documents while questioning others.

ROME, 1974

In July 1974, previous to leaving for the General Chapter, the contents of the Generalate were transferred to the new headquarters in Rome, Via Ferruccio. It was then decided to work on the letters of the first three Mothers General. It was made possible for student sisters to use the archival material now made available to the Congregation, while the Commissions for the Constitutions required insight into the personality and charism of Mother Philomena and her aim for the Congregation. Several booklets on the origins of the Congregation and its spirit were written while Sister Enid Williamson wrote 'The Nature of the Congregation of Servite Sisters according to its Constitutional Writing' (2 vols) (Rome: Pont. Universitas Gregoriana, 1979) for her Doctorate in Canon Law.

CONTENTS OF THE GENERALATE ARCHIVES

CABINET A.p.

Mother Philomena Morel

Letter to sisters/clergy 1851—1893

Mother Antonia Loughnan

Letters to and from sisters/clergy 1876—1916

Book of Mother Antonia's letters (typed)

Sister Paul Blanc's Life of Mother Philomena, Volumes 1 & 2

CABINET A

Chapter Books 1864—1917 1917—1969

Registers of Sisters 1879—1978

Registers of Professions 1854—1902 1906—1925

Account Books 1886—1938

Registre des Professions. le Raincy 1885—1898

Deceased Sisters 1894—1969

Servite Book of Austria 1978

Life of Mother Philomena Morel 1826—1894

Extracts from General Chapter Book 1864—1917

History of U.S.A. Province (typed) 1892—1914

Annals of Gratzen, Uccle, America

Autobiographies of Sisters

Cabinet A (cont'd)

Correspondence and Rituals	1897—1904
Constitutions	1883—1939
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Constitutions	1925—1934
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CABINET B

Mother Scholastica Britten

Letters to and from sisters/clergy	1892—1944		
Registers of sisters	1964—1976	1950—1963	
Photograph Albums	The American Mother House	The Sisters of the English Province	Servite Hospital, Blackburn

Mother Bernarda Butler

Business letters (unsorted)	1945—1963
Correspondence (unsorted) Arundel	1964—1969
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Mother Evangelist Davis

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CABINET C

Sister Mary Annuntiata Duval

Visitation Diaries	1969—1981
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Cabinet C (cont'd)

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'Rome' Draft Constitutions		
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News and Views from the General Chapter 1981		

RESEARCHERS

A learner-archivist in Rome will find that not only are there many archivists near at hand ready to give advice and assistance but also that the city stationers stock an abundance of archives office material. The Medical Mission Sisters gave me invaluable help and constant encouragement while the Servite Friars at the Marianum and San Marcello spent much time explaining their holdings.

It was heartening to find a steady line of researchers to the Generalate, in what could have been a lonely occupation. Apart from the Servite Fathers and Sisters studying in Rome, enquiries came from Congregations whose history linked with ours. Strangely enough, it was the Sisters of Our Lady of the Mission, whose Foundress was one of the first members of the Sisters of Calvary in Cuves, of whom the least documentation existed owing to fire.

From England came an enquiry from a senior lecturer in Education requiring information about the growth of Catholic Poor Schools in London and of the work of the Sisters of Compassion in the 1850s in Dunne's Passage and Charles Street, Drury Lane. As he remarked, 'very little is known from first-hand sources of what it meant to go into and teach in a Catholic Poor School in detail but the Oratorian School of Compassion seems to be an exception, hence my interest in completing the picture as far as possible'. Sister Paul Blanc, in her *Life of Sister M. Philomena Juliana O.S.M.* had given much insight into the life and work of the sisters.

Perhaps the research which gave me most pleasure was for a Mrs Lewis of Nettlestone, Isle of Wight. In compiling her family tree, she found great difficulty in tracing a Pauline Feser whom she knew had entered a Congregation which had some connection with Arundel. It became more complicated since she had transferred from a Congregation in Germany to a different one in England, not to mention that there was more than one community in Arundel. Fortunately, Sister Pia, Pauline Feser, lived at a time when sisters were encouraged to write their autobiography, thus making it possible to furnish Mrs Lewis with a wealth of information concerning Sister Pia's family and relations in Germany.

If a final word is indicated, I think it would be regarding the apparent

nomadic tendencies of our archives. I would like to suggest that it is due to a growing awareness of Internationality and the mutual support of other Congregations, coupled with the general movement of the Pilgrim Church and the restlessness of the wider world.

NOTE

1. Sister M. Paul O.S.M., 'Life of Sister M. Philomena Juliana O.S.M.', p.474. Manuscript 1902, Archives of the Congregation. Dorking House and parish records.



THE RAGGED SCHOOL, DUNNE'S PASSAGE

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REFLECTIONS ON THE ARCHIVES OF THE SISTERS OF OUR LADY OF THE MISSIONS

Sr Mary Angela Molloy RNDM

My earliest impressions of archives — impressions which have remained with me until quite recently — are that archives are very important, rather sacred if not secret, that they belong to the distant past and are somewhat dusty and shrouded in mystery! These impressions date back to my novitiate days in Hastings where the archives of the Congregation of Our Lady of the Missions were then stored. We novices sometimes heard reference being made to important documents contained in the archives and we instinctively knew that this hallowed spot was out of bounds for us lesser mortals!

My first real contact with archives came in 1983 when I had the good fortune to attend the Congress of the 'Association des Archivistes de l'Eglise de France' which was held in Paris and had as its theme: 'Identité et responsabilité de celui qui a la charge d'un service d'archives ecclésiastique ou religieuses'. This congress gave me many helpful insights into the role of an archivist and the true significance of archives. Here are a few key phrases which remain with me and continue to give meaning and a real sense of worthwhileness to my work as archivist. Archives are for 'the instruction of future generations', a 'witness to the truth', a 'source of life', the 'patrimony of humanity', and a 'prolongation of the Incarnation'. The last phrase calls to mind an extract from an allocution addressed to archivists by Pope Paul VI on 26 September 1963 and repeated by Pope John Paul II on 18 October 1980 on the occasion of the official opening of new premises for the Vatican Secret Archives:

. . . our pieces of paper are echoes and traces of the passage of the Lord Jesus in the world. Therefore, treating these papers with reverence means, on reflection, treating Christ with reverence . . . and preserving for ourselves and those who come after us the history of the *transitus Domini* in the world.

Before describing the contents and organisation of the archives of the Congregation of Our Lady of the Missions it might be helpful to give a brief outline of the history of the congregation. It was founded in Lyon, France, in 1861 by Euphrasia Barbier, known in religion as Marie du Coeur de Jesus. For her, mission meant sharing in the mission of the Trinity in the spirit of Mary, hence the title 'Our Lady of the Missions'. The congregation is both contemplative and apostolic in character. Its aim is education, in the widest sense of the term, especially in Third World countries. Particular emphasis is put on improving the condition of women and children wherever they are disadvantaged socially, spiritually or materially. The sisters help them to improve the quality

of their lives and to become agents of their own development and liberation. Only three years after the foundation of the congregation, the first group of missionaries was sent to establish a school for the poor in Napier, New Zealand. Now, after 125 years, the congregation has spread to sixteen countries and is responsible for 156 missions with a wide variety of apostolates according to local needs.

Australia	—	15 missions	Bangladesh	—	10 missions
Britain	—	20 "	Burma	—	7 "
Canada	—	14 "	France	—	5 "
India	—	16 "	Ireland	—	2 "
Italy	—	2 "	Kenya	—	7 "
New Zealand	—	34 "	Papua New Guinea	—	4 "
Peru	—	4 "	Samoa	—	5 "
Senegal	—	2 "	Vietnam	—	9 "

Owing to the political situation in France in the latter part of the last century, the Generalate of the congregation was transferred to England and with it came the archives which were housed first in Deal and later in Hastings. In 1968 the Generalate was on the move again, this time to Rome. The archives followed in 1974. One would have thought that having reached the 'Eternal City' this would be the end of 'archival wandering', but such was not the case. As the rooms occupied by the Generalate were only rented and had to be vacated, the year 1983 found the Sisters of Our Lady of the Missions house-hunting — a task not to be envied I can assure you, even in the Eternal City, or perhaps I should say 'especially in the Eternal City'! Finally, a new home was found and the work of packing our archival holdings and having them transported from one end of the city to the other fell to me just a few weeks after my appointment as archivist. This was my first 'concrete' contact with archives. Needless to say, my impressions then were very different from those of my novitiate days when the sacred, almost secret, archives were all but wrapt in mystery! No mystery here but several months of back-breaking labour, labelling, packing, unpacking, sorting and anguishing lest any, even the tiniest item, of the precious collection should be lost or damaged in the process. I should add here that it was necessary to purchase extra cabinets to contain some of the documents previously kept in spacious wall-cupboards. These cabinets, four in number, took some time to be delivered as might be expected in a city where not only the traffic but also most business matters move slowly, very slowly at times!

Eventually, I was able to begin re-organising the archives in their new location — two rooms each about 17 ft by 15 ft and an annexe for photographs and storage. While adapting to our new premises, my one aim was to preserve the original order and arrangement of our holdings according to archival principles.

Our archives are organised under four main headings or categories.

- I **Personnel** — This includes
 - registers of novices
 - registers of superiors
 - dossiers of superiors general and other persons connected with the history of the congregation
 - registers of vows
 - formulae of perpetual vows
 - registers of wills and dowries
 - registers of sisters who went on foreign missions
 - registers of formation personnel
 - biographies of deceased sisters
 - birth certificates
 - dossiers for deceased sisters and sisters who have left the congregation
 - photographs

- II **General Administration** — This includes
 - decrees and rescripts from the Holy See
 - reports to the Holy See
 - documentation and statutes of general chapters and enlarged general council assemblies
 - circular letters and decrees of superiors general
 - reports of general visitations
 - journals of voyages
 - chronicles of early foundations
 - congregational statistics
 - generalate publications
 - copies of constitutions, ceremonials, directories, office books, manuals of prayer proper to the congregation
 - account books
 - building plans
 - tape recordings and photographs

- III **Provincial Administration** — This contains
 - documentation and acts of provincial chapters
 - proces verbaux of local community meetings
 - property deeds and other civil documents
 - files of provincial administration
 - local community files
 - publications re missions, provinces and local houses
 - house chronicles

Provincial Administration (cont'd)

- books and articles written by members of the congregation
- newsletters from the provinces
- newspaper clippings re houses/missions
- a large collection of photographs
- a video of Maori Girls' College, New Zealand

IV Foundress

Writings of the Foundress and works connected with her come under four headings:

1. *Writings of Euphrasie Barbier*
 - a) Correspondence
 - letters to the Sisters of Our Lady of the Missions (1,963)
 - letters to priests, bishops, cardinals (494)
 - letters to members of her family (130)
 - letters written in her name, many of which have insertions in her handwriting (456)
 - b) Other manuscripts
 - personal spiritual notes (30)
 - personal notebooks (4)
 - retreat reflections and other spiritual notes (2)
 - preparatory texts for the Directory (2)
 - notes of her conferences made by her novices (61)
2. *Biographies of Euphrasie Barbier* (6)
3. *Studies on the spirituality of Euphrasie Barbier* (3)
4. *Documents relating to the process of beatification of Euphrasie Barbier* (7 volumes)

Much work has been done over the years to make material accessible to members of the congregation and to bona fide research students. The latter have access to documents which pre-date 1912. The letters of the Foundress have been translated into English and circulated to the congregation in the English-speaking world. Treatises on the spirituality of Euphrasie Barbier have been circulated in four languages — English, French, Spanish and Italian. Here, in the archives, there is a system of finding aids to facilitate research. These consist of four sets of index cards. The first set refers to personnel of the congregation and contains an alphabetical and a chronological index. The second set of cards is a chronological index which gives a summary of documents and indicates their position in the archives. The third index is for proper names. It is filed alphabetically and gives dates and summaries of documents in which the name of a

person or place connected with the history of the congregation appears. (This set is not yet complete.) Lastly, a subject or topic index on a punched card system deals with a number of topics treated in the writings of the Foundress.

Attitudes towards archives are very important. These can range from opposition and varying degrees of indifference to enthusiastic interest and appreciation. The Congregation of Our Lady of the Missions is very fortunate in that its Foundress belonged to the latter category, as is evident from her writings. In her report to the first General Chapter of the congregation in August 1867 she refers to the decree for the canonical erection of the congregation 'as contained in the Archives Register, page 1'. Later on, when writing to the community in Christchurch, New Zealand, while forwarding to them a copy of the decrees from the Holy See for the canonical erection of the three missions — Napier, Christchurch and Nelson, she writes,

I am sending you a copy of the canonical decree of foundation of our three convents. Please study these documents and keep them carefully in your Archives Register. Our sisters in the other two convents of the New Zealand Province will do likewise and I shall take the original to Rome and then keep it in the Motherhouse in the General-ate Archives, as is required. In the same way, you will keep this letter which, if needs be, will authenticate these documents; a copy of it will be kept in the convent Archives and in those of the Province and it will indicate where the documents are to be found . . .

(Letters of Euphrasie Barbier, 8 August 1873)

The writings of Euphrasie Barbier not only contain factual information regarding business or legal matters which are very important in their own right, they have a much wider scope. They reveal the mystery of a person whose life and mission have traced a footprint of Christ on our planet and it is thanks to our archives that the Sisters of Our Lady of the Missions have come to know this person more intimately and to identify with her more closely. In response to the call of the Church in recent years, they have been able to 'return to their sources' and be renewed in the spirit of Euphrasie Barbier so that they can continue to trace a footprint of Christ in today's world. Perhaps my first intuition regarding archives was not too far wide of the mark after all — archives are important, they are sacred and they conceal a great mystery, the mystery of the *Transitus Domini* in our world.

The archives are housed at Casa Generalizia, Suore di Nostra Signora delle Missioni, Via di Bravetta 628, 00164 Rome, Italy. They are not generally open to the public but may be consulted by bona fide students on application to the Archivist at the above address.

Nous voudrez bien prendre connaissance de ces copies, puis les garder soigneusement dans votre livre d'Archives, ainsi que le feront nos Sœurs des deux autres monastères de cette province de St. Zélande, pendant que je porterai l'original à Rome, puis le garderai à la Maison - mère, dans les Archives du Général, comme cela doit être. Veuillez de la même manière, garder cette présente lettre, qui au besoin, fera foi de ces documents, dont nous garderez copie, dans les Archives du Monastère, & à cette de la province et vous indiquera, où les trouver.

Grès pressis aujourd'hui, il ne me reste que le temps de vous encourager à demeurer fidèle à vivre sous la St^e Obéissance, dans la plus douce et la plus délicate charité, paix et dévotion de St. J. Jésus - Christ et de Marie notre très St^e Mère, en qui je demeure
 Votre chère fille, votre Mère toute affectionnée.

Marie du Cœur de Jésus,
 Sup^{re} G^e.

LETTER OF EUPHRASIA BARBIER, 8 AUGUST 1873 (quoted on p.26)

THE LANCASHIRE RECORD OFFICE AND ROMAN CATHOLIC RECORDS ¹

The Rt Rev. B.C. Foley

The Lancashire Record Office was established in 1940 in small premises in County Hall, Preston. Twenty years later it was moved to larger rooms at the Sessions House, Preston. On 15 July 1975 the present building in Bow Lane, Preston, was opened. It comes as something of a surprise to realise how comparatively recent has been the creation of county record offices all over the country, and how rapidly they have grown into such an important and highly organised service.

My task is to say something of the records held by the Lancashire Record Office which relate to the Catholic past. I feel very inadequate to do this, having only recently been able to visit the Office regularly. I would like to thank Mr Kenneth Hall, the County Archivist, and his staff, and in particular Mr A. Jenkins, the Deputy County Archivist, for the great help given me in compiling this short account of Catholic sources. Those mentioned here relate only to post-Reformation times. I thought the best method to follow would be simply to set out lists of documents which are representative and cover the chief categories.² I have summarised these under five headings, as follows:

- A Catholic Sources in General, divided into five groups, viz.
 - i) *Documents in the Kenyon MSS*
 - ii) *Similar documents not in the Kenyon MSS*
 - iii) *Transcripts of documents held elsewhere*
 - iv) *Documents of the Clerk of the Peace, e.g. Quarter Sessions*
 - v) *Documents in Church of England records*
- B Catholic Sources in Civil War, 'Popish Plot', Jacobite Rebellion MSS
- C Catholic Sources in Family Muniments
- D Diocesan Records of the three Roman Catholic Dioceses of the North West (Liverpool, Lancaster and Salford)
- E Parochial Records of the three North West Dioceses

A Catholic Sources in General

- i) *Documents in the Kenyon MSS* (ref. DDKe 7/1-39)

Roger Kenyon, Clerk of the Peace (1663-1698), was granted by royal patent in 1680 the office of receiver general of the revenues arising from the forfeitures of popish recusants in Lancashire (DDKe 7/7) and the majority of the papers refer to his activities in the period from 1679 to 1686. They include

lists of papists dated 1591, 1675, 1679 (including a petition of about three thousand papists and their Protestant sureties, ref. DDKe 7/5), 1682, and several undated lists. There are also Privy Council orders, briefs, legal papers, notes, memoranda, and other papers, c.1679–1747. Document DDKe 7/38 is a letter from Thomas Stanley and E. Towneley to ‘Your Lordship’ asking for orders to surprise the papists who have sent away their horses, and stating ‘the most effectually method for reducing the Numbers of papists we conceive will be by putting the Act for Sunday Shillings in execution constantly everwhere’, with a note that ‘old Roger Kenion got so much by managing the Convictions of the Roman Catholics that he redeemed a Mortgage of 15 hundred pounds upon his Estate’, early or mid-18th century. Document DDKe 7/39 contains instructions to Commissioners to enquire into recusants’ lands in the East Riding of Yorkshire, mid-18th century.

ii) *Similar Documents not in the Kenyon MSS*

Seven miscellaneous documents, including a list of ‘obstinate recusants’ in the Hundred of Leyland, 1592 (DDF 2438/44); a printed report concerning the trial of five Jesuits, 1679 (DDB1.30/27); and a printed royal proclamation for putting the laws against papists into operation, 1722 (DDX 19/5). Other documents are referred to in *Materials for History*, No.8, and *A Handlist for Genealogical Sources*, 1978, both issued by the Lancashire Record Office, and by consulting the index to the *Guide to the Lancashire Record Office*, under such terms as Papists, Roman Catholics, etc.³

iii) *Transcripts of Documents held elsewhere*

These include a list of nine people keeping recusant schoolmasters, 1592 (original in the P.R.O.); recusant returns for Garstang and Poulton, 1610 (original in the Cheshire Record Office, ref. EDC.5/19–20; L.R.O. ref. P.120/1–2); and ‘A Songe of four preistes that suffered death at Lancaster, to the tune of “Daintie come thou to me”’ (original in B.M.Add. MSS. 15225, f.30 seq. 803756). There are also transcripts of the registers of thirty-eight parishes compiled by J.P. Smith for the Catholic Record Society (DDX/241); transcripts and catalogues of MSS. at Ushaw re the Vicars Apostolic of the Northern District; and transcripts of the Rutter/Bannister MSS. and other papers (listed in the *Guide*).

iv) *Documents of the Clerk of the Peace – Quarter Sessions*

The chief material in this category are the Quarter Sessions rolls. The only Elizabethan rolls are for the years 1591–2 and 1601 and these years, together with 1602–1608, have been edited by Professor James Tait in the *Chetham Society*, Vol. 77. Professor Tait noted the comparative lack of reference to recusancy. A little later, we are told, there is more, as in the following example, cited in ‘Some records of Roman Catholicism in Lancashire’ in the

Yt is ordered by the Lord Harvey in open Courte That the Justices of the Peace in everie their division within this Countie shall take a speciall care to suppress all such alehouses where the goodman of the house or his wiffe be recusantes: And also to be carefull no piper, fidler or other Minstrell in their divisions being recusantes shall passe to sing or make rimes upon a paine of £10 upon everie Justice being herein delinquente, 27 March 1626 (QSB 1/4[13]).

The 1966 report states that as the seventeenth century passed Quarter Sessions material becomes more valuable for recusancy. The Gunpowder and other 'Plots' made papists more and more unpopular, and the proliferation of *Acts* against them are to be found registered at Quarter Sessions. The Cromwell Privy Council is stated as being seen as especially intent on rooting out papistry. Several entries are cited, such as one of 1655 instructing Justices to seek out priests and Jesuits (QSP. 120/14), another of 1678/9 accusing papists of arson (QSP.495/16), and a third of 1677/8 where depositions are made against individuals (QSP.513/14). For the important years of the 1670s and the 1680s, there are some registers of recusants, e.g. QDV 5 and 6. Following the second *Relief Act* of 1791 and later *Acts*, there are the usual returns of chapels, priests and (later) schools. From all this and the many administrative papers filed with the Quarter Sessions material, it is clear that the Lancashire records, 'though more scanty than elsewhere, are nevertheless of the greatest interest to those searching for Roman Catholic sources'. With regard to the Assize Rolls, these are in the Public Record Office, but are said to be very deficient for Lancashire.

v) *Documents in Church of England Records*

The whole of Lancashire from the Reformation was within the jurisdiction of the Diocese of Chester, south of the River Ribble being within the Archdeaconry of Chester and north of the same river within the Archdeaconry of Richmond. As recusancy was until 1581 an ecclesiastical offence, it is necessary to search *Act Books* of the Archdeacon's Court (to which presentments were made), or *Churchwardens' Books*, or other church documents up to that time. For Lancashire south of the Ribble, most of the Church of England diocesan and archdeaconry records are at the Cheshire Record Office. However, the Lancashire Record Office holds probate documents which include numbers of wills providing information of a family and personal kind. Many of these wills are of Roman Catholics and some bear witness to the religious belief of their makers. One, of Sir William Barlow of Barlow Hall, for instance, proved at Chester on 5 July 1620, states '... I die a true and perfecte recusante catholike' (L.R.O. *Report for 1966, p.28*).

In addition to wills, a valuable source of information about recusants is said to be the *Bishops' Transcripts* of parish registers, which are sometimes

accompanied by lists of papists residing in parishes. One quoted in the *Report for 1966* has such a list for Halsall for 1674 (DRB 2/25). Lancashire north of the Ribble, as well as Westmorland and a strip of Cumberland, is represented by the records of the five western deaneries of the Archdeaconry of Richmond, which are largely held at Preston, while the three eastern deaneries are represented by material held at Leeds. This vast and quasi-diocesan archdeaconry from the Reformation until 1836 fell entirely within the Diocese of Chester. Among the various groups of papers are the *Comperta Books* (the name possibly deriving from *comparuit*) which represent the years 1677–1796 (DRCh 1–3 and ARR 15/134).⁴ These reproduce the presentments made by the churchwardens of each parish with details of how each cause was concluded. Amongst the presentments for various years and parishes there are lists of those called before the court (which might for example sit at Preston or Lancaster parish churches) for non-attendance at their appropriate parish church. The format for such entries, which might cite a large number of names, is generally as follows: ‘officium domini . . . contra’ followed by names and ending variously with ‘pre (sentantur) for papists’, or sometimes ‘for Papists and Quakers’; occasionally is added some such formula as ‘pro non adeundo ecclesiam’. Comparable material for the eastern deaneries in Yorkshire may contain similar presentments.

B Catholic Sources in Civil War, ‘Popish Plot’, Jacobite Rebellion MSS.

There are many documents showing the troubles of papists seen as potential enemies of the State and allies of the Stuart Pretenders. Of particular interest are thirty-seven documents catalogued as DDKe 8/1–37, dating from 1684 to 1695. These include Roger Kenyon’s notes on an inquisition at Warrington into lands given for the maintenance of Jesuits, Franciscan friars, and secular priests by Lord Molineux, Thomas Eccleston, William Standish, Sir Nicholas Sherburne, William Dicconson, Sir William Gerard and Thomas Gerard, c. 4 May 1693 (DDKe 8/3); descriptions of the searching of Crosby Hall and the arrests of Mr Blundell, Sir William Gerard, Bartholomew Walmsley and Philip Lancton, 1694 (DDKe 8/4); and copy proceedings of the trial at Manchester and Lancaster Assizes of Sir Roland Stanley, Sir Thomas Clifton, William Dicconson, William Blundell and Philip Lancton, accused of plotting a rebellion, 1694, and related papers (DDKe 8/6–36).

The Office is particularly rich in documentation regarding the Civil War, ‘Popish Plots’ and the Jacobites, and other documents which are referred to in the pamphlet *Materials for History, No.8*, which supplies a short list of significant documents with their references. For example, reactions to the Popish Plot in Manchester are illustrated in QSP 495/1, and reactions in Burnley to James II’s victory at Killiecrankie in 1685 are in DDT0 Q15.

C Catholic Sources in Family Muniments

Very many papers of Catholic families and individuals are deposited in

the Lancashire Record Office. As is well known, many families, not only the nobility, gentry and yeomen (as was common elsewhere), held to the old religion but in Lancashire the ordinary people did so too, and this was not just in the Pyldes but throughout the County generally. Some of the papers of Catholic families are extensive but only a handful can be mentioned here. The *Guide*, of course, gives notices of all those deposited before 1977.

i) *Blundell Family of Little Crosby.* The family papers are described in a catalogue of the Blundell of Crosby MSS. Among recusancy papers (DDB1 30/1–29)⁵ is an indictment of William Blundell for harbouring Robert Woodroffe, alias Witherooper, of Burnley, seminary priest, 1590 (DDB1 30/1); a writ of outlawry against William Blundell, 1599 (DDB1 30/1); papers concerning recusancy fines, compositions, sequestration, and estate re-purchase, 1595–1660; *Blundell the Jesuit's Letter of Intelligence . . . taken about him when he was Apprehended at Lambeth*, 1679 (DDB1 30/27, printed); and letters and opinions of James Taylor of Leigh concerning the enrolment of Roman Catholic wills and deeds, 1795 (DDB1 30/19).

There are other papers relating to this branch of the Blundell family's troubles with the law over its recusancy, such as a document in which William Blundell's recusancy fines were reduced in 1631 (DDB1 30/7) and the search of Crosby Hall in 1674, referred to above (DDKe 8/4). Of later times are the following two papers: a printed letter from Henry Blundell on the religious quarrels in Liverpool, 1783 (DDSc 19/30), and one on Masses at Ince for Henry Blundell, 1807 (DDIn 49/39). Other branches of the Blundells are also well documented in the Office, where may also be consulted *The Great Diurnal of Nicholas Blundell of Little Crosby* (printed in *The Record Society of Lancashire and Cheshire*, Vols 110, 112, and 114) and *Cavalier Letters of William Blundell to his Friends, 1620–1698*, edited by M. Blundell (London, 1933) and *Crosby Records: A Cavalier's Note Book . . . of William Blundell . . . 1642*, edited by T.E. Gibson (London, 1880).

ii) *Towneley Family.* The papers of this important family are mostly elsewhere, but among those in the Office are a Recusancy Roll, 1595 (DDTo H/4/3); a book containing dates of the recusancy of Richard Towneley, 1613; and a document re arms discovered at Towneley Hall, 1641 (QSB 1/257/27).

iii) *Molyneux Family.* Many documents including e.g. a complaint against Lord M's recusancy, 1667 (DDM 11/20).

iv) *Clifton Family.* An extensive series of documents (DDCl), see the *Guide*.

v) *Dicconson Family*, especially concerning Edward Dicconson, Bishop of the Northern District. These are scattered among several sets of papers. The most noteworthy is the so-called *Dicconson Diary* (RCWb 5, comprising four volumes

of 1400 pp). The *Diary* was kept by Edward Dicconson when on the mission from the Vicars Apostolic to have seculars placed in charge of the English College, Rome. Much other material is added, some copied by Dicconson when Vice-President of Douai. Kirk speaks of 'much curious material here'. For the papers of the Dicconson family in general, see the index to the *Guide*, under Dicconson of Wrightington.

vi) *Coghlan Papers* (RCBu 14/1—154). These are letters almost entirely to the Catholic printer, J.P. Coghlan (1731—1800). Fifty-two are from Bishop G. Hay of the Lowland District. There are none, however, from Bishop Challoner.

vii) *Benison, Fenwick, Butler, West Papers*. These represent the most extensive collection of parish papers in the North. They are being catalogued by the Lancashire Record Office for the Historical Manuscripts Commission. They contain many striking documents, such as the spiritual will of Ann Fenwick of Hornby, 1775 (RCHy 2/1/61) and papers concerned with her fight for her inheritance.

This is a fraction of the great number of family papers of interest to Catholic historians in the Lancashire Record Office, and they are being continually added to by new accessions. One of the more recent accessions are letters of Archbishop Whiteside when a student in Rome in 1880—1884, in which he describes Monte Porzio, the Albans and Campagna, as well as the City itself.

In Lancashire, as elsewhere, very full information on Roman Catholic families is contained in the register rolls of returns of Papists' estates made after the 1715 *Act*, which are among the Quarter Sessions records and extend to 1788. The name and places of estates enrolled up to 1717 have been edited by R. Sharpe France for the Record Society of Lancashire and Cheshire, Vols 98, 108 and 117 *Lancashire Papists' Estates*.⁶ Among the families included in the registers are quite a number not listed in Estcourt & Payne's *The English Catholic Non-jurors of 1715*.⁷

D. Diocesan Records of the three Roman Catholic Dioceses of the North West (Liverpool, Lancaster and Salford)

The Hierarchy of England and Wales has recommended dioceses and parishes to deposit suitable material on permanent loan in local record offices. The following seems to be the present position regarding the three North West dioceses:

i) *Liverpool Diocesan Records*. A considerable amount of material has been deposited in the Lancashire Record Office, among which are:

- a) *Lancashire District Records* (pre-1850), including Bishop Brown's correspondence, 1840–1850; diary, 1840–1850; pastoral and financial records; *status missionis*, etc.
- b) *Bishops' Letter Books and those of Secretaries*, including those of Bishop Goss, 1855–1872, and his secretaries, 1855–1867; Bishop O'Reilly and Bishop Whiteside, 1877–1915; and Bishop Whiteside, 1915–1920. Also, letter books of secretaries, 1887–1892, and of Messrs Watts and Carr, and Cookson.
- c) *Northern District Records*, including correspondence, 1711–1840; pastoral letters, 1784–1840; various visitation returns before 1850; and West Derby Hundred minutes and accounts.
- d) *Lancashire Secular Clergy Fund Papers*. These are voluminous, ample enough for a full history to be compiled from its origin, though the papers are scattered and not yet catalogued. There is much information in such individual papers as those of John Barrow of Claughton.

ii) *Lancaster Diocesan Records (filed under Liverpool)*. Little of the diocesan papers has yet been deposited. The reason for this is that only the papers of the first Bishop, Wulstan Pearson OSB, would as yet fall within the accepted time limit of fifty years and Bishop Pearson's papers were removed on his death to one of the Benedictine houses. A few diocesan documents of an official nature have been deposited, including those concerning appointments to the See of Lancaster, letters (35) from Ronald Knox to Bishop Flynn concerning his translation of the Bible. (Bishop Flynn was chairman of the Bishops' Committee for that work.)

iii) *Salford Diocesan Records*. There are no significant groups of diocesan records of the Salford Diocese in the Lancashire Record Office. One deposit comprising Bishop Casartelli's scrap books and a set of parish register returns of the 1940s–1960s has recently been made.

E. Parochial Records of the three North West Dioceses

i) *Liverpool Parishes*. (Each parish has its own reference.) It is not possible to state exactly how many parishes have deposited their registers and papers but an up-to-date number could be obtained from the Lancashire Record Office, and it would seem that many registers, school log books, papers concerning charities, family papers with parish notices, etc. are now deposited. There are also numerous miscellaneous records, such as the Orrell deeds, and papers of other families, such as the Byrom, Houghton, Tyrer and Clayton families, the Peter Latham papers, etc., and others which give information on local and parochial matters. Bishop Goss's historical notes on parishes are available for

consultation. On the whole, however, there do not seem to be many, if any, notable parish collections; some are said to be slender; a great deal has perished. (List in the Lancashire Record Office.)

ii) *Lancaster Parishes.* (Each parish has its own reference.) Of the 110 parishes in the Lancaster Diocese, 36 are in Cumbria and so will not have deposited their papers in the Lancashire Record Office. Of those in North Lancashire, 41 parishes have now deposited their older registers and records. Some of these have extensive and rich material, e.g. Hornby, Claughton, Fernyhalgh, and the Preston parishes of St Joseph, St Augustine's, English Martyrs, and St Wilfrid's & St Mary's (in microfilm from Farm Street). The richest is that of Hornby which includes the Thomas West SJ Papers, and those of the Bennison, Fenwick and Butler families, which are at present being expertly catalogued by the Office. In addition to the parish material, there are the Broughton Charitable Society Papers (DDX 830), many Clergy Fund Papers (RCCF), the First Catholic Charitable Society Papers (DDX 830/4/4), and the Convent of the SHCJ Papers (DDX 1462). The Lancaster Diocesan parish deposits thus include more than those of local interest and are extensive. (List in the Lancashire Record Office.)

iii) *Salford Parishes* (Each parish has its own reference.) A number of registers have been deposited but few other parish records are to be found in the Lancashire Record Office.

I should like to emphasise once more that what has been set down here is but a very inadequate indication of the riches of the sources for Roman Catholic history to be found in the Lancashire Record Office. It is essential that anyone starting research there should procure the *Guide to the Lancashire Record Office* and, above all, seek the guidance of the expert staff. It would be well, too, to familiarise oneself with the catalogues, with the publications of *The Chetham Society* and of the various antiquarian societies, and with the numerous publications on Catholic history here. These will all be found on the shelves of the very fine Search Room. The Lancashire Record Office building is very splendid indeed and is at present being extended. Being comparatively recently erected, it has been able to incorporate the most up-to-date equipment and machinery for microfilm reading, and other techniques.

Few will remember the beginnings of the county record offices, so perhaps I may be permitted a very few words about the old Essex Record Office of the Thirties. It is not easy to realise the advances which have been made during the fifty years or so of the existence of local offices. Conditions were in the beginning spartan and facilities meagre. Accommodation at Chelmsford had been grudgingly granted, it was said, in a few small rooms at the Sessions House, I think. The Reading Room was tiny and would hardly hold half a dozen. There

was a small but highly expert staff presided over by Mr F.G. Emmison and his Assistant, Miss Hilda Grieve. Much is owed to those pioneers. They made the study of county records fashionable so that the county record offices took their place alongside the great central repositories. Cataloguing had already begun when I first used to visit the Essex Office, notably of Quarter Sessions Rolls. Texts of palaeography were being planned and readers taught how to transcribe documents. The staff interested themselves in one's enquiries and I recall being continually put onto such recondite sources as 'Bridge Books' and 'Manorial Court Rolls', whose existence I should otherwise not have discovered.

At every visit there was the thrill of some discovery which 'made the drudgery divine'. There were sometimes the *ipsissima verba* taken down in court by a notary with the offence and penalty set out in a legal anglo-latin jargon at first difficult to unravel. I still recall the excitement of coming one day across a presentment of two brothers in 1577 (unusually in the Quarter sessions after until 1581 the offence of recusancy was an ecclesiastical one) which ran as follows:

'... singlemen and keep a shop and occupy the science of a tailor . . . they are papists and enemies of the gosbell.' George Bynkes is summoned because 'on a tyme he was reasoning verie earnestlie with one Thomas Cochet . . . he said that after the bread and wine was by a priest consecrated it was the verie bodye fleshe and blood of Christ. Whye said ye seyd Cooke, then we are wronge taughte. Marye soe you are, quoth he and yt I will prove by good authors for the true religion is at Roome. But what manner of religion we have here in England I know not for ye preachers nowe doe preache there own inventions and phantazies and therefore I will not belive anie of them'. On another occasion George Bynkes was stated to have declared: 'God made but one commandment and that was that we should love our neighbour as ourselfe, secondarilie that the Masse ys good and confiteor ys good and that he wylle belive as long as he liveth . . . the images are good and ought to stand in the churche to put men in remembrance that such saints there were, and that the crosses in the churches and in the highwayes ought to stand to put men in remembrance that Christ died upon the cross'. George Bynkes appeared at the court and far from whittling down these words he is put down as saying that he states that 'he desireth to be called by the name of papist'.

Such items are seldom found other than in county record offices.

Fifty years ago even such places as the venue of the Historical MSS Commission in Chancery Lane were quite primitive and would elicit unfavourable comment from overseas visitors. That great institution, *The Victoria County History* series was produced under difficulties; meetings sometimes would take place like those of the early Christians 'from house to house'. How different now is the position accorded to the preservation and study of archives in today's splendidly appointed county record offices. The Lancashire Record Office

exemplifies this advance. It is large and well-equipped and is being at present further extended. It is clearly accepted as an integral part of those services needed by the County. It has a wide influence and impact throughout the County on its schools and universities and the public generally. Liverpool University, for instance, in conjunction with the County record office at Preston, and its own Record Office and Local History Department, has courses in Local History, Religious History Workshops, etc. One group at the University has recently brought out a book *The Management of Information Archives*, which is all about 'computer-based retrieval' systems and other new methods which sound rather unnerving. The book, however, is not just concerned with new methods for professional archivists; it sets out to show that archives are not just an interesting part of our inheritance but essential to society if it is to learn from the past.

The Church, too, in its new Code of Canon Law goes to some length to enact that archives must be kept and it is with this in mind that I would like to make one last observation. Intensive study has been made since the opening of the records at the Public Record Office into Catholic post-Reformation history mainly by distinguished members of the religious orders and many lay Catholics using the resources of the great central repositories. As a result, the great figures and issues of the past have been described; the religious orders themselves, the martyrs, and recently the seminary priests, have all received expert attention.

There remain, however, many individuals and groups, not yet known, whose names deserve to be rescued from oblivion. With regard to individuals, it is striking how many turn up in family muniments now deposited in county archives. In Lancashire, for instance, there are extensive family papers for such people as the Benisons and Fenwicks (Ann Fenwick was the heiress who fought for the inheritance she had forfeited as a papist). There is P.J. Coghlan, Catholic printer and publisher and great benefactor of the religious communities abroad. There is a vast collection of papers of Thos West SJ, historian of the Lake District. And many others too numerous to mention. And there is one group, only partially studied, numbers of whose letters are found among family papers. This group is that of the female religious whose flight overseas from the middle of the reign of Elizabeth I has yet to be fully explored.

What an extraordinarily heroic phenomenon it was! Coming initially mainly from the great county families which had remained faithful to the Church, there went forth into exile a multitude of young women, at first to join the older religious order, like the Brigittines, the Poor Clares, the Carmelites, the Benedictines, the Augustinians, then later to set up their own communities. Those who at first fled to the Continent, (quite often two and three from a family) were of high descent and great fortune and prospects. They were the flower of the womanhood of the land. The lists are full of the greatest names of

England — the Waldegraves, Petres, Gages, Mannock, Dormers, de Traffords, Wiseman, and so many others. They came from every county and later from every class of society. That they should have made such a renunciation, have left home and family to live in the anonymity of exile in a foreign land amid strangers with different speech and ways, was a thing unprecedented. It was a movement later paralleled in France in the late eighteenth century after a period of unbelief when a new generation of nuns was raised up. Montalembert, in his *Monks of the West*, speaks of all this, comparing these movements to that of the earlier 'Anglo-Saxon Maids' who peopled religious houses long ago. It is of such individuals and groups that study remains to be made and it is in the county record offices chiefly that, amid family papers, knowledge of them will be found.

My last word must be one of gratitude and admiration for the work being done by the staff of the Lancashire Record Office and for their assistance in the preparation of this short account of Catholic sources to be found there.

NOTES

1. This article is based on a talk given to the Catholic Archives Society at its annual conference at Swanwick on 27 May 1986.
2. Detailed document references included in the original paper are omitted here.
3. R. Sharpe France, F.R. Hist. S. (ed.) *Guide to the Lancashire Record Office* (Lancashire C.C., Preston, 3rd edn., 1985).
4. I should like to thank Mr Jenkins for drawing my attention to this source of names of recusants.
5. Lancashire Record Office: catalogue of the Blundell of Crosby MSS. See also *The Recusancy of the Blundells of Crosby*, 1955, 3 vols, and the *Roman Catholic History of Little Crosby*, 1956, both by F. Tyrer, available in typescript in the Lancashire Record Office.
6. Copies of *The Registers of Estates of Lancashire Papists, 1717-1788, Vol. III, 1717, with List of Persons Registered 1718-1785*, edited by R. Sharpe France, being Vol. 117 published by The Record Society of Lancashire and Cheshire (1977) are available from The Hon. Secretary, c/o The Lancashire Record Office, Bow Lane, Preston, PR1 8ND, Lancashire, price £4.00, plus postage and packing.
7. Little has been written on recusancy in Lancashire from sources outside the volumes of the Catholic Record Society. *Reformation and Resistance in Tudor Lancashire*, by Christopher Haigh (CUP, 1975), presents the religious upheavals rather in a social and generalised context, relating them to political, economic and social developments.

THE DIARIES OF LAURA DE LISLE

Bernard Elliott

One of the most important Catholic laymen in the nineteenth century was Ambrose Lisle Phillipps (later Ambrose Phillipps de Lisle). Born in 1809, the son of Charles March Phillipps, M.P. for North Leicestershire, he became a Catholic at the age of fifteen and played no small part in the development of Catholicism in the Midlands. In 1833 he married Laura Clifford, a member of an old recusant family, the Cliffords of Chudleigh in Devon. From 1840 Laura kept a diary and the diaries dating from 1840 to 1896 are still extant at Quenby Hall in Leicestershire, now the chief seat of the family. Naturally, they constitute a great source of information on Catholic affairs in the nineteenth century, as the following extracts show.

The de Lisles and the Oxford Movement

Most traditional Catholics took little notice of the Oxford Movement but this was not the case with Ambrose and Laura de Lisle. They realised that it might be good for Catholicism if they could get in touch with the Movement and the following extracts from the diaries give an account of how they met its leaders.

1842 18 October, Tuesday Ambrose, Dr. Gentili, Amo,¹ Everard,² and I went in pony carriage to Oxford. Spent our first evening with Mr Ward having seen Mr Bloxham on our first arrival.

19, Wednesday Feast of St. Frideswide, Patron of Oxford. We visited Oriel and Christ Church. Went to Mr Newman, who received us most kindly — walked about various colleges, All Souls, Magdalen, Balliol etc. all day long. Drank tea in Mr Ward's room and met there Mr Lockhart.

20, Thursday Lovely bright day but cold. At 9 we breakfasted in Exeter College with the Rev. J.B. Morris. At 11 we went to Christ College to see Dr. Pusey who received us most kindly and with whom we remained nearly two hours. The boys held their dinner at 2 after which we drove in the pony carriage to Littlemore. Arrived while the service was going on. Mr Dalgairns gone to Oxford so that we did not see the inside of the Monastery. Littlemore is that Anglican church where a cross is put up over the altar. Ambrose, Dr Gentili and I dined at 5 with Mr Bloxham in Magdalen College. Dr Gentili spent all evening in Balliol with Mr Ward.

21, Friday left Oxford about 9.



Ambrose Phillipps de Lisle
1809-1878



Laura de Lisle, 1811-1896

Visitors to Gracedieu

Gracedieu received many important nineteenth-century figures:

1850 17 October — Mr and Mrs and Florence Nightingale arrived to stay and after luncheon we all walked to the chapel of Dolours. Lord Fielding spoke at length to Florence Nightingale.

19 October — The Nightingales left Gracedieu about 11 for Rempstone in Nottinghamshire.

1851: 21 June, Wednesday — Mr H. Wilberforce and Mr Manning called at 8 from the Warren. ³

26 June, Thursday, — Extremely hot day — Mr Manning said mass here at 8, and then breakfasted.

The de Lisles at the Great Exhibition in 1851.

1851 18 August, Monday — A beautiful day. Fr Sisk said mass at 8½. Ambrose and I, two boys and three eldest girls ⁴ left for London to see the Great Exhibition.

19, Tuesday — London. Beautiful bright day. We went to the Jesuit church for Mass at 10 after which we walked to the "Exhibition of the Industry of all nations" and remained there till it closed. 57059 persons admitted, £2781-16-0d taken at the door. Temperature 10 o'clock 57, 12 o'clock 65, 2 o'clock 69, 4 o'clock 70, 6 o'clock 69. Mean Temperature 66. We walked home to the hotel. I went with the boys and 3 girls to Astley's at 9. Saw Mageppa and Mr. Battoy's horses.

20, Wednesday — London — Beautiful bright day. Very hot. We went to the Jesuits' church 10 o'clock mass, after which we walked to the Exhibition and saw the remainder of it. 44,567 persons admitted, £2218-18-0d taken at the door. At 5 we left and walked to St Barnabas's church. Candlesticks and one cross on the altar. Rood skreen, lectern, stained glass in every window. Most Catholic in its appearance.

21, Thursday — London — Very fine hot day. We called at Dolman's at 10 and there we met Dr. Maguire. We then drove to the palace at Westminster where we went all over (having a ticket from Mr Barry) except the House of Lords for which he could not give us leave. I went with the children to the zoological gardens, the docks and Julien's band.

22, Friday — I called at 9 with Mina and Alice on Mr Toynbee, dentist, who says that he must see Alice again. It was settled that the boys should return home and we stay in London another night. Ambrose, I and the three eldest girls drove to Fulham where we saw Mr Ryder. Then to Clapham and saw the Redemptorist church and Hammersmith

Benedictine convent where we had tea with Lady Bedingfield. We all went to Mme Tussaud's wax works in the evening.

23, Saturday — I called on Mr Toynbee with Mina and Alice at 9 We got to Euston station at 9½, had to wait till 11½ when one half of the people started by train. We went on second half at 12. Got to Loughborough at 5½.

The de Lisles at Nevill Holt

This extract from Laura's diary is most interesting, for the Nevills of Nevill Holt, near Market Harborough, were one of the oldest recusant families in Leicestershire, and by 1851 they were almost at the end of their residence at Nevill Holt, for in 1868 they left their ancestral home. So, it was most appropriate that the de Lisles, who were to take their place as Leicestershire's leading Catholic family should come to Nevill Holt to hear Mass.

1851 24 October, Friday — Ambrose, Mina and Alice and I left at 10 for Launde Abbey. Stopped 2 hours at Leicester when we went by Loughborough. Found at Launde Mr Simpson.

25, Saturday — Launde Abbey

26, Sunday — Launde Abbey. Beautiful bright morning. Ambrose, Mina, Alice and I set off at 9 for Nevill Holt where we got at 10½. Low Mass, English prayers, and sermon at 11 by Mr Dent of Hinckley.⁵ Found in the house William Nevill.⁶ and his two sisters from Leamington and their nieces, Laetitia and Charlotte Nevill. The house had been done up in excellent taste in hope that Mr Nevill was coming to live there. We then returned to Launde Abbey, where we spent the rest of the week.

31, Friday — Ambrose, Mina, Alice and I left Launde at 10. Stopped for luncheon at Queniborough with Charles and Elizabeth Phillipps, who had arrived from East Bourne the day before. Reached Garendon at 4½.

Alice presented at Court

1857 12 June, Tuesday — Ambrose, Alice and I left Coalville at 8.35 for London. Stayed at Almond's Hotel, 7, Clifford Street. Alice and I saw Mrs Capper about her court dress.

14 June, Tuesday — London — Fine morning. Henry called while Alice and I were dressing for court. Alice and I went to the drawing room, Buckingham palace, where I presented her. We all then dined at 6 at Mr Packe's and went with them to Covent Garden Theatre.

DIGGING A BIOGRAPHY FROM THE ARCHIVAL MINES

The Rev. Thomas Boland

The diocese of Brisbane was created in 1859 to coincide with the founding of the colony of Queensland. It became an archdiocese in 1887. From the beginning till 1986 there have been five bishops:

James Quinn	1859—1881
Robert Dunne	1882—1917
James Duhig	1917—1965
Patrick Mary O'Donnell	1965—1973
Francis Roberts Rush	1973—

The diocesan archives, like the history of the diocese itself, is dominated by the affairs of Archbishop Duhig. James Quinn was a pioneer who administered his vast see, the entire colony of Queensland, from the saddle as much as from the desk. The survival of any documentation was due to the persistence of his secretary, eventually his successor, Robert Dunne. The latter has left several shelves of letter books, in which are meticulously preserved details of his pastoral and financial administration and much of his personal correspondence. Neither of these two believed in any canonical position to challenge his own; so there were no officials or agencies to leave deposits to the archives.

Patrick Mary O'Donnell was the model of a modern metropolitan. He established all the right post-Conciliar committees, belonged to others in the Australian hierarchy and shuffled the proper papers to his suffragans. His successor manages the new style with expertise. As yet little of this new flood of paper has washed into the archives. This is just as well, since the space in between the first two and the last is filled by the *mare magnum* of the trackless navigations of James Duhig.

His episcopate covers forty-eight years of our diocesan history. In fact, as coadjutor he added five more years to his long involvement, and he had assisted unofficially for some years before that from the neighbouring see of Rockhampton, of which he was bishop from 1905. His episcopal career spanned 60 of our 127 years.

His attitude to paper work was ambivalent. He appreciated the need for it, but his restless energy and broad concept of episcopal functions made it almost impossible for him to document his activities. Much of his pastoral and his unending building work — over five-hundred church structures — was by word of mouth. His senior priests tried to restrain him by appointing secretaries,



James Duhig, Archbishop of Brisbane, 1917–1965
Bust by Daphne May

but it was not till his latter years that he had one, the late Fr Frank Douglas, who could introduce discipline into his wayward adventures. Fortunately, he was more amenable to the attentions of his two long-serving stenographers, who were effectively secretaries. They persisted with letters and rescued documents from casual loss. Their work produced results in the mid-twenties, and from the mid-thirties it produced the material of comprehensive archives.

Oddly, he destroyed nothing deliberately. In this he was unlike his colleague, Daniel Mannix of Melbourne, who rarely put pen to paper and destroyed most incoming correspondence. He read an ecclesiastical biography of which he did not approve. He determined that no one would do likewise to him. The result has been the impoverishment of Australian history, as well as of diocesan management, and the deterioration of Mannix's good repute. Several biographies have been written and a plethora of articles and monographs on his role in Australian affairs. None has done him justice and some have been defamatory. He has eliminated the possibility of restoring the balance.

James Duhig had no doubt that someone would want to write his biography, or that his doings were significant in the history of Church and State. From the time his young stenographers established their sway carbons of every letter he wrote were preserved, ecclesiastical, civil, financial, personal. He kept crank letters, questing letters, congratulatory and condolence letters, school concert programmes, plane, theatre and lottery tickets. His correspondence came from every continent, every Church, every class. His interests included mining — in the jungles of the Pacific, the fastnesses of North Queensland, the Central Australian deserts — oil exploration, forestry development, pioneer aviation, automobile and film industries, art, politics, ecumenism and a host of minor topics. He read widely and devoured newspapers in several languages. He exerted a magnetic charm which induced people in all these fields to write to him.

The result was an accumulation of papers that overflowed any attempts at confinement. The eroding effect of his own haphazard style was intensified by the canonical scrupulosity of his successor. Archbishop O'Donnell personally gathered the tens of thousands of letters and files, stuffed them in over a hundred tea chests and carried them up two flights of stairs to an attic. There he locked them up for eight years under the prescribed two locks. He entrusted the keys to neither the chancellor, the archivist, nor anyone else. Archbishop Rush delivered them from exile, but subsequent moves have accelerated the rate of destruction. However, they have been preserved from the flames so beloved of some 'professional archivists', and they await proper processes of selection, registration and cataloguing. In this it is intended that due weight will be given to historical, pastoral and theological interests as well as to canonical and bureaucratic.

In the meantime they have been made usable by retrieving and expanding the secretaries' filing system. This was a task of years, since Archbishop O'Donnell had mixed up the papers almost inextricably. File, business, chronology were all abandoned in the hasty process of clearing the putative scandals out of the range of uncanonical vision. I commenced research for the biography Dr Duhig intended in 1976. It became evident immediately that nothing was possible till some order was established. Fr Douglas was Chancellor and took over the care of the documents, which could not yet be called archives. The

sorting he did largely himself, with help from myself and latterly of a part-time worker. The present archivist, Fr Denis Martin, has brought the intitial process to a tidy conclusion. Though files and part-files kept turning up till quite recently, I decided in 1981 that it was time to start writing. It was then that the true historical wealth of the archives became evident to me. Archbishop Duhig's proliferation of material, his secretaries' preservation of it, the quasi-miraculous survival of the bulk of it ; all these left me with a story so well documented that it could have been written from these sources alone and still be unchallenged for authenticity — whatever the use I have made of them. It was necessary to consult other archives, ecclesiastical and civil, in Australia and overseas. These proved valuable; but they were essential only for the period before the Brisbane Archives collection of Duhig material began.

As the files grew and were ordered in cabinets and rows and rows of boxes, the general outline of a Life emerged. He was known as James the Builder, and at times his construction was a significant contribution to the economy of the city. One Queensland historian referred to him as 'an Edwardian Man of Property'. The Forsythian implications were inaccurate as well as unjust; but he was a man of properties. He bought endlessly and in large blocks. He sold part of his purchases to finance his building and the expansion of the diocese. For this reason the letters of solicitors, estate agents and would-be vendors make up the largest portion of his archives.

They are followed by the statements and prolific correspondence of the twelve banks with which he dealt, and the despairing — at times, minatory — rates notices of a variety of City and Shire Councils. Some businessmen sought to flatter him by saying he was a financier *manqué*. The evidence suggests that the latter element should be stressed. This very correspondence, especially with bank managers who should have known better, is evidence of the extraordinary charm that could smile his way out of impossible situations.

One shelf is devoted to the work intended to cap all his building activity and be the heart of his pastoral and spiritual ministry, the projected Holy Name Cathedral. It was to have been the largest built since the Reformation. English readers will appreciate that he maintained a sympathetic interest in Archbishop Downey's grand design for Liverpool. Fr Martindale SJ, collected for him among his friends. The Depression of the Thirties frustrated his plans, but the smallest fund-raising children's function is recorded along with some appeals of a simoniacal theology not heard since Tetzels preached the St Peter's Indulgence.

In all these matters he displayed a fine lack of concern for not only the niceties but also the solid realities of Canon Law. Not surprisingly, one of the major collections is of letters to and from the Apostolic Delegation. A look into the much smaller Roman file reveals an urbane *romanità*. He knew how the Old Boy network operates and how to pull discreetly on the right strings. The Overseas Bishops files, too, reveal the virtuosity of a fine hand that was Irish by

birth, Australian by upbringing, but Italian by training.

Files on Australian Church affairs are not correspondingly large. Throughout most of his episcopate the bishops did not act usually as a national hierarchy. From 1918 there were Archepiscopal and later simple Episcopal Conferences; but they did most of their business unofficially in an attempt to circumvent the dominance of the Apostolic Delegate. Duhig was, for a time, Secretary, but he was frequently remiss in keeping even the Minutes. In the last years of his life he participated in the various meetings but took little real interest in the business. Nevertheless, his files proved a useful source on some disputed affairs, especially on the results of the Labour Party ruptures of the 1950s.

A number of boxes testify to his interest in some national and political matters. Irish and Italian letters are sufficiently numerous and meaty to correct the disturbed balance caused by the concentration on Archbishop Mannix in the one instance and to provide a corrective for current views of Fascism in Australia in another. In party political affairs there is plenty of material to demonstrate his close involvement in politics without being — like some of his colleagues — committed to any one party.

His political attitude was one aspect of his view of community leadership. He believed in the patronage system of an earlier age. Boxes on Art, Business Ventures and *clientela* matters revealed an attitude to public concerns characteristic of the community as much as of himself. Each section on its own seemed merely eccentric, even esoteric. Together they were a major source of social history.

Several cabinets contain the meagre pastoral correspondence to and from the 115 parishes, the 140 schools, the 43 religious congregations, the various societies and sodalities. Only three agencies have been in existence long enough to be substantially represented, those of Missions, Migration and Catholic Education. Since there were only two religious orders in the diocese before his time and one society, and since few have been added since (though a plethora of agencies), these sources, too, tell a story of the Duhig pastoral and spiritual care.

One more collection deserves mention, the Miscellaneous A—Z. Most of these would have been destroyed by the bureaucratic archivist. Some undoubtedly will be in the interests of space. Yet they provide most useful guidance for the meaning of the official correspondence. There are personal letters about poverty, patronage, administrative insensitivity, political discrimination, spiritual problems, a variety of interest. They paint a picture of James Duhig as a universal man, but they also form a rich source of material for the study of many religious and political concerns.

Australian ecclesiastical archives are only now being organised on a professional basis. The Brisbane Roman Catholic Archdiocesan Archives offer

an opportunity for decisions which can help to establish principles for preservation policy. These principles must be relevant to the purpose of Church activities and Church archives. These are not the same as those of the Civil Service and business houses.

NOTE

Fr Thomas Boland's biography of Archbishop Sir James Duhig is being published this spring by the University of Queensland Press and will be available overseas about the middle of this year. The cost is to be 40 dollars (Aust.) for hardback and 17.50 dollars for paperback.

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NOTES

1. Amo – Laura's pet name for her eldest son, Ambrose Charles. Born in 1834 and educated at Oscott, then the leading Catholic public school, his chief claim to fame is that he did much to revive the Quorn Hunt.
2. Everard – Laura's second son. He too was educated at Oscott and after school joined the army of the East India Company, where he became involved in the Indian Mutiny, winning a V.C. at the siege of Delhi.
3. The Warren was a house belonging to the de Lisles not far from Gracedieu.
4. The three eldest girls were Philomena (always called Mina), Alice and Winifred. All three made profitable marriages. Mina married Sir Frederick Weld, one of the Welds of Lulworth Castle. Alice married Arthur Strutt, second son of Lord Belper, and Winifred married Lord Howard of Glossop, the brother of the Duke of Norfolk.
5. The Rev. Francis Aloysius Dent was a Dominican priest who lived at their house in Hinckley.
6. William Nevill was the brother of Charles Nevill, then the head of the Nevill family.

MY ROAD TO PORTSMOUTH ARCHIVEDOM

The Rev. Francis Isherwood

It used to be said that the Portsmouth Diocesan Archives were all destroyed during the War, when, on 10 January 1941, Bishop's House, Portsmouth, was destroyed by enemy action, and the Cathedral was severely damaged. It is true that six members of the lay staff were killed, and that it was thought that all that remained of the archives were a couple of books, but, for the purpose of this report, we are pleased to say that in the last two years this has been disproved.

As the war-scarred debris fell back to earth, it was collected and, after summary drying, was placed into boxes, where it lay, disorganised and undisturbed, for over forty years. The contents of these boxes have now been cleaned, sorted and catalogued, and form part of the story of the re-birth of the Portsmouth Archives.

* * *

My particular story begins in 1970 when I was appointed to the Island of Jersey, a far-flung corner of the diocese, some 120 miles from Portsmouth. One of my tasks was taking over the editorship of the *Jersey Catholic Record*, a monthly publication, which, I was to find, needed a lot of filling!

In its early years, the Island magazine had, in fact, contained a series of articles of an historical nature, but with the death of a particular contributor, these articles ceased and the content became more general. Early in 1971, however, some copy arrived on the editorial desk with a heading proclaiming the forthcoming centenary celebrations of one of the Island's country parish churches. As for the article, it contained little more than general news of the event and how the parishioners were going to celebrate. I remember that that month not much had come in, in the way of copy, and I would need to find more material to keep the readers happy. As it turned out, this was to have a great influence on what happened later. A visit to the presbytery's library revealed that the centenary in question was no more than the laying of the foundation stone! While I was there, and with the parish priest's permission, I rooted through the library, and after a short time, was heading back to town with a bundle of papers which were to be used as the basis of an article, and at the same time, become the first acquisition for the archives.

The publication of the article was received with interest. Would I consider doing a series on all the parishes? And that was just the beginning. With the help of the Société Jersiaise (the Island's Museum) and others, information started trickling in, sometimes from unexpected quarters. The most

important event though was a phone call from a member of the Société. He had an old map, showing the site of the first Catholic church to be built in Jersey since the Reformation. Would I care to go and have a look at it? Although it was known that the church had existed until 1840, its location and subsequent history were shrouded in mystery. I went and traced the area of the map in question, and armed with my camera, decided to photograph the old church. But this was not to be. The building had been demolished the week beforehand! What is more, nobody seemed to know anything about it.

This obvious disappointment was the start of a real race against time. If more records were not to be lost, it was imperative that every effort be made to collect and publish our church histories before it was too late. There is always a distinct possibility of a curate being moved on to another parish before his scheming reaches fruition. With this in mind it was necessary to seek the agreement, and what is more important, the financial backing of the Island's parishes to bring out a set of church history booklets to speed up the publication of the material available. It must be said that although enthusiasm was somewhat lacking in some quarters at the time, persistence won the day, and such has been the subsequent demand that the initial print run could easily have been doubled!

Apart from the parish histories, there was also place for the religious orders, French emigré clergy, and a multitude of papal Bulls and other documents affecting the Church in the Channel Islands. Where the originals of these documents were in French, Jersey French, or Latin, they were translated and made ready for publication. At last the Jersey Church History Series took shape, consisting of eight booklets, published between 1971 and 1974. Added to this, the *Jersey Catholic Record* produced a booklet on the emigré clergy who came to the Portsmouth diocese as a result of the French Revolution (3,000 priests and 5 bishops were to pass through Jersey alone!), as well as continuing regular articles in the monthly magazine. It is worth noting here that since the Channel Islands do not form part of England, but are self-governing, there is no obligation for publications to be lodged at the British Museum or several of the universities. It was therefore with a sense of pride that we received a subscription from the Bodleian Library. No mean feat for a church magazine!

In 1976 it was time to say goodbye to Jersey and head south-east for a seven-year appointment to Portsmouth's sister diocese in the north-west province of Cameroon (West Africa). Although outside the scope of this article, let it just be said that the work of establishing a diocesan archives in the tropics was not without its difficulties! It is, however, satisfying to note that the very meagre accomplishments then are now being used as a basis for further study and amplification.

Having returned to the UK in 1983, the year after the diocese of

of Portsmouth celebrated the centenary of its formation, I assumed (among other things!) the role of Information Officer and Archivist. The obvious place to start was in Jersey, but there I found that the archives I had collected were no longer where I had left them. They had been 'borrowed'. I eventually managed to locate the archives box at the other end of the Island, but found to my dismay that some important contents were missing. This would appear to be not an unknown way of making acquisitions! I am happy to be able to say that our present archives are lodged in a building fitted with a burglar alarm. My return coincided with the promulgation of the new Code of Canon Law. The section dealing with Archives is to be found in Canon 491, para. 2: 'The Diocesan Bishop is to ensure that there is an historical archive in the Diocese, and that documents which have an historical value are carefully kept and systematically filed'.

As mentioned above, it was generally believed that all the Portsmouth archives were destroyed during the War. They did get blown up, but as they fluttered back to earth, they were collected, and after a summary drying out, bundled into cardboard boxes where they were moved hither and thither until eventually finding their way into a diocesan store room. How many hours were to be spent unravelling, smoothing, dusting, repairing, collating and cataloguing the contents of those boxes is not recorded. What we do know is that now we have a fairly comprehensive documentation going back to the foundation of the diocese in 1882. A few years ago, and again not generally known, was the acquisition from Southwark of letters written to Bishop Grant from what is now the Portsmouth Diocese. Bishop Grant was a prolific letter-writer and hoarder of incoming mail. We have him to thank for our insight into the life of the Church after the restoration of the hierarchy. Just recently, another hoard came to light while clearing out a basement room in Bishop's House. Although badly damaged by waterlogging, it was possible, after slow drying, to save a fair proportion of these records.

Information storage

As the existence of the Archives became better known, material started coming in from the parishes, and serious consideration had to be given to a comprehensive indexing system and storage.

Creating an index was an experience in itself. With no example to go on, I set about defining the different sections. The parish section was easy enough. Since the diocese was divided geographically into parishes, it was possible to create subdivisions within each parish section to cope with religious institutions, old Mass centres or chapels of ease. The remaining material was sometimes more difficult to define, and often needed cross-referencing. Basically, it fell into three main categories: diocesan groups, and items of national or diocesan interest. These last two groups were to expand as new material came to

light. With hindsight, a re-indexing would inevitably result in a refinement and a different classification.

With the index as a guide, every item was coded, and noted on a card index prior to being stored in box files. The next step was to transfer all the information into a 'Text Editor' (an electronic typewriter with television screen and 'floppy disk capacity' which meant that the information could be stored on disk, and updated as more items became available). In May 1985 this information was used to produce a couple of booklets which were sent to all the parishes in the diocese to inform them about the archives and invite them to send in more material. Such has been the response that these booklets are now hopelessly incomplete.

Other major acquisitions include a vellum bound book 'Acta et Gesta 1882-1910', the Bishop's Day Book from 1882-1910, handwritten, first in Latin, then in English. It was retrieved from a presbytery in Portsmouth. How it got there, no questions asked! Within its covers we now have a comprehensive log book of the early years of the Diocese.

Throwing light on subsequent history are copies of Pastoral Letters, especially those for Rosary Sundays, which chronicle the setting-up of new missions and the opening of churches.

Apart from specifically diocesan archives, there are also personal collections of the first Bishop of Portsmouth, John 'the Magnificent' Vertue, a man of taste, a collector extraordinary. His correspondence is, of course, of diocesan interest. What is also of interest are his photos, taken when he was a military chaplain in Malta, the contemporary church catalogues he obtained, his collection of fine art etchings, as well as his invitation to various social functions.

His successor, Bishop Cahill, has left us a variety of invoices from the beginning of the century, some of them with embossed headings, showing how life (by some) was lived, at the beginning of the century.

From the Isle of Wight, a collection of account books belonging to a Mr Heneage (his wife was later to found churches at Newport and Cowes) and dating from 1771 to 1786, contain a newspaper cutting of the 1785 Budget. Then, as now, it was unpopular. The reason this time was the introduction of the new window tax. More relevant to the life of the Church following the Second Relief Act of 1792, are two certificates, dated 1793 and 1796, for Newport and Cowes, registering the buildings as places of worship.

The Cowes box contains century-old newspaper cuttings of a dynamite scare and the subsequent court case involving a French lady who was accused of being involved in terrorism. The substance found in her bag and then under consideration was later found to be modelling clay. *Plus ça change . . .!*

The latest acquisition of note is a notebook written in 1808, being the

text of an address delivered in Reading by a Dr Valpy, a rather xenophobic Englishman of Jersey descent, and a Church of England clergyman. It is of interest, not only because it gives details about the presence of French emigré clergy, but also because the theme of his address was that of Catholic Emancipation.

I am very aware of the privileged position I hold, having spoken to archivists from other dioceses, who lack the space and resources they need to carry out their work effectively. By a strange quirk of fate I hold the position of Financial Administrator of the diocese, and as such, do not have to plead my cause with the Finance Department! As Diocesan Secretary I also run the diocesan Offices, and so am able to make use of its facilities. The other side of the coin is that diocesan archive material is instantly available, and is in fact used in the day to day running of the diocese. This 'marriage' has proved to be a very valuable asset to the Offices, and also means that information received today can be channelled into its proper place, and will undoubtedly be used as archive material tomorrow.

A word may be said here about the use of 'computers' in archive work. I have already mentioned the use of a 'Text Editor', a glorified typewriter. The computer, however, although also capable of being used to type text (such as this article) can sort out information and print it out alphabetically or chronologically. This has proved extremely useful in producing lists of clergy and historical items as required from random entries.

A combination of these facilities aided the publication, in April 1986, of a series of seventeen deanery parish and personnel data bases, together with an alphabetical index of places mentioned. These booklets contain a 'potted history' of each parish, references to published material relating to the parish, (including published Introductions to selected Missions in the Catholic Record Society Series, by Archbishop King, Canon Scantlebury and Joseph Hansom), lists of the clergy who have worked therein, and dates of available parish registers. This exercise has highlighted the fact that some of our earlier registers, in some cases those published by the Catholic Record Society, appear to have been mislaid, and need to be found. Linked with this is the work of establishing an alphabetical list of the clergy who have worked in the area now covered by the Diocese, which with other information collected, will be used for the compilation of a National List of clergy working in England and Wales, 1800-1914.

The Diocesan Archive does not operate in a vacuum. It has much to offer local history societies and record offices. Apart from supplying information, a working relationship can prove most beneficial for the acquisition of new insights into our history. Although we have been in existence but a short time, students from the local Portsmouth Polytechnic or local parish historians have already made use of our material and have contributed in their own way to the understanding of our past.

Another important part of the Diocesan Offices is the Deeds Room, separate from the archives, housing the history of diocesan properties, some of the deeds being penned in a bygone age. There is one section of the Diocese, however, which is not recorded. Because of the special status of our 'overseas' parishes, the Channel Islands' Deeds are housed, not in Portsmouth, but in the Royal Courts of Guernsey and Jersey. Such are the legal intricacies, that in Jersey, Portsmouth Diocese's interests are represented by a group known by the grandiose title of 'Fidei-Commis(saires) de l'Eglise Apostolique Catholique Romaine'.

Let us end by saying that the Portsmouth Diocesan Archives are alive and kicking. The material coming in is both plentiful and varied, and it is now a matter of routine to allot catalogue numbers and boxes. The initial brain work and setting-up has been done, and our existence has been noted. Now we are having to think about the more practical and recommended way of keeping archives. We have to confess that we are not yet equipped solely with acid-free boxes, brass paper clips and binding tape! On the positive side, we can say that a start has been made, and that there is every hope that our experience will be of use to others faced with the awesome task of creating a bit of order out of chaos.

NOTE

Fr Francis Isherwood is Diocesan Archivist and Information Officer of Portsmouth Diocese. Enquiries about the Portsmouth Archives and other matters referred to in this article may be addressed to him at: St Edmund House, Edinburgh Road, Portsmouth, PO1 3QA. Tel: Portsmouth (0705) 825430 during office hours.

Two booklets recording books and documents in the Diocesan Archives and in parishes are available under the titles of: *List of Titles collected in the Portsmouth Diocesan Local Church History, Part 1, Diocesan*, and *Part 2, Parish*. (May 1985).

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NOTE

Quotations are drawn from diaries and journals kept in the La Retraite Archives at La Retraite, Clapham Park, London, SW12. They were used to prepare an exhibition marking '75 years of retreats in the diocese and 60 years at Harborne Hall' displayed during jubilee celebrations in December 1985. Photocopied material is from the same source. The archives are not generally open to the public but enquiries may be addressed to the Archivist.

FROM THE ARCHIVES OF THE RETREAT HOUSE
AT HARBORNE HALL, BIRMINGHAM

Sr Elizabeth-Ann Llewellyn R.L.R.

Those who work in retreats at Harborne Hall are the inheritors of a charism and a tradition dating back to Vannes in Brittany in the seventeenth century. Seeing the fruitfulness of the house of retreats for men in the same city, 'some ladies', led by Mlle Catherine de Francheville, 'joined together to form a community in which they would consecrate themselves to this work, and help the people whom Providence would send, to benefit from the retreats'. (From the rule of the community of the daughters of the Blessed Virgin for women's retreats founded in the city of Vannes, 1703.)

The story of the foundation of this work of retreats in the Birmingham Diocese begins in 1909. It is found in the manuscript diary entitled 'Journal of the Convent of the Retreat of the Sacred Heart, Great Malvern'. This diary recording 'A few preliminaries to the English foundation' traces the great efforts made to bring the work of retreats for women to this area by the Religious of the Society of the Sacred Heart from Bruges.

1909, 11 September. The Superior General, M. St. Benoit Labre, and two other religious visited four bishops in the North of England.

They went to the Bishop of Shrewsbury . . . to ask whether he would have them in his diocese. After consulting his Canons, he said he would, but must naturally have a voice in the spot decided upon. They went to New Brighton, and liked it very much, but the Bishop did not wish them to go there. They also went to Liverpool, the Bishop refused them because 'Les Dames de Cenacle' were there; to Manchester . . . to Leeds . . . where they received candid or polite refusals; and lastly to Warrington which they didn't like or think suitable.

They returned to Bruges on 20 September 'very pleased with England and the English, but feeling that the North of England was not likely to want us'.

But they were undeterred, and 23 to 30 October found them in England again, trying Kenilworth, Leamington and Birmingham. Here the bishop gave them 'a hearty welcome into his diocese' and told them to 'try Little Malvern' from where they had received an invitation. Little Malvern seemed unsuitable for retreats, but the Ursulines in Great Malvern offered them a house. 'There were pros and cons' but they returned to Bruges after a third visit on 21 March 'with the impression that all now pointed to Great Malvern'. The lease was signed in July and 'two days were spent at Malvern taking measurements and many in the shops in Birmingham buying furniture'.

1910, 28 September. The first detachment of five left for England, and under the protection of St Michael arrived at Malvern at 2.30 on 29 September. 'Glibert, a Fleming had been there for some days, making mattresses . . . the Superior wouldn't condemn her Lady Boarders to the penance of an English mattress . . . They had to go out to borrow cups before they could make a cup of tea'. So they began to settle and to welcome all sorts of people: French girls wanting to learn English, Catholic and Protestant neighbours, a little girl to be prepared for Holy Communion. The first Mass was celebrated on 22 October. The chapel and house were blessed by the bishop on 8 November.

The work of retreats had a modest beginning: a one-day retreat for a French girl; a two-day retreat for someone staying in the house. There is first mention of M. St. Paul, who would later play a great part in the spiritual work of the house, renewing her vows on 8 December.

1911, 11 August. 'Our first popular retreat began. 12 girls from Malvern, Upton, Worcester, and Birmingham'. They were kept busy; four talks from the priest, 'pictures' from M. St Jean (were these 'Moral pictures' which featured for over a hundred years in the Breton retreats?); rosary in the garden, examen in the chapel, way of the cross, morning and evening prayers, reading at meals, half an hour's singing, and two hours' recreation ('games with Mothers'); and all the rest of the time, silence.

By the end of 1911 and beginning of 1912, several references are made to 'a retreat house in Birmingham'. In spite of being in contact with some fifty girls through Children of Mary, English lessons, choir practices, and catechism classes, Malvern was not a suitable place as a centre. By 14 March 1912 there was news of a house, and on 20 March two of the community visited Thirlmere, Wheeley's Road, 'where they took measurements and drew plans of all the rooms, and garden and stable and thought everything most suitable'. They then visited a girls' club between 8.30 p.m. and 9.40 p.m. where they 'spoke to the girls of the proposed house and invited them to make a retreat; 33 of 35 present raised their hands to come'. On 12 May the lease arrived, and on 15 May the Archbishop's consent.

On 24 June they made measurements for cubicles and found they could take thirty-three retreatants.

When visiting the office of the Water Rate to see if we could have the water turned on, Mother Superior protested against paying 4 guineas a year rate for a house we would occupy at most six weeks of the year. Three officials came one after the other to listen to the improbable story told by Catholic Nuns of how, for the sake of giving poor working girls a few days holiday, they were going to take a house with a rent of £70. Poor things, but was it likely they would believe it? 'Well, they are lucky girls' was all they could mutter under their breath — and to us: 'If we find your story true, we will try and make some arrangement'.

By 19 July came 'News that the big dormitory at Thirlmere is finished'; by 25 July 'All the places are now filled for the first retreat, that is 29'. M. St Paul went to Birmingham for the first retreat, and returned to Malvern on 6 August, saying, 'the retreat given by Father Hart S.J. had been a great success'. The second retreat was given by Fr Joseph Rickaby to twenty-five girls from Friday to Tuesday; 'All very successful', and on Wednesday Fr Rickaby gave a day's recollection to about twenty-five Catholic Women's League members, 'so that a great many more people saw and heard our work'.

What sort of girls were coming? Among those attending the first retreat were a housekeeper to priest; a dressmaker; a clerk; housemaids; girls living at home; factory workers; machinists; a cook; a girl from St John's Home, Gravelly Hill; a girl working in a dairy. In addition, the second retreat welcomed a corset-maker; a laundry maid; a girl working in a warehouse; a hospital nurse; a head Clerk. Some had 'tried their Vocation' in various convents, others are noted as entering later; one 'a 3 days old convert made her first communion during the retreat, Engaged to a Catholic.'

Retreats were also progressing in Malvern; twelve young women aged between 19 and 47 came to a private retreat given by M. St Paul. In December twenty girls came: 'they were for the most part very poor, and many of them couldn't afford even the 3/- which we asked for this retreat'.

From July 1914 some of the community remained in Thirlmere (until now they had commuted to Birmingham when necessary), but small numbers became a problem. Several priests gave their services for nothing, or returned their stipend, saying they would come whenever they were wanted. In March 1914 two religious toured the parishes of Birmingham in a friend's car 'to try to arouse the clergy with regard to retreats in general, and childrens retreats in particular'. This bore fruit, more than was manageable — eighty-eight children turned up. In this year too, permission came from the Archbishop for retreats for boys, and the religious themselves began giving the children's retreats.

From retreat lists and diary notes it is evident that retreatants were more varied: teachers, mothers, nurses, men including miners from Cannock 'who sang at Mass and Benediction so nicely'. Concerts and socials were held to raise money for the support of the work. The balance paid to the house after one of these was £1.16s.7d.

Cuttings from the Children of Mary magazine *The Child of Mary*, from *Stella Maris*, the *Oratory Magazine*, *The Universe* and *The Tablet* gave publicity and accounts of the activities of the Retreat House. There is not space here to quote from them. Neither was there space in the retreat house. For several boys' and men's retreats, cubicles and washing facilities had to be removed, and beds placed in the corridors and bathrooms. Wartime conditions were affecting the retreats; others had to be cancelled 'because the lads are too busy working overtime for the War'. The cold, increased by wartime shortages, interrupted the work.

We shall have no more retreats until March. Retreatants cannot face the severe climate of the retreat house.

Ash Wednesday March 8th 1916 No ashes. March 9th No coal — only promises not kept. 10th Went out to look for coal . . . got a promise of 1cwt for tomorrow. Hundreds of women and children waiting at the Wharf, and the weather is bitter. March 11th. Snow again falling fast; the 18th day. Still no coal, so sent to borrow from Dr Wilson . . . He most kindly let us fetch all we wanted . . . our first retreat this year begins with 13 girls.

A Midlands retreats committee organised the retreats for men and boys at Oscott and Wheeley Road, but they had problems: 'They owe £8'. Articles by Fr Plater S.J. encouraged attendance at retreats and support and solidarity for the committee.

However, the house and grounds were too small, and the twenty-minute walk to the Oratory was physically demanding on religious who had not robust health and who worked very hard long hours. After much house-hunting, without much encouragement from the local clergy, they moved to a cold draughty house on the Hagley Road, the only advantage being its nearness to the Oratory. In spite of difficulties, of great variations in numbers of retreatants, of priests letting them down at the last minute, the religious struggled on. The house in Hagley Road proved unsuitable; they were refused a house they liked 'because the agent is a rabid Protestant and would not let us have it'. In July 1919 they were offered Penryn for three years at a rent of £250. To get a quick answer ('letters take too long') from the Superior General, one religious set off for Bruges at 6.00 p.m. one Wednesday evening with no money except for £5 which someone had lent her, no luggage, wearing her old shoes, and getting her train and passport 'by a series of miracles'. She returned at 3.00 a.m. on Saturday morning with the message, 'Take Penryn. I have great confidence that you will do great things for God and his glory there'.

A third volume of the journal tells us of the move to Penryn. The Bank Holiday retreatants left Hagley Road between 8.00 a.m. and 9.00 a.m. The Pickfords men arrived at 9.30 by which time 'the whole house was in an upheaval'. It took from Wednesday to Friday to move, and the first retreat at Penryn began on the Saturday evening. Penryn stood in an interesting part of Birmingham, for Catholics. The road opposite had been known as Mass House Lane 'where until recently a farm provided shelter for priests and a Mass place during times of persecution'.

Funds continued to be difficult. A retreatant paid between 5/6 and 10/- for a weekend; occasional donations and gifts were a godsend. Fetes, bazaars and concerts brought in a little money which allowed the community 'to extend their work of conducting retreats among poorer people'. Fr C.C. Martindale S.J., whose name appears frequently from now on in the pages of the diary, set up a fund for donations to support the work, writing about it in

The Tablet in October 1921. All this was in spite of a great demand for places on some retreats. Men were willing to 'sleep in the bathroom or the stokehole' if only they would be allowed to come. In 1924 there were 140 more retreats than in 1923.

From now on it was a question of buying Penryn, which belonged to a group of trustees for a branch of the Chamberlain family. Problems required solutions, badly-needed alterations could not be done under the present lease and there seemed no answer.

Negotiations over the lease were still going on, when, on 9 May 1925, a friend phoned to say that Harborne Hall was for sale, and freehold. But they had to hurry; someone else was after the Hall. (It turned out later to be Anglican Deaconesses.) So the acquisition became a race for the Hall which 'was in a perfect state of repair'. The offer was accepted on Saturday, 23 May 'Just in time'. The Deaconesses offered more on Monday morning. 'Too late'. Thirty-four acres of land went with the Hall, but the religious were advised 'there should be no difficulty in letting the land, but we want to sell if possible to lessen our debt'. They came into possession of Harborne Hall on 29 September, the anniversary of the English foundation.

Retreats continued at Penryn with the usual ups and downs, while religious sorted rubbish, upholstered furniture, cleaned Harborne Hall; '4½ tons of coal arrived, and was thrown down in the lane'. The last retreat at Penryn took place on Saturday 31 October, to Sunday, 1 November: 'A very nice retreat; just enough beds; no books, no harmonium'.



Retreats at Harborne Hall, 1936

The Retreat House was officially opened on 16 November 1925. A message from the Pope in a letter from Fr Martindale S.J. was read: 'I had an interview with His Holiness . . . especially about retreats for working men including miners. His face lit up. He raised hands high and said, "that is an exquisite work of spiritual charity".'

A gymnasium was immediately turned into a dormitory, the rooms in the Hall being used as a residence for ladies and students; thus bringing a more stable source of income. The first retreat took place on 28 November, but there was not enough room. 'We wish we could see our way to building at once.' A piece of land was sold and the foundation of the new building laid in 'a piercing wind' on 9 March 1926. The building was held up by lack of wood due to the General Strike, but was open by the August Retreat 1926.

Many groups by now are making annual retreats: the Catholic Evidence Guild, retreats for men organised by the SVP, 'poor men paying from 1/- to 5/- each'; 'mothers who could not afford to pay much'; Girl Guides, Brownies, Boy Scouts, parish groups; Knights of St Columba; Vincentians; Catholic Young Men's Society.

Much encouragement was received from Archbishop Williams. When opening a bazaar in September 1930 he said: 'The value of a retreat is its spiritual force, and the work of the Community is a purely spiritual one . . . It is the quiet day or weekend, . . . that gives you the necessary fuel, not only for your own spiritual life, but for the work among your fellowmen.'

The diaries continue; and so do the retreats. In 1939 the men moved to a retreat house for men opened by the Jesuits nearby. The 1939-1945 war caused a break, partly because of air raids, but also because many of the community from Belgium and France found refuge here. Retreats began again in the 1950s and by selling more land, retreat bedrooms were built, the chapel was enlarged, and another conference room was added. Today the work continues; with a more ecumenical flavour perhaps, but still with this heartfelt desire: 'to make it possible for all to benefit from these retreats, and to provide the conditions in which the retreatant' withdrawn for a time from the noise of the world, and the cares of everyday life, truly listens to God "speaking to the heart".' (Rule of 1703.)



Harborne Hall today

THE BOYS COUNTRY WORK SOCIETY

There are many interesting aspects of early ecumenism in the Prinknash archives. In one letter alone, I found out recently that in 1913 a society existed called the *Boys Country Work Society*. The purpose of this society was to procure farm work for unemployed town boys from poor families and to send them to live on a farm in the country. When a boy was thus employed an agreement was signed that the lad must attend the church or chapel of his own religious allegiance. Indeed, the society took the trouble to place every boy near the church of his own faith.

In 1913 the chairman of the society was a leading Anglican, Lord Shaftesbury. A Nonconformist was one of the vice-presidents. It is recorded that Cardinal Bourne displayed practical interest in the Boys Country Work Society and spoke at one of its meetings.

If any reader is interested, I can supply the reference. I wonder if and where any archives of the Society survive.

Sr Marguerite-Andree, St Peter's Grange, Prinknash Abbey

THE SMALL ARCHIVE'S COMPANION by Leo J. Ansell C.F.C.

In 1984 The Church Archivists' Society of Australia published *The Small Archive*, a handbook for church, order and school archivists by Winston Maike and Leo J. Ansell, which proved to be popular with members. Now, Bro. Leo Ansell, who is President of the Society, has prepared a new manual, *The Small Archive's Companion*, also for those in charge of small archives — churches, religious orders, parishes, schools, historical societies. The book is to be in A5 size, about three hundred pages in length, and will cover both familiar ground and also such less discussed matters as planning, archival housekeeping, public relations, help to family historians, writing histories, publicity, artefacts and museums. It will have a glossary, practical appendices, a bibliography and, of course, illustrations. The manual is to be published in June and copies may be ordered now from Bro. Leo Ansell C.F.C., Church Archivists' Society, P.O. Box 756, Toowoomba, Queensland 4350. The price for the U.K. is 15 Australian dollars, plus 8 dollars for postage by SAL (about three weeks delivery). Cheques should be drawn on an Australian bank and be in Australian dollars, but English currency is acceptable and travels as safely as cheques.

CATHOLIC ARCHIVES SOCIETY CONSTITUTION

NAME

1. The Society shall be called the Catholic Archives Society.

OBJECTS

2. (1) The Catholic Archives Society is concerned with the records and archives of the Roman Catholic Dioceses and their predecessors and of the Roman Catholic Foundations in England and Wales, in Scotland and in Ireland.
(2) The Society's object is to promote the care and preservation of the aforementioned records and archives in order that
 - a) they might be of greater administrative service to the Dioceses and religious authorities and other bodies;
 - b) they might be accessible for academic research and other cultural purposes.
(3) To attain its object the Society shall promote appropriate activities and in particular the following:
 - a) the identification and listing of the aforementioned records and archives;
 - b) the provision of technical advice to members and the exchange of information;
 - c) the promotion of training opportunities where appropriate;
 - d) the arrangement of an annual conference/seminar;
 - e) the publication of information.

ANNUAL GENERAL MEETING

3. There shall be an annual General Meeting of the Society.

MEMBERSHIP

4. Membership is open to all who are interested in the Society's objectives as set out above.

SUBSCRIPTION

5. There shall be an annual subscription to the Society, the rate of which shall be determined from time to time by the Annual General Meeting of the Society.

EXECUTIVE COMMITTEE OF THE SOCIETY

6. The affairs of the Society shall be conducted by an executive committee which shall consist of the following officers: Chairman, Vice-Chairman, Secretary, Treasurer and Editor. All such officers shall be honorary. Each officer shall be elected for one year at the Annual General Meeting and shall be eligible for re-election.

COUNCIL

7. A council of the Society shall be appointed to assist and advise the Society in carrying out its objectives. The council shall consist of the aforementioned honorary officers *ex officio* and four other members representing different interests of the Society, who shall be elected at the Annual General Meeting.
The elected members of the council shall each serve a term of three years and may be re-elected.
The retiring Chairman becomes automatically a member of the council for the following year.
If officials are absent from the AGM and no indication is received beforehand personally or by letter to the Chairman or Secretary of their willingness to be re-elected, it will be assumed that they do not seek re-election.
8. The council shall have power to appoint sub-committees and to co-opt not more than two other members for the purpose of carrying out specific projects.

AMENDMENTS TO THE CONSTITUTION

9. Amendments to the Constituion shall be made at the Annual General Meeting.

29 May 1985

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1986

The seventh annual conference, held at the Hayes Conference Centre, Swanwick (Derbyshire), on 26–28 May, was attended by fifty-five religious and professional archivists, a larger number than on any previous conference.

His Lordship Bishop B.C. Foley, President, opened the proceedings on Monday evening, 26 May, by introducing *His Lordship Bishop James McGuinness* of Nottingham who welcomed the Society into his diocese. *Sr Mary Leonora Major, M.M.M.* then described the Central Archives of the Medical Mission Sisters. The next morning, 27 May, *Miss Mary Finch*, formerly County Archivist of Lincolnshire, spoke with delightful humour of the work of the professional archivist in county record offices, her talk being full of practical advice. She was followed by *Dom Mark Dilworth, O.S.B.*, Keeper of the Scottish Catholic Archives, who outlined the archives in his charge at Columba House, Edinburgh, described the progress on cataloguing, and emphasised the need to be alert to rescue any archives at risk. During the afternoon, members visited the Derbyshire Record Office at Matlock, where *Miss Joan Sinar*, County Archivist, kindly gave up her Bank Holiday leave to guide two large parties in turn over the present Record Office, occupying cramped quarters in the County Council building, formerly Matlock Hydro, and the future Office in the exciting conversion of the former Ernest Bailey Grammar School. After tea, members were able to attend short meetings on diocesan and religious archives respectively.

The Society's AGM was held on Tuesday evening, 27 May, at which the Chairman (*Fr Francis Edwards, S.J.*) reported on the year's activities, the officers made their reports and were thanked for their work. *Fr Edwards* was congratulated on his appointment as Archivist to the Society of Jesus in Rome, and in his place *Miss Judith Close* was elected Chairman for 1987. Members observed a two-minute silence in tribute to *Sr Josephine Murray S.N.D.* and *Sr Thelma Haines S.S.C.J.*, two active founder members who died during the year.

On Wednesday morning, 28 May, *Bishop Foley* gave a paper describing Catholic archives in the Lancashire Record Office and recalled his personal experience as a researcher in the Essex and Lancashire Record Offices. (A shortened version of the paper is published in this edition.) The conference concluded with a lively 'open forum' during which *Fr Ventham C.M.* spoke of his work in collecting archives at Walsingham, about which there is a short account in the *Walsingham Newsletter* for May 1986, and *Fr Francis Isherwood* described his work in collecting, arranging and publishing lists of the Portsmouth diocesan and parish archives. His mastery and use of the computer in his work encouraged members to ask for a full session on the computer in archival work at next year's Conference. *Fr David Lannon*, Archivist of Salford Diocese, spoke also on the value of the computer.

A full report of the Conference appears in the *CAS Newsletter*, No.7, Autumn 1986. The 1987 Conference will also be held at Swanwick, on 25–27 May 1987.