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EDITORIAL NOTES

The Society has now been established for over eleven years and, sustained by an increasing recognition by the Church of the importance of archives, it has steadily grown in confidence. Its work is now fairly well known and its member archivists are generally receiving more support from their own organisations. Even so, the Society has perhaps to be wary of progressing too ambitiously because it is still called upon to provide basic advice and assistance to new members from congregations and other bodies hitherto unrepresented. The strength of the Society lies mainly in the knowledge of its individual members who include many experienced archivists, so that new members do not need to look far for practical help. However, while the objective of promoting the preservation, care and use of Catholic archives still remains the Society's primary duty, it is perhaps time to be thinking ahead, to discuss ideas for extending its services to its members in the United Kingdom and Eire, and to develop contacts with associations of Catholic archivists in both English speaking and foreign countries, particularly with those which have had longer experience.

The articles in this edition reflect many of the challenges and responses of the Society, and bear witness to the dedication of many archivists, often working on their own. Women's congregations are well represented in articles by Sr Margaret Lonergan on the archives of the Little Sisters of the Assumption and by Sr Cora Richardson on those of the Missionary Sisters of the Holy Rosary, while Sr St Mildred Coburn traces her 'first steps' in setting up the La Sagesse Provincial Archive, and Dame Mildred Murray Sinclair and Sr Agnes Hypher discuss respectively the problems of preserving the archives and the artefacts of closed communities. The archives of a men's order of medieval foundation, the Augustinians, are reported by Bro Cyril Counihan, diocesan archives are featured this year by Fr J. Harding's description of the Clifton archives, and Mr Peter Waszak discusses the records of the parish of All Souls, Peterborough. There are shorter articles by Mrs Kate Moore on the archives the National Shrine of Our Lady, Walsingham, and by Mrs Kay Day on the registers of Catholic servicemen in the RC Records Office, Aldershot, and a note about the Baker Papers in the Dominican Historical Centre, Oxford. The Society's contacts with the United States and Australia are rewarded by Mr Ronald Patkus, Archivist to the Archdiocese of Boston, kindly allowing his paper on access to diocesan archives in America to be re-printed here, and in Mr Frank Carleton's interesting article on the surviving papers and books of Archbishop Vaughan of Sydney. The thanks of the Society are warmly accorded to all these contributors. No editorial notes would, of course, be complete without extending the usual invitation to archivists and others to offer articles for future issues.

R.M. Gard, Honorary Editor

THE ARCHIVES OF THE DIOCESE OF CLIFTON : A SKETCH

The Rev. J.A. Harding

(The Diocese of Clifton comprises the counties of Avon, Gloucestershire, Somerset and Wiltshire)

To begin on a personal note: it was in January 1986 that Bishop Mervyn Alexander asked me whether I should be willing to become Diocesan Archivist. Few requests in my life have given me greater pleasure and I readily agreed. I understand that, hitherto, the post had been combined with that of Bishop's Secretary, but knowing the pressures that appointment has for its holder it must come as no surprise that the Archives were not accorded a very high profile. In saying this, I intend no criticism.

The Archives were housed in a strong room in the basement of Bishop's House. In my view, there were two immediate problems to be faced. The first was that, following Bishop Foley's advice to the bishops, the vitally important *Episcopal Correspondence* dating from c. 1770, the nineteenth century parish files, and registers had been deposited at the Bristol Record Office. No doubt, such advice from the Bishop had been sound and guaranteed optimum conditions of conservation. However, it did presuppose reasonably ready access, but it was precisely on this score that, through no fault of the staff, the Bristol Record Office failed. A reading room of limited proportions meant, in my experience, a waiting period of two to three weeks. In my view this was not acceptable and our Bishop agreed.

I therefore set about the task of getting at least the *Episcopal Correspondence* returned to Bishop's House. The absence of these sixty or so volumes had meant that the Clifton Diocesan Archives were eviscerated. As things are now, any request for consultation can be dealt with promptly—even within forty-eight hours, if necessary.

But such opening up of the Archives—although I recognise that they remain private to the Bishop and that there is no right of admission—does imply not only reasonably prompt access but also a basic degree of comfort on arrival. I therefore sought permission from the Diocesan Trustees for the provision of a reading room. Space adjoining the strong room was available, work had already been planned on other parts of the house and so I was more than gratified when permission was granted for this very necessary upgrading of the facilities connected with the Archives. My key argument had been that historical research was rapidly becoming a growth industry and that we in Clifton would be receiving many requests from serious scholars.

I am delighted to say that, as a result of representations, we now have a very comfortable, heated, carpeted, metal-shelved reading room measuring fifteen by twelve feet. Here, I should like to pay tribute to a very supportive Bishop, to the Trustees and to the Financial Secretary. In addition, my thanks are

due to Dr John Cashman for his untiring efforts in helping to put the Archives into proper working order. Much work, however, still remains to be done.

The Western District was established in January 1688 during the reign of James II. Three other Vicariates were set up at the same time: London, Midland, and Northern. Today, what was then the Western District embraces five dioceses: Wrexham, Menevia, Cardiff, Clifton and Plymouth. In 1840, the District was divided to become the Welsh District and the (much smaller) Western District. The first Vicar Apostolic was **Philip Michael Ellis, OSB**. Before the end of 1688 he was in prison and it is almost certain that he never in fact set foot in his Vicariate — at least not as bishop. Later, he went to Italy where he became a very successful Bishop of Segni and is recalled even today with a degree of pride and admiration.

Ellis was a Benedictine. So were five of his successors. Three others were Franciscan and only one (Baggs) was a secular. The reason for this preponderance of religious would seem to be two-fold. The Western District, with its scattered rural communities, was notoriously poor and it was felt that the bishop should not have to rely on the meagre offerings of the faithful but be supported by the more reliable resources of his religious order. In addition, there was the question of 'balance'. The religious orders shouldered a great deal of the pastoral work of the English Mission. On the other hand, relations with the secular clergy were far from harmonious and so it would seem that Rome thought it not only just but also politic to arrange that *de facto*, if not *de jure*, the regulars should have at least one representative on the bench of bishops.

The next Vicar Apostolic was a Welsh Franciscan, **Matthew Prichard (VA, 1713-1750)**. He shared a loyalty to the Jacobite cause with many of the Catholics of the time. Indeed it is worth noting that for many years all episcopal appointments were 'filtered' to Rome through the Court of St Germaine for the approval, or otherwise, of the Old and Young Pretenders, and it was not until the time of Bishop Stonor (VA, Midland District, 1715-1756) that bishops and laity were persuaded under his strong influence to put aside this adherence to a lost cause and to accept the *de facto* succession of the House of Hanover.

In 1741 Rome appointed a Benedictine as coadjutor to Prichard. He was **Laurence York**, a former prior of Douai and Paris who since 1729 had been in charge of the Benedictine Mission in Bath. His coadjutor from 1756, and eventual successor, was another Benedictine, **Charles Walmesley**. He was a mathematician and astronomer of international repute, and he was consulted by the British Government when at last it decided to discard the Julian in favour of the Gregorian Calendar. This was in 1752 although most of Catholic Europe had already adopted the new calendar as far back as 1582. For Protestant England it smelt too much of papal intrusion.

Two interesting sidelights may be mentioned concerning Walmesley: on his tomb in Downside Abbey may be seen the emblems of freemasonry. Was he a mason? Apparently, many French clergy at that time were. Secondly, at the centenary celebrations of the Hierarchy held in Bristol in 1950, Ronald Knox attributed the achievements of Walmesley to his predecessor York (*Occasional Sermons*, page 303). Sometimes, even the great Knox nods.

Bishop Walmesley lived, as did most of his successors, in Bath. The Archives too were housed there. In 1780, a mob — no doubt inspired by the Gordon Riots in other parts of the country — attacked and destroyed a newly-built chapel in the city, and with it perished the records of the Western Vicariate. Clearly the loss was incalculable and so with one or two exceptions — like the beautifully bound Latin *New Testament* of Bishop Prichard, printed in Cologne in 1679, and Bishop Challoner's *Sermons* in manuscript — the Archives may be said to commence around 1770.

The *Episcopal Correspondence* is at the heart of the Archives. In the reign of Bishop Burton (1902-1931), all the letters were arranged in strict chronological order. For some this may appear an advantage but to others who wish to pursue a particular line of study such an arrangement can prove quite frustrating. The volumes in this form end in 1849 and resume again in the time of Bishop Burton (1902). Letters belonging to the intervening period are dispersed in various folders: two pertaining to Bishop Clifford — although many letters addressed to him are to be found at Ugbrooke — and one large bound volume pertaining to Archbishop Errington (of which more later). Few of the letters addressed to Bishops Hendren (1848-1851) and Burgess (1851-1854) appear to have survived. There is a volume of documents relating to the Bristol Mission from 1787 to 1845. Another is entitled *English Benedictines* and covers the period 1885 to 1918.

All these volumes contain incoming letters. Letters from the bishops and their secretaries are for the most part to be found in wet letter books dating from 1858 to 1919. Clifford, however, apart from the early years of his reign, often kept rough drafts of his communications, whereas Burton preferred to write brief notes of his reply on the latter received.

Apart from the researches of Fr Geoffrey Scott into the history of the English Benedictines and of Fr Dockery who in 1954 wrote a biography of his fellow Franciscan Collingridge, the letters of the Vicars Apostolic have for the most part remained untouched and are a rich quarry awaiting the skilled historian.

Peter Augustine Baines (1823-1843) is someone who for too long has been waiting for a biographer. Although aged only fifty-seven at the time of his death, he nevertheless managed to live a life that was full to overflowing. His grandiose schemes for making Prior Park into an episcopal residence and seminary succeeded in bankrupting the Vicariate, and the infant diocese of

Clifton, for many years to come. His dispute with the monks at Downside was legendary and it was Bishop Burton who, years later and tongue-in-cheek, composed the inscription on his tomb in the Abbey Church. Baines, it must be remembered, had placed the monastery under interdict. With a charity so characteristic of the Order, the inscription proclaims that Baines now rests 'among friends' (*inter amicos*).

Recently, Dr John Cashman presented a thesis at Bristol University on Baines. It does not pretend to be a full length treatment of the man or of his achievements. Rather, it deals with five specific areas of controversy during Baines's twenty years as a bishop:

- a) the dispute with Downside and Ampleforth over the establishment of an episcopal seminary for the Western District;
- b) difficulties with the school and seminary at Prior Park;
- c) the controversy over the Lenten Pastoral Letter of 1840;
- d) the dispute with the Jesuits over the Bristol Mission;
- e) the dispute with the Benedictine nuns at Cannington.

When Bishop Baines died in 1843 — just hours after the opening of St Mary-on-the-Quay, Bristol — Rome appointed the only member of the secular clergy to have taken charge of the Western District. Although a man of great promise, **Charles Michael Baggs** was destined to be bishop for less than two years, and before he was forty he was dead. Like Pope John Paul I, he is one of the might-have-beens of Catholic history for had he lived there is every chance that he would have become the first Bishop of Clifton.

The ninth Vicar Apostolic was yet another Benedictine, **William Bernard Ullathorne**. Unlike Baines, much has been written about him and a new work by Dr Judith Champ is eagerly awaited. He was in the Western District for a mere two years before being transferred to the Midlands. Nevertheless, he left his mark, not only in salvaging the building later to become the Pro-Cathedral, but also in appointing **Joseph William Hendren**, a Franciscan, as his Vicar. In 1848, Hendren became Vicar Apostolic and then, in 1850, the first Bishop of Clifton. Because he was so much out of sympathy with the whole Prior Park enterprise, he was moved by Propaganda to the newly created, but still vacant, See of Nottingham.

For three years the Diocese of Clifton was in the episcopal care of **Thomas Burgess**, the former Prior of Ampleforth. He struggled manfully with the financial burden of Prior Park but in the end he succumbed. His death was widely attributed to stress over the Bath College; so much so that at this point Rome intervened and declared that a new Bishop of Clifton would not be appointed till the financial affairs of the diocese had been sorted out.

At his own request Archbishop **George Errington** — who, after only six months as coadjutor, was already in dispute with Cardinal Wiseman — came to

the diocese of Clifton as Apostolic Administrator. In the Archives we have his *Administration*. It is a meagre, business-like document with a few facts and figures but little else.

Errington's lengthy *Report* to Propaganda was in due course submitted. In it he showed that the diocese was now, if not financially thriving at least in a less parlous state than before and was, in his judgement, ready for the appointment of its third bishop. The choice fell on **William Clifford**, a friend of Errington from the latter's days in the Plymouth diocese. Clifford was only thirty-three when he was appointed personally by Pope Pius IX and consecrated by him in the Sistine Chapel on 15 February 1857. His episcopate was to last thirty-six years and he was destined to make his name in a number of fields, not least by his interventions on Papal Infallibility and other topics in the First Vatican Council. In the Archives are two files containing letters from many of the leading church figures of the day, including Newman, Manning, Talbot and Capel.

Sadly, we have only sixteen of Clifford's *Diaries*. Two of these date from his days as a young priest in the diocese of Plymouth while the remainder cover the years 1880-1893 (the year of his death). The absence of the *Diaries* covering the period of the Council is particularly unfortunate, although it has to be said that on occasions Clifford could leave several weeks without a single entry or comment. Clifford's *Diaries* are interesting in that on the blank interleaf he was in the habit of enumerating points of discussion, and conclusions reached, at meetings which he attended. His accounts of audiences with Pope Leo XIII, and meetings with members of the Curia, during the period leading up to the publication of *Romanos Pontifices* (1881) have a particular interest for the historian.

In 1894 a new bishop of Clifton was appointed: **William Brownlow**, a Cambridge graduate and convert of Newman. We do not possess any of Brownlow's *Diaries*, but we do have thirty-five letters written to him by Newman during a period spanning over half a century (1833-1887). In his early years as a Catholic priest in Torquay, Brownlow engaged in public controversy with the Anglo-Catholics. Latterly, as Bishop, he became embroiled with George Forrest Browne, Bishop of Bristol and formerly Disney Professor of Archaeology in the University of Cambridge, over the question of the historic Apostolic Succession in this country. Browne had made some very unecumenical remarks on the occasion of his enthronement to which Brownlow replied in a series of lectures delivered in the Pro-Cathedral. These were subsequently published as a small book by the Catholic Truth Society.

George Ambrose Burton (1902-1931) was a classical scholar and his *Diaries* give a delightful insight into a bygone age. A day's excursion into the country would be an occasion for a paean in Latin of impeccable elegance. Entries might equally be found in Italian, French or, occasionally, Greek. It has

been said that his was 'a spirit touched with genius, who never realised all his quality promised, so exacting was his taste' (*The English Catholics, 1850-1950*, page 193). Indeed, apart from his *Pastoral Letters*, his only published work would appear to be a lecture given in 1928 at the Summer School of Catholic Studies held at Cambridge. The topic that year was 'The English Martyrs' and Burton spoke on 'Popular Resistance to the New Religion'.

In the Clifton Archives there are three volumes of letters and other documents which merit special mention. The first is the *Cannington Papers* which deal with matters between the Benedictine nuns and the Vicars Apostolic culminating in the departure of the nuns for Staffordshire in 1848. Cannington, near Bridgwater, is a place of considerable Catholic interest. Bishop Collingridge lived, died and was buried there, although his remains were subsequently removed to Downside. The former chapel featured recently on TV, as it was there that the Public Enquiry took place regarding the building of a third nuclear power station at nearby Hinckley Point.

The *Errington Papers* are of enormous importance. These were bequeathed to his close personal friend, William Clifford. The volume contains much of a personal and sensitive nature, including a letter in which he expressed his grave reservations in regard to the proposal that he should leave Plymouth and go to Westminster as coadjutor to Wiseman. The papers await a scholar well versed in Italian, Latin and Canon Law.

Bishop Clifford was to the fore in presenting the case for the Bishops in their dispute with the Regulars. Disagreements had been simmering since the days of the Vicars Apostolic and were not finally resolved until the publication in 1881 of *Romanos Pontifices*. Clifford kept all the documents relating to this controversy and had them bound in a single volume. Again, a researcher with a canonical turn of mind might well find this a useful quarry.

Papers relating to Canon George Case of Gloucester who left the church after the definition of Papal Infallibility, and others pertaining to 'Archbishop' Arnold Mathew — erstwhile Parish Priest of St Mary, Bath and from whom most of the *Episcopi Vagantes* derive their orders — form part of the more exciting treasures of the Clifton Archives.

An album of *Papal Briefs* is kept at Clifton in which are preserved various documents of appointment. One curiosity must surely be that relating to **Bishop Lee** (1932-1948). On the reverse side the consecrating bishops have signed a statement to the effect that he had indeed been consecrated, but the Latin is defective, for by omitting the all-important word 'Apostolorum', they tell us that the ceremony had taken place, not in the church of the Twelve Apostles, but in the church of All Saints — a veritable mecca of Anglo-Catholicism a couple of miles away.

Albums of photographs (not always annotated), financial reports, correspondence relating to schools and churches, numerous architects' and survey-

ors' plans are available to the scholar. Provision is being made throughout the Archive to include copies or photocopies of documents relating to the Diocese to be found elsewhere, including papers to be found in the Vatican and Propaganda Fide.

There is in the Diocese a flourishing body known as the Gloucestershire and North Avon Catholic History Society. This has done much excellent work both in preservation and in research. In addition, the Society fosters close links with the Gloucestershire Record Office where many papers relating to parishes in the north of the Diocese are now housed.

There are also a number of non-literary treasures of an historical nature at Bishop's House. There is a splendid series of portraits of all the Vicars Apostolic of the Western District (except Sharrock) and of all the Bishops of Clifton. The portraits have recently been cleaned and re-hung. Photographs have also been taken and these are on permanent display in Clifton Cathedral opposite a large brass plate giving the succession of the Pre-Reformation and Post-Reformation Catholic Hierarchy. Four croziers are also in our proud possession: a very flamboyant piece which once belonged to the even more flamboyant Peter Augustine Baines, one that belonged to another Vicar Apostolic, Hendren, and one each belonging to Clifford and Burton.

In conclusion, there is surely a place in the modern Catholic archive for carefully selected examples of Protestant/Catholic polemic. No doubt there are some who might regard such an interest as rather perverse. Another view might be that the English Church did not grow up in a vacuum, and that since it lived in a very real world of controversy, it was precisely this abrasive atmosphere — largely, thank God, no longer with us — which in some respects has moulded it into the shape in which it is found today.

It is for this reason that in the Clifton Archives there is a display of Anti-Catholic ephemera. There is a copy of a poster from Frome protesting in 1851 against the ministrations in that town of the visiting priest from Downside — 'That Limb of Anti-Christ' as he is called. Some original *Punch* cartoons are on display, one dating from the time of Papal Infallibility. There is also an original drawing submitted to, and published by, *Punch* portraying Lloyd George and his reaction to the Peace Proposals of Benedict XV.

By the same token a small number of Anti-Catholic publications are to be found on the shelves. For example, there is a copy of R.F. Littledale's (1833-1890) *Reasons Against Joining the Church of Rome*. It is surely an irony that his beautiful translation of 'Come down, O Love Divine' is to be found in the Roman Breviary at the very heart of the liturgy of the Church he so abhorred.

Archives are not static but ever changing. They are about living institutions and, because living, it behoves the archivists of today to select and store away at will be treasures to-morrow. Our Lord speaks about bringing out from one's treasure house things both new and old. But the new becomes old, and

so let us ensure that the heritage of today's Church finds its way into the Archives of to-morrow.

Editorial Note

This is the text of a paper given at the Annual Conference of the Society at Damascus House, Mill Hill, on 30 May 1990. Enquiries concerning the Clifton Archives may be addressed to Fr J.A. Harding, M Litt, Diocesan Archivist, St Bernadette, Wells Road, Whitchurch, Bristol, BS14 9HU.

RELIGIOUS ARCHIVES GROUP

The second one-day conference organised by the Religious Archives Group of the Society of Archivists was held on 11 September 1990 at Friends House, Euston Road, London NW1. It proved to be as lively, busy and absorbing a day as the previous conference had been. The morning (chaired by Fr A. Dolan) saw plenary sessions on Anglican archives in Canada, the Theology of Religious archives, and an account of the Baptist archives at Regents Park College, Oxford. In the afternoon, participants attended two workshops they had previously chosen from the following list: selection and weeding; images in archives; inexpensive computers for the small office (led by Fr D. Lannon); indexing; the Parochial Register and Records Measure —theory and practice. The combination of plenary and workshop sessions proved highly popular and we shall probably repeat the pattern next year.

Attendance at the conference was encouragingly high, with more than fifty participants. Among organisations represented were the British Council of Churches, the Moravian Church Library, the Greater London Record Office, the Salvatorian Fathers, the John Rylands Library, the Spanish and Portuguese Jews Congregation, the Orthodox Church of the British Isles, the Dominican nuns in England, the Church of Ireland and the Salvation Army Heritage Centre.

Since the conference there has been a flow of suggestions and ideas in response to a questionnaire for next year's conference. Plans for producing the Proceedings are well in hand. We hope that these will be ready for the next meeting of the Steering Group in January. Copies will be distributed to participants as soon after that as feasible.

I still have a few spare copies of last year's (1989) Proceedings available free to anyone who sends an A4-size SAE.

Rosemary Seton, The Library, School of Oriental and African Studies, University of London.

UNFINISHED BUSINESS: ARCHIVES OF THE FORMER BENEDICTINE MONASTERY OF ST SCHOLASTICA, TEIGNMOUTH

Dame Mildred Murray Sinclair, OSB

Preamble

In 1987 St Scholastica's Abbey, Teignmouth, closed after a life-span of 325 years. At the closure, instead of joining other communities, four of us went to Buckfast where we are continuing our monastic life in a small house put at our disposal by the Abbot and community of Buckfast Abbey, which house, incidentally, we have already outgrown.

St Scholastica's was not the first monastery to close, and I know of one dispersed community whose archives were partially lost because no provision had been made for their preservation. It may have been this, or a similar, incident that prompted the Secretary of this Society, in her letter of invitation, to write: 'The question of archives of dispersed communities is occupying our minds a little at present.' So, in this paper, I hope to say something about the contents, the vicissitudes, and the whereabouts of the former Teignmouth archives.

I must begin by dispelling a possible misconception. It might be supposed that, because St Scholastica's Abbey, Teignmouth, was a Benedictine Monastery, at its closure some other Benedictine House would be under obligation to accept the Teignmouth archives. This was not the case. St Scholastica's Abbey was not a member of a Congregation but an autonomous monastery under the jurisdiction of the bishop, and so had no claim on any monastery either of monks or nuns. This makes the generosity of several Benedictine Houses all the more admirable.

While it was still uncertain whether or not the Buckfast venture would get off the ground, I petitioned for the Teignmouth archives to be preserved at Downside where I knew they would be safe and well cared for. In the goodness of his heart the Downside archivist was willing to add this burden to his own. In the event, our archives did not go to Downside, though Downside did accept its close relative, our Recusant Library. I call it a 'close relative' because many of its books shed small shafts of light on the community at Dunkirk, all the more precious because of the loss of so much archival material sustained at the French Revolution. Some of these books had been in use in the school, and the young 'convicts' (as the pupils were called) were not averse to practising their handwriting on the inside covers and fly-leaves of their books, and as they usually wrote and re-wrote their names, they unwittingly recorded for posterity that X, Y or Z was at school on the continent with the Benedictine Dames of Dunkirk! Various members of the community also inscribed names and dates in a number of these books, though neatly and more discreetly. Before releasing the Recusant Library to Downside the librarian made a list of these inscriptions, which is now in the

Teignmouth archives.

Of late years we have been urged to keep photographic records, with the result that, during the past two decades, most of the community have been recorded not only by name but visually. Before the advent of photography, however, only the elite, that is the Abbesses and a few of the nuns whose portraits were probably commissioned by their relatives, had their likenesses rendered in oils for future generations to see. Because of their rarity, six or seven in all, these portraits were particularly precious to us and the thought of selling them off at auction was quite repugnant. Yet, what to do with them for their size precluded taking them with us to Buckfast? Once again, our Benedictine brothers came to our help, and the portraits, now cleaned and, in some cases, re-framed have been hung by Father Prior in his excellent museum at Farnborough Abbey. Not only the portraits but much more of historical interest once belonging to Teignmouth Community will be found there.

I have visited Downside and seen our former Recusant Library *in situ*. The books have been catalogued and are truly appreciated. It is a comfort to know that they are still in Benedictine hands, a comfort we nearly had to forego as our Bishop expressed a wish for these books to go to Womersley, his old seminary. However, when I explained that they were already promised to Downside, he understood and did not insist. I have also visited Farnborough and seen the portraits and other items on exhibition there. The care with which the portraits have been restored and the other items displayed is quite astonishing. To both Downside and Farnborough we owe a very great debt of gratitude, and I am happy to acknowledge it here. Last but not least, it is my pleasure to record our debt of gratitude to Father Abbot and the community at Buckfast. St Mary's Convent has no space in which to store archives, but a room in the Abbey has been made available for all I brought from Teignmouth.

Perhaps this is the place in which to give in broad outline the contents of the Teignmouth archives. But first, a brief word of explanation for those, if any, who may not know the history of our Benedictine nuns during the days of persecution in England. The first *Benedictine Nunnery* for Englishwomen during penal times was founded at Brussels in 1598 by Lady Mary Percy, daughter of the martyred Earl of Northumberland. Brussels sent a colony to Ghent in 1624, and Ghent made three Foundations:—Bologne 1652, transferred to Pontoise six years later; Dunkirk 1662, the Teignmouth ancestor; and Ypres 1664, a monastery especially erected for Irish nuns whose descendants are to-day at Kylemore. At the French Revolution, the communities at Brussels, Ghent and Dunkirk sought refuge in England, though ours at Dunkirk only after suffering imprisonment at the hands of the Revolutionaries. Pontoise, however, became insolvent and was suppressed a few years before the Revolution, when the Abbess and the majority of the nuns joined the Dunkirk community. The English Benedictine nuns at Cambrai and Paris do not enter our history here.

In the Teignmouth archives will be found the original manuscript of the

Annals of the Brussels Community which Dame Mary English, the Teignmouth archivist, was commissioned to compile in 1876 by Abbess Woollet of East Bergholt — formerly Brussels. Correspondence between Abbess and Archivist reveals the purpose of the work — *Edification!* It was to provide suitable reformatory reading for the community, especially for the novices. Although Dame Mary pleaded to write as an historian, this was refused her, and so, for example, the near riots which took place in the early days of the Brussels community were passed over in a single sentence, although Edmund Bishop had transcribed for Dame Mary the relevant papers in the British Museum.

It is, however, from the Pontoise Archives that we hold original seventeenth century MSS. We have Abbess Knatchbull of Ghent's History of the incredibly difficult Foundation at Bologne, her instructions to this new community, especially to the Superior, also Abbess Neville's Diary which contains information about the first two Foundations from Ghent, as well as early ceremonials, etc. There is a complete list of the Pontoise community, also their Annals compiled from original MSS., besides information concerning some of the families of the Pontoise nuns. Some of the above mentioned MSS. will be found printed in Vol. 17 of the Catholic Record Society. Ironically, we have greater knowledge of the Pontoise Community, its members and its doings, than we have of our own at Dunkirk. This is due to the sudden eviction and imprisonment of the Dunkirk nuns at the French Revolution. That we recovered more than the nuns could carry with them is due to the efforts of friends, especially of a Mrs Jarvis who, in the early nineteenth century scoured the Municipal Archives, the Dunkirk Library and other Offices, from which she recovered whatever she could, especially books and mortuary notices.

The ties between our monastery and the exiled Stuarts were strong, John Caryll, brother of Lady Mary Caryll, our first Abbess, being Secretary of State to James II in exile. One reminder of this, still in our possession, is the framed Promise of Prayers by the Community for James II, signed by Lady Mary Caryll and two councillors. (Unfortunately, the signatures on this document are so badly faded as to be almost illegible. This is due, not to the ravages of time, but to exposure to sunlight. From time immemorial, this treasured document had hung in the community workroom which, at Teignmouth, was a projection having windows on all sides except the north, thus trapping all the sun. I asked, unsuccessfully, for its removal; it was only when the workroom was redecorated that I laid my hands on it, taking it into custody while the work was being done. It was never returned.) The Dunkirk Annals were compiled by Dame Mary English, much of them culled from the reminiscences of the survivors, last of whom was Sister Winifred Tobin, who had entered the Dunkirk community in 1776, and who was one of those people — you get them in nearly every community — who have what might be described as a 'passion' for the history and customs of their House and who are only too ready to talk about them.

Things improved at Hammersmith where the community settled in

1795 the invitation of Bishop Douglass, Vicar Apostolic of the London District, who gave them the old 'Mary Ward' Convent, on condition that the nuns took care of the few remaining 'Ladies of the Former Establishment', as they were called. Entry, Chapter, Council and necrology books were kept, benefactors recorded and the Abbess's diaries punctiliously maintained. The Visitor's Book has interesting entries, for the monastery offered a couple of suites for visitors, and, while one was permanently occupied for many years by Lady Bedingfield who made the monastery her home whenever her duties as 'Supernumerary Woman of the Bedchamber' to Queen Adelaide brought her to Town, the other had a turn-over of guests. The entry that has always intrigued me reads: 'Mrs Baboon and her Chinese Maid'! From School Reports and from the children's Oblations we have a record of the pupils in the school, while letters from the Vicars Apostolic of the London District deal with both community and parochial matters, for during the first half of the nineteenth century the convent chapel served as the Parish Church, and as there were comparatively few churches then in London, major functions were often performed there. Of one such there is a full description, plus illustrations in Abbess Selby's diary — the bestowing of the Pallium on Archbishop Ferdinand English, brother of Dame Mary, by Cardinal Wiseman, whose train on that occasion was carried by a future cardinal — the young train-bearer's name was Gasquet. Hammersmith was very much alive!

At Teignmouth, where the community moved in 1862/3, the archives suffered their ups-and-downs according to the knowledge or even the interests of the archivist. Undoubtedly, our greatest archivist was Dame Mary English, who spent most of her religious life (1836 - 1887), when not composing music, in gathering up the fragments, especially of Dunkirk, and in keeping the archives up to date. She was followed by Dame Justina Rumsey, another capable archivist, but when I took over in the 1960's, the archives were by no means in perfect order, owing to the fact that a previous archivist's great love was Parkminster where she had been born and which her father had, quite unknowingly, sold to the monks. With a 'new broom's' enthusiasm but with no specialised knowledge and with no one to advise me, I set about cleansing the archives of these Carthusian accretions — and of everything else I considered irrelevant. I often wonder, with a sinking feeling, what irreparable damage I did in my zeal. I have learned a lot since then! Fortunately, I can add a post-script here: only a fortnight ago I learned that some of the 'Carthusian accretions' had found their way to Parkminster where they have proved to be of archival interest to the community. A little balm to my conscience!

Though I have done some research and endeavoured keep the archives up to date, there are past lacunae which I have been unable to fill. Perhaps the most important of these is Abbess Margaret Florin's Diary. Unfortunately, this Abbess was no diarist and her good resolutions to maintain a diary petered out after eighteen months, so for the thirty-five years from 1892 to 1927 the day-to-

day community events went unrecorded by her. There is correspondence I have not yet examined, but I fear that important letters and documents have been either lost or destroyed. I still have to complete the Teignmouth archives with an account of the closure, while I continue to answer enquiries from people interested in our history or in search of material relating to their ancestors.

Preparing to transfer the Archives from Teignmouth to Buckfast was not as simple as it sounds. The Teignmouth archives were not all in one place or in one person's keeping. The archivist held the main archives but the Abbess held her own, so did the procurator. It would have been time-consuming but relatively simple to co-ordinate these separate deposits had care of the archives been my only, or even my chief, concern, but it was not. By this time I was superior while retaining the duties of sacristan. Add to the daily running of these offices the whole business of closure which only those who have experienced it can fully appreciate. This included such things as: drawing up documents for Rome, being primed on Canon and Civil Law; endless conducting of auctioneers round the monastery (we dealt with two firms who sometimes wanted the same article!); and, while I had an invaluable bursar and willing helpers, I had to superintend the disposal of over 200 years' accumulation stored from cellar to attics, besides making sure that each member of the community had what she needed before going to her new home. Then, of course, correspondence and telephone-calls multiplied. Much could be added, but this will suffice to show under what difficulties a poor archivist may have to labour when the time comes for transferring his or her archives from one place to another and that under such pressure mistakes are likely to be made.

At Teignmouth the main archives were in reasonably good order. Although I had some acquaintance with the Abbess's archives I had had no previous access to the personal papers of the living or to those of the more recently deceased members of the community. These archives had to be perused and sorted in order to co-ordinate them with the main archives. A friend who nurses at the Orthopaedic Hospital in Exeter provided us with innumerable boxes and cartons of every size and shape, so I was able to list, pack, number and label everything prior to transport. I also acquired two more cupboards and a table of reasonable size from vacated rooms, much to the chagrin of one of the auctioneers!

So, there were the archives all boxed and ready for transport; I heaved a sigh of relief! Now I could cross archives off my list of worries! Then, one day the bursar called me to examine the contents of the walk-in safe in the cellar. There, by the dim light of a torch, I was confronted with a collection of ancient tin trunks piled one on top of the other and which we had to struggle to lift and move. These appeared to contain 125 years of bills, receipts and other items of the bursar's stock-in-trade. Now, I have to confess that my earlier relief was my undoing, I felt I could not start again or cope with the amount of work involved this new find, for time was running out. Fortunately, I did not altogether

abandon this hoard, for the first trunk I opened contained Archbishop Goodier's own manuscript of *The Public Life of our Lord Jesus Christ* which he wrote, among other works, while he was chaplain to the Teignmouth community, and from which one of the nuns had typed the work for publication. Later, I came across the Archbishop's Spiritual Journal. These MSS. I offered to Father Holt, SJ, the archivist of the English Province of the Society, who readily accepted them.

The Teignmouth archives duly arrived at Buckfast and, in time, were unpacked and stored. Later, I learned that several of the neglected tin trunks had turned up in the loft above the Tonic Wine Department! On investigation, I found, that they contained music, bills and receipts, deeds and farm ledgers. Of music I retained only the compositions by members of the community, such as "A Mass in Four Parts" by Dame Mary English, also music for liturgical and paraliturgical functions which would be of period interest and, in some cases, demonstrate the high standard of the nuns' choir. As storage space is limited, I reduced the bills and receipts but retained the rest.

This is the present situation. But is it final? I ask this question because our community at Buckfast is experimental for three years, and though I hope the further question will not arise we must look at it squarely; What would happen to the Teignmouth archives should our hopes be unfulfilled? I do not know. By the end of this year (1990) we will be on surer ground. Another issue must be faced, especially by me. Canonically, we are *not* a continuation of St Scholastica's Abbey but a new foundation, and those who come after us cannot be expected to have the same interest and enthusiasm for the Dunkirk-Hammersmith-Teignmouth community as we who have come from Teignmouth and have inherited its traditions. At best, the role of our future members can only be that of 'Caretaker' — an apt word because the archives have been to me a room that is lived in and where our sisters of the past come and go. Sometimes they stay for a while, and these I get to know more intimately. One day this room will be shrouded in dust-sheets and they will cease to come. This is a sad note to end on, so I will just say that today, the Teignmouth archives are still UNFINISHED BUSINESS.

Editorial note:

This is the text of a paper given at the annual Conference of the Society at Damascus House, Mill Hill, on 30 May 1990. Further details about the archives themselves will be found in Dame Mildred's previous article on 'The Archives of St Scholastica's Abbey, Teignmouth' in *Catholic Archives*, No. 4, 1984, pp. 31 - 35.

THE ARCHIVES OF THE ANGLO-SCOTTISH PROVINCE OF THE LITTLE SISTERS OF THE ASSUMPTION

Sister Margaret Lonergan LSA

From the beginning of the Congregation the care of archives has been held as a sacred trust. This heritage was valued even more after Vatican II, which gave new impetus to all orders to research their founders' charism in the light of today's world. The importance of archives was augmented by specific norms in our revised Rule.

When in 1983 I was appointed first archivist in the Province I was really fortunate in that I had the full support of the Provincial, the Secretariat and the Bursar. Having made a prior survey of the Congregation documents in our communities, I found this a most useful experience when planning ahead. I visited the communities and explained our archival policy; in this way fears were allayed and interest aroused.

I was able to adapt the Standard Archival Arrangement for Religious Congregations,² which is alphabetical/numerical in character, but using a more logical English approach, i.e. A 1 ... G 1 instead of 1 A ... 1 G, etc. I adopted colour coding at this stage, utilising seven colours for the wallets contained in the archive boxes, each colour then being repeated for the other letters in the alphabet. I found this to be a simple way of creating order when confronted by paper mountains, and offer it as a help for those of us who justifiably quail before them. Paradoxically, I found all this routine planning, arranging and familiarity with archival terminology immensely helpful when in 1988 I began the one academic year post-graduate course in Archive Studies at University College, London.

To understand the contents of the Province archives one needs to be acquainted with the history of our Congregation and works linked with it. The Little Sisters of the Assumption, a religious congregation of Pontifical right, was founded at Paris in 1865, by Fr Stephen (Etienne) Pernet, an Augustinian of the Assumption, and Antoinette Fage, in religion Mother Mary of Jesus.

FOUNDER

Fr Stephen Pernet (1824 - 1899), Augustinian of the Assumption, 'Pioneer of Social Work, Father of the sick and distressed, Champion of the working man and his family', was born at Velleuxon Haute-Saône, the eldest son of the village blacksmith, Claude Pernet, and his wife Madeleine, née Cordelet, the local midwife. As a young boy he felt a distinct call to the priesthood, but he was to achieve his calling by a very circuitous route.³ In May 1849 he met (Blessed) Eugenie Milleret de Brou, Foundress of the Assumption Sisters, who discerned in him a religious vocation. She introduced him to Fr Emmanuel D'Alzon, then founding his order of the Augustinians of the Assumption,⁴ of La Bonne Presse and 'la Croix' fame. Having made his first profession in 1850,



FR STEPHEN (ETIENNE) PERNET, AA,
(1824-1899), FOUNDER OF
THE LITTLE SISTERS OF THE ASSUMPTION

Stephen was finally ordained on 3 April 1858. Although engaged in education for fourteen years, in his priestly work Fr Pernet witnessed great distress in families as a result of illness, particularly in poor and working class families:⁵

'There were things to be done for these families which neither the husband nor the priest could do or say, ... besides I was thinking of others workers elsewhere.'⁶

Never a man to rush decisions, he waited many years for discernment, until in January 1864, whilst celebrating Mass, he received supernatural enlightenment about the nature of the Congregation he would found. He gathered a group of women willing to care for the sick gratuitously, irre-

spective of religion and race. In May 1864, providentially, he found the ideal leader of the group in Antoinette Fage.

CO-FOUNDER

Antoinette Fage, Mother Mary of Jesus (1824 - 1883), was born in Paris on 7 November 1824, to a dressmaker and a soldier who deserted his wife before the birth of her child. At the age of twelve she developed Pott's Disease, which left her with a curvature of the spine and always in pain; at fourteen she was orphaned. Antoinette's personal suffering made her sensitive to those of others. At her first meeting with Fr Pernet she was in charge of an orphanage for young girls, by whom she was greatly loved. Highly intelligent, she possessed the wisdom, natural and spiritual qualities needed in a co-founder. At the Convent of the Assumption, Auteuil, she was given training to form her both for the religious life and as co-founder. She was visited by Fr Pernet, and together they drew up the first Rule. The primary purpose of the Congregation was to provide a means of union with God and personal holiness and consecration through the vows, its secondary aim being service to families through nursing care in the home. To achieve this they devised a very balanced life through the 'three eights': eight hours of prayer and community life, eight hours of work, and eight hours of sleep. The contemplative dimension, necessary for those engaged in many activities, was epitomised by the secondary motto: 'soul of a Carmelite, heart of an apostle'. On-going training of the Sisters in doctrinal, biblical and professional spheres was foreseen from the beginning. In July 1875 they received papal approbation, and in 1896 the Laudatif Brief from Leo XIII.

NEW INITIATIVES AND EXPANSION

Fr Pernet's founding genius lay not so much in providing nurses for working class families, but in the way he was to anticipate the health and social services. The role of the Little Sister of the Assumption in the home was to combine what are now the professions of District Nurse, Health Visitor and Home Help with long-term follow-up in families; in short, not simply a nurse but also a counsellor and friend.

Fr Pernet sought to extend the work by other means. In 1876 he joyfully accepted the help of society ladies as Lady Servants of the Poor, not as ladies of charity, but as helpers of the Sisters doing humble chores in families without ever revealing their identity, and became involved in the spread of the Congregation. Similarly, upper-class, professional, and business men, became associated with two organisations founded by Fr Pernet for mothers and fathers of families nursed by the Sisters: 'The Brothers of the Assumption' and the 'Daughters of St Monica'. Legal, medical, business, political or other expertise were shared one with another. By this means Fr Pernet sought to raise the standards of its members, and to bridge class distinctions. The Fraternity became a training-ground for leaders; and, as a result, bishops, priests, and laity became interested in the Congregation. Fr Pernet's favourite prayer 'My God, unite all minds in truth, and all hearts in charity' has been sung world-wide in seventeen languages.

The poverty and struggles of the early years when the Sisters had, according to Fr Pernet, 'only Providence in the cash-box' was followed by an influx of vocations, and support by benefactors as the Congregation became known. The archives of the Anglo-Scottish Province reflect this earlier period, but especially the period from 1880 when the first convent of the Congregation was opened in Scotland. Wales had its first community of Little Sisters in 1949 but it is linked to the Irish Province. From the first foundation in London in 1880, there are now thirty-four convents in the United Kingdom and Ireland, including two in Northern Ireland.

The Order is present in the following countries throughout the world: England, Ireland, Scotland, Wales, France, Belgium, Spain, Portugal, Italy, Sicily, Egypt, Algeria, Tunisia, Morocco, Ethiopia, United States of America, Canada, Costa Rica, Colombia, Venezuela, Peru, Chile, Bolivia, Argentina, Brazil, Uruguay, Lebanon (now closed), and New Zealand.

HISTORY OF THE ANGLO-SCOTTISH PROVINCE.

In Paris where he was a popular confessor and sought-after director, Fr Pernet met many English society ladies who requested a foundation in England. Notable among these were Lucy Claxton, Marchioness de Salvo, the niece of Cardinal Manning; the Duchess of Fitzjames, French by birth but married to an Englishman; and Lady Georgiana Fullerton. He had also met some English Sisters of the Assumption, and several young Englishwomen who had gone to

Paris as schoolmistresses or governesses. In England, Minna, Duchess of Norfolk, Elizabeth, 4th Duchess of Londonderry, Lady Georgiana, Mrs Vaughan and her sister Miss Moore, and Lady Blount together ensured a foundation in England, Cardinal Manning's niece being the prime mover. Letters from Cardinal Manning to her, and to Fr Pernet indicate his pleasure at the coming of the Sisters to the Archdiocese. Political events in France hastened their arrival.

The First English Foundation, Bow, London

Two Sisters arrived in England on 19 June 1880: Sr Mary St John, a Londoner by birth, and Sr Augustin a French Sister. They were graciously received by the Sisters of the Assumption, Kensington Square. Four more Sisters arrived later and were accommodated at St Vincent's Orphanage, followed by Fr Pernet, who joined them in their search for a house. He had a pleasant meeting with Cardinal Manning, whom he had met at the Vatican Council, where Fr Pernet, then Assistant General, was adviser to Fr D'Alzon. There was an immediate rapport between these men, both passionately interested in the plight of the working man and his family. It was agreed that they would concentrate their search for a location for the new Convent in the East End of London where poverty abounded. Describing this visit to Archbishop's House, the Founder wrote:

Cardinal Manning received us like a father. He has blessed our Sisters often and so kindly. His last words to me were 'Come to me or my Vicar General as often as you like.' I have all possible faculties in his diocese; he himself gave them to me when I merely asked continue saying Mass.⁷

This friendship was to continue during the lifetime of the Cardinal. Fr Pernet never failed to visit him during his annual visits to London.

Fr Pernet took time off to visit the relative of a Sister in Birmingham. He went to see Bishop Ullathorne at St Chad's Cathedral and then to the Birmingham Oratory where he received much encouragement from Cardinal Newman. Having returned to London, he described in another letter to Mother Mary of Jesus his purchases.

I took the opportunity of my visit to Birmingham to furnish our little chapel in Bow. For £16. 11. 0. I bought a silver-gilt chalice, a silver ciborium, a beautiful large monstrance silver bronze, four candlesticks for the altar, two smaller ones, a hanging lamp for the Blessed Sacrament, a beautiful altar cross and a thurible and boat. All we want now is a house. Already I am arranging to have an altar made. The price is moderate, very moderate — £2. It is a simple wooden altar.⁸

This letter caused excitement at the mother-house, both because the London foundation was obviously well on its way, and because the bursar there, amazed at what Fr Pernet had bought for such a small sum, asked for permission to do her shopping in Birmingham. A letter from the Founder on 7 August revealed: 'God be praised! We have a house! No. 111 Bow Road. I shall say Mass

in the little oratory on the 11th, after having blessed the house.'

The Sisters began nursing in families of all faiths, and were greatly appreciated by people in the locality, a Protestant Minister even preached to his congregation on the untiring devotedness of the Sisters in the day and night nursing: some of his parishioners approved, although others were indignant. By 1883 a larger house was needed in Bow, the Convent moved to 14 Wellington Road, Bow, where they remained until bombed in 1940.

It is clear from the archives that for some time the Sisters were known as Nursing Sisters of the Poor; rather than by their religious name to distinguish them from the Sisters of the Assumption, Kensington Square, with whom the first Sisters stayed. As usual, they did not limit their nursing to their immediate neighbourhood. In 1896, in an appeal for help with the purchase the freehold of 14 Wellington Road, Bow it is stated

It is admirably suited for the work, being surrounded on all sides by poor districts, from it they nurse cases in Whitechapel, Poplar, Tower Hill, Limehouse, Upton, Mile End, Hackney, Stratford, etc.

That they were successful was due, in some measure, to testimonials from local doctors, and substantial donations from London Livery Companies.

Archival material records the history of the Bow community from 1880 until it was bombed in 1940. Much of this information is in the bound volumes of Congregation history *Home-made Bread*, published fortnightly, and sent around the world to all the communities; and is supplemented by Provincial newsletters and house journals, correspondence, etc. *The Tablet* of September 1930 recounts the Golden Jubilee celebrations of the Sisters, presided over by Cardinal Bourne. Community journals provide graphic descriptions of the wartime bombing of the Convent in the 1939-1945 war, obliging them to move to Hackney (1940-1944), until a larger more suitable convent was opened at Stamford Hill (1944-1958). In 1980, some fortuitous circumstances led me to discover some of our archives lost in the bombing at Bow in a record office; rescued it seems in wartime on behalf of the Historical Manuscripts Commission, an incident which has increased my respect for the present holdings.

Present and Former Communities in England and Scotland

In 1886 a convent was founded at 'Notting Hill' at 41 and 42 St James Gardens, present Harrison Homes. The Sisters moved to 133 Lancaster Road in 1902. In listing the location of present or former communities, one is conscious of the interest of each history, but only summary details can be given:

ENGLAND:	Bow	1880-1940
	Notting Hill	1886-1983
	Westminster	1902-1915
	Barking	1902-1904
	Norwich	1904-1987
	Chester	1911-1956

	Clapham	1915-1961
	Blackheath	1922-1967
	Birmingham: Edgbaston	1926-1962
	Kingstanding	1963
	Nechells	1978
	Bootle	1930-1933
	Liverpool	1933-
	Hackney	1940-1944
	Stamford Hill	1944-1958
	Coventry	1946-
	Little Malvern	1946-195-
	Cople (Beds)	1953-1968
	Manchester	1958-
	Wapping	1983-
	Willesden Green	1985-
SCOTLAND:	Edinburgh	1946-
	Paisley	1968-
	Glasgow	1976-1983
	Irvine	1983-

None of the charitable work in which the Congregation is engaged would be possible without the generosity of our benefactors. The Royal Family has long been associated with it, including the Queen and other members today; as well as countless other benefactors who have given so generously down the years.

The Causes for the Canonisation of Fr Pernet and Mother Mary of Jesus are proceeding. When, as part of the process, Fr Pernet's body was exhumed in 1935, thirty six years after his death, and that of the co-Foundress in 1937, fifty-four years after her death, both were found to be incorrupt. Pope John Paul II declared in 1985 that Fr Pernet had practised charity to an heroic degree. We look forward to the day, when he, who came annually to England for eighteen years until his death in 1899, may be declared a Saint.

THE ARCHIVES AND THEIR POTENTIAL FOR RESEARCH

The Archives are contained in two rooms, one a muniment room, the other an airy office which doubles as search room and holds a small 'back-up' reference library. The conditions are not ideal, however, and a transfer would be possible, since all the archives are boxed.

The archives contain and elucidate not only our Congregation's history in England, but also much that is incidental to it and the people and places who shared these 110 years. Historians researching religious life in the nineteenth and twentieth centuries would find ready-made themes for investigation: the combination of a semi-monastic spirituality and dedicated service to families, particularly during illness, the evident emancipation of the Sisters in Victorian England, trusted to go alone to families, the fidelity of the Congregation to its



THE MUNIMENT ROOM

founding charism, its option for the poorest - a service which transcends all racial and religious divisions, as relevant today as in 1865.

Social Historians would appreciate the needs for such work, given the Dickensian conditions and social evils of the time, its ecumenical and gratuitous nature, and the support offered families on a long-term basis through self-help groups such as the Fraternity and its female counterpart. The advent of the National Health Service, advances in modern medicine and population trends to new housing estates influenced the manner in which the Congre-

gation adapted to modern life, altered customs, used more psychology, welcomed new transport when, as the 'Scooter Nuns', they hastened in more modern apparel to needy areas. The problems of inner-city life reversed this trend to outlying districts as one-parent families, the elderly and the bereaved claimed attention.

Medical historians could find topics for research in almost a century of registers, in which one can establish disease patterns in a large area of West London. The incidence of epidemics such as typhoid fever, diphtheria, tuberculosis, are recorded, as well as the more prosaic, but none-the less significant, illnesses before the days of antibiotics, e.g. Spanish Flu of 1917-1918 and the

dreaded pneumonia. Of interest too, is the course of each illness, and the time spent by the Sisters in day and night nursing. In all these matters confidentiality is safeguarded, and our archival policy operates.

Archival material has been used for Congregation research, jubilees, parish histories, to mount local history displays, for post-graduate research, family history enquiries etc. Although the archives are private, bona fide researchers are assured that enquiries are welcomed, and that acquaintance with some of the contents of our small archive of 400 boxes can be an enriching experience. Enquiries should be addressed, by letter please, to Sr Margaret Lonergan, Provincial Archivist, Little Sisters of the Assumption, Provincial House, 52 Kenneth Crescent, London, NW2 4PN.

NOTES

1. Mother Madeleine Hilzinger, in charge of the English Vicariat from 1942 and first Provincial from 1946 to 1952, produced very large albums accompanied by detailed text (in French) on the history of the Congregation in England and Scotland.
2. See *Catholic Archives*, No. 5, 1985, pp. 56-61.
3. He left the Seminary twice in 1844 and 1848 in awe at the dignity of the priesthood. His Marist confessor was interested in his vocation, but Stephen could not afford the 400 francs necessary as dowry. Fr Morcel, knowing that Eugenic de Brou was in contact with Fr D'Alzon, referred him to her.
4. The Religious 'family' of the Assumption comprises Augustinians of the Assumption, Religious of the Assumption, Little Sisters of the Assumption, Oblates of the Assumption, Orantes of the Assumption, as well as five smaller local congregations.
5. This understanding first came to him when he had care of a club for poor boys attached to the College at Nimes for the sons of gentlemen, in addition to his teaching duties.
6. Text from an account given by Fr Pernet to a Sister, 23 March-11 April 1887. LSA Archives.
7. The general archives at Paris contain all the originals relative to the early life of Fr Pernet. However, the Anglo-Scottish archives have copies of all that is relevant to England, as well as correspondence, biographies, conferences, meditations, obituary notices, and papers re the Cause for the Canonization housed in 30 archive boxes for Fr Pernet, and 10 for Mother Mary of Jesus.
8. Correspondence of Fr Pernet - Bound volumes. Letters to the Foundress from London: 382, 23 July 1880, 383, 24 July 1880, 392, 7 August 1880.
9. Three of the Convents have been in historic houses: 'Woodlands', Cople, and Little Malvern, our archives reflect this history. Course work at University College, London, involving research in LSA archives, included 'Tracing an Individual - John Julius Angerstein' and 'Sources for the study of a Property - 'Woodlands'.

SOME PUBLICATIONS

- Mary Elizabeth Herbert, *Life of Pere Etienne Pernet*, London, 1902.
Alice, Lady Lovat, *Rev. Etienne Pernet*, London, 1928.
Elizabeth Whitehead, *A Form of Catholic Action*, London 1947.
Malachy Gerard Carroll, *Swallows of the Garrett*, Cork, 1952.
Katherine Burton, *Stars Beyond the Storms*, New York, 1954.
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CTS pamphlet B262 *Rev. Etienne Pernet*.
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LSA Journal, *The Flame*, 1957-1967, London. 1957.

THE ARCHIVES OF THE MISSIONARY SISTERS OF THE HOLY ROSARY

Sister Cora Richardson MSHR

At the outset I would like to say how much I enjoyed researching this short account. It gave me new insight into how far ahead of his time our founder, Bishop Joseph Shanahan CSSp was.

Back in the 1920's he believed that lay people, and women at that!, could be 'foreign missionaries'; and that lay men, women and even children could be missionaries in their own country. He was convinced that the love of God flows from the Father, through the Son made man, through the person united to Christ in the Spirit, into the hearts of others to give them divine life. We are blessed to have about 400 of his letters in our Archives, and they form part of a Special Collection, the Bishop Shanahan Collection, to which I will refer later. There is a second Special Collection dealing with the revision of the constitutions from 1966-1987 when they were finally approved. Apart from these two Special Collections there are eight Archival Collections, mainly following a chronological sequence, marking the growth and development of our congregation.

In our congregation it is the Secretary General who is the Archivist. This has advantages and disadvantages. Some of the advantages are that the secretary general is the person who gets the archival material from our various convents throughout the world, and, as she is usually the person who uses that material more than anyone else, ease of access to it is most helpful. A big disadvantage is that the secretary general is so busy with the day-to-day work, that she has little time left for organising the Archives. Ideally, the person responsible for Archives should be full-time on the job, perhaps an older sister who has a feel for this work and gets proper training, if there is not a permanent qualified archivist, lay or religious.

Last year I took over as secretary general from Sister Miriam, who had held the post for seventeen years, and who therefore had everything at her fingertips. I was quite 'green' as regards methodology, but having taken an honours history degree in my wild youth, had some idea of the value and importance of archives. Miriam had done a wonderful job in sorting, listing and arranging a wealth of archival material. Indeed, she had put the archives on their feet, and given them a good start, though, as she said, 'they have a long way to go'.

The first Collection of Archives, containing thirty-three items, covers the years immediately preceding the foundation of the Missionary Sisters of the Holy Rosary. Our congregation was founded in 1924, primarily to help the women of Nigeria. Brothers and priests were bringing the good news of the living love of God in Christ to Nigerian men and boys through education, and Bishop Shanahan realized the women were being neglected, and that without Christian women there would not be Christian families. Having tried in vain to get sisters

to go to Nigeria, he brought out six dedicated lay women to Calabar between 1921 and 1922. Two of these, Agnes Ryan and Elizabeth Ryan - no relation - became founding members of MSHR, and a third, Marie Martin, founded the Medical Missionaries of Mary. The idea of lay missionaries was a daring initiative in the Catholic Church at the time. (There were Protestant lay missionaries). However it soon became clear that a more stable structure was needed for continuity, as some of the women got ill and had to return to Ireland. In consultation with a few friends, Bishop Shanahan made two or three drafts of a rule of life for a missionary congregation of women. One of these, written in his own hand and signed by him on 5 August 1922, is part of the first Collection. It is six pages long and is headed:

FERVOUR · CHARITY · SACRIFICE

Temporary rules and Regulations
for
The Missionary Sisters
St Joseph's Convent, Calabar.

It shows just how far ahead of his time he was as regards adapting to a new culture, for example,

The Sisters will have to spend their first year in Nigeria in getting themselves fit for their great role. They must study themselves (sic); the people: especially the women and girls; the children; the climate. They should also get a working idea of the language ...

Other important items in the first Collection are a copy of Bishop Shanahan's letter to Bishop Finegan of Kilmore on 15 October 1923, requesting the admission of the Missionary Sisterhood to his diocese; Bishop Shanahan's letter to the Dominican Prioress General, Mother Colmcille, on 16 November 1923, asking that her sisters would undertake the formation of the new sisterhood; the conference he gave at the Cabra Dominican Convent, Dublin, on 17 November 1923, to the brave women who were willing to join new congregation, as well as talks given to them by the well-known Spiritual Director, Edward Leen CSSp. In fact, the Dominicans agreed to train the sisters, Bishop Finegan gave permission for the congregation to be erected in his diocese, and the glorious, if risky, venture began when seven aspirants entered Killeshandra, Co. Cavan, on 7 March 1924.

Collection Two has 324 items covering the foundation decade 1924-1934, in which year the first General Council was appointed, with Mother Augustine Cahill as the first Superior General. This collection has copies of a number of Bishop Shanahan's letters for the sake of completeness, as well as originals and copies of letters from Bishop Finegan, for example, a copy of his letter to the Holy See seeking permission to erect the new congregation in his diocese, and the resulting permission to do so. There is a cutting from an

unidentified newspaper dated 4 May 1924, of a letter from Father E. Leen, requesting a sanctuary lamp, a chalice, and a set of branch candlesticks, for the chapel of the new convent in Killeshandra, and another, dated 25 May 1924, expressing gratitude to the anonymous donors of all three. When time permits I hope to check out which newspaper carried the letters. The Account Sheets from the Ulster Bank, 1924-1934, in the archives show how times have changed - the motherhouse and land at Killeshandra were acquired for £5,000, though the asking price was £5,500. His letters reveal that Bishop Shanahan had begged for the lowest price as he had very little money. At the end of 1924 the balance in the bank was £97. 2s. 3d., while the loan of £5,000 to purchase the property had still to be paid off! Newspaper cuttings of missionary articles and appeals on behalf of the congregation by Father Pat Whitney explain how we gradually became financially viable. Father Whitney, a diocesan priest, had been invited with others to Nigeria by Bishop Shanahan in 1920, and in 1923 asked by him to return to Ireland to raise funds for the proposed congregation. He later founded the St Patrick's Society, Kiltegan, to provide priests for the Missions.

Also in Collection Two are the precious diaries of the first Novice Directress, Mother Aquinas, OP and two moving letters she wrote in 1934 to Sister M. Brigid Ryan, - the Elizabeth who had gone out to Calabar in 1922 - one on how to be her 'real, beautiful self', and the other describing how unutterably lonely Mother Aquinas felt on leaving Killeshandra. The Minute books of the Council in Killeshandra 1924-1934, and of Onitsha Convent, our first house in Nigeria 1928-1934, as well as the early annals of both convents, provide us with a history of the day-to-day life of the sisters and of those whose lives they



KILLESHANDRA HOUSE 1924

touched. A record of those invited to profession ceremonies in Killeshandra features mainly bishops and priests!

The Third Collection departs from the chronological order and contains the Sacred Returns 1920-1924, and the Statistics of the Vicariate Apostolic of Southern Nigeria 1885-1925. It shows the results of forty years of work, with a commentary by Bishop Shanahan on the last five years, and on the future prospects. The Fourth Collection is the Artefact Collection, listed and arranged alpha-numerically in 1982. It includes the carved oak table on which Bishop Shanahan said the first Mass in Killeshandra in 1924; the map of Nigeria which he brought to Pope Pius X in 1913; several films including the blessing of the foundation stone of Killeshandra Chapel 1949, the burial of Bishop Shanahan, and 'Out of the Darkness'; and the handwritten notes of a retreat given by Father E. Leen, later published in book form.

The eight years 1934-1942 are covered in the Fifth Collection. In the latter year the first General Chapter of the Congregation was held, and Mother M. Brigid Ryan was elected Superior General. One of the main items in the collection comprises the correspondence of Bishop C. Heerey, CSSp, Vicar Apostolic of Onitsha-Owerri, who succeeded Bishop Shanahan in 1932, when the latter resigned owing to failing eyesight and declining health. We have more than a 100 of his letters to the Superior General on all sorts of matters ranging from constitutions, buildings, finance, an African Sisterhood, his nearly being struck by a thunderbolt, the German priests and brothers having to leave Nigeria 1940, to remarks on the relations between the sisters and the priests.

Collections Six and Eight are items that came directly from the Motherhouse when we were moving into smaller accommodation. Collection Six consists of forty-one items received in 1982 when the sale of Killeshandra was being negotiated. It includes the novitiate annals dating from 1928, and the Book of Formularies used from 7 March 1924 to 1938, which has a statement by each postulant, beginning with the first seven, that she would 'go quietly' if asked to leave, and 'not seek compensation for any work performed' during her stay! We finally left Killeshandra in 1985, and the sixty-one items transferred to the Archives in that year, form the Eighth Collection. The complete minutes of the local council meetings 1934-1985 make up one item in this collection.

Collection Seven is the Photograph Collection which has four main divisions: the Motherhouse, the Generalate, the Regions, and Miscellanea. There are many hundreds of photographs in boxes still to be catalogued. We are fortunate to have photos of all the main characters connected with our foundation, and to have albums of photos of the 'Early Days in Nigeria', and 'South Africa', which was our second 'foreign mission', undertaken as World War II broke out. A few photos show Bishop Shanahan visiting the Holy Rosary Sisters there in 1940. Father Sean Farragher CSSp recently discovered photos of Bishop Shanahan as a nineteen year-old student, in some group photographs, in a Holy Spirit

College in France. The firm set of his jaw hints at the strong character of the young man who would become one of the greatest missionaries of the twentieth century. These photos have yet to be catalogued but will probably go into the Special Collection No. 1, known as the Bishop Shanahan Collection.



BISHOP JOSEPH SHANAHAN, CSSp,
(1871-1943) FOUNDER OF
THE HOLY ROSARY SISTERS

Not surprisingly, the Bishop Shanahan Collection is my favourite collection. His letters, most of which were handwritten, have been typed out, and many of them were edited by Sister M. Brigid (Elizabeth Ryan) under the title *Bishop Shanahan and his Missionary Family*. Volume I was published in 1967 and volume II in 1978. These precious writings reveal his warm humanity and deep spirituality. He wrote to sympathise with Sister M. Therese (Agnes Ryan), who though bitterly disappointed that she was not chosen to go to Nigeria with the first Holy Rosary Sisters in 1927, willingly accepted

this in a spirit of obedience: 'How happy I feel now that you see this in the light of Divine Grace that floods your soul.' Writing long after the event to Sister M. Catherine O'Carroll, of the day the Pope told him to start the Holy Rosary Congregation, he says:

From that moment I carried you, living now as God's consecrated spouses, in my soul, conscious that I was united to each of you by a special bond of spiritual paternity. Hence my profound spiritual love for each of you, and for the whole Congregation.

Some of his ideas are startlingly modern, showing he was aware of and had accepted the feminine side of himself, his anima, without of course using that language.

In addition to his letters, the Collection has considerable documentation in the form of biographical material, articles, booklets, memoirs, personal manuscripts, newspaper cuttings, photographs and artefacts. The biographical material includes the original manuscript of the popular book *Bishop Shanahan of Southern Nigeria*, by John Jordan CSSp (1949), and several published booklets, for example, X. Carty, *Bishop Shanahan*; T. Geoghegan CSSp, *Missionary Spirituality of Bishop Shanahan*; and M. Cahill CSSp, *I know a Man in Christ*, as well as various missionary magazines and a large number of unpublished memoirs and tape recordings.

A real treasure is what today we would call his journal, personal notebooks giving his struggle against sin, his growing intimacy with our Lord, his deep relationship with Mary, ('my good Mother'). which is a source of his great reverence for all women. He told Sister M. Philomemena Fox that 'A man is only truly a man when he respects a woman'. We also have notes of talks he gave, for example, to the Carmelite Sisters in Nairobi, towards the end of his life, of conferences, retreats and homilies, including the sermon he preached at a reception in Killeshandra in August 1926. He often wrote personal comments on the pages of his books, and those preserved include his breviaries, Bible, New Testament, 'Evangile selon S. Marc', the 'Imitation of Christ', and 'Meditation for lay folk' by Jarrett. Among the interesting memorabilia in the Collection are the crucifix presented to him by the Pope, St Pius X, 1913, his chalice, rosary beads, episcopal seal, pectoral cross, walking stick, spectacles, watch, and the knotted rope he used as a discipline. All of which serves to bring him very close to us today and to keep his inspiration alive in our congregation. Indeed, I have learnt that Archives build unity, commitment and true pride while keeping a congregation humble and faithful to its charism.

Thanks to Sister Miriam we have reached the stage where much of our archival material is sufficiently organised to enable it to be used by others. Because we are a comparatively new congregation we have to be selective of material made available to *bona fide* researchers. It is not advisable to let material be used that is not sorted and listed, and one of the first group of sisters to be professed is still living. In a renewal course for our own sisters in 1988, two days were given over to telling 'our story', the story of the congregation since it was founded, illustrated with original documents, photos, newscuttings, extracts from magazines, and interesting artefacts. The novitiate programme included a day in the archives to give the novices a bird's eye view of how it all began, and an appreciation of the tradition into which they are being inserted. A Franciscan Sister who is writing a thesis on 'Irish Religious Women in the Twentieth Century Church' used our Archives almost daily for a few weeks, while a priest writing a book on the 'Irish Missionary Movement' also made use of them. The person who has made most use of them is Father Des Forristal who at our request wrote the masterful book *The Second Burial of Bishop Shanahan*, which was published by Veritas in May 1990.

If any reader has letters or documents relevant to our Congregation, I would be grateful to receive them. The archives are preserved at the Generalate House, 23 Cross Avenue, Blackrock, Co. Dublin, and enquiries should be addressed to the Archivist.

THE PARISH ARCHIVES OF ALL SOULS CHURCH, PETERBOROUGH

Peter Waszak

Although All Souls Church in Park Road, Peterborough, is the mother church in the city opening in 1896, the Catholic Peterborough Mission dates back to the 1840's. Fr Seed, the first resident Catholic Priest in the city since the Reformation, arrived in January 1848. No record survives of the activities of local Catholics in penal days—Peterborough was a strongly Protestant Cathedral city. The return of the Faith was via the Kings Cliffe Riding Mission, Kings Cliffe, a small village in north Northamptonshire about twelve miles west of Peterborough.¹ In September 1850 with the Restoration of the Hierarchy, Peterborough, which had been in the Eastern District, now became part of the Diocese of Northampton. In 1976 Peterborough became part of the new Diocese of East Anglia.

In the summer of 1973 in between finishing GCE 'A' levels and starting a degree course, the writer was introduced to the church archives by the then parish priest, Fr Wace. Over the years various short articles on the history of the parish appeared in Deanery and Diocesan publications and in 1984 a booklet on the history of the Roman Catholic Schools in Peterborough appeared.² Research was hampered by the Archives being scattered throughout the presbytery, no person having a clear idea of their contents. The writer at one point made the unfortunate mistake of remarking to the present parish priest, Mgr Paul Hypher, that the archives needed proper organisation. His immediate reply was 'Yes! when do you want to start?'

The first task was to search the large Victorian presbytery and church from top to bottom. Much shifting of heavy furniture was necessary to gain access to corner cupboards and open bottom drawers. Numerous spiders were evicted from dark corners, some of which were candidates for the Guinness Book of Records! The cupboard under the stairs and a room in the sub-attic revealed many interesting but very dusty boxes. An old safe was discovered—locked with no key—which no parishioner could remember ever being opened. The idea of advertising in the church bulletin for an experienced safe breaker was rejected!! Mgr Paul eventually had the safe opened—he's not revealing how! Unfortunately its contents were not significant.

As the presbytery is very busy and space at a premium, the next problem was how to bring everything together so that one could sort through the papers and produce a draft catalogue. I discovered that the only day the parish office was free was the day after Boxing Day when priests and staff were recovering from Christmas! The 27 December 1988 was spent spreading the archives all over the office tables, chairs and floor and sorting the items into major categories, for example, Registers, Holy Family, All Souls, Schools, etc. These were then placed into boxes and stored in wall cupboards high up in the office wall. By the end of the day I left looking like a coalminer and the resultant mess took some clearing

up. Over the next few months I was able to take down a box at a time and list its contents.

It became apparent that Fr Dudley Cary Elwes, who arrived as curate in 1896 and was parish priest between 1910 and 1921 when he left upon his appointment as Bishop of Northampton (1921-1932), had taken an interest in the archives. It was he who started the Mission Log Book and who interviewed old catholics about the early days of the Mission in the city. He placed papers in old envelopes, a blue pencil note recording their contents.³

SURVEY OF THE ARCHIVES

The oldest surviving item is the Kings Cliffe Baptism Register commenced by Dr B. O'Brien in 1793 and continued by his successor, Fr Hayes, until his death and subsequent closure of the Mission in 1855. It is particularly revealing about the wide area of Northants, Hunts, Rutland and Lincs covered by the Riding Mission. Very little is known about the Mission itself as after the death of Fr Hayes all his papers were destroyed by Fr Thomas O'Connor of Stamford who felt they were of no interest.

Following the arrival of Fr Seed to the Peterborough Mission, the Baptism Register was started in 1848, Confirmations in 1852, and Marriages and Deaths in 1859. Some material survives about the building of the Holy Family Chapel opened in 1856. The Mission Account Book (1849-1859) reveals the desperate poverty of the Mission, while the Liber Parochialis contains visitation details, general statistics, names of parishioners, etc.

Most of the pre-First World War material was generated in the time when Fr William Moser was Parish Priest (1874-1910). A Notice Book was started in 1874. (Apart from an unfortunate gap between 1896 and 1924, a complete run exists until 1972.) Fr Moser was responsible for the building of All Souls Church. Papers survive relating to the Land Purchase, Architects Drawings, Building Contract (dated 18 October 1895), photographs, newscuttings, benefactors, etc. The oldest All Souls Account Book is for 1895-1904. Fr Moser was also responsible for building All Souls School in Manor House Street, opened in 1893. Although the school logbook for 1893-1940 is lost, the Managers Minute Book 1903-1964 survives, along with a variety of papers, plans, accounts, etc. Fr Moser introduced the Sisters of Charity of SVP to Peterborough, the sisters taking over responsibility for the school. Correspondence with Provisional House in London dates back to 1900.

Probably the most interesting item in the archives is the All Souls Mission Log Book, three volumes which date from 1896 to 1921. They are an invaluable day to day record of parish life containing numerous newscuttings, photographs, letters, concert programmes, etc. Further, they are of particular importance to anyone interested in the impact of the First World War on a local catholic community. In addition the Belgium Refugee School Minute Books

survive for 1917-1919.

During the 1920's and 1930's two further parish priests, Fr Louis Allan (1921-1931) and Fr Rudderham (1931-1943), later Bishop of Clifton, added further papers to the archives. An unsuccessful attempt to resume the Mission Log was made in 1934 but only lasted a month. In addition to papers on the church and the school, there are papers relating to the purchase of land and construction of the Elwes Hall, the parish hall opened in 1934 and considered the best such facility in the city.

The impact of the Second World War can be traced in the archives through various Local Government Directives and the Bishop's pastoral letters and Ad Clerum. The arrival of the USAF in the region can be traced through the Banns of Marriage!

The Post War years were a period of great activity. Three parish priests Canon Wainwright (1943-1955), Fr Paul Taylor (1955-1968) and Fr Harry Wace (1968-1977) added a large amount of material to the archives. Fr Taylor kept a log book during the whole of his time in Peterborough. In the 1950's and early 1960's and not without considerable effort, two new churches were built, St Oswald's in Walton (papers related to land purchase date back to before the First World War) and Our Lady of Lourdes in Dogsthorpe. A large volume of papers survive relating to the construction and running of two new catholic schools, St John Fisher Secondary School and St Thomas More Primary School.

In the 1960's Peterborough was designated a New Town. This and the consequences of Vatican II were a major influence while Fr Harry Wace was parish priest. Again a large amount of material has found its way into the archives. To give just one example we have the Peterborough Churches Joint Expansion Committee Minutes and Papers c 1968-1975.

Fr Paul Hypher arrived as Parish Priest in May 1977. He has indicated that at some point he would like his non-current files moving into the archives. However, there is a problem - space. In his thirteen years in Peterborough so much paperwork has been generated that the weight of the filing cabinets in his first floor study has bowed down the centre of the floor. As some of the existing archives are kept on the ground floor there is a danger that Mgr Paul's files may soon be joining the archives but via an unauthorised route! I have recently been talking with Fr Dolan about a 'weeding policy', as the volume of recent papers exceeds everything that appeared in the last 130 years.

Anyone with a genuine interest in the archives should in the first place write to Mgr Paul Hypher, St Peter and All Souls Church, Geneva Street, Peterborough, PE1 2RS, clearly indicating the nature of the enquiry.

SUMMARY LIST OF THE ARCHIVES OF ALL SOULS CHURCH, PETERBOROUGH

Note. The archives are kept in some seventy boxes or large envelopes of varying sizes.

Registers of Baptisms, 1793-1982.

Registers of Marriages and Burials, 1859-1959.

Registers of Confirmations, 1852-1963.

Notice Books and Church Bulletins, 1874-1972.

Account books (various) and financial papers, 1849-1970s

Miscellaneous Parish, Schools, Convent, and Church Hall papers.

Various plans of All Souls Church and School.

All Souls School correspondence, teachers, financial, local government directives.

St John Fisher Secondary School correspondence, premises, staff, sundry papers.

St Thomas More Primary School plans and papers.

St William's Primary School papers.

Miscellaneous papers relating to Northampton Diocesan organisations.

Printed material and illustrations.

NOTES

1. See Peter Waszak, 'The Revival of the Roman Catholic Church in Peterborough c 1793-1910', in *Peterborough Past: The Journal of the Peterborough Museum Society*, Vol. 3, 1988.
2. *Roman Catholic Schools in Peterborough: A History*, Peterborough Arts Council, 1984.
3. Canon Cary Elwes published his researches as 'Catholic Peterborough Past and Present'. This was serialised in *St Francis Magazine* over a period of five and a half years between October 1915 and April 1921. Some source material he cites cannot now be traced.

ROGER BEDE VAUGHAN OSB, ARCHBISHOP OF SYDNEY: SOME PRIVATE PAPERS

Frank Carleton

Roger Bede Vaughan OSB (1834-1883) was the second Archbishop of Sydney and the second and last English Benedictine monk to hold that office. His brief, but active, archiepiscopate lasted a little over six years (March 1877 - August 1883). It had been preceded by a four year coadjutorship, with the right of succession, to his predecessor John Bede Polding OSB (1794-1877). As coadjutor and then Archbishop, Vaughan's vital and decisive leadership put the Archdiocesan finances in healthy good order, advanced the building of the second St Mary's Cathedral and introduced a brace of religious orders to Sydney, chiefly for teaching purposes, the Irish Jesuits and Franciscans. Forthright and publicly articulate in the face of rising secularism in Colonial society and politics, he tackled the question of Christian education head on. His public stance and pastorals on education before and after the wholly secular New South Wales Public Instruction Act of 1880 provoked Parkes, the Colony's Premier, to brand him as 'seditious'.¹ Vigorous and effective in the education controversy, Vaughan also contrived to lay the teaching and administrative foundations of an independent Catholic education system on which his successors built.

Most unfortunately, only a fraction of Archbishop Vaughan's private and official papers survive in the Sydney Archdiocesan Archives at St Mary's Cathedral in Sydney - less than 300 pieces in toto. These were gathered together, sorted, arranged and described during the first six months of the New South Wales Bicentennial Archives Program in the first six months of 1987. The description was subsequently published, along with that of other archives of local Benedictine provenance, in *Tjurunga*, the journal of the Benedictine Union of Australia and New Zealand.²

The two-year Bicentennial Archives Program consisted of three unrelated archival projects (two for private and one for public archives) entitled: the 'Archives of St Mary's Cathedral' (i.e. the Sydney Archdiocesan Archives at St Mary's Cathedral, Sydney), the Archives of the Labor (sic) Movement' (actually the archives of the New South Wales Branch of the Australian Labour Party, chiefly from 1956), and the 'Archives of Local Government' (devoted to the preparation of a published general records disposal schedule for local councils in New South Wales).³ Each project received a grant of \$100,000 from the New South Bicentennial Council and the management of the whole programme was committed to the Archives Authority of New South Wales, a public body whose statutory responsibility is for public archives.⁴

Archbishop Vaughan's surviving private papers consist of a mere thirty-four miscellaneous pieces and include:

Extracts of register entries for Vaughan's baptism and confirmation, 3 March 1858.

Attestation of Vaughan's studies in philosophy and theology at the Abbey of St Paul's-outside-the-Walls, Rome, 3 August 1859.

Document confirming Vaughan's election as Prior of St Michael's, Belmont, 21 July 1866.

Correspondence with Propaganda Fidei concerning Vaughan's appointment and consecration as Archbishop of Nazianzum and coadjutor to Polding (three pieces) 15 March - 24 April 1873.

Retreat notebooks, ca. 1866-1874. 2 vols.

Letters received from other members of the Vaughan family (six pieces), 24 October 1873 - 17 April 1882.

Letters soliciting contributions towards the building of St Mary's Cathedral, 9 March 1880 - 10 January 1882.⁵

The paucity of such surviving private papers, which provide merely random *points d'appui* for Vaughan's life, enhances the significance of books bearing evidence of his ownership or other association. A few of Vaughan's books are held in the rare books and special collections in the Veech Library at St Patrick's College, Manly,⁶ the seminary founded in 1889 by Vaughan's successor, Patrick Francis, Cardinal Moran. Those collections include the substantial remains of the Sydney Benedictine collection of nearly 6,000 titles. Following Vaughan's closure of the Benedictine St Mary's College, Lyndhurst, in 1877, the collection was transferred to St John's College at Sydney University, which had become Vaughan's residence after his election as rector in 1874.⁷

A long lost book of Vaughan's associated with his voyage from England to Australia in 1873, came to light in the Manly seminary in August 1990. It is the second edition of Father John Gerard's 'A relation of ye gunpowder treason'. The text was edited from the manuscript in the possession of the Stonyhurst College by Father John Morris SJ (1826-1893), who published several works of recusant history in Elizabethan and Jacobean times.⁸ The book includes 'The life of Father John Gerard', taken in part from the heroic Jesuit's *Autobiography* and may be summarily cited as follows: *The condition of Catholics under James I. Father Gerard's Narrative of the Gunpowder Plot. Edited with his Life by John Morris, Priest of the Society of Jesus, 2nd ed. London: Longmans, Green & Co., 1872. (cclxiv, 344 p.). The life of Father John Gerard, pp. (ix) - cclii.*⁹

Such a book given to him as a gift must have appealed to Vaughan who took pride in his recusant ancestry. He was the second son of the fourteen children of Lt. Colonel John Francis Vaughan of Courtfield, Ross, Herefordshire. The Vaughans were recusant gentry who had survived in possession of the Courtfield estate and were related to the Welds.¹⁰ Vaughan referred to his family history during his address to the laity at the large public meeting to welcome him upon his arrival in Sydney on 8 December 1873. His remarks probably signified more than a diplomatic sensitivity to the susceptibilities of the Irish majority in

his audience:

...I may say this in allusion to one point — to my having sprung from a very old Catholic family — that we, the old Catholics of England who went through its persecuting days, with the rack and gibbet, can stretch out a hand across the water to those who live in the Island of Saints; ...¹¹

Father Gerard, who lived in those 'persecution days', was tortured in the Tower from which he escaped in October 1597. In May 1606 dressed in livery he left England with the suites of the ambassadors of Spain and Flanders to escape the search for him in the wake of the abortive Gunpowder Plot.¹²

The copy of the book lacks its spine and one board, the other being detached. But the text is complete and clean enough. The gift inscription, which is reproduced below, is written on the blank facing the titlepage. It is dated in the same hand at the head of the titlepage, 'Monday October 20th 1873'. In the inscription the donor, Thomas Arthur Joseph, fourth Viscount Southwell KP (1836-1878)¹³ evokes his own recusant background as a descendant of the Jesuit priest, poet and martyr, Father Robert Southwell, who suffered and died at Tyburn on 21 February 1595.¹⁴

In October 1873, the month of Viscount Southwell's valedictory gift, Vaughan had reached Rome en route to Australia. Presumably, the new coadjutor archbishop and the holder of an Irish peerage, both of old English Catholic ancestry met there. As Dom Norbert Birt relates, Vaughan had set out for Rome in September planning to travel to Australia by way of Egypt and the Red Sea. On the previous 19 March he had been consecrated as Archbishop of Nazianzum *in partibus infidelium* by Cardinal Manning at Liverpool. In July he attended the Fourth Provincial Synod of Westminster held at St Edmund's College, Old Hall.¹⁵ As the donor's inscription recalls he had preached in London in the month before.

Viscount Southwell's Valedictory Inscription

Vale & Prospera

Notre Dame de Lourdes

Priez pour lui et l' apis (...? épiscopat?) tous ses jours

From Thomas Arthur Joseph Viscount Southwell

as a tribute of esteem and gratitude to

Roger Bede Vaughan O.S.B.

Coajutor Archbishop of Sydney and to thank
him for good impressions first laid by a beautiful sermon
in the Pro Cathedral Kensington in June last
this book from a descendant of Father Robert S.J.

Monday October 20th 1873

In April 1883 Roger Bede Vaughan, Archbishop of Sydney departed for an *ad limina* visit to Rome and intending to recruit religious teachers while abroad. He never reached Rome. Travelling slowly to Europe via North America, he reached Liverpool in August. While the guest of Weld relations at nearby Ince Blundell he died of heart disease in his sleep on 18 August.¹⁶ His body was temporarily laid in the family vault of Mr T Weld Blundell pending return to Sydney. The return for interment in the crypt of St Mary's Cathedral, which was completed in 1928, did not occur until 1946. In the interim, Vaughan's mortal remains lay in St Michael's Pro-Cathedral, Belmont, Herefordshire, from February 1887.¹⁷

Dom Norbert Birt traces and quotes the unfortunate correspondence between Vaughan's elder brother, Herbert, Bishop of Salford (subsequently Cardinal Archbishop of Westminster) and his own successor Cardinal Moran, which failed to secure return of the remains for burial in St Mary's Cathedral in 1885.¹⁸ More happily, on the occasion of the translation of the remains in October 1946, the then Archdiocesan Archivist could still appeal to a slender living memory:

There are some who remember, though there cannot be many, the handsome person of Archbishop Vaughan, so dignified and noble, who remember the golden voice which thrilled his hearers, breathed into them the living spirit of Faith: remember the dauntless leader who inspired his followers to form behind him in battle array to war against materialism and indifference.

We in our newer generation take the place of our forerunners and bring back in honour his mortal remains.¹⁹

NOTES

1. Cahill, A.E., 'Vaughan, Roger William Bede' *Australian dictionary of biography*. Vol. 6: 1851-1890 R-Z. Melbourne University Press, 1976, p. 327.
2. Carleton, F. 'Some archives of Benedictine provenance at St Mary's, Sydney', *Tjurunga* 37, Sept 1989, pp. 62-77 (III. The Vaughan Papers pp. 66-77).
3. cf. Bourke, John, 'The New South Wales Bicentennial Archives Program' *Archeion: The newsletter of the State Archives*. 6, Nov. 1989 pp. 15-17.
4. *New South Wales Archives Act*, 1960, No. 46.
5. At the annual meeting of the Cathedral Building Fund in October 1881, Vaughan reported that he had written 1,466 letters soliciting donations and 1,000 replies in thanks for money received. Ten of those autograph letters, some of which are decorated with Vaughan's humorous pen sketches, are with his surviving papers. CAS/VAUGHAN 5, Sydney Archdiocesan Archives. Carleton *Op. cit.* p. 69.
6. For a summary history of the library and its collections to the 1970's see Fletcher, John, 'The library of St Patrick's College, Manly. Unfamiliar Libraries XXIII' *Book Collector*, Summer 1980, pp. 179-202.
7. Cahill *Op. cit.* p. 328.
8. 'Morris, John', in *National union catalog, pre-1956 imprints: a cumulative author list representing*

Library of Congress printed cards and titles reported by other American libraries. Vol. 396. London: Mansell, 1968-1980, pp. 50-51.

9. *Ibid.* vol. 195 p. 536 cites both the first and this second edition which seems to be a reprint of the first.
10. Cahill *Op. cit.* p. 327.
11. Quoted in Birt, Norbert, *Benedictine pioneers in Australia.* Vol. 2. London: Herbert and Daniel, 1911 pp. 421-422.
12. See *John Gerard: the autobiography of an Elizabethan.* Translated from the Latin by Philip Caraman. London: Longmans, 1951. Ch. 15 'The Tower and torture, April 1597' pp. 104-115, and Appendix H p. 277.
13. *Debrett's Peerage, Baronetage, Knightage and Campanionage with Her Majesty's Warrant Holders.* 1958, p. 1090.
14. Hutton, Edward *Catholicism and English Literature.* London: Frederick Muller, 1942, p. 92.
15. Birt *Op. cit.* p. 416.
16. Cahill *Op. cit.* p. 528
17. Carleton *Op. cit.* p. 76 Interestingly, Father John Morris SJ preached 'a touching discourse, full of personal detail' at Vaughan's requiem at Ince Blundell on 23 August 1883. Birt *Op. cit.* p. 455.
18. *Ibid.* pp. 461-466.
19. McGovern, J.J. 'Address on translation of remains of Archbishop Vaughan to crypt of St Mary's Cathedral' (22 October 1946) reprinted *Tjurunga*, 25 Oct 1983, p. 128.

THE ARCHIVE OF THE AUGUSTINIAN FRIARS (OSA)

The Rev. Bro. Cyril Counihan, OSA

The Augustinian Order is an ancient one, but our archive in London is quite recent. An elaboration of this statement will help to explain the nature and content of today's collection.

The Order came into being either in 1244 or 1256 (depending on your point of view) when, by direction of the Holy See, there were two successive unions of pre-existing groups, mainly in the Tuscan region of Italy. Under the Rule of St Augustine, the united fraternity became the third of the mendicant orders.

Between the two dates given, the Augustinians had already spread widely through Europe. The first convent in England was established at Clare, in Suffolk, in 1248. By the end of the century there were at least 500 friars in twenty-two convents, and the latter figure was to rise to thirty-five.

At the Reformation, some Austin friars, like Robert Barnes and Miles Coverdale, favoured the new religion, while others, like John Stone (canonised 1970), gave their lives for the old. With his martyrdom the English Province too came to an end after 300 years. Although no manuscript material remains to us from those days, such works as those of Aubrey Gwynn SJ (*The English Austin Friars*, 1940) and Francis Roth OSA (*The English Austin Friars*, 2 vols, 1961 and 1966), ensure that we are not without knowledge of our early history in this country. The research and writing of our historians constantly enlarges and clarifies the picture.

It was rather more than another 300 years before life returned. After a false start at Bristol (1848), the Order of St Augustine appeared once more in England, when friars from the Irish Province founded St Monica's Priory at Hoxton Square in London (1864). There followed Austin Friars at Hythe, in Kent (1891) and St Augustine's Priory, Hammersmith (1903). After the Second World War there was a new surge, with the recovery of the ancient Clare Priory, and the taking on of a boarding school and two more parishes. Today there are nine communities in England and two in Scotland. These make up the Anglo-Scottish Province established in 1977 by the Order's General Chapter.

From the Second Spring of 1864 until 1977, the Augustinian priories in this country remained part of the Irish Province which had founded them. Archive material was kept, and is retained, in Dublin. Nevertheless it has been possible to compile at least the principal data on the 150-plus friars who served during those years in the United Kingdom. Quite a number of these would have seen service in Australia, in Nigeria, in Rome, in the United States. Today the Anglo-Scottish Province, in partnership with the Australian, has taken the first steps towards the establishment of the Order in Korea, as well as maintaining a contribution to the Irish Province's considerable effort in Nigeria.

This inheritance encourages an international outlook, which is reflected in the content of our present-day archive. Certainly the concentration is on our life, work, places and members in this country. But it extends to those who *were* here, and to several countries already mentioned. As well as the Sunday Bulletins of our eleven parishes in the U.K., we receive the newsletters of twenty provinces of the Order around the world.

The pattern is similar in the areas of history and biography. The history of the Augustinian Order in pre-Reformation England and in more recent times is, of course, our main concern. But here too the coverage extends much further afield, with background material on, for example, the countries of Korea and Nigeria, and the considerable history of the early Spanish and Portuguese Augustinian missionaries. There are works and biographies of such figures as Gregor Mendel, Luis de Leon and, of course, Martin Luther.

Augustinian liturgical books — missals, breviaries, rituals — and manuals of devotion have their place, and likewise the lives of the saints and holy people of the Order.

We receive upwards of thirty reviews, in various languages, and there are small collections of audio- and video -tapes, slides, photographs and newspaper cuttings.

The Order does not have an individual founder such as St Francis or St Ignatius. It was brought into being by the Holy See, with the Rule of St Augustine as its 'foundation document'. That Rule, in some of its many editions, and with commentaries ancient and new, is here. Of course the Rule is something we share with many other institutes, whose founders and histories are also of some interest to us.

So we come round to the source of it all, St Augustine of Hippo, whom we call 'our holy father'. Biographies are here, from that written by his companion Possidius, to those of last year and this, and not forgetting the evergreen *Confessions*. His works are here, as well as a selection of the commentaries and monographs which are still published with great frequency.

Enquiries may be addressed to the Archivist at: St Monica's Priory, 19 Hoxton Square, London N1 6NT.

STANDARDIZING ACCESS TO DIOCESAN ARCHIVES IN AMERICA

Ronald D. Patkus

As the final decade of our century opens, Catholic diocesan archivists in America find themselves confronted with a number of important issues. Like their colleagues who are affiliated with other non-religious institutions they are asking questions about such topics as automation techniques, educational programs, and outreach activities. Finding answers will take a considerable amount of work, but the effort should serve as a preparation to the year 2000 and beyond for the archival community.

In the midst of this work, diocesan archivists are also cognizant of the fact that other concerns must be addressed which, while related to the archival profession as a whole, are simultaneously of particular relevance to their own unique situations. One of these, and perhaps the most significant of these, is the question of access to the archival and manuscript collections of the various dioceses. In fact, some might even go so far as to say that until this issue is dealt with directly, the archival endeavour of the Church in the United States will be seriously hindered.

What is it exactly that needs to be dealt with? Basically it is the assumption that diocesan archives are not especially hospitable when it comes to making their records available for research. The assumption is largely inaccurate, but still it is true that today a large segment of society is still in the dark about all of this. Professional and amateur researchers alike regularly voice their relief and surprise that many diocesan archives are actually open for their use. To be sure there are other issues relating to access which must be considered as well. But the perception problem deserves special attention. Until it is resolved in worthy fashion, until people are aware of the availability of diocesan collections, there will always be difficulties in this area.

Because of this, the consideration of access has become a major priority for diocesan archivists and others interested in the Church and its history. This is especially true in the early 1990's, but the work has really been in progress for at least fifteen years.

In 1974 the United States was getting ready to celebrate its 200th birthday. As a way of recognizing this, the National Conference of Catholic Bishops (NCCB) appointed a special Committee for the Bicentennial. One of the accomplishments of this committee was the creation and publication of 'A Document on Ecclesiastical Archives.' The document recalled the long and rich history of the Church in the New World and the importance of archives as a way of preserving that history. More specific to the present discussion, the document also urged that resident bishops do everything in their power to ensure that the archives of their diocese were organized and made available in a professional manner. The wording of the text was eloquent:

... we express our sincere hope that the residential bishops may be disposed to grant access to the diocesan archives without undue limitations when properly accredited historians ask for it. The past products of such research support, we believe, the contention that serious historians, even graduate students and doctoral candidates, have, with very rare exceptions, used such permission with honesty, fairness, responsibility, respect for the documents, and true Christian charity. Catholic historians have characteristically evinced a distinct pride in the persons and institutions of their Church of past generations, and, in our judgement, no bishop need fear that by opening his archives to scholarly examination, he will expose the Church's past to deliberate attempts at embarrassment. True, scandals and shortcomings may be uncovered, but in these matters we believe that it is still appropriate to follow the admonition of Pope Leo XIII, who in his letter on historical studies, *Saepenumero considerantes*, of August 18, 1883, quoting from Cicero, declared "that the first law of history is not to dare to utter falsehood; the second, not to fear to speak the truth; and moreover, no room must be left for suspicion of partiality or prejudice."

It is easy to see why the statement was pivotal in many respects. It enunciated a clear call for a balanced view of access and was responsible for the implementation of this attitude in several regions of the country. But it was just one step among many.

Several years later, in 1980, there was more movement in this area. Specifically, the Association of Catholic Diocesan Archives (ACDA, a nationwide organization) presented three statements to NCCB relating to archives for their consideration and possible comment. One of these statements dealt with the care and use of sacramental records, especially baptisms and marriages. Basic guidelines were proposed. This was noteworthy, because it marked the first time that ACDA had offered a formal opinion on access to a certain type of diocesan record grouping.

In the mid-1980's the diocesan archivists continued to exhibit a concern for access. During these years they were submitting a proposal for grant funding to the National Endowment for the Humanities (NEH) in Washington, D.C. The grant was intended to initiate a project which would be responsible for surveying all diocesan holdings in the U.S. and developing some type of guide which could be used by scholars and other researchers. As a way of convincing NEH about the seriousness of the proposal, a supplementary appendix was included as part of the application. One section of the appendix featured a statement, signed by a large number of residential bishops, which declared that they supported the use of church records. This was meant to be a clear indication of their balanced and reasonable position on access.

A second version of this proposed grant even contained a substantial

section addressing the topic of access directly. It stated that most diocesan archives were open to the public, and that the closing of entire collections without cause was not the norm, but the exception. Here again we can see how access was still an issue.

Yet a third factor which must be kept in mind is the power of discussion. At regular intervals in the 1980's, informal and formal conversations took place among the diocesan archivists, either at archival gatherings or elsewhere. This factor is admittedly vague in some sense, but it should not be underestimated. Dialogue can be helpful, and it certainly served as a means of sharing ideas about how to work on this topic.

In fact, discussion is what led to a more ambitious effort to deal with access in the summer of 1989. At that time the ACDA was convening in Chicago for its annual meeting. During the conference it became apparent that even in view of the undertakings just mentioned, many diocesan archivists were convinced that the public perception of access was not what it should be. Much of the general population seemed to be unaware of the ways in which church collections could be of use to them.

ACDA's Executive Board decided to address this situation. In the course of the meeting I was asked to prepare a paper on the subject of a standard access policy for diocesan archives in the United States. The purpose of the paper, I hasten to add, was simply to initiate a conversation, to suggest certain ideas pertinent to the topic.

During the next few months I began to consider the importance of access more deeply, and to talk to several of my colleagues about it all. I gathered together my thoughts and wrote the paper, which was read at a subsequent meeting of ACDA in the autumn of 1989 in St Louis. The text also appeared in an issue of the association's newsletter, so that it could be made more widely available to the membership.

The paper made several points. One of them was that, it seemed to me, the publication of a standard access policy, one that would offer some general guidelines on the availability of diocesan collections, would certainly help to address the perception problem, mentioned earlier. By releasing such a policy and encouraging its adoption across the nation, diocesan archivists would make a significant contribution to the effort to convince the public that their archives are open and are managed in keeping with professional archival practice.

A second point was that the standard access policy would possibly improve the management of diocesan archives. The reason for this is simple and straightforward: if diocesan archivists across the country decided to implement general standards by writing an access policy, this would require the prerequisite that the archivists become more knowledgeable about their collections. In order to gain better control of the collections, they would have to reconsider their contents in a detailed fashion.

A third point was that a standard access policy would help many to become better reference archivists. Reference interviews and research planning would be given an added degree of clarity, due to the increased management potential just mentioned. The roles of researcher and archivist, their respective duties in other words, would be given some definition.

Fourthly, the argument was made that the policy would add a measure of consistency to the use of diocesan collections. Some users of diocesan archives and others have occasionally raised the question of whether or not there is a consistent pattern for access in all parts of the country. Can one examine the same kind of document in Boston as one can in Chicago, or Los Angeles, or New Orleans? There seems to be some concern that this is not the case. And so, if standard guidelines were printed and disseminated to the public at large, researchers and others would come to develop a particular kind of expectation about the availability of collections. It would be the expectation of a common pattern. While it is true that there may be some justifiably unique and special circumstances on the local level, the point is that there would be professional standards and attitudes present on a wide scale.

Because of these four points, I suggested that the ACDA might want to consider putting together a standard access policy of some variety. As it turned out, the members of the association present at the St Louis meeting were in agreement on this. Consequently an *ad hoc* committee was formed to take up this very task.

One of my first tasks as chairman of this new committee was to invite other members of ACDA to work on the project with me. Forming a committee would ensure a certain amount of discussion and added input of ideas. The other archivists who agreed to serve in this capacity were Ms Christine Taylor of the Archdiocese of Seattle, Dr Martin Towey of the Archdiocese of St Louis, and Sr Felicitas Powers of the Diocese of Savannah. Each of these individuals had different kinds of experiences in the field and their thoughts were critical to the development of the policy.

Very early on the committee determined that any standard access policy should have at least two primary goals. The first, obviously, would be to present and explain the various professional standards for access which are necessary for determining how collections ought to be used. It was hoped that this would encourage those charged with the responsibility of maintaining diocesan archives to write their own access policies.

The broader goal was a better understanding of the importance of diocesan archives as a whole. This aim, no doubt, is a lofty one, but it is a needed one as well.

As the actual work of the committee began, two important decisions were made with regard to methodology. First, it was determined that any standard access policy should be considered within the larger framework of

access issues. In other words, we did not want to simply create a brief one or two page listing of proposed guidelines. The guidelines would certainly be there, but they would be described in some detail too. The narrative form of a paper seemed to be the best way to accomplish this.

The second decision was that the paper would keep its guidelines on the general, as opposed to the specific, level. The intention here was to discuss all of the broadly applicable standards of access. The application of these standards in a given diocese would not be explained, however. This approach, it seemed, would allow readers to become familiar with guidelines and then decide for themselves how they could best implement the guidelines in their own unique situations.

And so, over the course of the last year, the committee has been at work preparing the statement on access. It has had some success, and has already come up with an initial draft. This draft will need to be critiqued and improved. While the exact arrangement and wording of the paper are thus still being developed, it is possible now to mention its basic outline and contents.

The paper is divided into four parts. The first deals with general attitudes toward access. It describes those principles which are broadly accepted in the archival community as governing the practice of making records available. Topics such as equal access, the need to protect confidentiality, 'Right to Know', and the responsibilities of researchers are discussed here. In a very real sense, therefore, this section paves the way for the following three.

Section two discusses diocesan collections and their use. One of the first points made here is that such collections ought to be seen as unique. In other words, the entire archives should not be treated as a whole without distinct parts. This approach allows archivists to develop access policies which are sensitive to the differences between collections. Some treatment is given of the various kinds of collections, and how they might be made available (or restricted) in keeping with the general principles mentioned earlier. Again, it must be emphasized that this is done in a general fashion; no specific rules are listed.

The third part of the paper takes up the question of the administration of access. It presents some of the procedures archivists ought to employ on a daily basis to ensure that their collections are being used properly. Such things as security, registration, interviews, citation, quotation, and reprography are considered.

All of the foregoing is brought together in the final section of the paper, which discusses the need for each diocese to create a written access policy of its own. Attention is given to the elements which would constitute such a policy. Reference is also made to examples of a model general access policy.

As alluded to earlier, the paper will need to be refined before it appears in final form. Several readers have agreed to offer their comments and insights on the draft. The refinement process is also likely to include the potential

involvement of each member of ACDA. This is to say that plans are in the making for finding a way to distribute the paper to the entire membership in order to invite their opinions. Such a step may be rather tedious, but it will yield important benefits. Not only is it possible that one point or another may be perfected, the distribution will also have the advantage of ensuring that the organization actually 'owns' the paper. The committee felt this to be a critical aspect to its release, especially since the topic is of such great import at the present.

The writing of a paper dealing with access has been an important step for diocesan archivists. But it is not the only way they have been concerning themselves with the issue at this time. Another occurrence of note is the presentation of a special session on access at ACDA's annual meeting at Mundelein, Illinois in the summer of 1990.

The session featured three papers. The first was read by Rev. M. Edmund Hussey, the association's president. It traced the history and development of Catholic Church records and the manner in which they have been made available through the centuries. This provided background for a second paper by Timothy Slavin, former Associate Archivist for the Archdiocese of Chicago. Mr Slavin discussed his experience of formulating the official access policies for the archdiocese. The last paper was given by myself; it reviewed efforts made by ACDA in the last two decades to improve the understanding of access.

The presentation of the session offers yet another indication of the concern ACDA has had for the issue at hand. The concern would appear to be unparalleled by other professional archival organizations in the United States. Because of this, diocesan archivists may well find themselves in the vanguard of this discussion as it continues in the 1990's. Though in some sense their interest in access arose from a less than ideal situation, an ironic and happy outcome may be seen as they play a central role in devising their profession's agenda for dealing with access issues in the years to come.

Mr Patkus is Archivist for the Archdiocese of Boston. This article is an adaptation of a talk presented to the Association of Catholic Diocesan Archivists in the summer of 1990.

ESTABLISHING AN ARCHIVE: FIRST STEPS

Sister St Mildred Coburne FDLS

The writer is a member of a Religious Congregation founded in France in 1703 by St Louis Marie de Montfort. The Filles de La Sagesse are a part of the Montfortian family of Fathers, Brothers and Sisters who are engaged in a variety of apostolates throughout the world, whilst spiritually pursuing the realisation of the Eternal and Incarnate Wisdom in their lives. Due to the imposition of the anti-clerical laws in France at the end of the nineteenth century, the Sisters, like so many other Religious Orders, fled from France, to settle in the British Isles, among her places, in 1901. They have a variety of apostolates today in England, Scotland and Ireland.

The Provincial Archivist of the Sisters of La Sagesse has received no formal training for this task. She is a retired school teacher, who has specialised over the last twenty years in Adult Religious Education. Her hobbies include photography and an interest in history. These have proved an asset to her research work and storage of archives. A keen reader, this has helped in studying the subject of archival preservation. The following notes are for those in similar circumstances who will be able to set up only a very basic archive storage room and — it is a plea — to do what they can in their particular situation. It could be said that any positive efforts to preserve archives are better than none at all.

'Sister, would you like to up-date the history of our Province from the 1960's to the present?' This simple request was the prelude to an unknown world. From a long-standing interest in history I had used archives, the world of the archivist was unexplored territory. The fact that this was a profession in its own right was only to become clear to me over the next few years. After only a short period of research I came across evidence that our Province began, not as previously thought, in Hampshire, but at Withington, near Manchester. My interest was so aroused that I asked to prepare, not merely a history up-date, but to go back our roots in this country and to write a complete account. Little did I realise that my love of detective stories would now pay off, in following the tiniest of clues for a result!

In 1987 a Superior brought to my attention an advert in *The Universe* about the annual conference of the Catholic Archives Society. I made the happy decision to attend. Upon arrival, though knowing no-one, I was soon made to feel at ease. When we chose which groups we should attend, my 'green-ness' was very evident, as until that moment, I had no idea of the existence of such people as Provincial Archivists. I came away having learned so much from the 'professionals'. It was only at the next annual meeting that I realised I was not the only Sister present who was not even of amateur status! Upon reporting to my Provincial, I suggested that we should have a Sister responsible for organising our Archives. After being formally requested to fill the post, I accepted in the knowledge that help would always be at hand from the friends I had made in the

CAS, as well as with the aid of their excellent publications. The Society's leaflet, *Archive Principles and Practices*, I strongly recommend to others in my situation. After studying all I could, I was ready for the next stage in setting up our own Archives.

To this day I bless the person who invented 'the plastic bag'. Without this commodity I could never have begun to sort out all the archive material that was now coming to light. An adhesive label on each bag, identifying their place of origin, kept things in order until a room could be made available for their storage. Letters and other documents were stored in folders. Photographs were labelled - yellow (photocopy), blue (Convent), and green (Works).

At first my plastic bags and other archives were stored at the Provincial House, in Hampshire. In 1989, a suitable room came available at our Convent in Newcastle and, as this was nearer my base, it was agreed to establish our Archives there. With the generous help of local Community, the room was painted in preparation for the purchase of archive boxes and something to store them in. A visit to the Conservation Resources (U.K.) Ltd at Cowley, was interesting. Although my order was minimal I was served with the best of courtesy. It was fascinating to see the boxes arriving flat-packed and then formed into shape on a special machine. After searching many catalogues and visiting super-stores I found the type of storage trolleys I needed, at the 'Texas' DIY stores. They are called 'Closet Maid' storage system.

With a search table and comfortable chair, the next stage was to cover the walls with time-charts and interesting photos and cards. At this time the boxes were simply marked with the name of the Convent concerned, until all was ready for the important cataloguing and indexing. I preferred to have all in place before settling down to this. A 'Procedure Board' was set up and thus our Archives Room was beginning to take shape.

Having catalogue files for the various subjects to be listed on the intended indexes, as well as card-index boxes, I am now ready, in 1990, to finalise my work, with an easy and clear index system that others can continue after me. As I put my archival material away I sometimes leave a little note for the Sisters of the future to read. Because I feel that our Congregation will continue through our Third World Confreres I keep such items as our daily menus and items of local interest. Even the clothes we wear may be of historical interest in fifty years time!

There is still much to be done before our Archives are complete. Items of interest are continually coming in. The lesson I've learned from this third career is 'to go gently and slowly' — a valuable one, since my life-style has also had to adapt using a wheelchair. Without the interest and help of my Sisters it would be difficult to make this contribution to our historical heritage, for future generations of Sisters.



FIRST STEPS: THE ARCHIVIST IN THE ARCHIVES ROOM

GUIDE LINES FOR OUR COMMUNITY ARCHIVISTS

WHAT ARE ARCHIVES? Archives are the records of a Congregation that reflect its historical, administrative, and legal life. These records comprise a variety of materials: diaries, chronicles, journals, letters, accounts, etc., but also photographs, visual and sound recordings, paintings, artefacts, magazine articles, newspaper reports and pictures. The main function of the Archivist is to collect, preserve, classify and protect these records as the property of the Congregation. The Archivist has to devise her own system by which the Archives can be made available for research, whilst at the same time retaining the safeguards necessary for sensitive material. The Provincial Archivist should be invited to visit the Community once a year to advise on retaining and discarding material of doubtful long-term value, and to offer assistance.

CHURCH RECOGNITION. In the 1983 Code of Canon Law the Church recognised the work of the Archivist, not only with regard to Dioceses but also within Religious Institutes. Canon 578 states that the whole Patrimony of an Institute must be faithfully preserved by all. This places an obligation on each member of the Institute to play her part in the preservation of the Archives.

LOCAL COMMUNITY ARCHIVES. These consist mainly of :

House Diaries. These record events outside the normal routine of the Community, such as an annual visit, participation in a local religious or secular event, or a special celebration.

Sacristy Journals. These can be an important source of history. They note any visiting priest who celebrates Mass or other ceremonies. Details should include date, time, reason, any unusual points of a sermon, how the visitor contacted the Community, etc.

Annual Returns. These are the short account of the Community's year that is sent to the Congregation in Rome by the person responsible for the Community.

Other records. Other materials include such things as letters or memoirs of biographical interest, publications or notes of talks given by members of the Community, exhibition materials relating to the Congregation, and materials of local interest illustrating the environment in which the community works.

Personal Archives. Upon the death of a Sister nothing should be destroyed before consulting the Provincial Archivist. If any Sister wishes to deposit material of a personal nature in the Provincial Archives, she should write on it the date it can be made available for inspection. Such records could be of a special experience, a matter of conscience, and other personal papers. It is recommended that a time limit of forty years after the death of the Sister is feasible for this type of deposit. The Provincial Archives contain a specially sealed section for these deposits.



THE ARCHIVES ROOM

THE ARCHIVES OF THE NATIONAL SHRINE OF OUR LADY, WALSINGHAM

Kate Moore

WHAT DO THE ARCHIVES CONTAIN?

The archives are the surviving records of the National Shrine from the beginning of the restoration period in the 1880's both at Walsingham and King's Lynn and material relating to its administration from the 1930's through to the present day.

For the most part the archives consist of original and unique handwritten or typed records, there is also a large collection of photographs, newspaper clippings, postcards and related pilgrimage materials dating mainly from the 1930's but some from the restoration on 19 August 1897.

Some of the material has been given by past pilgrims for safe custody in the Archives of the Shrine. Large collections include the papers of Dudley Baxter, Martin Gillett, Claude Fisher and Arthur Bond; all were prominent figures in the history of the development of the Shrine. Some of the material seems likely to have been in the diocesan archives or parish archives.

The earliest records are very scanty but a number of books have been printed since the 1850's on the history of Walsingham. There is a small collection of books and pamphlets of historical value from that period, and also a microfilm copy of the Pynson Ballad of the fourteenth century. A valuable collection of slides from the 1930's was donated recently, and videos and slides date from 1968. Other materials include banners and a variety of objects for or about the Shrine and Walsingham memorabilia.

WHO USES THE ARCHIVES?

An increasing number of enquiries are received from various persons — some conducting research into their family history or the history of the Shrine for school or parish projects. Many schools use the facility of the Shrine for outings but also to investigate the medieval pilgrimage mentality and modern developments.

A summary of the history of the Shrine is recorded on wall tablets in the cloister at the Slipper Chapel and this has promoted interest in accuracy and in the accounts of the past and present history of Walsingham. The anniversaries of great events and pilgrimages connected with that development provide the background for extra talks, information and colourful printed brochures. The Archives thus provide not only a treasury of past ideas but also give impetus to any serious research for the future.

While it is not possible to open the Archives to the general public, access for specific requests can generally be arranged. However, there is a strict rule that nothing can be taken from the Archives without permission and even then must

be recorded for quick return. Through contact with the Catholic Archives Society, a number of archivists have made enquiries regarding our collections relating to Catholic history.

WHO LOOKS AFTER THE ARCHIVES?

The Director of the National Shrine has the overall responsibility for the Archives. In 1985 Father Allen asked Father Brian Ventham SM, to undertake the work needed in preserving and conserving the materials in a properly ordered and archivally correct fashion and, through the help of a qualified archivist, the work of cataloguing the material has been started. It is intended to place copies of this catalogue with the Diocesan Archivists of East Anglia and Northampton and with the Norfolk County Record Office at Norwich. If more people are interested in these Archives, then there will be a greater hope that this work will continue and provide an even greater service and encourage further developments.

WHY ARE THE NATIONAL SHRINE'S ARCHIVES SO IMPORTANT?

History is always important to Catholics, and the history of our faith since Emancipation is fascinating and interesting. And yet it is a complex subject with little written that explains the development and progress which the Church promoted. People also tend to forget details and facts, and things get overlooked as changes take place and characters disappear. A precise, accurate and knowledgeable research of the foundation of institutions is essential and it is hoped that a well arranged and catalogued Archives here will promote that research, at least in the field of the modern history of the Shrine. The medieval Priory and its history is another great challenge. The result of all these investigations will be a history of devotion to Our Lady which Walsingham inspired in so many generations during the Ages of Faith and has inspired again since 1897 and in our own times, and also a record of all the remarkable persons who have done so much, in unity with others or on their own, to foster this devotion. The Archives help to promote the mission of the Shrine in a very practical way.

Editorial note

This account is taken mostly from the preface to the Catalogue of the National Shrine Archives compiled by Father Brian Ventham SM, who organised the Archives during the years 1985-1989, and was largely responsible for their present arrangement.

REFLECTIONS ON CLOSING A CONVENT: ARTEFACTS

Sister Agnes Hypher OSM

INTRODUCTION

I like to think that these few words may be considered as an apologia for ARTEFACTS. Artefacts discovered during an archaeological dig receive the greatest attention and respect. Once displayed in a museum or a heritage room, no doubt is left as to their significance, but what becomes of artefacts which were once familiar objects of the house or convent? Their usefulness and initial attractiveness may have come and gone and their historic importance forgotten.

CLOSURE OF ST MARY'S

The memory is still fresh in my mind of the time when the Servite Mother House in London was up for sale. The convent, which had once housed a community of seventy sisters and existed for over a hundred years, was almost



ST MARY'S PRIORY, STAMFORD HILL, LONDON

devoid of furniture and furnishings. The only room which could be described as cheerful and on-going was the temporary archives room. Some archives had remained at St Mary's but the main holdings had been removed in 1969 to the new Generalate in Louvain at the request of the French Mother General. I arrived a few months before the actual departure of the sisters in 1987. The various attics, cupboards and cellars revealed collections of books, house diaries, boxes of memorabilia of successive Mothers General, and innumerable relics. But that was not all: a stack of packages come to light almost at the last minute and these

were the real challenge.

At the point when the fabric of the building lay unadorned it became apparent that there were two keyholes in a recess opposite the front door — at a casual glance the wall appeared to be continuous complete with beading and wainscot. Thankfully, the only content of one cupboard was a large figure of a camel which had been missing from a crib-set for years. However, the other cupboard was stacked high with brown-paper parcels covered in decades of London grime. Panic set in as everything had to be removed before the uncertain date of the sale of the convent. It was necessary to organise and repack these for removal to the provincialate Archives room in the West Midlands, and this with as little flotsam as possible.

SERVITE HISTORY

Perhaps a word about our genealogy would be appropriate here. The Congregation began with a group of young teachers in the small village of Cuves in France in 1840. Under the leadership of Marie Guyot they decided to adopt a Rule of Life. Although she died at the age of twenty-six, the small community was eventually responsible for several other religious congregations coming into existence besides that of Servite Sisters. Like so many other Religious groups in France, they were forced to live abroad during troubled times in France. Mother Philomena Morel and her community had to face various vicissitudes which beset them in England. Many disastrous moves were made. They had to disentangle themselves from bogus benefactors and clergy who did not always take into account their charism, constitution and commitment.

It was not until 1871 that the group finally took root and began to flourish after purchasing Suffolk Lodge, which became St Mary's Priory and the Mother House. It is unfortunate that during these early days two fires caused the loss of the first archives. In order to account for our Servite identity it is necessary to note that the original group in Cuves were known as the Sisters of Compassion. In 1864 they fulfilled their desire to become aggregated to the Servite Order. The Chronicles relate that

on the 18th of June the decree of aggregation was signed by Pope Pius IX and on the 22nd of June twenty professed sisters and nine novices received the habit from the hands of the Vicar General, Dr Hearn, delegated by Cardinal Wiseman.

The following year, Mother Philomena made the request that Father General send Servite Friars to be directors to the sisters and also work in England. The Father General and the Friars were generous with their support and friendship, as our archives and libraries testify. It was in the great clearance that a bundle of Cardinal Lepicier's manuscripts came to light.

SOCIAL AND CHURCH HISTORY

The artefacts which had accumulated appeared to reflect the social and

church history in England at that particular time. On the one hand, the sisters lived hard-working and austere lives and, on the other, imposing convents and chapels were being built. It would seem that in the wake of Catholic Emancipation and the Restoration of the Hierarchy, religious life also saw a 'Second Spring'. It could be an urgent drive to make up for lost time, caused by the Reformation and Penal Times. In this revival the inspiration came from the continent where patterns for gracious convents and monasteries were to be found. Leading church architects, such as Pugin and Comper, were foremost in the Gothic Revival and they did not restrict themselves to the architecture but also to the furnishings, fabrics and vestments in order to effect an authentic whole. As a result, the religious revival in its tangible form was not in contemporary style, for which they were severely criticised. However, the intervening centuries since the Reformation had led to a difference of opinion as to where to pick up the threads. This in turn meant that the decisions and implementations of Vatican II left a wealth of beautiful vestments, sacred vessels and ecclesiastical effects prematurely out of date, such as copes, dalmatics and Roman chasubles. St Mary's Convent, in common with other communities, spent more money on furnishing and decorating the chapel and commissioning statues than might seem appropriate. Each solemnity of the Church was marked by yet another work of art embroidered or painted by a sister, as is proudly recorded in the early chronicles.

INFLUENCE OF PRIORESSES GENERAL

The memorabilia of the Mothers General reveal much of their influence and spirituality. Mother Antonia Loughnan had received her education at Stanbrook Abbey at the time when her aunt, Dame Ignatia Power, was Abbess, so it was she who introduced the full monastic ritual and Divine Office. The Nocturn Lessons were sung with great solemnity from illuminated books designed and painted by the sisters. The second of these was the work of Sister Addolorata Bedford, who had been the first draughtswoman in England. During World War II both volumes were deposited in the Bank for safety. With the advent of Vatican II and the vernacular, these are no longer in use but have pride of place among the artefacts. Among Mother Antonia's personal keepsakes are two daguerreotypes which together with our collections of glass-plates, negatives and positive prints, slides and films may well make an almost complete photographic archive. There are even slides for a gas lantern.

MEMORABILIA OF TWO WORLD WARS

It is not surprising that there are a number of items relating to the two World Wars, since the Congregation had spread across Europe as far as Bavaria. The first World War had shattered links with Gratzen and two sisters of the English Province were caught up in the fall of France in 1939. In fact, the little house in Cuves played a special role in the French Resistance Movement. Added to this, Mother Scholastica Britten came from a military family, and certainly

the sisters were encouraged by her strength and understanding during the London Blitz. We have in our possession the Britten family papers which we are anxious to return once a member of the family can be traced. Since there has been no small interest in Catholic guilds, it seems worth mentioning the 'League of the Cross'. As a young man, her brother, Thomas Britten served in Iraq in 1914. The six Catholics in his company formed an 'Order' of the League which met regularly. Despite enemy action depleting their numbers they planned to regroup and continue. Thomas Britten's Service medal is among the many commemorative medals accumulated over the years. The value of these have a special significance, not only for what they are but why they have come into our possession.

THE IMPORTANCE OF ARTEFACTS

It became obvious that the real-life situation, the human tangible element is of great importance. Artefacts are the stage-props which set the scene. One only has to note the memorabilia auctioned by Sotheby's, or to go to Boys Town and join the queue waiting to see Father Flanagan's office just as he left it, to know the truth of this. I do not think one can be too scientific at the expense of reality and the hidden reality yet to be discovered. However, the surrounding atmosphere is of vital importance, while fresh clear labelling and presentation speak volumes about the artefacts themselves. This consideration was the main factor in planning the new, but small, archives room. The holdings had rarely been seen before, particularly those in the dusty paper parcels. The memorabilia of the Mothers General had much detailed documentation but omitted to state to which 'Mother' they belonged. For the first time the beautiful vestments could be seen closely and the illuminated volumes studied. Some Roman vestments have been converted into semi-Gothic chasubles for special use. These are stored in a large chest, on shelves, and the folds protected by rolls of acid free tissue paper. When on display in the adjacent room, the library, they will hang on stands (scarecrow shaped in design) to be viewed to advantage. The crosspiece will be detachable for easy storage. Smaller items are ready to be exhibited by being always kept in sturdy boxes with transparent lids.

UNRELATED ARTEFACTS

Before closing the Mother House much remained which was not required. There was very little difficulty disposing of surplus chapel furnishings, vestments, statues, large pictures and books. Requests came from poor parishes, schools, seminaries and missions while more recent appeals are made from churches once behind the Iron Curtain. It was possible to send some objects such as church damask drapes and carved cabinets to Fine Arts dealers. Many of the relics had no authentication while individuals were keen to acquire relics of their patron saints. Even so, a sizable collection of relics still remain. Artefacts of a secular nature came from the old convent schools. The Science Museum was happy to have the stereoscope glass plates, as a donation, for demonstration

purposes for younger people. The printed school magazines, dating back to the turn of the century, were welcomed by the local library for school projects in local social history.

RECONNAISSANCE AND IDENTIFICATION

With a few weeks left before the eventual closure of the convent, things were vanishing fast and I had to make on-the-spot decisions which were final. Remembering a retired Major who once told me that 'reconnaissance always pays off', further investigations were made. In my novitiate days, a shrine of St Philomena adorned the side chapel. She lay in a glass case surrounded by metal votive hearts—very much the Italian style. The statue vanished during the update of Vatican II, only to be rediscovered at the final round-up. At this juncture, all that remained was a box containing the hearts. Some were empty, others contained petitions which I hesitated to read, but one looked particularly interesting. It appeared to be silver and blackened with age. Once it was polished, the Servite monogram became visible, and also the engraving. It commemorated the dedication of St Wilfred's Priory in 1896 and contained a miniature book in which the names of the original community were written. This information, apparently quite trivial, may well be the only clue as to the first community at Arundel.

CONCLUSION

Since arriving in the West Midlands, my task in Olton convent has been to reconnoitre once again and to label discreetly objects of historic value to the Order. One such item is a Bardic chair which has pride of place at the foot of the staircase in the main hall at Olton. It was won by a Mere St Thomas in Aberystwyth in 1905 for her poem 'Light'. It was the custom of a 93-year-old blind sister to take her place at this vantage point after supper each night and to chat to the community as they passed by. On a Sunday she prolonged her supper here and crunched a packet of potato crisps into the bargain. Without considering the ethics of such a practice it became obvious that frequent usage may well obscure the significance of one's heritage until it is too late. Having identified such items, it may be hoped that the reconnaissance of others will 'pay off' for the benefit of the future of the Order.

THE BAKER PAPERS IN THE DOMINICAN HISTORICAL CENTRE, OXFORD

A large collection of papers was recently discovered, which belonged mostly to Miss Elizabeth Anstice Baker, Dominican tertiary (1849-1914). The collection contains family papers (including letters from two significant South Australian politicians, John Baker, her father, and Sir Richard Chaffey Baker, her

brother), correspondence with a wide range of intellectual luminaries, such as Jacques Maritain and Sir Richard Threlfell, over sixty letters from Mgr Robert Hugh Benson, of whom Miss Baker was an important collaborator in such ventures as the Motor Mission, over 170 letters from P. Étienne Le Vigoureux OP, who received her into the church in 1877, and who was the Dominican prior who built the basilica of St Stephen at the École Biblique, Jerusalem, and much else besides. Miss Baker was the instigator of the mission of the Stone Dominican Sisters in Adelaide. She was involved in many other Catholic activities in Australia and in England. She was on the committee of the Catholic Women's League and the proposed Catholic Women's College, Cambridge. Her autobiography of her conversion, *A Modern Pilgrim's Progress* (London 1906), even if it is now forgotten, was in its time a widely acclaimed book, both in its original English version and in its French translation. There were plans for it to be translated into Italian and German. A fair amount of correspondence about these translations is retained. The papers are now in the possession of the Dominican Historical Centre, Blackfriars, 64 St Giles, Oxford OX1 3LY, where they can be consulted by arrangement with Fr Simon Tugwell OP. A catalogue is available in the archives of the Archdiocese of Westminster.

ROMAN CATHOLIC RECORDS OFFICE, ALDERSHOT

Kay Day

LOCATION

The Records Office is located in St Michael's House in the carpark of the (now) Cathedral Garrison RC Church of St Michael and St George, Queen's Avenue, Aldershot. It was previously situated by St Michael's RC Church near the Cambridge Military Hospital.

BACKGROUND

In 1854 the Government gave the War Office £4,500 for churches in Aldershot. The money was enough to provide three buildings, two of iron, one of wood. At first, the churches were used by all denominations, although the main users of one, St Michael's (opened in 1855), were Catholics.

In the early seventies, St Michael's, a wooden building, was nearing its one hundred and twentieth birthday and the end of its life. Since there was little justification for maintaining two garrison churches, it was decided to offer the use of St George's to Catholics. The offer was readily accepted and, to preserve continuity with the past, the church was placed under the patronage of St Michael and St George. Queen Victoria laid the foundation stone and the centenary of the church will be celebrated in June 1992.

As the church is still used jointly by the Anglicans for monthly

ecumenical services, Corps days, carol services, etc., the tabernacle has been moved to a side chapel, but Sunday masses are celebrated in the main part of the church.

In July, 1987, the Rt Rev. Bishop Francis J. Walmsley, Bishop-in-Ordinary to HM Forces, was inaugurated here and the church is now the Cathedral church for all Catholic personnel, and he meets with his UK-based chaplains here three times a year. It is an extraordinarily beautiful church and the memorial church for the Royal Corps of Transport, and well worth a visit for anyone finding themselves in the Aldershot area.

THE OFFICE AND THE RECORDS

In 1952 it became the policy to centralise the records of baptisms, confirmation, marriages, dispensations which had taken place in a Service church anywhere in the world for the three services. All serving chaplains were requested to send in their registers to St Michael's House and from thereon to register the baptisms, etc. directly with the central registry.

Despite being no bigger than the size of a garage, if that, the Records Office houses records for all three services, comprising 106,000 baptisms (the Army from 1859, the RAF from 1919, and the RN from 1921), 11,500 marriages from 1856 (including all the marriage papers from 1957), 36,000 dispensations from 1935, 26,000 confirmations, and 3,500 deaths.

The present Senior Chaplain here was sent to set up programmes for computerising these records. Sadly, he has been posted to the Gulf but has got far enough with the programmes for me to record marriages and baptisms. These are also still done manually.

As well as recording all current sacramental events and putting on computer past records, there is research for Tribunals (on the increase), for people looking into their ancestry, the issuing of baptism and confirmation certificates for marriage, etc., etc.

With regard to family history enquiries, it is emphasised that the records give only sacramental details, similar to those found in RC parish registers, and therefore give limited personal information, and also that the earlier records refer mostly to personnel serving in the Aldershot area. Enquiries about servicemen are best directed, in the first instance at least, to manning and records offices or regimental headquarters, if the regiment is known. Information about the service careers of RC chaplains in the two World Wars, and otherwise, would be welcomed.

As a Civil Service Personal Assistant to the Senior RC Chaplain here, I come under the Ministry of Defence, but as a Notary for the Records Office, appointed by the Bishop of the Forces, I come under the Lord Chancellor's Office.

THE CHURCH ARCHIVISTS' SOCIETY OF AUSTRALIA

The Church Archivists' Society of Australia, under the able and energetic leadership of its President, Bro. Leo J. Ansell CFC, Diocesan Archivist of Toowoomba, Queensland, continues to co-ordinate and foster the work of preserving the archives of all Churches in Australia. The Society has already published as many as thirty-three titles, mainly diocesan and parish histories and biographies of Australian Church leaders. The following two books are particularly recommended:

Dr John Patrick Maguire, *Prologue: A History of the Catholic Church as seen from Townsville 1863-1983*, which covers all events of note in the Catholic Church in Australia and how they affected Townsville in these years. (Hardback, B5 470 pp., 135 maps and photos, 5 appendices, 60 pp. notes, 11 pp. bibliography, index, price, incl. postage [surface mail UK] 65 dollars)

David Parker, *Getting Started with Computers*. (A5, glossy cover, perfect bound, xiv + 218 pp., 24 illus., appendices, bibliography, index, price incl. postage [surface mail UK], 15 dollars)

These and other books published by the CAS (Australia) are available from Bro. Leo J. Ansell, Church Archivists' Society, PO Box 756, Toowoomba, Queensland 4350, Australia. It is suggested that prospective purchasers check first with Bro. Leo alternative methods and prices of despatch by air or surface mail and obtain the purchaser's order form. Bro Leo will be happy to correspond with archivists and historians interested in Australian Church history.

CATHOLIC ARCHIVES IN THE UNITED STATES

The valuable article by Ronald Patkus, Archivist for the Archdiocese of Boston, on 'Standardizing Access to Diocesan Archives in America' (see pp. 42-47) shews how far religious and diocesan archivists in the States have progressed towards a thoroughly professional management of Catholic archives, from which members of our Society who may still be on the threshold of their journey would surely have much to learn. Anyone who would like to know more about the activities of Catholic archivists in the States is recommended to subscribe to *Catholic Archives Newsletter* which is published twice yearly in January and July, and obtainable from 80 Decker Street, Milton, Massachusetts 02187. The subscription in 1990 was three dollars for American subscribers, but doubtless there is a rate for overseas subscribers.

Despite the organisational problems of co-ordinating the work of archivists throughout such a large country, there is an active Association of Diocesan Archivists which meets yearly, and in July 1989 a four-day conference was held in Illinois, at which there were working sessions on such archival issues as clergy personnel records, parish sacramental records, tribunal case files, canon law problems, automated systems, preservation, microfilming, appraisal,

oral history, and the planning of diocesan historical celebrations. A manual, *Basic Standards for Diocesan Archives*, prepared by James O'Toole with technical assistance of the Archives of the Archdiocese of Chicago, was due for publication in 1990. The manual is designed primarily for bishops and chancellors interested in establishing a complete archives programme but also to help diocesan archivists to improve the quality of their services.

There are also regional meetings of religious archivists, for instance, a New England Archivists of Religious Institutions being formed recently in Massachusetts. The Society of American Archivists has a large and active Religious Archivists Section which holds its meetings in conjunction with the annual meetings of the present body.

The following two items are taken from the January 1990 issue of *Catholic Archives Newsletter*, Vol. XII, No. 1.

VATICAN ARCHIVES PROJECT UNDERWAY

Work has begun on an important project to apply computerized techniques to the collections of the Vatican Archives. The work is being done by the staff of the Bentley Historical Library of the University of Michigan, with the assistance of grants from the National Endowment for the Humanities and the Getty Foundation. The project will provide series-level archival descriptions to the Archives for the first time. Using the MARC/AMC format for the automated cataloging and control of archival collections, this project will result in a standardization of the description of the Archives' holdings. When complete, the results will be linked to the computerized catalog of the Vatican Library and to the widely used Research Libraries Information Network (RLIN), an on-line database that permits automated searching for archival materials by scholars around the world.

Editorial Note

It is hoped to report further on this project in the 1992 edition of *Catholic Archives*. Ms Beth Yakel, editor of *Catholic Archives Newsletter*, and also corresponding secretary of the Association of Catholic Diocesan Archivists (on which she reported in *Catholic Archives*, No. 8, 1988) is one of the staff members of the project in Rome.

MAJOR ARCHIVAL DISCOVERY IN BOSTON

After twenty years, during which they were thought to have been destroyed, a large collection of the papers of Cardinal Richard Cushing has been discovered.

Ronald Patkus, Archivist of the Archdiocese of Boston, reports that more than 20 cubic feet of Cushing Papers, predominantly from the 1950s and 1960s, have recently been found and added to the Archives' collections. The papers consist chiefly of the incoming and outgoing correspondence dealing with a wide range of individuals, organizations, and activities. There are also a great many photographs, speeches, publication and other materials.

Cushing served as Archbishop of Boston from 1944 until his death in 1970. Few of his papers survived in the archives, however, and presumption has always been that they were destroyed just prior to or immediately after his death. This discovery will help fill what had otherwise been a tremendous gap in local and national church history. The papers are closed pending processing: they were completely disorganized on their discovery, and their physical condition was very seriously deteriorated. The Archives hopes to be able to process them and make them available in a reasonable period. In the meanwhile, inquiries should be addressed to Mr Patkus, The Archives, Archdiocese of Boston, 2121 Commonwealth Avenue, Brighton, Massachusetts 02135, USA.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1990

The eleventh annual conference, held at Damascus House, Mill Hill, London, on 29 - 31 May, attracted eighty members and interested persons, the largest attendance so far, and was honoured by the presence on 31 May of **Bishop Philip Harvey**, Bishop in North London.

The conference was opened by **Fr Anthony Dolan** (Chairman) in the late afternoon of 29 May and, by way of a change, two papers were given on the first day, **Sr Mary Gregory IBVM** describing, with slide illustrations, the life of Mary Ward, the foundress of the Institute of the Blessed Virgin Mary, and the treasures of the Bar Convent, York, and **Professor Alan McClelland** discussing the work of the Rev. Thomas Seddon and Catholic child emigration to Canada in the nineteenth century.

Members' minds and limbs were well occupied throughout the conference's only full day on 30 May. In the morning, papers (both printed in this issue) were given by **Fr Anthony Harding** on the Clifton Diocesan Archives and by Dame Mildred Murray Sinclair OSB on the preservation at Buckfast of the archives of the now closed Abbey of St Scholastica, Teignmouth. Afternoon visits were made to inspect the archives of the Mill Hill Fathers and the Daughters of Charity under the guidance respectively of their archivists, **Fr William Mol MHM** and Sr Judith Greville. The Society, being largely a self-help body, members made their own contributions by taking part in six 'special interest group' discussions during the late afternoon and evening on diocesan, religious and parish archives, family history, computers and congregational newsletters.

The final day, 31 May, began with the conference Mass, at which Bishop Harvey was the principal celebrant. The annual 'open forum' followed, in which reports from the interest groups were given, **Mrs Rosemary Seton** of the London School of African and Oriental Studies spoke about the inter-Church one-day conference on Religious Archives held in London in October 1989 and a second conference to be held in September 1990, and **Sr Marguerite-Andree Kuhn-Regnier** (Secretary) reported on her archive work for enclosed contemplative communities. The problem of obtaining appropriate training for religious archivists was raised. **Sr Mary Campion McCarren FCJ** (Vice Chairman) mentioned a Society questionnaire to be sent to Major Religious Superiors on the subject and **Sr Dominique Horgan OP** (Secretary of the Association of Religious Archivists of Ireland) suggested joint action by the two societies.

The annual general meeting concluded the conference. Reports were given by the officers who were duly thanked for their services, especially **Sr Judith Greville** (Conference Organiser), and the officers for 1991 (as given on the inside front cover) were elected. The proceedings of the conference are fully reported in *CAS Newsletter*, No. 12, Autumn 1990, available from the Secretary. The 1991 conference will be held at All Saints Pastoral Centre, London Colney, on 27 - 29 May 1991.