Catholic Archives

1993

Number 13

THE JOURNAL OF

The Catholic Archives Society

CATHOLIC ARCHIVES

NO. 13

CONTENTS

1993

EDITORIAL NOTES

As these notes are written on the last day of 1992, they inevitably reflect more on the year gone by than the year ahead. Some of the objectives of the year, indeed of earlier years, have yet to be realized. Abroad, for instance, contacts are still sought with European and other national associations of church archivists: much is surely to be gained from an international exchange of ideas. At home, the Society has still to commend itself to many congregations and a few dioceses but, happily, the major religious superiors are showing greater interest in archives. The setting-up of the Association of Diocesan Archivists of England and Wales, with a positive work programme for its first year, is a great step forward. The formation of similarly well-defined interest groups, serving their own practical needs, can only strengthen the Society's influence.

The editorial policy of Catholic Archives has always been to publish as much as comes to hand. At the start of 1992, the cupboard was indeed bare, but when the Good Lord provides, He does so to overflowing, and this edition is the fullest yet. Sr Jean Bunn's educational and vocational use of archives is well-known to many at first hand but she has kindly put her experience into print for a wider public. Mr van Vugt reports again on the valuable work of the Netherlands Service Centre for Convent Archives. We have much, too, to learn from archivists of other Churches. Dr Neckles writes about Methodist archives and there is a report on the 1992 Religious Archives Conference. Diocesan archives form the core of both Dr Johnson's report on Scottish Catholic Archives and Fr O'Meeghan's survey of Catholic Archives in New Zealand, while two Irish and Scottish diocesan archives are described by Jan Power and Canon Canning respectively. Ireland is also represented by Professor Corish's valuable account of the Maynooth College Archives.

Catholic historians have long been interested in the Arundell family archives, and the account by Mrs North and Mr Hobbs of their acquisition by the Cornwall and Wiltshire Record Offices will whet many appetites. Archivists are often asked to research parish and church histories. Mrs Bassett reveals a new source in the Hardman Archives, and this is complemented by Dr O'Donnell's talk on church architecture to the 1991 conference. Archivists who have hitherto been happy with making lists and card indexes have now to use the latest technological equipment which, ideally at least, will enable the diocese or congregation, the archivist and the user to refer instantly by remote control to listed information in ways beyond the scope of any manual indexes. Mr Cook reviews recent development illustrated by notable projects.

All members will congratulate Bishop Foley, our President, on his eightieth birthday and wish him many years for continued research and publication. Congratulations also to Bro. Leo Ansell, doyen of Australian church archivists, on his retirement. Almost alone, he inspired the Church Archivists Society of Australia during its ten year existence.

All these and other contributors are warmly thanked for their articles, and similar material is earnestly solicited for future issues. Finally, the Index to Nos.1-12, promised last year will be printed shortly and, hopefully, circulated with this issue.

R.M.Gard, Honorary Editor

THE ARCHIVES OF NOTRE DAME DE NAMUR IN BRITAIN

Sister Jean Bunn SND

THE CONGREGATION

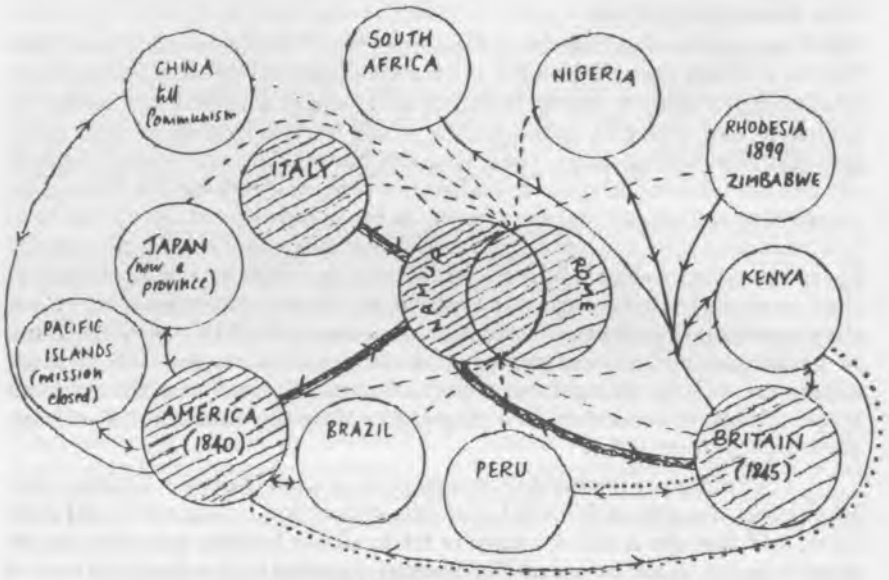
The Congregation was founded in France in 1804. It would probably have been known as Notre Dame d'Ameins, but for the effects of violent revolution and change on the Church. Bishop Demandolx of Ameins assumed, and Napoleon intended, that women's congregations would be under episcopal authority, specially new congregations. The Bishop saw Notre Dame as diocesan: not only did he need teaching religious in his huge diocese, its clergy diminished and its catechising and educational work in shreds, but to have agreed *carte blanche* to a woman founder's instinct for congregational autonomy would presumably have been unthinkable. St Julie Billiart's founding vision was to meet some of the educational needs, religious and secular, which were part of his worries; but the vision was wider than one diocese: St Julie wanted the Sisters of Notre Dame to go wherever they were needed, and the organisation she saw as most appropriate to serve this end was to have a Superior General with the right and responsibility of supervising, visiting and guiding the communities of each convent, wherever it was.

That Bishop Demandolx disapproved of such initiative became clear when the co-Foundress, Mère St Joseph Blin de Bourdon, committed to St Julie's aims, said that she could not agree to settle all her funding resources on the Ameins house, as he had asked. The Bishop responded with a dismissal note to St Julie: 'Since you are guiding your Sisters by a very different spirit, you may leave and go to any diocese you choose; as for me, I shall take back the house and form there true Sisters of Notre Dame.'

Bishop Pisani of Namur, in Belgium, had already asked for Sisters of Notre Dame, and had a community there in his city. Leaving the Sisters free to choose which course they would take, St Julie led those who chose to stay with the congregation to Belgium, early in 1809. Namur now became (and has remained) the home of the motherhouse. By 1816, the year of St Julie's death, all the small houses in France had been closed, and the whole Congregation was in Belgium. Motherhouse and Generalate were in Namur till the Generalate moved to Rome after the Second Vatican Council, taking the Generalate archive with it and leaving that part of the archive comprising the records of the Congregation's early history and development and the archives of the two Belgian provinces, North (Flanders) and South (Wallonne). The present (longstanding) General Archivist is a Luxembourgeoise Sister of the Namur community, a colossus of a personality and a compendium of Notre Dame history.

In 1840, the Foundress's international dream was realised when the

first Sisters left for America, and in 1845 when six Sisters (five of whom spoke no English) came to Cornwall. Notre Dame's first foreign mission foundation from Britain was to Rhodesia, in 1899.



NOTRE DAME: EXPANSION FROM BELGIUM AND COMMUNICATIONS

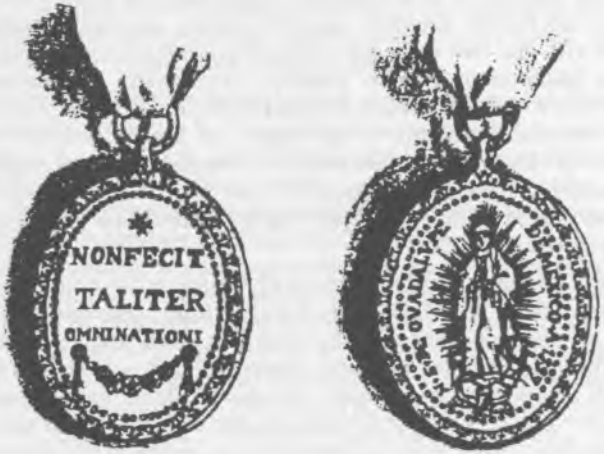
Double lines: first expansion, provinces
Unbroken lines: mission foundations from provinces
Broken single: mission contacts with Generalate
Dotted: inter-province missions

THE ARCHIVES

This preamble constitutes the provenance according to which the Notre Dame archives in Britain are arranged, and explains the content. The early lines of communication and accountability between provinces and generalate are still those most used; this explains why there is little inter-province material in the archive. What there is has mostly come from the Generalate.

The pre-Province Notre Dame records in Britain are necessarily secondary, and the earliest are either printed or copied in manuscript by Sisters of the time. Latterly, modern means have been used to supplement this French and Belgian material by colour slide and colour-print photography, and photocopy. The photographs are mainly of places connected with the Foundresses and of objects connected with them, like rosaries, books, documents, oil paintings,

sketches, clothes, furniture and their small and few personal possessions. Photocopy, especially when the machine has an enlarging facility, adds the informativeness of actual facsimile, as with this reproduction of a careful pencil drawing of the two sides of the identical medals of the Foundresses, which were given to them by Fathers of the Faith returning from Guadeloupe.



FOUNDRESSES' MEDAL (SLIGHTLY ENLARGED)

What happened to the medals themselves is an interesting reflection on the fact that what appears ephemeral at one stage will prove to be otherwise at a later one: there were in fact three identical medals; the third belonged to an earlier Sister who had begun her religious life in Ameins with the Society of the Sacred Heart of St Madeleine Sophie Barat, tried her vocation with St Julie, and returned to the Sacred Heart community. Her medal, however, hung in the Notre Dame chapel from then on, and went to Namur. The second medal, worn by succeeding Superiors General, rubbed so smooth that the 'non fecit taliter' disappeared. The third medal had its wording altered to 'Ecce ancilla domini' by a later Superior General. Then the chapel at Namur was pulverised in a war bombardment, and Catherine Duchâtel's medal was never found, though the rubble was searched. In 1988, the double pencil drawing, which must have been made during a visitation of the Superior General to Scotland before 1900, surfaced from the archives of Notre Dame in Glasgow.

After the materials related to the Foundresses and the first convents in France and Belgium come the government papers: circular letters from the Superiors General and their conferences (instructions to the Sisters on the Notre Dame religious life, especially as mandated in the Constitutions),

General Chapter matters, international Notre Dame information and news, reports, bulletins, publications from the Provinces and the equivalent in news and information received direct from the foreign missions houses and also relayed.

This pattern of arrangement, again deriving from provenance, also appears in the British Province archive proper, beginning with the papers connected with the two early British Province Sister-benefactresses. The one was Sister Mary of St Francis Stafford Jerningham, of Costessey Hall in Norwich, who married the Hon. Edward Petre, member of the Catholic Poor School Committee and who, on his death, put herself and her wealth at the service of Notre Dame. The other was Sister Marie des Saints Anges Towneley, of the Towneley family near Burnley, who inherited from her brother and became the first Provincial Superior when Notre Dame in Britain was given provincial status in 1920.

The Province archive is divided into parallel collections, as is the Generalate material. On the one hand are the home convent records, boxed in alphabetical order of place, not by founding date, and followed by Sister-personnel information, and personal papers which would be less appropriately boxed with a particular community collection. The foreign mission houses' records follow these. On the other hand are the administration records, starting with the papers of the Provincial Superiors and followed by Provincial Chapter material Provincial directives and other communications mirroring those from the Generalate. Apostolate materials, obviously, mirror each other at general, provincial and local levels.

The most significant of the house records are probably the founding correspondence and the house annals. The annals were originally an accountability exercise from the house to the Superior General with regard to regular observance. Each usually begin with a detailed account of the beginnings. I think my favourite is the Sisters arrival at the intended convent in Leeds, in pouring rain, supervised by a coachman with a top hat, who 'knocked on the door with the wooden leg he happened to be wearing.' After the accountability, we are likely to hear patriotic reports, compassionate reaction to public disasters, sociological comment, delight in simple celebrations; we see the sequence of the liturgical year, the beginnings of change within the Congregation's way of life. We also catch the human flashes, covertly funny:

1st November	Canon X is coming to be our new confessor.
8th November	The Canon came to hear confessions.
	The Canon is deaf.

At one London convent, we are told, during an air-raid, the chaplain priests gave each other absolution next to the gas-meter under the presbytery stairs. In another, the chaplain was worried about leaving his horse outside in the extreme cold, and would only give his mind to the convent's affairs when

the horse was in by the kitchen fire. The pig at St Helen's fell down the drain near the back door; the Sisters at St George's, Southwark, going to meet another Sister coming from a boat at Southampton, had nothing in their pockets to pay at the toll before crossing the Thames: the coachdriver handed in his cloak as a surety, on the Sisters' assurance that the visitor would have the price of the toll. She had. The handyman at Norwich saw a polished floor for the first time in his life, when the Superior showed him the completed chapel. 'Thass neat, S'perior,' he said, "but that'll take a year to dry ..."

With the convent records are those of the apostolate of the house. Notre Dame was founded primarily for 'the poor in the most abandoned places'. its means of approach "education, broadly conceived". The records show a fairly uniform pattern of settlement: the Sisters came to cities or to quite big towns, usually on the request of parish priests, some of whom went in person to Namur to ask the Superior General for a foundation. The Sisters would arrive, about six to a foundation, and settle in a house provided by the parish. Within days, they would begin teaching in a poor-school, and soon after that, would start night-school and Sunday-school for young working women. Then would follow a day-school, and a small boarding-school. The Sisters also operated the pupil-teacher system, accommodating these young women like boarders, in the convent — at Wigan, in St Helens, in Liverpool. The core of the archive's educational records, though, is the Mount Pleasant Training College material, with its complete set of student teaching practice assessments, tutor comments and school placements from the opening in 1856, as well as all the other related material; it fills three six-foot steel cabinets. What is relatively lacking in the educational archives, ironically, is any really comprehensive documentation of the Sisters' work in the poor-schools. This is partly because, as numbers of Sisters declined, these headships passed to seculars, and partly because where a school closed, the log books went into the keeping of the local education authority.

Some items of particular interest (to this archivist) spring to mind. There are the two large oil paintings, of St Alphonsus and St Gerard Majella, brought to England by Father Louis de Buggenoms CSSR, when he accompanied the first six Sisters here. He rolled the paintings in his umbrella to avoid the customs. Framed, and with identifying plaques, they disappeared when the convent at Clapham was sold early in the 1940's. Suddenly in 1990 they surfaced in London and were returned to us by a very helpful dealer. The paintings might not be art, but they are dear history.

Then there are the eight volumes of leather-bound and illustrated lesson-notes, parallel to those done by grateful pupils for their fee-paying parents in a Notre Dame boarding and day school: these were done annually from 1877 by the Sisters on the staff for their Superior's feastday gift. We see all the different kinds of calligraphy taught; the copperplate handwriting; the courses given in English grammar and literature; the Church history, scripture and doctrine; the mathematics, the classics; astronomy, myth and legend, art

appreciation, geography with meticulously penned maps, botany with pressed flowers in situ. There is the Empandeni journal (Rhodesia) of 1899, a manuscript account, with tiny pen and ink wash pictures, of the Sisters' first year working with the Jesuits. Perhaps I shall add to the Vows section of the archives, one day, the greeting I had from a boy in a remedial class whose friend I am glad to have been. It said 'Dear St Geen, I hope you do it on saterday, David.'

Peripheral items of interest presumably appear in most archives. In this one, there is a Mount Pleasant teaching certificate endorsed eight years in succession by the same HMI. It is signed 'Matthew Arnold". Then there is the registration of a little girl of four in the Wigan Notre Dame prep school: her father is a comedian called George Formby, and she has a brother George who, we know, will follow in father's footsteps. A priest has given a Notre Dame community a Roman lamp of considerable age as a thank- you for hospitality. The accompanying note says he was given it in the first place by a teacher of his, later to become Cardinal Merry del Val. On the back of a Liverpool journal's article about the Mount Pleasant Training College in action, in about 1864, is an astounding array of positions vacant advertisements — for butlers, housekeepers, maids, 'tweenies, grooms and chauffeurs, with terms and condition of pay.

Do people ask you what you do? A neighbour in the lift in Liverpool listened to my answer; I could see comprehension dawning. 'Oh,' she said, 'you're a *filing clerk*.'

THE USE OF THE ARCHIVES

My record of six years of archives usage shows the greatest percentage to have been for the Sisters themselves.

I first saw archives used in Notre Dame as a means of returning us to our roots when I was in the motherhouse in Belgium, on a visit. On the feast of Our Lady of Mount Carmel, at evening prayer, the General Archivist read an account of the arrest and martyrdom, by guillotine, of the sixteen Carmelites of Compiégne during the French Revolution. Our Foundress, St Julie Billiart, knew this community; she was in Compiégne herself, in hiding from Revolutionary pursuit, when they were taken, and their confessor and counsellor, the Abbé Lamarche, afterwards became hers.

Soon after this, at a General Chapter (also in Namur), I used a colour-slide sequence of images of our Foundresses and early history, to draw parallels with the experiences of the Sisters represented at the Chapter. I think we were all surprised by the degree of affirmation of Notre Dame identity this exercise produced, and the strengthening of our bonding. The similarity between the early and present ways of doing and being, despite much apparent change, confirmed that we had been true to our charism and spirit, and the basic

perception of God which had drawn us to this Foundress's vision instead of to some other's. Then, in my first year as archivist, as a fairly large-scale visual introduction to their archive for the Sisters in Britain, I mounted an exhibition in the vestibule of the conference-centre to which two hundred and forty Sisters of the Province came for their Assembly. I displayed material about the major foundations in Britain, from our arrival (in Cornwall) in 1845 up to the founding of the province, with the noviciate, in 1920.

I learned two things in particular from doing this presentation. The first was the value of effecting continuity and connectedness. Once the material was up on the wall in its chronological order, history began to reveal more of itself than I foresaw when I chose the items; this revelation was filled out further, with the arrival of the Sisters as I was finishing off: standing listening, as I could no longer get to the wall myself, I heard lived experience being added to what the archives were relaying. I made a note of some of what I heard, later.

The second thing I learned was the importance of finding visual means to achieve this continuity and connectedness. I used large cut-out or painted letters (sometimes three-dimensional, made from polystyrene) for headings, colour-matched with poster-sized backing paper for the items, and arrows or strips of paper to make links. I learned to make enlargement photocopies of both documentation and pictorial matter, for the sake of visibility, and to avoid very long sections of text where possible, to prevent interest from flagging.

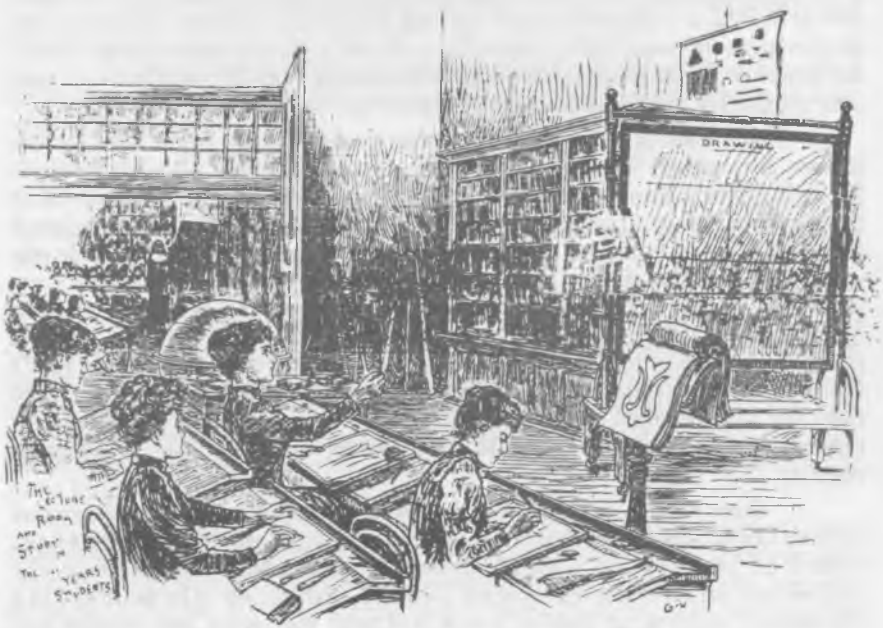
This kind of 'anamnesis' exercise then spread to other uses for the Sisters: African and South American novices quickly found parallels between Notre Dame's beginnings, in Revolutionary times and with limited resources but vigorous commitment, and their own. British novices, after archives-based instruction at home, made a pilgrimage to St Julie country, with informed eyes, just before first vows. The year before the letters of the co-Foundress were published, the Sisters of the Province, in regions, met for a day's combination of topic-based talks and the viewing of related archive material on Mère St Joseph Blin de Bourdon. Two Sisters marked their silver jubilee with a year's study of the Foundresses' lives and ideals, using guidelines and materials issued from the archive office, and one Sister used her sabbatical year to research for our archives the history of Coesfeld Notre Dame, known to us as 'the German cousins'.

There have been other 'recall' uses of the archive. Convents have had archive exhibitions to mark jubilees of their founding, and presentations have been done for past pupil associations of Notre Dame highschools. Once, the archive was called on for material for a standing exhibition to be mounted in a highschool building in London which had been converted into studies and workshops by a development company.

Two 'recall' exercises really stand out: the first began with a phonecall from the matron of an old people's home in Bristol; in a 'sharing of memories'

exercise to stimulate and interest residents, an aged widow was found to have no recollection of immediate family, but vague recall of a whole childhood to the age of fourteen spent in a Liverpool orphanage. Could that have been Notre Dame? It was. Back to Bristol went an album of photographs from the Falkner Street convent annals, St Julie medal enclosed, and the pictures of the orphanage and refectory, dormitory, classrooms, and children at play. The matron phoned again: memory had rekindled, and the other residents had become audience. The second package sprang easily from the first: a letter from a contemplative convent said that an elderly hermit Sister had come into community (and then into hospital); she was finding her new situation — well, different. She had spoken of being a boarder, seventy years earlier, at Notre Dame in Clapham. This time, a tape came back in response to the parcel, with a clear, young-old voice recounting memories of school.

THESE TWO LINE DRAWINGS ARE GEORGE LAMBERT'S ILLUSTRATIONS FOR THE ARTICLE 'A VISIT TO NOTRE DAME TRAINING COLLEGE' (LIVERPOOL), BY 'V.C.H.' IN *THE CATHOLIC FIRESIDE*, VOL. XIV, NO. 4, APRIL 1892.



IN 'THE LECTURE ROOM AND STUDY OF THE 1ST YEARS (SIC) STUDENTS'. IN THE BACKGROUND AN S.N.D. IS GIVING AN EDUCATION LECTURE, USING A BLACKBOARD, TO A CLASS OF STUDENTS, WHILE, IN THE FOREGROUND, AN ART CLASS WORKS ON ITS OWN.

IN 'THE PRACTISING SCHOOL', A STUDENT IS GIVING A GRAMMAR-LESSON, ANALYSIS AND PARSING, TO A CLASS OF GIRLS; AN S.N.D. LECTURER IS OBSERVING THE LESSON FROM BEHIND THE PIANO!

Apart from the sporadic forays into the archives for genealogists, there are the more academic requests — for degree courses in education requiring college and school records; for a history of the Jesuits' elementary schools in St Helens whose heads were Sisters of the Notre Dame; for books in preparation about personalities found in our records; for printed publications like centenary brochures of particular houses. Once, a BBC TV asked for noviciate information, since a one-time postulant was to be profiled on 'Bookmark'. In the event, this information did not leave the archive, since the archivist wished to know how it would be used before parting with it. There was the doctor in Sheffield who researched the philanthropist and physician, Sir Arnold Knight, presenting his findings in a public exhibition; Sir Arnold's three daughters were at the Mount Pleasant Highschool in Liverpool, and became Sisters of Notre Dame. A Redemptorist in Ireland, researching on Irish women religious, wanted to know why so many entered Notre Dame when there are no houses of the Congregation in Ireland. Another doctor, in Massachusetts, is researching and collecting hymn books before 1966 — he asks for Notre Dame's, and has a question about 'Lord for tomorrow and its needs', written by Sister Mary Xavier Partridge, who was in charge of St Mary's Hall. Mount Pleasant Training College, the secondary teacher training department. (He had not heard about the convict who was insisting, from prison, that it was he who had written it!)

No archivist lives for ever; I often think of what my successor might need to know and to do. So, though there is never really enough time for anything, much less everything, I keep as detailed records as I can of work done, jobs pending, research requests, materials issued, and exhibitions produced, the Archives' archives, so to speak.

The Notre Dame Province Archives are held at the Notre Dame Provincial House, Spoke Road, Woolton, Liverpool, L25 7TN. Enquiries should be addressed in writing to the Archivist, and the records can be viewed, by arrangement, from Tuesday to Friday, in a working week. The archives have been, in the main, summarily but not individually listed.

THE SERVICE CENTRE FOR CONVENT ARCHIVES IN THE NETHERLANDS: AFTER TWO YEARS

Joos van Vugt

In the 1992 issue of *Catholic Archives* the Dienstencentrum Kloosterarchieven in Nederland (Service Centre for Convent Archives in the Netherlands) was given an opportunity to present itself to Catholic archivists in the U.K. Little was said, however, on the actual work performed by the Service Centre. At the time the article was written, in the beginning of 1991, there were as yet no clear-cut ideas on the methods the Service Centre would actually use. Now, at the end of 1992, that has changed and we hope that the readers of *Catholic Archives* may be interested in the experience we gained in the past two years.

EXPANSION

Since the Centre took up its activities in 1990 its membership has risen from the original twenty to thirty-three orders and congregations. Although these institutions constitute only a small section of the 170 or so present in the Netherlands, they do represent more than half of all sisters and brothers in the Netherlands and approximately 20% of the regular clerics (who are more self-sufficient in archive matters than religious brothers and sisters.) These statistics show that the Centre makes more headway with large institutions than with small. We already pointed this out in our article in last year's issue of *Catholic Archives.* So far there has not been a substantial improvement in this respect. Finances still constitute an obstacle. We have hopes, however, that in the near future a successful appeal may be made to the willingness of well-to-do institutions to support their smaller and less affluent colleagues. In the Netherlands solidarity between religious institutions has a long tradition and is practised both discreetly and generously.

At the moment the Centre employs a staff of three on a part-time basis: one historian and two archivists-cum-historians. They carry out the everyday business. Three further archivists are employed for special projects which are independent from all other activities and are financed separately by four congregations which prefer to have the bulk of their archives organized at a brisk pace. So far the Centre's organization runs quite smoothly. The price to pay is a considerable increase in the amount of organizing and paperwork required. This bothers us a bit, since we want to give priority to our two main activities: the meetings we organize for the archivists at Nijmegen university and our visits to the archives themselves.

MEETINGS

So far we have some twenty meetings behind us. At each meeting we welcomed between fifteen and thirty archivists of the seventy-odd we serve: the

number of meetings was dictated by our wish to keep the groups relatively small. We prefer repeat performances to over-large audiences. Moreover, because the number of participants steadily increased we arranged a few extra meetings in order to allow newcomers to catch up with their colleagues.

In 1990 we decided to devote the meetings to a course in the basic technique of archives management and not to a discussion of the practical problems archivists encounter. So our meetings deal with such basic matters as the definition of 'archives', 'records' and 'series', the difference between current and non-current archives, the internal organization of archives, the differences between archival and documentary material, the elements of archival description, the principle of provenance, etc. (We do however insert in each meeting an hour for questions and answers.) In June 1992 we deviated a little from this course by devoting a meeting to the conservation of photos, slides, films, cassettes, tapes, videotapes and computer disks. Since many archivists were about to reorganize their photo collection we decided that this subject could not wait.

On hindsight this systematic approach proved to be fortunate since we avoided being asked the same questions time and again. The basic terms and concepts have become familiar and need no longer be discussed. Talks with the archivists on the problems of their archives have become much easier and more fruitful. The questions which were put forward during our meetings, tended to touch less and less upon purely practical matters, such as the kind of boxes one should use, and increasingly upon matters of organization: the centralization of archival material, the principle of provenance, the distinction between units within the archives, the distinction between archival material on the one hand and documentation and books on the other, the choice of access systems, the use of personal computers, etc.

Since there appears to be no suitable literature on basic archives management, we decided to publish a newsletter in which we summarize the contents of the meetings for later reference. We also use this newsletter to draw attention to special issues, such as the archival legacy of deceased members or the central distribution of acid-free boxes.

All this should not create the impression that the archivists who first came to our meetings were completely lacking in knowledge about archives. Far from it. But their knowledge related to the contents and the structure of their own archives and to the history of their own communities and less to the theory behind archives management. They knew their own limitations in this respect and sometimes showed themselves surprisingly insecure about they way they had so far managed their affairs — quite unnecessarily, in many instances.

The meetings with our archivists have had another, rather unexpected effect. Most archivists find themselves in a rather isolated position as far as their

job is concerned. Socially, because their work often confines them to cellars and attics. Intellectually, because within their communities few people feel any affinity with the work of an archivist. The meetings in Nijmegen bring them into regular contact with colleagues who do the same work, who encounter identical problems and who also enjoy talking about archives and about the history of their communities. In this way these meetings serve both a practical and a social purpose. We do our bit to cultivate this social aspect of the meetings by lavishly sprinkling the proceedings with coffee and by organizing a collective lunch and, if the weather permits, a walk over the university grounds. Each year one meeting takes the form of an excursion to an inspiring institution or museum. These excursions give us another opportunity to combine business with pleasure.

During the next years the regular meetings will probably change in character: less frequent and oriented toward specific themes instead of a systematic program. We expect that in terms of time investment visiting the archives will slowly gain priority over the meetings in Nijmegen.

VISITS

The number of our visits to individual archives is by now quite considerable, but we are still trying to increase their frequency. The past two years have made us realize that frequent and personal visits to the archivists are not just useful but essential to our work. Letters and telephone calls are fine, but compared to personal visits they are inadequate means of communication. We noticed, for example, that archivists seldom give us a call, although we frequently told them to feel free to do so. Presumably they are afraid to disturb us in some unspecified but doubtlessly absorbing activity — not realizing that we are paid good money to take their calls! So they save all their questions in order to put them forward during the next meeting in Nijmegen, which in effect means that for weeks or months they needlessly have all kinds of small problems weighing on their mind. Visits of staff members enable them to ask all the questions they can think of and to point out the problems in their actual context. For us each visit is a reminder that for all our theoretical knowledge the practice of convent archives still confronts us with many small but tricky problems. Moreover, accompanying the archivists for a whole day is the best way to get acquainted with their collections. Each visit adds to our experience and to our ability to make useful and efficient suggestions.

Finally, visits have given us a feeling for tactics and pace. Convent archives differ greatly in the amount of work that can be done in a year's time. In some communities two or three sisters are available for several days a week and work proceeds briskly. In others the archives are strictly a one-man job. Elsewhere the community's council's secretary tries to keep the archives in order in his or her spare time. Some archivists are relatively young, in good

health and energetic. Others are forced by their years or by poor health to take it easy. This means that in some archives it is possible to work along the lines of a scheme in which steps and goals are more or less precisely defined. In others one cannot do more than give good advice and quietly await how much can be achieved. We refrain from any attempt to hurry things up.

Obviously, the matter of manpower is very important. Many communities, especially the smaller ones, find it increasingly difficult to find members able and willing to take care of the archives. Yet it is imperative that communities who think of joining the Service Centre have an archivist who can spend at least a good part of the week on archival work. Membership of the Service Centre becomes a source of frustration for all concerned if it is impossible to act upon advice or new insights.

METHOD

Through our visits we have developed a method or pattern which we present, adapted to the actual circumstances, to archivists who have plans for a reorganization of their archives. We distinguish seven phases. In the end these must lead to a workable collection which can then be described in greater detail. So, in effect, it is a method to *prepare* an archival collection for further processing.

1. It is very important that before any reorganization takes place *all* archival material is located, since in most convents the centralization of archives, although officially encouraged, is far from complete. Many records have in the past been stored away in offices, rooms, attics, cellars and cupboards — and forgotten.

2. Before any major shifting around of records takes place, improvements in the construction of the store room, in its climate control or in the kind of shelves and cupboards used must be made.

3. All archives are collected and stored centrally in the store room.

4. All objects which do not belong to the convent's archives are removed. In practice this often means that many books have to be moved to the library, sold or thrown away.

5. A list is made of the labels on boxes, files and all other items in the order in which they happen to be stored. For convenience' sake the actual contents are not yet checked against the labels. The resulting list serves as an indispensable if crude survey of the archives' contents.

6. The items on the list are then, in consultation with the archivist, rearranged on paper into an outline or structure. In this outline series of records and records which form the principal collections are put together.

7. All boxes and files are then replaced in the order prescribed by the outline.

Once these seven phases are completed the archives are ready for the far more elaborate (and time-consuming) process of describing all records and of compiling a definite inventory.

THE NEAR FUTURE

During the past two years we invested a substantial part of our time in the recruitment of new members. Successfully, as our membership numbers show. Now, however, we are faced with the consequences: keeping in touch with thirty-three archives is a lot of work. Nevertheless we doubt if we will be allowed to concentrate solely on consolidation. Perhaps more of the numerous small communities will join us. Perhaps some of our members will encounter difficulties in manning their archives and will ask us to intervene. Perhaps we will be able to enlarge our staff and take on new activities. The future contains many uncertainties but by making a start which on the whole has been fortunate, we hope to be in a good position to face it.

NOTE

The address of the Service Centre for Convent Archives in the Netherlands is:

Dienstencentrum Kloosterarchieven in Nederland
Erasmuslaan 36
6525 GG Nijmegen
The Netherlands
Tel: 080-61 24 45

TECHNICAL AND TECHNOLOGICAL STANDARDS FOR ARCHIVES: SOME RECENT EXAMPLES IN CATHOLIC ARCHIVES

Michael Cook

For the last decade, archivists in different parts of the world have been developing standards, particularly standards for the description of archives and for the exchange of data from one archival system to others. The documents that this work has produced have tended to be technical and difficult for the non-expert, which may be one reason why Catholic archives in Britain have not as yet been deeply affected. However, the standards movement has been important in developing several national or international projects which do have significance and interest for Catholic archivists and their users.

This paper considers two widely different projects, and uses them as examples to discuss some of the factors which are involved with large-scale data exchange, and with archival development in the future. The two projects are the University of Michigan's computerization at the Vatican archives, and the experiment with optical transmission of archival data at the Archivo General de Indias at Seville. The data exchange factors are the development of MARC formats for archives, and of an international standard for archival description, ISAD(G).

THE VATICAN ARCHIVES PROJECT

In 1988 the University of Michigan began work on a very large scale project at the archives of the Vatican[1]. The aim was to create a computer-based access system for the whole archive, operating at class (series) level[2]. The progress of the work demonstrated the great value of using a modern standard approach to control the elements of a large and complex ancient archive.

Many people, of course, have worked on creating finding aids for parts of the Vatican archive, and their work has extended over at least four centuries. The result is that several individual components of the archive have been indexed. or catalogued in great detail and with much scholarly care. The piecemeal and unplanned approach which underlay this meant that there was never any complete or general guide to the whole accumulation. By adopting a class-level control, the archivists from Michigan were able to cut through the complexities of the material and solve the problem of unlisted parts.

1.The project director is Dr. F.X.Blouin, the University Archivist. Funding came from several sources, including the Getty Grant Program of Santa Monica, California, and the (US) National Endowment for the Humanities. Mgr Charles Burns was involved at the Rome end of the project.

2.These terms themselves come from an archival standard. This is M.Cook & M.Procter. *Manual of Archival Description*, 2nd ed (MAD2). Gower Publications, 1990.

Instead of looking at the documents themselves, they began by analyzing the organizations and departments which had created the archives in the first place. By listing these, it was possible to draw up a table of group, functional subgroups and classes which could be used as the basis for a new set of descriptions. The task became one of compiling administrative histories for each of the record-creating agencies. Over 500 of these agency histories have now been completed.

The work was complex, all the same. The archives had undergone much upheaval over the centuries. Not all the component parts are now in the custody of the Vatican archives. The Napoleonic adventure, for example, has left some parts of it in the Archives Nationales or the Bibliotheque National of France. Other parts are in the Italian archives, or held by congregations or offices in Rome.

The Michigan archivists decided at the planning stage, that the database they would produce would use the MARC AMC format, so that problems of data exchange would be minimized when the material was introduced to American systems. [Is this a model for the whole Church, one wonders?].

THE MARC FORMATS

To assess the significance of this choice, it may be useful at this point to go back a little and look more closely at the way American archivists have been using the MARC formats, and what these are.

MARC [Machine-Readable record] is a set of conventions, originally devised by librarians in the late 1960s, for setting out bibliographical descriptions in electronic databases. It is a standard for the external structure of the description, and not for the content - for the way information is set out, not for the wording and coverage of the descriptions. The main principle is that descriptions are broken down into closely defined fields, each of which is identified by a numerical tag. For example, field 100 contains information about the author of a work, field 245 holds the title; and so on.. There are fields for what librarians term 'added entries' that is index terms for names, places, subjects, etc. Although several countries have now developed variants of the original MARC format for their own use, there is considerable agreement between these variants, and, by and large, it is possible to use MARC as the basis for schemes for exchanging data nationally and internationally.

As soon as bibliographical data began to be compiled on a large scale, it became obvious that there had to be rules for the content of the data as well as for its format. The names of authors had to be standardized, there had to be authority lists of subject terms. The way descriptions were organized had to be subject to rules. Librarians therefore

developed the *Anglo-American Cataloguing Rules* (AACR) which have now been revised twice: the current version is known as AACR2R.

At the beginning of the 1980s, American archivists began to realize that the rapid development of electronic databases offered an opportunity to them. They found, as archivists have always done, that library standards and rules are not suitable for use with archival materials. But at the same time, they realized that they would not be able to use library-based databases unless they could somehow adapt AACR and MARC to their own purposes.

The Society of American Archivists (SAA) set to work on this problem, and by 1984 had published two documents: the (US) MARC format for Archives and Manuscripts Control (AMC); and the cataloguing rules known as *Archives, Personal Papers and Manuscripts* (AppM)[1]. These were the structural format and the rules for content, respectively. Armed with these, the SAA was able to persuade the appropriate authorities to give an official endorsement. Since then, many thousands of archival descriptions have been input to the three main online bibliographical databases current in North America. These are the Research Libraries Information Network (RLIN), the Online Library Computer Center (OCLC), and the University of Texas Library Automation System (UTLAS).

The MARC AMC format was also put to use by the archivist at the State University of Michigan, Fred Honhart, who devised a software package for archival description on personal computers. This package, MicroMARC.amc, has become widely used in America, and is one of the few ready-made 'turnkey' computer systems for archives. It is based upon the AMC format[2].

As a result of all this, the (US) MARC AMC format is now well established[3] and there is some pressure from American and Canadian archivists to persuade their colleagues in the old world to follow suit. In this, they have not been rapidly successful. (Sister Elaine Wheeler, American Provincial archivist of the Daughters of Charity has argued powerfully in favour of the system and its standards.) The Archival Description Project at Liverpool did indeed undertake preliminary work on a (UK) MARC AMC format, but there was no encouragement from the British Library or from any European database. No European

1.Sahli, N. *MARC for archives and manuscripts: the AMC format.*
Society of American Archivists, Chicago, 1985. Hensen, S.L.*Archives, personal papers and manuscripts: a cataloging manual for archival repositories, historical societies and manuscripts libraries.* 2nd ed. Society of American Archivists, Chicago, 1909.
2.Dr. Honhart kindly made a training version of microMARC.amc available at Liverpool University, where it may be inspected by any interested archivist.
3.Smiraglia, R.P.(ed). *Describing archival materials: the use of the MARC AMC format.* Haworth Press, New York & London, 1990.

archivists except those of Sweden had any familiarity with these originally library-based systems, and it did not appear likely that there would be opportunities to include archival descriptions in a bibliographical exchange. The (British) National Council on Archives examined the question, and decided against advocating MARC as part of a national policy.[1]

There have recently been some signs that this aversion to MARC may be softening. Within Britain, a group of archivists have begun using MARC AMC. These include colleagues working in the archives departments of large museums (such as the Tate Gallery and the Victoria and Albert Museum) or libraries (such as the National Library of Ireland). The attitude of the British Library towards this development has perceptibly softened. The British Library itself has elected to become a full member of RLIN, so that archival data from America (but much of which relates to Britain or Europe) can now easily be consulted. Work has begun again on completing a UK MARC AMC. Catholic archivists should therefore be aware that there is a possibility of important new developments in this field.

THE DEVELOPMENT OF DESCRIPTION STANDARDS

APPM is not the only archival cataloguing standard available in English. The Canadian government announced its interest in the subject in the run-up to the International Congress in Montreal in 1992. The Bureau of Canadian Archivists and its working parties have been responsible for a stream of very useful publications since 1985. In 1990 they began publishing the complete *Rules for Archival Description* (RAD), which is appearing chapter by chapter[2]. An electronic version of these rules, HyperRAD, is also being developed, which uses the principle of hypertext to provide links between different chapters and sections. Both APPM and RAD are visibly developed from the original AACR2 rules for manuscripts, though both, and particularly RAD, have made considerable alterations in order to accommodate the special requirements of archival description.

British archivists also began work on developing a standard at about the same time as their transatlantic colleagues. The Liverpool project began in 1984, and has since issued two successive versions of the *Manual of Archival Description* (MAD). The second edition, MAD2, published in 1990, has secured acceptance from the National Council on Archives, and will be further developed and maintained in the coming period. MAD2 has quite a different aim and basis from both of the North American rules.

1. *Information technology standards and archival* description. Report of a working party to the National Council on Archives, March 1991. Copies are available from the National Register of Archives.
2. Bureau of Canadian Archivists, Ottawa, 1990 (in progress).

Its aim is to provide an agreed structure for the creation of archival finding aids within the repository. It does not set out to give a format suitable for the exchange of data outside or between repositories, though in fact one of the central principles of MAD does indeed provide an essential basis for exchange.

This description standard ought to be an important aid to Catholic archivists, and I would like to use this opportunity to set out some of its main characteristics.

MAD codifies the principle of levels of arrangement and description. The idea that there are standard levels of arrangement is not new. The concept was first clarified in the USA[1]. It has been rediscovered and republished in different forms ever since[2]. MAD restates the principle, but also extends it. A table of levels is given which looks like the hierarchical continuum characteristic of a classification scheme, and numbered like one:

0 Repository level: suitable for descriptions covering more than one repository.

1 Management levels: assemblies of archival groups brought together on the basis of some common feature, for the convenience of the repository. E.g. Official/non-official archives, ecclesiastical archives, private papers. Subordinate groupings may be numbered using decimals of 1.

2 Group or collection level (internationally fonds): the archives of distinct entities. Subgroups (functional divisions within the group) are numbered using decimals of 2.

3 Series (within Britain, termed class): physically related sets of archives. Subseries are given decimals of 3.

4 Items: the unit of physical handling (volume, file, box).

5 Pieces: indivisible components; documents. Levels 4 and 5 may be used interchangeably in some cases.

The interesting thing about this is its universality. Yet it is unlike a general classification scheme because it is tied to observable external phenomena at three points:

Group (Fonds) (level 2) always relates to the total archival product of a distinct entity (organisation or individual);

Class (Series) (level 3) are always the physically and systematically

1. The first and basic explanation is usually taken to be O.W.Holmes 'Archival arrangement: five different operations at five different levels' *The American Archivist* 27 (1964), 21-41.
2. It is remarkable that archivists should have had so much difficulty in building on established work. It became appparent that the principle had to be proved again when the discussion of ISAD(G) began in 1990.

related product of an administrative activity, sets that belong together because of the way they were created and used;

Items (level 4) are always the physical units of handling.

No level of arrangement is compulsory. Therefore, provided that we accept that the three levels above must always be set to correspond to the appropriate physical entities, any or all of the levels of arrangement can be used, above the group, or below the item, as convenient.

There is a multi-level rule, which says that archival descriptions should normally embrace more than one of these levels. The first part of this rule states that aggregates (e.g. groups) should be described as a whole before components of them are described severally. However, MAD has a further elaboration of the principle, which has an important use in the context of finding aids. This is the concept of 'macro' and 'micro' descriptions.

These two terms do not relate to the specific levels of arrangement which are being described, but to the relationship between them. For example, finding aids frequently contain descriptions at group, class and item levels. In these, the macro-micro relationship has a triple form:

Group description: a macro description governing:

Class description 1: a micro description in relation to the above, but a macro governing:

Item descriptions: micro descriptions of items in class 1, governed by the above.

Class description 2 .... etc

MAD2 also contains models for setting out descriptions at the different levels. Guidelines suggest that the relationships of dependence between them should be demonstrated to the user by the use of narrower margins, left and right. The example above shows a common situation, but not the only one. In any given case, the macro and micro descriptions may relate to any level of arrangement: group/item; management group/group; item/piece, etc. It is therefore a misconception to regard the macro description as peculiar to the 'higher' levels of arrangement, and the micro to the 'lower' ones.

Macro descriptions are written from a different standpoint from micro descriptions. They deal with the aggregate (whichever it is). Micro descriptions give specific information, case by case. In the example above, the group description will give information relating to the group as a whole (probably including provenance information, but this is a separate issue); it also gives all information common to the classes which follow, in order

to avoid pointless repetition.

The class descriptions which follow have a dual character. In so far as they are micro descriptions, they deal with each class one by one, giving specific information. Each class description then operates as a macro for the items which follow. As macros they give information which relates to the class as a whole, and common data for the items. Finally, the items give data specific to each case.

The macro/micro concept leads on to the core of the MAD2 guidelines, which are the models for different types of finding aid. The models for descriptions at the different levels involve drawing on the data elements. These are listed in a table which groups them into two sectors and seven areas. Although all the data elements in the table appear also in APPM and RAD, the groupings are different, and are not consistent with library tradition. This is perhaps the point at which MAD2 is most different from other standards. Nevertheless, the team commends the MAD2 system for consideration by Catholic colleagues. The two sectors contain information which is in the public domain [the archival description sector] and that which is not [the management information sector]. We consider that this is a useful distinction for the different parts of a finding aids system. The areas provide groups of descriptive information specific to archives, not derived from bibliographic practice.

One area, the administrative and custodial history area, contains only information about background, context and provenance. Despite some occasional controversy, it is universally agreed that this information has to be included in archival descriptions, and must include access points. MAD2 fully accepts this principle, and also states that provenance information is not attached essentially to any one level of arrangement. Thus, although it is characteristic (of course) of group descriptions, provenance data may also sometimes be found in descriptions of any other level, down to and including pieces.

Although the terminology has not yet been standardised, these principles have all been taken up in the newly announced international standard for archival description, ISAD(G), together with its explanatory introduction, the *Statement of Principle regarding archival description* [the Madrid Principles][1]. Both these documents include a diagram illustrating the makeup of an archival fonds, and showing the different levels. The declared purpose of the international standard is data exchange, and it assumes that the archivists who are using it will already have structured finding aids to help them.

1..The texts of these documents were produced by International Council on Archives, through its Ad Hoc Commission on Archival Description Standards. Copies can be obtained from the Commission's secretary, Hugo Stibbe, at the National Archives of Canada, 395 Wellington St, Ottawa.

ISAD(G) insists on the same basic priniples of operation as MAD2: it has a multi-level rule, considers the group (fonds) as the essential starting point for description, and insists that information on provenance is essential. It does have one important innovation, the idea that every set of archival descriptions must include access points, and that these access points should be written using a strictly controlled vocabulary. This notion is derived from information science and will be new to most archivists, at least in Britain[1]. Working with authorities to control our use of language has not been our strong point.

MAD2 does not explicitly use the concept of the access point. The Project team rejected it because it seemed unusable in the context of structured finding aids. This policy is now being revised in the light of experience in drafting the international standard, and it is probable that the concept of access points, subject to authority control, will be accepted for future revisions. Other concepts that are more truly of library origin, though, will continue to be excluded. An example is the concept of the 'chief source of information', which is not thought to have any value for the construction of finding aids, as opposed to 'bibliographical' descriptions for data exchange.

At this moment, English-speaking archivists have the choice of three cataloguing standards: the American APPM, the Canadian RAD and the British MAD2. Naturally we hope that MAD2 will become a general standard in this country and in Europe, but colleagues can freely take their choice, and of course they may also choose to avoid following any description standard at all. If there are any disadvantages in this last course, they will probably not become fully apparent for some time.

THE ARCHIVO GENERAL DE INDIAS PROJECT

It is against the background of all this infrastructural work that we should evaluate what is probably the biggest current development project in European archives. The archive of the Indies at Seville contains the records of the Spanish administration of the New World, from the time of Columbus until the wars of independence. The project was of course conceived as part of the international celebrations of 1492/1992, and was funded in large part by IBM and the Ramon Areces Foundation (associated with the supermarket chain El Corte Ingles).

The project creates a database of digitised images of original documents. The digital image can be enlarged so that difficult passages can be studied in detail; the images can also be screened so that discoloured

1. Stibbe, H. 'Implementing the concept of fonds: primary access point, multilevel description and authority control'. *Archivaria 34* (Summer 1992), 109-137.

or ohscured parts appear clean. This invention has transformed palaeographical work, especially since the images can be accessed over remote networks. About 9 million images are held on the database, 10% of the total holdings. Each image is accompanied by a brief description containing keywords by which the document can be identified and retrieved. The system is to be extended to the other main depots of the Spanish National Archives service. As the technology becomes cheaper, and the Spanish experience is more widely shared, we can expect this to become a normal way of making archives available over networks.

In this form of digitised image, the computer system simply holds the picture of the original document as a displayable item; the computer system is not yet capable of 'reading' the content. That is why it is still necessary for the archivists to provide a searchable index. Nevertheless, being able to examine the original image over great distances, and with the enhancements that are possible, will greatly widen users' experience of older archives. Already other projects are taking up the same approach: the Samuel Hartlib papers at the University of Sheffield, and the Ottoman archives at Istanbul.

CONCLUSION

The two projects mentioned at the beginning and end of this paper provide a context within which the more technical developments in the field of archival data exchange can be discussed. Taken together, they outline the framework within which archivists will be working at the end of the century. We will be getting used to the idea of remote access to archival materials, using databases. More fundamentally, we shall be getting used to the disciplines imposed by data exchange rules and formats. These have to be developed and learnt by archival practitioners. All this represents a solid programme of collaborative work and retraining. Archives work is becoming steadily more technical, but there are compensating advantages.

NOTE

Michael Cook, M.A., is the University Archivist of the University of Liverpool and director of the Archival Description Project of the Universtity.

THE ARUNDELL ARCHIVE

Christine North and Steven Hobbs

In 1991 the archive of the great westcountry family of Arundell was acquired jointly, by a private treaty sale, by the County Councils of Wiltshire and Cornwall, after nearly three years of deliberation and negotiation. The importance and potential of the documents had been recognized for many years. The Royal Commission on Historical Manuscripts had first made an inspection in 1871, and the ensuing report recorded that "the vast collection of Charters, Rolls and Papers are at present deposited in eighteen boxes, in several presses and in various drawers. These are filled to overflowing with documents of all dates, from the twelfth century to a comparatively recent period". More detailed listing of part of the archive was undertaken in the late 1930s, in 1947 and in 1950. The records were housed at Wardour in Wiltshire, and although they had over the years been consulted by a handful of scholars, no facilities existed for making them available for research. For a number of reasons the family did not wish to place the archive on deposit at either the Wiltshire or the Cornwall County Record Office.

In 1987 a tentative approach was made to the University of Exeter, suggesting that "a consortium of local public bodies" might be able to raise funds to purchase the archive. The University in turn approached Cornwall County Record Office. It has to be said at the outset that local authority record offices do not normally purchase documents - they simply do not have spare cash in their budgets! However, the documents were considered to be of such national and local historical importance that there was a possibility of obtaining a substantial amount of grant aid, and in January 1988 discussions began which were to continue for nearly three years.

Our first priority was to inspect the archive, since 1960 housed in a specially adapted muniment room in the grounds of the family's home in Wiltshire. We had some idea from the lists compiled for the National Register of Archives of the variety and content of a proportion of the documents, but we were quite unprepared for the quantity and quality: over 200 boxes, several large cupboards and an assortment of trunks contained the finest estate and family archive we had seen.

After several days of investigation in the documents, and research into the history of the family, we were faced with a dilemma. Clearly the archive should be secured for the nation and made available for research, but which county should negotiate the purchase, Wiltshire or Cornwall? Although the existing reports and lists suggested that the documents formed one archival unit, everything we had seen and read indicated that although

the records were stored together, they did in fact comprise two separate archives, relating respectively to the properties and activities of two families: the Arundells of Lanherne in Cornwall and of Wardour in Wiltshire.

Why, then, were they all in Wiltshire? This was explained when we realized how the family had acquired, and disposed of, its vast estates in the westcountry. Domesday Book records a Roger Arundell holding lands in Dorset and Somerset; his son Robert owned property in Cornwall. Subsequent generations of male heirs made 'good' marriages which brought them substantial properties in Cornwall, Devon, Somerset, Dorset and Wiltshire. By the fourteenth century they were settled at Lanherne, in the parish of St Mawgan in Pydar in Cornwall, and by the early sixteenth century they were enjoying their greatest period of prosperity and influence. Lanherne was considered to be one of the most magnificent of all Cornish Tudor houses; members of the family served as Sheriffs, Justices of the Peace, Vice Admirals and Stewards of the Duchy of Cornwall's Cornish estates. They served in Government and at Court and were connected by marriage with many of the English aristocratic families.

In the 1520s the vast estates were divided between two brothers. The eider, John, received properties in Cornwall, Devon and Dorset, and remained at Lanherne; the younger, Thomas, received properties in Dorset, Somerset and Devon, to which he made extensive additions including Wardour Castle, which became his place of residence. Thomas' grandson, also Thomas, was in 1605 created Baron Arundell of Wardour. The Lanherne and Wardour estates continued a separate existence until the eighteenth century. In 1739 the heiress to Lanherne, Mary Bellings Arundell, married the heir to Wardour, Henry, 7th Baron Arundell, their son Henry therefore succeeding to the whole of the Arundell property.

Nevertheless, their activities had been so diverse and so significant that even though they have not lived in Cornwall for over 200 years the name of 'Arundell' remains as evocative as that of 'Trelawny' to the people of Cornwall. Sir John Arundell repulsed the French off the Cornish coast in 1379; another John became Bishop of Exeter in 1502. The Trerice branch produced a fifteenth century vice admiral of Cornwall, while yet another Sir John was governor of Pendennis Castle during the Civil War, defending it against Parliamentarian troops until forced to surrender 'with flags flying and drums beating' in 1646. Arundells have served Cornwall as Justices of the Peace, Sheriffs and Members of Parliament.

Their activities in Wiltshire were equally important. The first Baron Arundell was made Count of the Holy Roman Empire for his bravery at the battle of Gran in Hungary in 1595 when the Turkish army was defeated; Lady Blanche defended Wardour Castle for 5 days when it was besieged

by Parliamentary forces; while Isobel Arundell's husband, Richard Burton, the famous nineteenth century explorer, travelled extensively in Africa and was an expert on Arabic culture.

The family's involvement in national events declined after the Reformation. They remained staunchly Catholic, and their fortunes and fame fluctuated according to the religious persuasions of the Crown. Although debarred from holding major offices of state they were still active locally, and travelled extensively, particularly in France. Following the reuniting of the two branches of the family a new and magnificent house and muniment room was built at Wardour in the late 1770s. The house at Lanherne was emptied of its contents, much of the furniture being sold to local farmers; the documents were literally carted off to Wiltshire. Lanherne was offered to the Carmelites for use as a nunnery.

The Cornish properties were subsequently entirely administered from Wiltshire, necessitating a network of estate stewards and local agents to collect rents and manage the farms, with the attendant problems of attempting to run extensive and scattered holdings at a distance. Much of the Cornish estate was heavily mortgaged and the greater part had by 1820 been sold.

Clearly the documents were of enormous importance both as sources for national history, and for their potential contribution to the history of the westcountry as a whole. It was obvious that both Wiltshire and Cornwall had a major interest in the acquisition of those documents relating to their respective counties, but equally obvious that neither local authority could be expected to consider the acquisition of large quantities of out-county material. After lengthy discussions with the owner, with professional colleagues in the region and at the Historical Manuscripts Commission, and most important of all, with our respective County Councils, a two-way split was agreed – exceptionally, but in the circumstances entirely justifiably since the two estates had obviously always been separately administered.

Fund raising was now a major concern. In order to qualify for national grant aid each county had to supply at least 25% of the total purchase price. From an initial valuation of half a million pounds for the entire archive, tax concessions, negotiations and the agreement to split the archive had reduced the asking price to £100,000 for each authority. Wiltshire's £25,000 was secured mainly by an additional budget allocation, Cornwall's was raised almost entirely by a public appeal managed and supported by the Cornwall Heritage Trust. National funding was made available by the Victoria and Albert Museum Purchase Grant Fund, the National Heritage Memorial Fund, the Wolfson Trust and the Friends of

the National Libraries and in July 1991 we took possession of the documents.

Cornwall's share comprises nearly 300 boxes, at a rough calculation over 20,000 documents. At least half comprises mediaeval and early modern estate and manorial records, some of which are represented in the National Register of Archives' lists. They include very early charters relating to the endowments of the Benedictine priory at Tywardreath in Cornwall, some bearing superb episcopal seals. Much of the acquisition however remains quite unlisted, though a first examination indicates some exceptional items: Papal indulgences, letters of confraternity, most of them beautifully illuminated, recusancy papers (particularly important since Cornwall's Quarter sessions records have not survived) and numerous letters reflecting the family's adherence to the Catholic faith, including a series concerning the transfer of Lanherne to the Carmelite sisters. As potential sources of information on the activities of an important Catholic family the documents deserve close attention.

However, only those documents which have been briefly listed for the National Register of Archives can at present be produced for research (there is an annotated list available at Quality House). A small group of committed volunteers is already working on a preliminary checklist of the seventy or so boxes of unsorted and unlisted documents, but the entire collection needs to be examined, rearranged into proper 'archival' order, and catalogued in enough detail to enable the early and difficult to read documents to be made available to as many researchers as possible. This task would of necessity have been scheduled as a long-term cataloguing project, albeit a high priority one; but the Cornwall Heritage Trust's application to the Leverhulme Trust for funding has been successful, and in April 1993 they will appoint a researcher whose task for the next three years will be to produce an annotated Calendar of the Cornish Arundell archive. Watch this space!

What of the Wiltshire archive? It contains far fewer mediaeval documents, some almost certainly having been destroyed during the Civil War. Estate and legal records however are plentiful from the sixteenth century, and include superb plans and drawings of the chapel at Wardour, and architectural and garden plans by James Paine and 'Capability' Brown. The papers of Henry, Lord Arundell, imprisoned in the Tower from 1679 to 1684 contain valuable material relating to the proceedings against him in Titus Oates' 'Popish Plot'. An extensive collection of letters from Catholic bishops, lords and gentry from 1786 to 1797 throws light on the position of Catholics at that time and the move towards Catholic emancipation.

We hope that even this initial brief look at what is arguably one of the finest archives in the country will serve to indicate the variety and extent of sources for the history of Catholicism both in the westcountry and nationally. Much work needs to be done, both in the conservation of the documents and in their rearrangement and cataloguing, and they will not all be readily available for consultation for some time. Further reports will be made as more detailed catalogues are compiled, to ensure the widest possible circulation of information to potential researchers. It will be by their use that the worth of this remarkable archive must in the end be judged - over to you, the readers of *Catholic Archives!*

NOTE

Mrs Christine North and Mr Steven Hobbs are the County Archivists of Cornwall and Wiltshire respectively.

THE RELIGIOUS ARCHIVES GROUP CONFERENCE 1992

The Religious Archives Group exists to facilitate liaison between academic institutions, professional archivists, and religious archives. It holds annual conferences, and publishes their proceedings. A small steering committee organises its activities.

On Monday, 14th September 1992, the annual conference was held at Wesley College, Bristol. The theme of the conference was the heritage of Methodism in Britain. Mr Gareth Lloyd of the Methodist Archives and Research Centre of the John Rylands University Library, Manchester, gave an interesting and concise paper on Methodist Archives, with particular reference to the Rylands holdings. Alison Taylor of the Museum of Methodism, Wesley's Chapel, London, then illustrated by slides the history and role of the Museum. The Rev. Tim Macquiban who serves on the Methodist Church Archives and History Committee, then spoke of the history of Wesley College. A tour of the College, and of its library then followed.

After lunch the Rev. A. Raymond George, Warden of the New Room, Bristol, gave a short paper of the heritage of John Wesley in Bristol. The conference then split into Special Interest Groups, with Dr Meryl Foster of the Public Record Office leading one on the tricky question of Copyright, and Dr Clive Field of the University of Birmingham Library guiding the other in an exploration of the issue of fundraising and income generation.

Copies of the *Proceedings* of the 1991 Conference at Birmingham were distributed. The conference was attended by just over thirty people.

CATHOLIC ARCHIVES IN NEW ZEALAND

The Rev. Michael O'Meeghan SM

Even though the two countries are sometimes linked under the one name *Australasia,* Catholic Archives in Australia and New Zealand hold little in common. While both countries developed during the nineteenth century as colonies in the British Empire, their Catholic starting points are quite diverse. As a continent in its own right, Australia was never included in Propaganda's plans for evangelizing the Pacific Islands. After several earlier *ad hoc* arrangements, in 1819 Australia was included under the umbrella of the English Benedictine mission centred at Mauritius till 1834 when New Holland and Van Diemen's Land were established as Vicariates Apostolic. Australia's Catholic development was prompted by the need to provide pastoral care for the Catholics among the colonists and convicts who began to settle Australia from 1788 onwards.

In contrast, New Zealand was included in Rome's concern to send Catholic missionaries among the indigenous peoples of the Pacific to counter the Protestant missionaries who were already active among them. In 1830 New Zealand was included in the Prefecture of the South Sea Islands which was to be administered from Reunion Island near Madagascar/Malagassy. This plan depended on a French naval supply ship making a round-the-world voyage after supplying French bases in South America, and collapsed when the French navy withdrew its offer of cooperation.

In 1833 the Vicariate of Eastern Oceania was erected to provide more room to move for the Congregation of the Sacred Hearts of Jesus and Mary (Picus Fathers); they had been expelled from Tahiti where they had made a beginning with a Prefecture Apostolic in 1827. In 1836 a matching Vicariate of Western Oceania was created and this included New Zealand. A new congregation that had been growing in the diocese of Lyons and Belley in France, the Society of Mary (Marist Fathers), was invited to accept responsibility for evangelizing it.

Its first Bishop, Jean-Baptiste Pompallier, made the prolonged journey out a reconnaissance of his vast territory, and eventually decided to make New Zealand his base. He arrived in northern New Zealand on 10 January 1838 with a Marist priest and a Marist catechist brother; other Marists followed when Europe learned where he had settled. Initially, there were comparatively few European settlers, and the mission was to the indigenous Maori people. When he left for Europe on his first *ad limina* in 1846, Auckland was emerging as the main European settlement, but the mission to Maori was still the predominant apostolate. So the bishop took to Propaganda a projection for an Archdiocese of Auckland with a cluster of Polynesian and Melanesian suffragan dioceses to its north.

The documentation recording this growth is scattered through many archives, most out of reach to the average student. A remarkably comprehensive book has gathered and linked these sources: *The Founding of the Roman Catholic Church in Oceania 1825 to 1850* by Ralph M. Wiltgen (Canberra 1979). It is really a portable archive for any student interested in the Catholic Church in New Zealand as it was originally envisaged; that is, integrated with the Pacific Islands, instead of what it became as an Irish outpost at the farthest edge of the British Empire, 'half the world from Home.' Students eagerly await Wiltgen's projected second volume that will bring the story on another 25 years.

North of New Zealand an indigenous Church grew slowly in the Pacific till the mid-1960s when many Vicariates were erected into dioceses. With New Zealand's six included, there are now forty-two dioceses in Pompallier's original Vicariate of Western Oceania. But New Zealand was the exception with immigration providing it with an almost instant transplanted Church. In 1848, with a broader vision than Pompallier's, Rome drew a line across the middle of the North Island; everything within New Zealand north of it became the Vicariate Apostolic of Auckland, with Pompallier as residential bishop being responsible for finding his own clergy; everything to the south of the line became the Vicariate Apostolic of Wellington, with French Marist Philippe Viard as bishop with Marist clergy. Both these Vicariates became dioceses in 1860.

While in Rome in 1869 for the First Vatican Council Viard arranged for the two southern provinces of the South Island, Otago and Southland, to be detached from his territory. By then the pressure from Ireland for Irish bishops for the Irish diaspora around the British Empire reached New Zealand. Irish Patrick Moran, Vicar Apostolic of Cape Colony, was translated to be installed as bishop of the new diocese of Dunedin. Pompallier, also at the Council, tendered his resignation. His successor was Irish Thomas Croke, later of Cashel and remembered as a famous Irish patriot. This development started to bring New Zealand into the orbit of Australia and the then three New Zealand bishops attended the first Plenary Council of Sydney in 1885. However, by the time of the next Council in 1895, New Zealand had its fourth diocese, Christchurch in the centre of the South Island, erected in 1887. At the same time Wellington was named an archbishopric. Instead of travelling to Sydney for the 1895 Council, the New Zealand bishops organized their own Synod in Wellington in 1899. The statues that resulted included some rules about keeping archives; today's historians regret that these directives were not implemented more methodically.

As a developing country struggling to outgrow its colonial status, New Zealand at large was too pre-occupied in making its own history to be concerned for recording it carefully; Catholics reflected this national attitude. In recount-

ing the nation's origins the main stream of Protestant tradition tended to ignore Catholics, a 15% minority in an overall European population. Catholics preserved their own history mostly as hagiography, looking to the dogged faith of pioneers as an inspiration to later generations. Because 90% of Catholics were of Irish origin, inevitably this loyalty to Church meant perseverance in the face of English discrimination against them. The hymn 'Faith of our Fathers living still, in spite of dungeon fire and sword' had lively echoes in New Zealand into the 1930s. The ideals of the groups that had begun the methodical colonizing of New Zealand were very liberal, offering freedom of opportunity and religion. But ideals could not filter out the inherited baggage of social attitudes that immigrants brought with them. Religious bigotry became institutionalized in the 1870s with the establishment of Orange and Hibernian societies.

After World War II Irish affairs ceased to be a major concern of the Church in New Zealand. In the country's idiom, 'going Home' dropped out of usage as an expression for a visit to the British Isles. Instead New Zealanders found that they were looking at the world through bi-focal spectacles with a segment of each lens made in the USA instead of Europe. As Pacific-Asian nations began to develop the glasses have become tri-focal. As a spin-off from this national refocusing, Catholics are rediscovering Pompallier's vision of Pacific Church. An earnest of this is the Federation (formed in 1990) of four Catholic Bishops Conferences of Oceania. Its first President is Cardinal Thomas Williams of Wellington; the bishops of thirty-one Australian dioceses are included in this Federation.

In parallel with this weakening of political, commercial and emotional ties with the British Isles has come a search for roots, both at national and family level, plus an increasing awareness of Catholics as a formative influence in New Zealand's national character. This has put pressure on Catholics to open their archives to serious researchers, with varying responses. A general openness is tempered by embarrassment that the records are not as well ordered as might be, plus some fear of what might be unearthed.

A. DIOCESAN ARCHIVES

The result of this pattern of growth in the New Zealand Church is four diocesan archives. Except for Auckland in more recent years, none has ever had the blessing of a full-time archivist. The collection of material has been rather haphazard; its arrangement mostly the work of priests for whom it was more a hobby interest than a serious concern. All four archives hold the expected items of land titles, registers, etc. but the personal material that makes archives come to life is very uneven. Over the years very little money has been available to spend on equipping their premises, let alone on salaried help.

1836: *All N.Z. was included in Bp Pompallier's Vicariate Apostolic of Western Oceania.*

1844: *Pompallier's territory limited to N.Z.*

1848: *Auckland Diocese established in northern half of North Island. Rest of N.Z. became Wellington Diocese.*

1869: *Dunedin Diocese created from Wellington in the southern sector of South Island.*

1887: *Christchurch Diocese created from Wellington m the central sector of South Island.*

1887: *The 4 Dioceses declared a Province with Wellington as Archdiocese.*

1980: *Hamilton diocese created from southern sector of Auckland. Palmerston North diocese created from northern sector of Wellington.*

DIOCESES OF THE PROVINCE OF NEW ZEALAND

1. **Auckland** has by far the best archive of the four. The basic division of material is into episcopates which have ranged from two to forty years. The present bishop is the tenth, so there are also nine matching interregna which lasted from six months to nearly four years. The *National Register of Archives and Manuscripts in New Zealand* summaries:

"Each of these groups contain the major administration papers and records that have survived. They include correspondence with Rome, with overseas and New Zealand bishops, and with priests, parishes, societies, orders and laity within the diocese; papers relating to official appointments, synods, conferences and councils, diocesan accounts; plans and financial documents regarding church, school and other buildings and property in the diocese; correspondence with Catholic orders regarding their foundation and administration; personal papers of bishops, clergy, religious and some laity. An incomplete sequence of parish registers of baptisms, confirmations, marriages and burials, and marriage papers dates from 1836. There are photographs of and other pictorial matters of church occasions in various parts of the diocese, photographs of bishops, clergy, religious and laity."

The organization of the Auckland archives was sparked by the canonization in 1954 of Father Peter Chanel, the Marist Protomartyr of Oceania. Stories had risen round the site of a supposed grave in northern New Zealand where his remains were said to have been re-buried, when they were recovered from Futuna Island in 1842, till their return to France (via Sydney) in 1849. In 1967 the late Mrs Ruth Ross was commissioned by the New Zealand Historic Places Trust to do a quick re-write of a pamphlet used to guide visitors through the sole building remaining from the early Catholic mission in the far north. A distinctive Lyonnaise *pisé* structure, it had come to be known as Pompallier House. Three years later the revised pamphlet was published, its modest format giving little hint of the intensive and extensive research that went into its preparation; nor of the bulky unpublished file that resulted. Truth about the Chanel grave was isolated from the previous myths and uncertainties. Pompallier House had never been the bishop's residence, but was built as the mission printery; the supposed grave was a filled-in tanning pit; Chanel's relics had been reverently wrapped and kept in a box in a sacristy cupboard.

But the spin-off from this exercise was that Mrs Ross was distressed by the state of the diocesan archive which she had to use in the course of her research, and she offered of her expertise to its reorganization. Over close to fifteen years she methodically gave a day a week to the project with the enthusiastic cooperation of the diocesan Chancellor, Fr Ernest Simmons, who became a dedicated archivist. The attic space of the Bishop's House was cleared and adapted to hold the archive. Each file contained its own inventory, and the collected copies of the inventories provided an index. Additional finding aids

were planned, but have yet to be completed. When the basic work was complete, other organizations pointed to this archive as a model of what could be achieved with patience, dedication and minimal outlay.

Sources up till 1930 are generally available to a researcher. This means that the voluminous and well-ordered papers of Henry Cleary, the fifth bishop (1910-1929), are open. He was journalist, controversialist and pamphleteer, his episcopate spanning World War 1 and its aftermath, a period he described as 'a cycle of sectarian epilepsy', fuelled primarily by Irish political events. There is also considerable material copied at different times from overseas archives (especially from Propaganda) relating to early years in New Zealand. This complements the extensive collection that remains from Pompallier's administration. Moderate in size but well chosen, a heritage from several bishops, the attached library includes many books about early New Zealand and Oceania which are now hard to find. So as well as providing the diocese with a well ordered archive, the Simmons-Ross work established a valuable resource centre.

One immediate result was Simmons publishing two books, the first ever objectively critical presentation of segments of New Zealand Catholic history: *In Cruce Salus - a History of the Diocese of Auckland 1848-1980* (Auckland 1982). and *Pompallier, Prince of Bishops* (Auckland 1984). Several recent theses have used this archive, particularly to assess the impact the missionaries made on the Maori, and the problems French missionaries had with a British colonial administration.

In 1989 the archive was boxed for transfer to new premises in a new diocesan administration building. Simmons' declining health and his death in March 1992 delayed arrangement of the material in its new location. The new archivist, Fr Bruce Bolland, thinks it will be mid-1993 before the archive is as accessible to students as it was before the move.

Address —The Archivist, Pompallier Diocesan Centre, Private Bag 47904, Auckland 2.

2. **Wellington** The archives of the Archdiocese of Wellington is still in the course of preparation. Preliminary identification was undertaken in the early 1950s, but lack of facilities and staff impeded development. On two occasions burst pipes flooded the basement where much of the archive was stored, and material had to be hurriedly rescued and packed without regard for proper order. These years of part-time spasmodic work in a catacomb ended in 1990 when a new diocesan administration building allocated generous space for the archive. However, the part-time archivist and assistant are still in the early stages of the work. The material has not been catalogued, and the archive is not open to researchers. Requests for information and assistance may be made to the archivist, and are researched by staff on behalf of the enquirer.

When Viard died in 1872 the missionary era of the diocese was coming to an end. In his first decade Marists had made a painful but encouraging beginning among the Maori whom Viard regarded as his primary pastoral responsibility. By 1860 New Zealand's European population had outnumbered the Maori, and the Land Wars that had already begun further north spilled over into his diocese; his second decade saw the Maori mission destroyed and the Maori people largely alienated from European influence. Viard found himself presiding over a settler Church.

Among the autograph material that remains from this era are Viard's letter books. Before writing a letter in copperplate, he scribbled a rough copy in ledger type volumes of which several survive. His writing in these, sometimes in English sometimes in French, is often difficult to decipher. In his diaries, written for himself in French, the writing is consistently difficult. All known Viard material was carefully sifted by Lillian Gladys Keys for her biography *Philip Viard — Bishop of Wellington* (Christchurch 1968), and she developed a charism for interpreting his hand. Miss Keys bequeathed to the Archdiocese her accumulated notes and transcriptions, and a number of boxes and cartons are awaiting sorting.

Viard's successor was Francis Redwood who was aged 3 when his family arrived in New Zealand from Staffordshire to settle near Nelson. At 15, under Marist auspices, he went to France and Ireland to complete his secondary education, found his vocation to the priesthood in the Society of Mary, and returned at 35 as second bishop of Wellington. At the time of his consecration in Whitechapel he was the youngest Catholic bishop in the world; at his death 61 years later he was the oldest. He arrived at the end of 1874, in the middle of the decade that saw the European population double, by natural increase and by an intensive Government campaign in Europe for migrants, from a quarter to half a million. In contrast, the Maori population was in an obvious decline which would reach a low of about 40,000 before the trend slowly reversed at the turn of the century.

Redwood's priority had to be the mission to the settler Church, developing parishes before fragile faith was lost in the scramble to get established in a new land. By then Irish Marists had begun to arrive, reinforcing the French in parish ministry. Then with five young French Marists he made a start on rebuilding the abandoned Maori mission. Surprisingly little remains from this long and involved episcopate. There are two squeeze copy letter books dealing with the years 1875-1893; two other letter books, only partially used, have a few letters and some handwritten articles and/or sermons. There is a lot of paper that relates to his family and his travels, but everything else is very fragmentary

As Viard had had to do, Redwood acted as major superior for Marists until a New Zealand Province of the Society of Mary was established in 1889.

But soon after his arrival he arranged legal recognition for the Society as a corporation sole,so it could begin to own property in its own right. By having ten parish areas permanently allocated to the Society he planned to limit its parish responsibilities so it could develop its own proper ministries, especially in education and parish missions. But by the turn of the century there were still only ten diocesan clergy to forty Marists, so inevitably administration records tend to be held by Marists rather than the diocese.

His coadjutor, Marist Thomas O'Shea, was consecrated in 1913 at 43, but was past his best at 65 when Redwood died in 1935. It was not till 1926 that O'Shea was able to set up an independent diocesan Chancery and administration office. From then on there are the makings of a distinctive diocesan archive. In 1947 O'Shea was given a coadjutor bishop from the ranks of diocesan clergy, but the Marist era did not officially end till O'Shea's death in 1954. Given this late start in formal diocesan organization, the content of archival boxes (labelled according to persons, parishes and organizations) tends to run over into more recent times, making it problematical to open it to general researchers.

Address - The Archivist, Catholic Centre, P.O. Box 1937, Wellington.

3 **Dunedin**. European settlement of the Provinces of Otago and Southland (the southern third of the South Island) began under the aegis of the Free Church of Scotland with the first ships arriving at Dunedin in 1848. Consequently, there were few Catholic families in the founding years and these were visited from time to time by Marists from Wellington. Any hope of maintaining an exclusive Presbyterian settlement disappeared in mid-1861with the discovery of gold in the interior; by the end of the year 14,000 had arrived seeking their fortunes, with men outnumbering women by at least five to one. This influx peaked at 22,000 by 1864, and had six Marists ministering to the considerable number of Catholics in a very mobile population. As the more easily found gold was worked out people moved on, but by the end of the decade Dunedin was established as a prosperous town of 22,000. This became the centre of a diocese. The new Bishop arrived in early 1871 with his own clergy, and the remaining Marists returned to Viard's territory.

In 1965 Mgr Peter Mee was appointed Chancellor of the diocese, and took a keen interest in the archive. Over the years he has collected historal records and photographs for safe keeping, patiently piecing together from fragments of archival evidence the history of the parishes that resulted from the shanty town beginnings of the gold-digging era.

At present all archival material relating to the diocese is housed in one of the four locations. Anything relating to property — land titles, plans and specifications, land valuations, rates, insurance – are in the archive of the Diocesan Property Services. All records and matters pertaining to marriage are kept at the Tribunal Office. All baptismal, confirmation, marriage and death

registers not held in parishes are kept in the strong room of the Cathedral Presbytery. Everything relating to the history of the diocese — parishes, bishops' correspondence, circulars, clergy, laity, organizations, etc. — is properly filed in an archive which is located in the Chancery Office attached to the Cathedral presbytery.

Two years after his arrival in Dunedin Moran launched a weekly paper, *The Tablet*, to foster unity among Irish Catholics and promote the cause of Catholic education in the face of a state system then fast becoming secularist as provincial governments gave way to national government. It soon labelled itself as New Zealand's Catholic Weekly, and is still in print. Covering as it does nearly 120 years of Catholic New Zealand it can prove a mine of information for researchers, especially during the long years when it included news from parishes from all over the country. The archives holds a meticulously detailed, cross-reference index to the first 30 years, complied by Miss Mary Hussey as a labour of love. From the archive it is a ten minute walk to *The Tablet* office which holds a complete set of the journal: the return walk uphill takes twice as long!

In recent years, with the assistance of Sister M Duchesne Ferguson RSM as archivist, an efficient filing system has been introduced, and a register binding programme commenced. Sister is presently handling requests for information.

Address - The Archivist, c/o Bishop's House, 277 Rattray Street, Dunedin C2.

4. **Christchurch:** The Diocesan Archive is still housed at the top of a spiral iron staircase, in what was originally a choir robing room in a a gallery of the stone Cathedral. Till the late 1980s the cathedral presbytery was an aging wooden building that had survived several enlargements and renovations over ninety years, and was a considerable fire risk. The present building, adapted as a presbytery, is of brick but lacks the space needed to bring the archive down from its aloof fire-proof eyrie in the cathedral tower.

The creation of a diocese in the centre of the South Island from the provinces of Canterbury and Westland (initially called West Canterbury) was proposed unanimously by the bishops assembled at the 1885 Council of Sydney. A majority vote also recommended that its bishop be an Irish diocesan, but Pope Leo XIII, advised by Propaganda, made a very unpopular decision when he appointed an English Marist, John Grimes, as first bishop of the new diocese. Grimes arrived in Christchurch in 1888. If his nationality did not enthuse his largely Irish flock it suited the civic mood. Canterbury was founded in 1850 with the first of a measured flow of English migrants who were to develop a structured pastoral and agricultural farming society modelled on England's, with the Anglican Church providing cohesion. Catholics were comparatively few and scattered till the national drive for immigrants in the 1870s broadened

the criteria for selecting assisted settlers.

On the far side of the Southern Alps lay rugged Westland, the other half of the diocese, practically uninhabited. In 1865 the discovery of gold brought an invasion that in three years reached over 30,000. Roughly a quarter of these mostly temporary settlers were Catholic; for the majority, their loyalties lay with Victoria (Australia) which was more accessible across the Tasman Sea than was Christchurch over the wild mountain passes or by coastal shipping. These early years are reflected in Wellington archives, but there is enough in Christchurch archives to show that it took several generations for these disparate halves to grow into unity as a diocese.

Redwood's earlier allocation of permanent Marist territory remained unchanged, and became a source of friction. The Catholic population did not grow as quickly as Wellington's to absorb incoming diocesan clergy who complained that Marists were preventing them from normal advancement in the diocese. They reacted to the situation as if it were an extension of English political discrimination against the Irish. The problem simmered for eighty years, erupting to boiling point at regular intervals. Enough paper remains to piece together a reasonably coherent account of the problem. As an aside, this archive (like Wellington's) contain letters from a surprising number of priests seeking employment in the diocese, giving evidence of an unsuspected number of peripatetic priests moving round the English -speaking world.

The archive contains about forty boxes, plus a miscellaneous collection of photos from diocesan occasions, along with some memorabilia from several bishops. The boxes are labelled after bishops, parishes and religious congregations, with the content of each box being arranged chronologically but, as yet, without an inventory. Their content is mixed and uneven. A lot of letters to Grimes remain, annotated in the top margin with the date he answered them, but he rarely kept copies of his replies. His successor, diocesan Matthew Brodie, left practically no correspondence after an episcopate of twenty-seven years.

Occasionally a searcher finds gold. For example, a notebook *Registre des actes de baptême, de mariage, et de sépulture la mission de l'Océanie occidentale établie à Akaroa (Nouvelle Zelande).* It is a relic of the abortive French attempt to colonize the South Island. Despite its French title the entries were in Latin in tiny script and included confirmations. The first entry by a resident priest is dated 9 September 1840, the last 9 November 1842 when the mission foundered; later entries record the bishop and priests occasionally visiting from the north till 1860 when a priest was based at Christchurch. Another rich lode is the file of letters to Grimes from five successive Marist Provincials, the second of whom had been his mentor and close friend during the bishop's student days in Ireland; they reveal very vididly the growing pains of evolution from a fluid missionary situation, where a religious congregation

has charge, to a stable local-church centred around a bishop and his diocesan clergy.

Address - The Archivist, Cathedral House, P O Box 1009, Christchurch.

5. In 1980 two more diocese were created in the centre of the North Island: **Hamilton** diocese was created from the southern part of Auckland territory; **Palmerston North** diocese was created from the northern part of Wellington territory. Each has begun its own archives, but material prior to 1980 has been left with the parent diocese.

B. ARCHIVES OF RELIGIOUS CONGREGATIONS

Various religious congregations have been invited to New Zealand at different times to meet needs as they arose. Most have grown with local vocations to the status of Province, and so have developed their own archives of correspondence, contracts, council meetings, etc. Many have been engaged in teaching, and this apostolate generates its own records of pupils and their progress, year books, publications celebrating various jubilee milestones, etc. By and large, women religious have been better than men in faithfully keeping the house journals recommended in the constitutions of most religious. Vatican 11's insistence that religious look to their origins as a basis of renewal has been an added incentive to care of archives; in this context the lives of pioneers who brought from overseas the spirit of an Institute have a special relevance. There is a sizeable body of well organized Catholic archival material scattered around New Zealand, each unit limited in scope to the interests and apostolate of the Institute, but taken together forming a sizeable complement to diocesan archives. It is just a selection from these that is listed below.

1. **The Society of Mary (SM)** holds the most significant of these archives as it has been longest on the New Zealand scene; its archive is attached to the residence of the Provincial in Wellington. There is little autograph material from the first thirty years of Marist endeavour in New Zealand. The lives of Marist priests and brothers were mostly too fluid to expect much to be saved. Moreover, under the then rules for a mission territory, ownership of all property had to be vested in the Vicar Apostolic so what has been salvaged tends to be in diocesan archives. However from the beginning of the mission in 1838 there was a steady flow of letters and reports back to Europe, and it is there that facts must be sought. A New Zealand section is part of the Oceania material referred to in *Catholic Archives No.8 1988* (pp 15-16) in Fr Tony Ward's article 'The General Archives of the Marist Fathers'. The Turnbull Library, an independent unit within the New Zealand National Library complex, holds twelve micro-film reels of papers relating to New Zealand between 1838 and 1870. selected from these Marist holdings in Rome.

In the mid-1870s, Redwood made a beginning in distinguishing be-

tween Marist and Diocese, and the archive reflects this. With the establishment in 1889 of the New Zealand Province of the Society of Mary, Provincials kept their letters and paper work fairly methodically. Within a year a scholasticate had been founded, to be followed in due course by a novitiate, and the usual records were kept by these formation houses. In spite of several shifts over the years,and cramped quarters, the accumulated record of a hundred years of Marist work as a Province has survived reasonably intact. In 1991 a new Provincial House brought with it more adequate archival working and storage space. The transfer brought to light some forgotten account books from the late 1840s in Auckland, from Viard's Wellington and from the decade of Marist activity in Otago and Southland during the 1860s; they added considerable detail to previous knowledge of these sectors.

Through the 1950s and 1960s several semi-retired priests in turn had worked on putting some order into the archive, but the project was tackled seriously in 1968 with the appointment of Fr Vincent Burke as part-time archivist. As any original order had long since been lost, he settled on about twenty basic categories of subject matter, and within these built up files arranged chronologically. Within each file each page was numbered, and listed in an inventory. As well as the collected inventories providing a detailed table of contents, a card index of persons and places provided a finding aid to this system by listing references to page numbers of various files. Sensitive personal papers were removed to supplementary confidential files with restricted access, with a note left in the main file to indicate where the missing pages were stored. The then current-state-of-the-art method was used — binding blocks of papers together in *Pre-V-Dex* punched-hole files. This practice ensured nothing would be lost, but did not allow for the advent of plain paper photocopiers, so most of these files have since been dismantled with the papers now being kept loose in filing boxes.

Before his death in 1977 Burke had taken the archive to 1970. More recently, after some discussion it was decided that his system was not going to meld easily with more modern archival methods. It has been left as an independent unit and a new approach has been adopted based on an accession record from 1971 onwards. For the past six years there has been a full-time archivist.

Address: The Archivist, Marist Fathers, "Cerdon", 88 Hobson Street, Wellington.

2. **Irish Sisters of Mercy (RSM).** Their history is a very tangled skein as in the beginning Mercy foundations depended on the community from which a founding group stemmed. The first band (from Carlow) arrived in Auckland in 1850 with Bishop Pompallier returning from his *ad limina.* Further groups came later from Ireland to make a beginning in other parts of the country as the

Church developed. Some communities came from Australia, some were offshoots from houses in New Zealand. By the 1940s with encouragement of the New Zealand bishops, the sisters were organized into four diocesan congregations. In the 1970s a loose federation was formed, but each Mercy diocesan centre has retained its own archive, the origin of each community carefully traced and records of personnel in teaching and nursing apostolates. One address will provide a lead to the other Mercy archives:

Address : Sisters of Mercy, Guildford Terrace, Wellington 1.

3. **Congregation of Our Lady of the Missions (RNDM)** French Sisters came to Christchurch in 1865 and Napier in 1868 in the wake of the Marist Fathers, their first foundations outside France. As teachers they flourished in New Zealand. By the 1880s they had begun their own novitiate for local vocations, and grew into two Provinces which merged in 1982. With the merger two separate archives were dovetailed, and the unit now provides coverage of their work in many parts of New Zealand. Various convent log books and scrap books can be mines of information about local church events.

Address: The Archivist, Sisters of the Missions, 35 Britannia Street, Petone.

4. **Marist Brothers of the Schools (FMS):** The French Brothers who accompanied the Marist Fathers to early New Zealand were trainees of Marcellin Champagnat. At that early stage his Institute of teaching brothers had not yet been approved by Rome, so those pioneer catechist brothers came to New Zealand attached to the Society of Mary. It was not till 1875 that the first group of brothers arrived in Wellington as members of a distinct congregation. At first they were attached to the Australian Province, but grew to independence in 1917. They hold well organized records of their schools and personnel from this time onwards, and have filled the gaps of earlier years with copies of records kept in Australia and France. For their own use the Brothers have printed a necrology containing a potted biography of all their confreres who have worked in New Zealand.

Address: The Archivist, Marist Brothers Province Centre, 52 Onslow Avenue, Auckland 3.

5. **Sisters of St Joseph (RSJ)** were founded in South Australia in 1866 by Mary McKillop, known in religion as Mother Mary of the Cross. In the early years of her life and work she was encouraged and guided by Fr Julian Woods who is acknowledged as co-founder. The introduction of her Cause for Beatification in 1973 has given added impetus to concern for Josephite archives in New Zealand as well as in Australia. Because some bishops in Australia in the 1880s would not accept these sisters as a congregation of pontifical right, they developed in two parallel streams, and in this way crossed the Tasman Sea.

a) The Sisters of St Joseph of the Sacred Heart of pontifical right. Known colloquially from the their habit as Brown Josephites, arrived in Temuka in

South Canterbury in 1883 when it was still part of Wellington diocese. They grew to over thirty communities throughout the country. Records of their century and more in the teaching apostolate are held at their Provincialate.

Address: The Archivist, Josephite Sisters' Provincial House, 25 Holgate Road, Kohimaramara, Auckland 5.

b) The Sisters of St Joseph of Nazareth of diocesan right and dubbed Black Josephites, came to Wanganui in Wellington diocese in 1880 from Bathurst diocese in New South Wales. They established their own novitiate, were blessed with local vocations, and staffed primary schools within the diocese. In the 1970s a loose federation was established with the four Australian dioceses where these sisters became established.

Address: The Archivist, Mount St Joseph, P O Box 777, Wanganui.

6. **The Daughters of Our Lady of Compassion (DOLC)** grew from an unsuccessful attempt to transplant the Third Order Regular of Mary from France to an isolated Maori mission station in 1883. When the parent house in France was reluctant to accept into the family this unattractive sibling as it grew, in 1892 Bishop Redwood established it as a diocesan congregation. It won recognition as a congregation of pontifical right in 1917, New Zealand's only home-grown institute. The hope of promoting the Cause of their remarkable foundress, Suzanne Aubert (known in religion as Mother Mary Joseph), has resulted in a well-appointed archive room that documents her life and her Sisters' apostolates in a variety of fields over 100 years. Their centennial celebration in 1992 was featured nationally because Aubert, who arrived in Auckland in 1860 aged 25, has come to be recognized as one of the country's outstanding pioneer women.

Address: The Archivist, Home of Compassion, Island Bay, Wellington, 2.

In 1990 Canadian Professor Donald Akenson published *Half the World from Home — Perspectives on the Irish in New Zealand 1860-1950.* It was the fruit of a two-year stint as Stout Research Fellow at Victoria University of Wellington. In the concluding chapter *Jobs Undone,* he commented on the gaps in New Zealand ethnic studies. 'And that is where the Irish Catholics are so helpful. Decade after decade, they have simply refused to go away, and thus they force social historians to remember that ethnicity has been an enduring fact in New Zealand society, from the mid-nineteenth century to the present.' For all their imperfections, New Zealand Catholic archives have much to offer scholars. Not just for a comprehensive history of the Church which still remains to be written, but in the wider fields of social history.

MAYNOOTH COLLEGE ARCHIVES

Mgr Patrick J. Corish

St Patrick's, College, Maynooth, will celebrate its bicentenary in 1995. It was perhaps inevitable that as the date approached plans should be made to mark the occasion by writing a history of the institution, and this is turn raised the question of its archives. In 1988 I retired from the professorship of Modern History and found myself in the dual role of historian and archivist of the College.

This was just about the time that the computer was beginning to dominate the keeping of records, with the result that the college material tended to divide into 'pre-computer' and 'post-computer'. Much of the 'pre-computer' material was in some disarray. Fortunately, a good deal of the more historically valuable items were in the form of bound volumes. The minute books of the episcopal Trustees and of various domestic bodies had been in the custody of successive Presidents and with one exception all were successfully located. The Bursar's Office held long rows of account books going back to the very beginnings. Correspondence and other loose papers, ranging from being in good order to being in pretty bad order, were almost exclusively in the hands of the President. All these form the material for the new Archive.

An archive storage room was constructed, protected by thick old construction walls and an inert gas system. It was comparatively simple to classify and shelve the bound volumes, about 300 in all, 180 coming from the Bursar and 120 from the President. Correspondence and loose papers needed more attention. Effectively, they begin in 1845 with the presidency of Laurence Renehan, the first to live — and die — in what have since been the President's apartments. Before him nothing has survived except scattered scraps. The obvious way to classify the material seemed to be under presidencies, with topics covering several — the building of the College, for example — being put into a separate series. Relevant material in other archives has been accessioned in copy form – from Propaganda Fide in Rome and from the Irish dioceses, especially Dublin, where the solicitude of two archbishops, Thomas Troy (1786-1823) and Daniel Murray (1823-52) provide rich material at a time when the Maynooth archives themselves are so poor. The classified material has been stored in acid-free folders, placed in about 120 low acid boxes. While cataloguing is of its nature unending, at its best every document is listed, and at its worse every folder is listed with a brief description of its contents. The catalogue is on computer- disc for ease of addition and correction, and for convenience the current print out is in the Archives in a series of ring-binders.

Quite a lot of the President's records are concerned with individual students. The information they contain is overwhelmingly routine — nomina-

tions, documents concerned with promotion to orders,etc. The Matriculation Register, dating from the beginning, was lost in a fire in 1940 most unfortunately, as it gave parents' names and home addresses. Since 1863/64 the routine matter is to be found in the annual printed *Kalendarium*. Before that, details of individual students must be found in two large volumes entitled 'Ordinations and Prize Lists', on the whole faithfully complied, though there are gaps. A modern printed guide provides a starting-point for search for individual students: Patrick J. Hamell, *Maynooth Students and Ordinations 1795-1895* (1982) and *1895-1984* (1984).

Overall, Maynooth Archives are highly domestic,for nearly all the period an almost disappointingly routine and uneventful chronicle of a seminary. The personal nature of some of it dictates a fairly long closed period. The archive is open up to and including the presidency of Mgr James McCaffrey, who died on 1 November 1935.

* * * * * * *

The hope is that Maynooth may become a general repository for Irish ecclesiastical material. So far, apart from a few very minor accessions, there is the significant collection of papers which came from the Irish College in Salamanca. Founded in 1592, it was closed at the outbreak of the Spanish Civil War in 1936, and did not re-open. In the early 1950s the decision was taken to close it permanently, and its archives were given to the Irish Episcopal Conference and returned to Ireland, where they were deposited in Maynooth. The extensive collection was stored first in the library, and then in a Muniment Room constructed in the 1880s to a standard guaranteeing very good storage conditions indeed.

The greater part of the collection is made up of the archives of the Salamanca college, but it also contains what is left of the archives of the smaller Irish colleges in Spain, the last of which was closed after the Suppression of the Jesuits in 1767. In 1874 William McDonald, then Rector of Salamanca, had the non-current material classified, listed, and tied up into bundles or *legajos*. The listing was not done in great detail for the most part, but it at least provides a starting point. Some material was overlooked, some was subsequently lost, and the archival order has been in many places disturbed by researchers both before and after the documents came to Maynooth.

By a fortunate coincidence, the best catalogue exists for the material most informative and most in need of skilled conservation, namely the rectors' correspondence from the beginning to the earlier nineteenth century, though material from before about 1660 is very scanty. In 1874 this was arranged and catalogued alphabetically under the names of correspondents. In 1986 the President of Maynooth, Mgr Ledwith, put together a fund to provide for the

employment of a manuscript conservator. This necessarily tedious work has been completed: it should be noted that these letters are held in the Russell Library and not the Archives.

When a few years ago it was decided to establish an Archive it was also decided that it would house the rest of the Salamanca Papers. They have been taken from their crumbling and highly-acidic *legajos* and put into acid-free folders and low-acid boxes, over 80 in all. In the matter of listing, there are only slight advances on the work done in 1874, but the list then made has been checked against the actual holdings, losses noted, and an attempt made to restore material disturbed by researchers to its previous place, though the 1874 catalogue is so imperfect that often this cannot be done with any certainty: however, it is normally possible to locate a document and at least produce the folder containing it. Little has been done as yet to catalogue the material accessioned since 1874 except to collect the documentation for each rectorship into a separate series of boxes. What is overall little better than a general handlist is held on computer disc, with the current print out in the Archives for convenience.

The Archives may be consulted from 9.30 a.m. to 1 p.m. Monday to Friday. Application should be made in advance to the Archivist, St Patrick's College, Maynooth, Co.Kildare, Ireland.

GALWAY DIOCESAN ARCHIVES

Jan Power

In late 1989 a decision was taken in the diocese of Galway, Kilmacduagh and Kilfenora to employ an archivist to establish a diocesan archives. Until this time there had been no formal archives for the diocese. It was felt necessary to establish one because it was proving difficult to retrieve documents when necessary, there was no complete record of what material existed, there were no adequate research facilities for readers, and the archives which were scattered throughout various locations were occupying valuable office space. It was also recognized that the archives of the diocese were of considerable value and that proper steps should be taken to preserve them.

Some work had been carried out on the archives before this time. Dr Michael Browne, bishop of the diocese from 1937 to 1976, had been a keen historian and scholar and had a very strong sense of the importance of preserving archives for posterity. Some work had been carried out on the records during this period. However, by the time Dr Browne retired most of the records which had accrued in the diocesan office consisted of material created by himself and by his own administration. Obviously something had to be done about this large quantity of records.

In August 1989 I began working on the archives. A huge task awaited me. Records were scattered throughout various locations in the office and also in the bishop's house in Taylor's Hill. My first task was to gather all the records together in one location so that I could work on them. I found records in various locations including a safe in the basement, the diocesan library (also in the basement), cupboards in several offices, store · rooms, a locked metal cabinet known as the 'archives cupboard' and in the bishop's house in Taylor's Hill, where the diocesan office had been located before being moved to the new cathedral in 1965.

Having accumulated the records in one location (an office within the diocesan office), I then set about doing a preliminary sort. I found that within the diocese records tended to relate to the central figure in the administration at any one time. In Galway this would be either the bishop or the warden. Before 1831 the area of Galway city and its environs had a unique administrative system; the area was administered by a warden who was a priest elected by the famous Tribes of Galway. (The areas of Kilmacduagh and Kilfenora constituted a separate diocese and were administered separately). After 1831 the diocese of Kilmacduagh and Kilfenora was joined to Galway and thereafter the whole area was administered by one bishop. Thus the records seemed to fall into natural

and distinct collections centred around either the relevant warden or bishop.

However, the greatest bulk of the material belonged to the episcopate of Dr Michael Browne (1937-76). This collection comprised material relating to all aspects of the administration of the diocese. These included records relating to education and social affairs, the religious congregations within the diocese, the priests of the diocese, the administration of various charitable organizations, other diocesan organizations, synods, diocesan financial and legal business, and many other matters. There were also pastoral letters, manuscript sermons and addresses composed by Browne, photographs and press cuttings. Also present were special collections relating to specific projects of Browne's such as the building of the new cathedral in Galway or the Vocational Organization Committee (of which Browne was chairman).

I found that the administration of the parishes created a distinct collection of material which seemed separate in many ways. While other aspects of the administration showed a clear break when there was a change of bishop I found that the administration of the parishes seemed to continue uninterrupted. Because of this I kept the parish records apart from the Michael Browne collection even though the dates coincide approximately. These records were not usually records created and kept in the parish such as registers of births, marriages and deaths (which were normally still kept in the parish, if anywhere), but rather files of correspondence between the bishop or diocesan secretary and the parish priest. This correspondence would concern school buildings, the appointment of teachers, church buildings, parish finances and property, the bishop's visitations and any other business relating to the parish.

I decided to begin working on the Michael Browne collection and the parish records first since these were the largest single collections. In format this material consisted of several hundred files which were not arranged in any systematic way. I began the lengthy task of listing each item individually and then arranging the collection in logical order (see appendix).

While processing the collection decisions had to be made about the eventual housing of the archives. The building made available to us for the archives was a disused coach-house in the grounds of the bishop's house, Mount St. Mary's in Taylor's Hill which is about ten minutes from the cathedral and the city centre. The building was in a bad state of repair and needed much work; only the exterior walls of the original structure were retained. Space within the building was maximized by building a completely new roof structure and removing internal walls which allowed for the insertion of a first floor over approximately half of the length of

the building. A kitchenette and toilet were added to the rear of the building.

Obviously archives have special storage requirements and this influenced the design of the building to some extent. We attempted to control light, temperature and relative humidity in various ways. Since we were working within the constraints of a limited budget however, some compromises were necessary. Heating is provided by storage heaters which are regulated by a thermostat which triggers an alarm if the temperature fluctuates too much within a certain range. The building is ventilated by an extractor fan which circulates the air within the building twice in twenty-four hours and natural light is excluded by means of special shutters on the windows which are to be kept closed at all times. As a safeguard against the dangers of fire, smoke alarms were also installed. For its overall design the building won the Western Region Award of the Royal Institute of Architects in Ireland in 1989 for the best restored building in its class.

Internally, the building was fitted with fixed metal shelving throughout. It was originally intended to instal mobile shelving in order to provide surplus storage space for the future needs of the diocese but, again, budgetary restraints prevented this. Fortunately, when all of the material transferred was boxed and shelved we found that we were left with some surplus space anyway.

When work on the building was completed we began moving all of the records from the cathedral where they had been worked on to the new archives building. By the end of my time in Galway the Michael Browne collection had been listed completely. Box lists were drawn up for the remaining material and it too had been safely housed in the archives.

More work remains to be done in the Galway diocesan archives in the future. But for the moment at least the records have been safely housed and some finding aids have been created. The diocese of Galway remains an excellent example to other dioceses in Ireland. It is hoped that many will follow suit.

APPENDIX

(see pages 52, 53)

APPENDIX

Bishop Michael Browne (1937-76) Collection

B/1 Organizations
B/2 Education
B/3 Religious Congregations
B/4 Property and Finances
B/5 Priests and Student Priests
B/6 The New Cathedral
B/7 Hierarchy and Diocesan Administration
B/9 Second Vatican Council
B/10 Printed Material
B/11 Michael Browne
B/12 Michael Browne: General Administration

Parishes

P Parishes (listed alphabetically)

Guide to Unlisted Records (by box, temporary number; the dates are of the documents)

1. Parchments (with transcriptions) fifteenth to eighteenth century
2. Register of Baptisms for the parish of St Nicholas, 1690-1725
3. Warden George Bermingham papers, 1730-37
4. Manuscript sermons, 1754-99
5. Warden John Joyce papers, 1770-73
6. Manuscript pastorals, 1780-1820
7. Warden Augustine Kirwan papers, 1783-91
8. Warden Valentine Bodkin papers, 1805-12
9. Warden Valentine Bodkin papers: manuscript sermons
10. Papers of Warden Edmund Ffrench, Bishop of Kilmacduagh and Kilfenora, 1812-52
11. Register of Births and Marriages for parish of Moycullen, 1827
12. Papers of Patrick Fallon, Bishop of Kilmacduagh and Kilfenora, 1853-66

13. Wardenship papers, general
14. Old Galway family papers (including Blake, ,French, Martyn)
15. Miscellaneous documents (will, deeds, Blake family papers, parish returns, etc.)
16,17. Papers of Nicholas Archdeacon, Bishop of Kilmacduagh, 1805-22
18. Papers of Bishop George Plunkett Browne and Bishop Laurence O'Donnell
19,20. Papers of Bishop John McEvilly, 1856-81
21. Papers of Bishop Thomas Joseph Carr, 1883-86
22,23. Papers of Bishop Carr and Bishop Francis Joseph McCormack, 1883-1908
24-26. Papers of Bishop Francis Joseph McCormack, 1887-1908
27-29. Papers of Monsignor Jerome A. Fahey, 1877-1919
30. Papers of Monsignor Joseph Cassidy, 1901-50
31-40. Papers of Bishop O'Dea
41,42. Papers relating to Fr Michael Keran Libel case
43. Papers relating to the Fanore School dismissal case
44,45. Papers of Bishop O'Dea and Bishop Thomas Doherty
46,47. Papers of Bishop Thomas O'Doherty
48. Histories of Galway: manuscripts, memoirs, photographs

NOTE

Ms Jan Power is a consultant archivist at the National Archives in Dublin and worked on contract on the Galway Diocesan Archives in 1989-90.

JOHN HARDMAN & CO., STAINED GLASS MANUFACTURERS AND ECCLESIASTICAL METAL WORKERS OF BIRMINGHAM

Philippa Bassett

BRIEF HISTORY OF THE FIRM AND FAMILY

The establishment of the firm dates from as early as 1838 when John Hardman(1811-67) formerly a partner in the family button business, set up a new business in partnership with Augustus Welby Pugin, the architect and artist, to produce metal work in medieval style for the growing number of new buildings of the Gothic revival. In 1845, Hardman extended his business activities to include the manufacture of stained glass, which was both difficult to obtain and of inconsistent quality. He was encouraged by Pugin in this highly successful venture and the firm enjoyed a virtual monopoly. Pugin was responsible for most of the early designs, and the metal work and stained glass which he designed for the new Palace of Westminster were made by the Birmingham firm.

On the death of Hardman in 1867 his son, John Bernard Hardman (1843-1903), became a partner in the business which, by that date, had removed from premises in Great Charles Street to Newhall Street. In 1883, a separate manufactory for the metalwork business was also set up in King Edwards Road, carried on under the name of Hardman, Powell & Co.

The family, which apparently originated from Lancashire in the mid-eighteenth century, was staunchly Roman Catholic. John Hardman the elder founded a choir in St Chad's Roman Catholic Cathedral in Birmingham, was for many years the choir master, and was at length buried in the crypt. His sister, Juliana (1813-84) became superior of the convent of Our Lady of Mercy at Handsworth (1841-76), which was founded by her father. The younger John Hardman regularly attended services at St Chad's Cathedral and was made a knight of St Gregory the Great in 1901 by the Pope in recognition of his work for the Roman Catholic community. He was also an important public figure in Birmingham, serving as a Conservative member of the Council in 1879-95 and as member, then chairman, of the Board of Management of the General Hospital.

The business of John Hardman Studios, as it is now known, still exists but specializes exclusively in glass work. Its premises in Newhall Street were badly damaged by fire in 1971, and the firm has since then relocated to a late eighteenth century house, Lightwoods House, in Smethwick, near Birmingham.

THE ARCHIVE

Business records of the firm for the period c1840-1920 were purchased by the then Libraries Department of Birmingham City Council in 1971 in the aftermath of the fire. They constitute an enormous and complex archive which comprises nearly 100 linear metres of occupied shelving. The catalogue of the collection remains very inadequate, but during 1992 considerable work was done on the records and it is hoped to produce a more detailed handlist in the near future. At this stage in the work on the archive, however, it is impossible to do more than provide an overall indication of its scope and content.

The major classes of records can be summarized as follows: ledgers, day books, order books, outgoing correspondence, incoming letters, invoices and receipts, and cost sheets. This list reveals nothing, however, of the complexity of the archive or the inconsistencies of the firm's record keeping. There are, for example, separate sequences of most classes of records for metal, glass, brass and decoration work (ie painting). Other sequences exist for the London office in King William Street, Strand (known as London House); and the archive also includes records of Hardman, Powell & Co. Moreover, although the date range of the archive falls largely within the period 1838-1912, there are gaps in some sequences, other sequences overlap, and the runs of the same type of records for glass, metal and brass have different date spans. For example, the firm's day books comprise metal sales day books for 1838-49, 1854-75, 1881-1904 and 1908-10; glass sales rough day books for 1863-1914; glass sales day books for 1883-95 and 1899-1912; and the decoration day books for 1845-50 and 1892-1920 (although entries relating to decoration for 1882-92 can be found in the glass day books). A further problem with the archive is one of conservation: two additional metal sales day books, for instance, are too badly damaged to open and date.

The collection is difficult to use. As already stated, the present handlist to the records is very deficient, being merely a summary list compiled on their receipt in 1971. The catalogue entry for the incoming letters, for example, merely records the existence of 69 wooden boxes (now reboxed in 174 archival storage boxes) of glass and metal letters from clients, etc. for 1841-1907. The contents of these boxes are stored in chronological order and within each year the letters are bundled alphabetically in one, two or three sequences. For some years there are separate runs of letters from clients and of letters for glass and for metal, the subject matter of which overlaps considerably; for other periods, there is simply a single sequence of client correspondence. These chronologically sorted boxes also contain separate sequences of letters, memoranda and accounts from the London House, annual bundles of invoices and receipts, cost sheets, work sheets, registers of letters received and despatched and other miscellaneous items. Other boxes also contain separate bundles of correspondence with certain individuals or relating to specific projects. For example,

letters from Thomas Quarme, an architect working on the New Palace, Lambeth (1848-49 and 1855-56), from A.W. Pugin (1841-52), and from Charles Barry (1846-60), and letters from the Dublin and London agents in the 1850s, are not in the main sequences of correspondence; and separate bundles exist in the chronological boxes for letters from convents (1872-1906) and for such projects as windows for Rugby School and Sydney Cathedral, Australia (1861). The bulk of the incoming correspondence is from clients relating to commissions, proposals for or advice on designs (sometimes with sketches), acknowledgement of receipt of goods, amendments to orders, complaints, payments, etc. Other correspondence includes letters from manufacturers relating to the supply of raw materials.

Research access to the archive is made possible by use of the firm's own working indexes. There are, for example, three volumes of indexes of different formats to stained glass windows manufactured for British clients (1853-99) and one for overseas orders (1882-1937) and the monumental brasses are indexed for the period 1843-1940. Many of the day and order books also include their own name and place indexes. Once the order for a window or piece of metalwork has been dated, and the name of the customer ascertained, it is then possible to use the bundles of correspondence effectively.

Many of the people who have used the archive are architectural or local historians who do so to research a particular commission, for many churches throughout the country, both Roman Catholic and Anglican, have some piece of Hardman's work such as window, lectern, memorial brass or altar vessels.

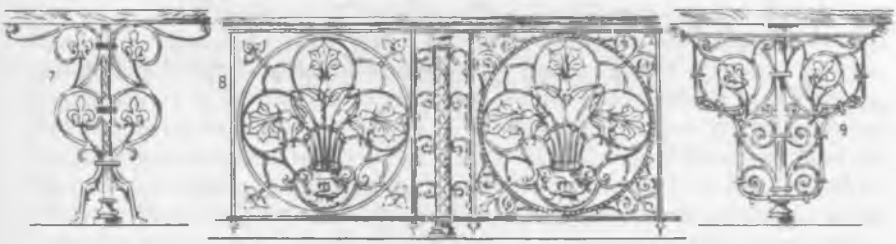
The day books, for example, record details of each order and its costings. The glass rough day book for 1867 details an order by Miss Cookson for St. Mary's Catholic Church, Warwick Bridge, Carlisle, of a window of two lights and tracery. The subject matter of the window was The Salutation and The Holy Family. The total cost of the window, iron bars, packing, carriage (by Pickford & Co.), and a man's time and expenses in fixing the window, came to £56.2s. 3d. A page in the metalwork day book dated March and April 1860 records the following orders: a silver gilt chalice and paten costing £21 for the Bishop of Clifton; a silver incense boat and spoon, "the boat of sexfoil shape, richly engraved, the spoon with pierced and engraved handle", at a cost of £10 for St. Gregory's College, Downside, a gong for a Mrs Green of Leeds; a pair of glass cruets and stand for Rev. H.E. Moore of Coventry; and a brass altar cross, 3'6" high, for Lancing College, Sussex costing £7.10s.

The order books, in addition to the details of the order (largely duplicating the entries in the day books), give information about payments and delivery, and detail special instructions relating, for example, to inscriptions and the use of colour in stained glass. The glass order book for 1883 records a commission for the Catholic Church at Coniston, Ambleside, of two windows on the Gospel

side of the Sanctuary of one light each "to be very strong to stand gales". The monumental brass order books are also very detailed and the war memorials erected after the Boer War are of particular interest. In January 1904, for example, the Anglican Cathedral of Pietermaritzburg, Natal, ordered a tablet in brass for the wall "let into a Belgian granite slab" as a memorial for the Natal Carbineers who fell in the Boer War, the design to be of an "Officer and Private in karki' [sic] costume under a canopy". The inscription to be included is recorded together with all the names of officers, non-commissioned officers and troopers who fell.

Clients were not always satisfied. The glass order book for June 1878, for instance, records alterations to be made to a window of three lights in the Chapel of Our Lady of Dolours in the Convent of St Leonards on Sea: "Figure of Our Lady ungraceful - too much brown and white and too tall and masculine". There are also numerous letters from clients concerning delays in the supply of orders. However, despite such complaints, the firm developed a reputation, both at home and abroad, for work of exceptional quality. The archive itself has also acquired an international reputation, attracting enquiries from around the world. As a remarkably complete record of an important Birmingham firm it is of major historical significance.

The surviving artwork relating to the firm's activities, hitherto not mentioned, is all held by the Fine Art Department of the City's Museum and Art Gallery. This material includes several thousand window designs and full-size glass cartoons and metalwork tracing books and sketches, and complements the administrative and financial records of the firm. Enquiries regarding the artwork should be made directly to the Museum; enquiries about the business archives should be addressed to the Archives Division, Birmingham Central Library, Chamberlain Square, Birmingham, B3 3HQ.



ALTAR RAILS FROM A METALWORK CATALOGUE OF HARDMAN, POWELL & CO.

The Catholic Church of St Marie Derby

June 3. 55

Dear Mr Hardman

By all means, I acquiesce in this little and necessary delay. Dont omit to send us directly our old candlesticks &c &c relacquered. We want them for the approaching festival.

Ever truly Yours
Thomas Sing

LETTER FROM THOMAS SING CONCERNING A DELAY TO A GLASS ORDER AND WORK ON CANDLESTICKS FOR ST MARIE'S CATHOLIC CHURCH, DERBY, 1855.
St Marie's was designed by A.W. Pugin, 1837-1839, and was said by Cardinal Wiseman to mark 'the real transition from chapel to church architecture among us'.

CHURCH ARCHITECTURE AS A PRIMARY DOCUMENT FOR NINETEENTH CENTURY CATHOLIC HISTORY

R McD O'Donnell

The following is a synopsis of a talk, illustrated by slides, given extempore by Dr Rory O'Donnell at the 1991 annual conference of the Society. It has been contributed by Mr Edwin King from notes which he made at the time and is published with Dr O'Donnell's permission.

* * * * * * *

The aim of the talk was to demonstrate the perhaps unfamiliar concept that churches can be read — not merely taking questions of style and fashion into consideration, but regarding them as artefacts which show how they were used and conceived at the time. Perhaps the most important element of this was the person of a patron, and all that this means concerning finance and aims of church-building. The 1791 Relief Act allowed churches, as opposed to private chapels, to be built, but these do not resemble our usual conception of what a church looks like and are often little regarded (earlier in the day we had heard from Fr Isherwood how the first church built in the Channel Islands had been destroyed without anyone being aware of its nature). This was for several reasons — not the least being the still prevalent feeling that it was best not to attract too much attention — and the examples which we were shown were mainly in the vernacular context (that is, within the tradition of contemporary buildings), with some modification, such as Gothic windows or a Classical portice. These buildings were generally financed locally and built by local firms with little or no experience of an ecclesiastical tradition.

This state of affairs was radically altered by the arrival on the scene of Augustus Welby Pugin (born in 1812, a convert to Catholicism in the 1830's) and his patron, the sixteenth Earl of Shrewsbury. Pugin, a harsh critic of the contemporary state of things, set out to build in his own conceived ecclesiastical style and to convert the rest of the world to a neo-Medievalism. It is with this highly artificial style that analysis can begin. Pugin's designs abound in iconography and demonstrate a great deal about his conception of the liturgy, as was shown by a series of slides of a Blessed Sacrament chapel showing Eucharistic symbolism with the use of cherubim, the vine, the chalice and the host and the Agnus Dei throughout the altar decoration, the wall-tiles and on the floor. Such non-medieval symbols as the Sacred Heart were avoided, and we were shown that at St George's, Southwark, the confessionals were squeezed in between the buttresses, as contrasted to St Francis Xavier's, Liverpool, where they were major feature of the church, complete with fireplaces! Pugin came into conflict with the 'Italianate' devotions which were associated with the

Newmanite converts of the 1840's. Stories about Pugin's rood screens are well known but what was demonstrated here was how, with the resulting glimpsed Mass, they were an antithesis of practices, such as the Forty Hours Devotion, introduced by Wiseman in 1848, which demanded a full view by and participation of the congregation.

To some extent, the meeting of these two paths came in the work of Edward Pugin, who took over the business on his father's death in 1852 until his own early death aged 42. This hand-over stressed the dynastic nature of the nineteenth century architect's profession (as it did the Hadfield dynasty). Architects were taken very seriously and as having the last word in any decision (woe to anyone who argued with A.W. Pugin!) — a long way had gone since the 'church by committee' we had seen earlier. Architects formed a working association with a firm of builders, perhaps best exemplified by that between Pugin and Myers, or his window-designer, Hardman (whose archives survive in Birmingham Library and Art Gallery). The importance of such highly trained craftsmen was shown in a slide of the 'Glasspainters Window' in St Chad's Cathedral, Birmingham, which shows four named workmen in various stages of the glass manufacturing process. Similarly, for the high altar at St Giles', Cheadle, an alabaster quarry was found and re-opened, and craftsmen trained for the work.

At the other end of the chain of manufacture lay the patrons, who belie the idea of the Catholic Revival as a clerical movement. Dr O'Donnell believes that the role of the Catholic country house, such as Alton Towers, as a sort of 'week-end university' has been under-estimated, allowing as it did a gathering of the intelligentsia and exchange of ideas. Certainly, it had an impact on the nature of a purely Catholic architecture. These patrons were champions of the new Gothic, which above everything else was 'stylish', and it was they — able to ignore the relative cheapness and utility of the Classical style, current among what Bossy has called the 'congregational churches' of the North — who carried it through to dominance.

The need to accommodate the liturgy and produce cheaper projects than his father's led to the style of the school that followed Edward Pugin — what Dr O'Donnell called 'Second Generation Catholic High Victorians'. This style was illustrated by Our Lady of Salette, Liverpool, and was described as being 'work-a-day' and pack-em-in', with a well-lit altar of which there was a good view from the wide aisles for the Exposition of the Blessed Sacrament. Stokes, architect of St Clare's, Sefton Park, approached these needs from another perspective, coming from the Anglican Gothic revival.

However, Dr O'Donnell pointed out that churches were not the only buildings built by Catholics and, indeed, not necessarily the best use of money. The need for training for the clergy was answered by the building of many

diocesan seminaries; and Manning's reluctance to build a Cathedral while there was a shortage of Catholic schools and the danger of leakage, is well known. Old school buildings are to be found behind almost every church. Building by the religious orders, whose financial stability and high manpower was attractive to many bishops, was represented by St Francis of Assisi, Gorton, now sadly sold for re-development.

What was the relevance of all this to the archivist or church historian? Dr O'Donnell believes that with architecture we can chart the oft-mentioned path from chapel to church. The highly significant sociological evidence to be gained from the hierarchical structure of a place such as the Sardinian Chapel (which had two rows of altar rails, one for the rich and the other for the poor) is now only available in the form of old engravings. Designs were often well circulated in the form of hand-bills or appeals sold at one shilling, in directories or as part of A.W. Pugin's propaganda, even if they were not actually put into effect. The changes made between drawing board and topping-out can tell us a great deal about the financial situation of a parish or, in some cases, of disputes between architect and patron. The buildings did not stand in a vacuum, but were part of a complete system (illustrated by Pugin's vestments and the font shown at the 1851 Great Exhibition and presented by him to his parish in Ramsgate); such an over-view is now being lost. Dr O'Donnell ended his talk by stressing the need to record a part of our Catholic heritage which will soon be lost — he showed us the disastrous effects of neglect or an over-enthusiastic liturgical re-ordering. The final pinnacle of the nineteenth century architecture was then shown — one wholly distanced from the pattern that had gone before — Westminster Cathedral.

NOTE

Dr Rory O'Donnell is an Inspector of Historic Buildings at English Heritage. He is currently researching the Pugins' church architecture for the A.W. Pugin exhibition at the Victoria and Albert Museum in March 1994.

SCOTTISH CATHOLIC ARCHIVES, 1989 - 1992

Christine Johnson

Catholic Archives, number 9 (1989) contains a report of developments in the Scottish Catholic Archives from 1984 to 1988. As the new Keeper it is my pleasant duty to outline further progress from 1989 to 1992.

In the past four years the national character of this institution has become, if anything, more prominent. It could have been argued that pre-1878 material, stemming from the old Vicariates, should, of necessity, have been housed in a national repository, since it could not be said to belong to any one of the post-1878 dioceses. Indeed, Columba House was inaugurated to provide just such a repository. However, Mgr David McRoberts, Keeper 1973-78, was firmly of the belief that post-1878 diocesan records should be retained in their own dioceses. Experience has now demonstrated that this is not always the best solution.

Once all the known pre-1878 material had been gathered in to Columba House and catalogued, the next logical step was to survey the records of the various dioceses,to establish what material they had, and how it was handled once it became archival rather than current. The Archdiocese of Glasgow was well served with a professional archivist in its employ. The Archdiocese of St Andrews and Edinburgh, although fairly well off for space, had already voluntarily handed over its archives to Columba House, thus creating a valuable precedent. The former Keeper,Dom Mark Dilworth OSB, now Abbot of Fort Augustus, following up on this precedent, surveyed the archives of several of the dioceses within the Metropolitan of St Andrews & Edinburgh. The survey brought to light the fact that the smaller dioceses often did not have proper facilities for storing archives. Due to lack of space old records were often simply relegated to a cupboard, where they lay, gathering dust, inaccessible, and (sometimes literally) forgotten. The case for urging their deposit in Columba House was very strong.

The Diocese of Galloway was the first to respond to the Keeper's approaches. In 1989 it deposited a large quantity of papers from the Bishop's House, Ayr. Most of it was twentieth century, many of the files dating from the 1950s. The small amount of nineteenth century material consisted mainly of printed pastoral letters, papal encyclicals and circulars. This raised the question of what had happened to the nineteenth century correspondence. Enquiries were made at the former Bishop's House, now the presbytery of St Andrew's, Dumfries, with the thought that archives might have been left behind when the location of the cathedral was transferred to Ayr. They drew a blank. It began to look as if this early material must have perished. Then, three years later, in 1992, it came to

light in a cupboard in the Bishop's House, Ayr, lying forgotten, tied up in neat parcels with brown paper and string. It contained material dating from as early as 1797. There could not have been a better demonstration of the benefits of a national repository for diocesan archives.

The stimulus to search out the nineteenth century Galloway material came in part from the deposit, made in 1990, by Dunkeld diocese. This deposit contained a great deal of nineteenth century correspondence, which reinforced the belief that Galloway should have similar material.

The Galloway archives contained no real surprises. They concerned the normal running of the diocese: its administration, its finances, its parishes, its clergy. Dunkeld, however, did prove to have some unexpected treasures. Unexpected, that is, until a logical explanation had been sought and found.

Firstly, there was a significant quantity of Lowland and Eastern Vicariate papers. Some of them probably owed their presence in Dundee to Bishop Carruthers, Vicar Apostolic of the Eastern Vicariate, 1833-52, who spent the last years of his life there. Some of these early papers consist of letters to him, a number being from Bishop Scott. More surprising is the presence of letters from Scott to Rev. (later Bishop) James Gillis. The dates of the Gillis correspondence would allow it to have come to Dundee with Carruthers, but one is left with the question – why? The presence of Rev. John MacCorry and Rev. John MacPherson papers is more readily explained. MacCorry was stationed at Perth, 1846-56; MacPherson was at Perth 1864-69, and Dundee 1869-71. MacPherson must have brought the Perth papers to Dundee.

Also among the Dunkeld papers is a large, mostly pre-1878,deposit which originated in the Western Vicariate. It consists of diaries and papers of Rev. Michael Condon. The archives of Glasgow Archdiocese contain the bulk of the Condon papers, but, for some reason, Rev. John Tonor brought part of the collection with him to Dundee, when he became Bishop of Dunkeld in 1914, including three very early diaries, some account books, correspondence, and a number of pastoral letters. Of particular interest are printed pamphlets, some very rare, relating to the Glasgow Free Press.

A nice outcome of the deposit in Columba House of the Dunkeld archives is that it brings together under one roof both sides of the acrimonious nineteenth century dispute between Dunkeld and St Andrews & Edinburgh on the subject of money. When the dioceses were established in 1878 the financial liabilities of the old Vicariates were apportioned among them. Dunkeld, in the person of Bishop Rigg, felt itself to have been unfairly burdened. The case dragged on for years in spite of the intervention of arbiters.

In 1992 a first approach was made to the Diocese of Argyll and the Isles. It resulted in two large deposits being received at Columba House The first included financial ledgers, minute books, pastoral letters and a certain amount of correspondence. Of particular value was a complete set of reports to Rome from 1888 to 1972. Also deposited were a number of items relating to Oban Cathedral, including a large quantity of building plans. The gem, however, was a music book used at the seminary of Lismore, from which very few records survive.

The second deposit consisted mainly of the now familiar diocesan administration files. But it did also include some rarities. The Bishop's House in Oban contained a number of volumes which had originally belonged to the Scots Monastery at Ratisbon. Both manuscript and printed, these seventeenth century volumes had been brought to Oban when the monastery closed in the nineteenth century. They are destined for the National Library of Scotland as a deposit of the diocese.

The deposits by Galloway, Dunkeld and Argyll dioceses demonstrate the value of the Scottish Catholic Archives as a national repository. In a small diocese there are no facilities or resources for a proper archive. Old papers are often simply tied up in parcels, whose contents are unlisted. Even when papers are left in their original files, these cannot be made available to historians. A working file has an entirely different raison d'etre From an archival bundle. There is not the same need for concern about security and confidentiality since a working file is open only to specific individuals.

By contrast, when these old papers are deposited at Columba House, the files and parcels are scrutinized. Documents are divided into manageable bundles. Each document is given a unique number for security and location purposes. Confidential documents are marked 'closed'. Finally a full catalogue is made. A copy of the catalogue goes to the diocese, which now has, at its fingertips, a guide to its archives, and a means of recalling any specific document should the need arise. The diocese benefits; so do researchers.

Having tackled the older dioceses, where it was likely that nineteenth century material might survive, a logical follow-up was to approach the post-war dioceses, Motherwell and Paisley, both erected in 1947. Although it seemed possible that neither would wish to make use of the facilities offered by Columba House, it made sense to alert them to the possibility. As had been expected, Paisley felt that its records were too recent and too small in quantity to merit their removal from the diocese. In addition the priest in charge of its archives was interested in, and felt able to cope with them. Motherwell, on the other hand, welcomed the

opportunity to deposit material in Columba House. Although its diocesan offices were new and purpose-built, it had already been forced to parcel up its older files, and these files were taking up valuable space, besides being unusable in their present state. A car load of papers duly arrived at Columba House and are in the process of being catalogued at this moment.

The co-operation of the different dioceses in depositing their archives in Columba House has marked a new era in its development. No longer can it be regarded simply as the repository for an historic collection; now it is an active archive repository cooperating with the hierarchy in ensuring the smooth transition of papers from working files to archival storage.

Mgr McRoberts might have questioned the wisdom of this new departure; he would, I suspect, have had no qualms about housing the archives of Blairs College. Blairs had opened in 1829 as the national seminary for Scotland. Later relegated to junior seminary status, it continued to teach boys with vocations for the priesthood until it was closed in 1986. Its oldest archives had already been deposited in Columba House. In 1989 some of its basement cupboards were cleared out and their contents brought to Edinburgh.

It was obvious, however, that this was only the tip of the iceberg; that there must be many more documents and papers lying in the now empty building. When there seemed to be some prospect that Blairs might be sold, a trip north became urgent. The entire college building was gone through, room by room, and all material of any archival value collected together. Decisions had to be made as to just what was valuable. Student records were obviously of interest, so, too, were papers concerning the administration of the seminary, and of its estate. Thus, along with applications from boys for admission, went crop records, files on forestry, records of milk yields and salmon catches. In short, all the administrative papers, of whatever sort, were earmarked for Columba House. It could be argued that much was trivial. On the other hand, Blairs was unique, and it seemed fitting that as complete a record of its history as possible be preserved.

It was in the area of education that the problem of selection arose. Blairs contained cupboard after cupboard full of circulars from the Scottish Education Department, forms relating to Scottish Leaving Certificate examinations, and old examination papers. Now every senior secondary school in Scotland would have received the same and copies would also be available in the Department itself. They were in no way unique documentation. On the other hand, they were crucial to the running of Blairs as a school. Ultimately, it was decided to keep samples of the annually

repeated circulars, together with one of each of those giving specific information on examination curricula.

Again, teaching material was so extensive that sampling was the only possible course. It lay in heaps everywhere: in cupboards, on the floors, in cardboard boxes. Much of it was in multiple copies. It could not even be systematically sorted before sampling. The only feasible step was to try to take examples from each subject. This was not ideal archival practice. But teaching notes on, say, Macbeth, do not tell the historian anything really new about instruction in a junior seminary. Random samples would, it was felt, give a sufficient indication of what subjects were taught, and of the standard of teaching. As it was, it took three car trips to bring all the selected archives of Blairs College to Columba House in 1991. Now that they are all sorted and catalogued they provide a fascinating picture of the running of a seminary and of a Kincardineshire estate.

In the last month or so it has been announced that the two senior seminaries in Scotland are to amalgamate, with the closure of Gillis College in Edinburgh and the removal of its students to Glasgow. It is to be hoped that the Gillis College archives will eventually join those of Blairs.

Diocesan and seminary deposits are, by their nature, large. They take time to deal with. It is always therefore a welcome change to receive small deposits from parishes or individuals. Such deposits can also provide exciting surprises. Sometimes records are solicited; more often they are volunteered. As Columba House is a national institution its remit covers all areas of Scotland and all forms of deposit. This can be illustrated by citing a few examples.

As a corollary to the Blairs deposit, the present secretary of the Blairs Society was approached. He gladly agreed to deposit his files in Columba House. A totally different deposit was the one received from the secretary of the Scottish Catholic Historical Association, which is responsible for the publication of the *Innes Review*. Again, the attics of a parish due for closure produced letters written to an emigré seminary student during the Second World War by his parents who were still in Germany. These letters, although not historically important, provide an insight into the life of a war-time "alien". This same parish also produced the papers of several other priests as well as the usual run of account books and notice books.

One parish in the north-east produced a deposit of truly national importance. The parish priest was complaining to a friend that some old ledgers were taking up far too much space in his sacristy. The friend advised depositing them in Columba House. The old ledgers turned out to be the Procurator's accounts for the Scottish Mission, with related documents,

from 1701 onwards. They had been moving round Aberdeen Diocese, from procurator to procurator, for almost three hundred years, the parish priest in whose sacristy they had ended up being the current holder of that office. These records complement the financial records received from Buckie some years previously, and are of immense value to researchers.

But it is not only parishes that reveal surprises. An approach was made to Columba House by the sister of a deceased priest. She wondered if it would be interested in accepting her late brother's diaries. As an afterthought she also offered his other papers. The diaries in themselves were a welcome deposit. Their author had been in Rome for many years, first as a student, and, later, as a professor. His diaries describe life in the Scots College from both viewpoints and make fascinating reading. But it was the other papers that were truly surprising. Our priest had researched, and written a book on, the life of Bishop Henry Grey Graham. For this study he had collected, not only all the articles written by Graham, but also his letters written to other priests. Furthermore, he had acquired letters and pamphlets of Rev. John Charleson, a contemporary and friend of Graham. Both Graham and Charleson were Church of Scotland ministers who converted to Catholicism and became priests. This collection of papers reveals much of how their conversions occurred and of the philosophy behind them.

The Scottish Catholic Archives benefits from being a national institution whose remit is unfettered by diocesan boundaries. It is now establishing its value as a national repository for any archival material which would otherwise be, at best, unavailable to researchers, and, at worst, at risk of damage, or even destruction. It is to be hoped that the next four years will see its holdings expand even further as its role becomes more widely known.

NOTE

Dr Christine Johnson succeeded Dom Mark Dilworth OSB as Keeper of Scottish Catholic Archives in May 1991. Enquiries about deposited archives and information about any records of Scottish Catholic historical interest should be addressed to the Keeper, Scottish Catholic Archives, Columba House, 16 Drummond Place, Edinburgh, EH3 6PL. For previous reports on the work of Scottish Catholic Archives, see *Catholic Archives*, Nos. *1* 10-19, *4* 68-69, *6* 61. and *9* 55-60.

PAISLEY DIOCESAN ARCHIVES

The Very Rev. Bernard J. Canon Canning, FSA Scot

The Paisley Diocesan Archives came into being in 1982 when Bishop Stephen McGill of Paisley named the present writer the first archivist of the diocese. The archives were planned along suggestions made by Glasgow University. Steel frames were provided in a three-tier system with strong cardboard boxes measuring 15 1/2 ins x 11 ins x 5 ins. Much has to be said for the boxes themselves which give a concise lay-out, are capable for meeting most items, safe against dampness and dust. On the front of the boxes is a well fixed label giving in particularly black ink the details in brief form of the contents.

The lay-out of the archives is divided into several divisions such as (a) diocesan, (b) episcopal (c) parish (d) organisations (e) schools (f) miscellaneous. Then there are references to Papal authority in various ways, dioceses of Scotland and the general life of the Church throughout the world as seen in Scotland.

A box is given to each of the three Bishops of Paisley since its creation in 1947-1948 by Pius XII.[1] Biographical details about each bishop are provided as well as additional boxes on their Ad Clerum letters or Pastoral Addresses to the diocese. The present Ordinary of Paisley, Bishop John Mone, has also provided his 1992 Ad Limina visit to Rome. It was his first such report since assuming control of Paisley in 1988.[2] It runs into several pages meeting the many questions posed by the Holy See about the diocese of Paisley. Researchers in a hundred years will be grateful for such a report as it covers all aspects of the diocese. It is presented in print, unlike Ad Limina reports to the beginning of the present century which were hand-written and often in deplorable penmanship. It was the American Bishops who first produced type-written reports. They were followed shortly by the Archdiocese of Dublin which gave the report in printed form.[3]

Each of the thirty five parishes of the diocese of Paisley providing for an estimated Catholic population of 85,500 mainly in Renfrewshire has its own box as laid out in *The Catholic Directory for Scotland*.[4] There is a box for each religious congregation existing in the diocese or that is already defunct and gone. Organisations that operate within the diocese each have a box, although some with few papers are boxed with others of similar character. Statistics are valuable as well as helpful. Holy Childhood Society, for example, gives indicative data on the thinking and charity of Catholic schools of past generations.

Because the archives are diocesan, the emphasis is on the actual diocese of Paisley founded in 1947-1948. It is relatively easy to record diocesan matters since 1948 but when data is required for earlier times one is often compelled to consult other archdiocesan or diocesan archives. Some schools have records while others have surrendered them to public bodies.

Although comparatively new as a diocese, Paisley has strong Catholic roots going back to St Mirin, abbot of the seventh century who made a foundation in Paisley itself.[5] The House of Stewart had its beginnings in Paisley. Such was their devotion to St James the Great, the Apostle, that they gave Scotland six King James, and Paisley adopted devotion to St James as recorded in so many ways in the city to this day such as St James Park, St James Station, St James Street, St James Court, and two churches dedicated to him by the Catholic Church and the Church of Scotland.

The shell of St James is incorporated in the civic arms of Paisley and in the arms of the first Bishop of Paisley, Bishop James Black (1948-1968.) [6] The present and third Bishop of Paisley, Bishop John Aloysius Mone, appointed 8 March, 1988,[7] also has the shell of St James in his arms as well as the cinquefoil of the old Scottish see of Abercorn of which he was titular Bishop when Auxiliary of Glasgow on 24 April 1984.[8]

The cinquefoil also recalls the Abercorn family who did great service for the Church in the troublesome times of the Reformation. They are said to have taken care of the burial of St John Ogilvie after he had been hanged at Glasgow Cross on 10 March 1615 rather than deny the supremacy of the Pope in faith and morals.[10] Unfortunately, the actual location of his grave is unknown. Many think he was buried in the grounds of St Mungo's Cathedral, Glasgow, in a common grave for those hanged at nearby Glasgow Cross. There is also the opinion that he was buried by the Abercorns in the collegiate church, Lochwinnoch,, near the residence of the Semples who were true to Catholicism and exercised a certain amount of authority. Mass was said for the first time after the Reformation in the ruins of the collegiate on 3 July 1988 by Bishop John Mone.[11]

In 1615 Paisley did not yet have a resident minister of the new religion which came into being in 1560. At the Reformation Paisley was designated as a 'nest of Papistry' and it was not until the seventeenth century that it had the first resident minister of the Reformed Church. St John Ogilive, convert to the faith, Jesuit, and described by Pius XI as a martyr for the Papacy, spent most of his short apostolate in Renfrewshire offering Mass and the sacraments until betrayed by a false friend in Glasgow while offering Mass.

Paisley had the first Catholic church in the West of Scotland including Glasgow after the penal times when St Mirin's was opened in 1808.[12] It served from Paisley to Stranraer. There were considerable difficulties in building the church through bigotry and opposition but the faithful few Catholics succeeded. A vigilante group had to be mounted over the church in its early stages after several attempts had been made to destroy it. It was apt that the later St Mirin's, built in 1932, became the first St Mirin Cathedral in 1948. Paisley burgh has seven parishes with a Catholic population of 16,290, with St Mirin's having 4,500.[13]

DIOCESAN ARMS

There is an interesting file on diocesan and episcopal arms. The Revisionary Act 1978 destroyed for the most part the 1851 Ecclesiastical Titles Act but only partially the 1871 Act, leaving some loose ends still on the Statute Book forbidding Catholic dioceses to be corporate bodies or hold arms. The Catholic Emancipation Act 1829 technically had some penal law infringement against the Catholic community.[14]

PAISLEY DIOCESAN ARMS, GRANTED 1989

PROCLAMTION OF PAISLEY DIOCESAN ARMS IN ST MIRIN'S CATHEDRAL BY JOHN G. GEORGE, KINTYRE PURSUIVANT OF ARMS, IN THE PRESENCE OF BISHOP JOHN MOORE, 26 NOVEMBER 1989.

It was discovered comparatively recently that such penal laws applied to England and Ireland but not to Scotland according to the words of legislation. On 15 August 1989, as the archdiocese of St Andrews and Edinburgh marked the 175th anniversary of St Mary's Cathedral parish, Edinburgh, the Kintyre Pursuivant of Arms, Mr John G. George, the first known Catholic to work in the Court of the Lord Lyon, made a proclamation in St Mary's Cathedral, granting the archdiocese its own coat of arms. It was Scotland's first diocesan arms.[15]

On the feast of the Kingship of Christ, 26 November 1989, Paisley diocese became the second see in Scotland to have its own arms and the first in the Western Province.[16] It was the first time that the Lord Lyon was officially represented in St Mirin's Cathedral. Mr John G. George as his representative made the proclamation. By coincidence, Mr George is a descendant of Cardinal Paul Cullen, one time Archbishop of Armagh and Primate of All Ireland and the first Cardinal of Ireland in modern times. On 14 December 1850, Queen Victoria directed that Cardinal Cullen be prosecuted for daring to call himself Archbishop of Armagh and Primate of All Ireland. She considered him as an obtruder! Dublin Castle declined to prosecute.[17]

The Paisley diocesan arms depicts St Mirin, patron of Paisley, between a St Andrew's Cross with blue and white squares of the Stewarts who had their beginnings in Paisley. At the bottom of the arms is a detail — the dove of peace — from the arms of Pius XII who created the diocese of Paisley in 1948. Also on the shield are two shells of St James the Great, the Apostle — the shell of Compostella — to whom the Stewarts had particular devotion.[18]

DIOCESAN BASIS

On a diocesan basis there are files on the Paisley Cathedral Chapter, erected on 8 November 1952; the diocesan cemetery, St Conval's, Barrhead, opened on 12 April 1937;[19] Diocesan Priests' Council; parish annual returns which give useful data on statistics each year and other information helpful for parish histories; Diocesan Youth Council; ordinations to the episcopate and priesthood for the diocese; ecclesiastical students and reports from seminaries; religious congregations within the diocese; schools within the diocese and statistics on marriages. In relation to the Church in Scotland, there is a file for each of the two archdioceses and six dioceses in the land. Often pastoral letters from various dioceses are stored if acquired. Some English pastorals are also stored. Statistics of the diocese and of the recent annual returns of the parishes are kept. Their value will be appreciated later. Three files are given to John Paul II, including his historic visit to Scotland in 1982. There is a file on St John Ogilvie, the Scottish martyr for the Papacy in 1615 and the Ven. Margaret Sinclair.

On various aspects of life there is data on Pro Life organisations active in Scotland and in the diocese of Paisley, such as Innocents, Life and the Society for the Protection of Unborn Children. There is a file as it relates to Paisley

diocese on the St Margaret of Scotland Adoption Society founded in the West of Scotland dioceses in 1955. Since that year 3,118 adoptions have been finalised.[20] The development of the first twenty five years since the Abortion Act became law in 1968 is being maintained giving the statistics for the four million infants legally murdered through that legislation in those years.[21]

CURRENT AFFAIRS

A file provides some information on current Irish affairs in such matters as the Civil Rights Campaign in 1968; Derry's Bloody Sunday, 30 January 1972, when thirteen Catholic men were shot dead seeking basic human rights; [22] the Church's role in the North of Ireland in the on-going loss of blood almost each day.

South Africa also has a file particularly relating to the Catholic History Bureau, Linden, conducted by the Oblates of Mary Immaculate, led by Very Rev. John E. Brady, OMI, Archivist and Director of the Catholic History Bureau. English by birth, Fr Brady arrived in S. Africa in 1930 to devote the rest of his life to the Oblate apostolate begun there in 1887 by the first Oblates.[23] At the opening of the new Catholic History Bureau and Archives on 17 August 1992, mainly through his efforts Fr Brady was described as Church Historian *par excellence*.[24] He has given great assistance to various projects in Paisley diocese.

There is a file of various posters which have been received in the past few years. Perhaps of little value in themselves, they give different styles and should be of interest in the future. Various aspects of the Church in Scotland are noted, such as the Scottish Hierarchy in general; the Catholic Press and media; Scottish Catholic Historical Society; Serra International; Catholic Nurses' Guild; Scottish Catholic International Aid Fund, and others.

The success of an archive is dependent on the determination and work of the archivist and the various people or associates of the movement being served through the archives. An archive cannot be stagnant. It should keep moving and obtaining material. Otherwise the danger is that it will die. The nature of archives is such that often the actual work of the archivist is unknown, often ignored and seldom appreciated. Nevertheless the work must go on and in a religious environment it is God that counts and ultimately rewards. Critics abound in every sphere and it is assumed there are many in the areas of archives. Their criticism will die out and be forgotten, whereas the work of the religious archivist will live on and be remembered and used for the glory of God, the good of the Church and, in its own way through the mysteries of Providence of God, the salvation of souls.

NOTES

1. *Acta Apostolica Bedis 1947*, Vol XXXIX 473 et seq - ; Apostolic Constitutions; Maxime Interest, also *The Catholic Directory For Scotland 1949*, 226; Papal Bulls of Appointment February 28, 1948.
2. cf. *The Catholic Directory For Scotland 1989*, 309.
3. cf. Ad Limina reports of Archbishop Wm J. Walsh, Archbishop of Dublin 1885- 1921 :*Scritture Riferite Nei Congressi Irlanda*, Propaganda Fides Archives, Rome.
4. *The Catholic Directory For Scotland 1992*, 491
5. cf. Rev. Francis Young: *St Mirin's Paisley — Centenary Celebrations 1808-1909* (Paisley 1909).
6. *The Catholic Directory For Scotland 1949*, 226
7. *Annuario Pontificio 1989*, 469
8. ibid 1986, 689
10. cf. *Essays on the Scottish Reformation 1513-1615*, 33, 231, 273, 400, 404, 478 ed. by Mgr David McRoberts (John S. Burns & Sons, Glasgow 1962)
11. *The Catholic Directory For Scotland 1990*, 463
12. cf. Rev. Francis Young: op,cit.
13. *The Catholic Directory For Scotland 1992*, 333-335
14. cf. Wm Samuel Lilly and John E.P. Wallis: *A Manual Of The Law Specially Affecting Catholics*, 169-179 (London 1893) : also Mgr David McRoberts: 'The Restoration of the Scottish Catholic Hierarchy in 1878' in *Modern Scottish Catholicism* 1878-1979, 3-19 (John Burns & Sons, Glas. 1979.)
15. *Scottish Catholic Observer*, 18 August 1989
16. ibid, 1 December 1989
17. *Letters of Queen Victoria 1837-1861* ed. by Arthur Christopher Benson and Viscount Esther, Vol II 1847-1853, 337: 'What is to be done with Dr Cullen who has assumed the title of Archbishop and Primate of All Ireland which is punishable under the Emancipation Act? If this is left unnoticed the Government will be left with the 'lame' argument in Parliament ... Could the Government not be helped out of this difficulty by the Primate himself prosecuting the obtruder?' Dublin Castle seems to have conveniently overlooked Queen Victoria's suggestion.
18. *The Catholic Directory For Scotland 1953*, 242
19. ibid 1939, 369
20. St Margaret of Scotland Adoption Society, 37th annual report 1992.
21. *LIFE* prayer leaflet, St Andrew's Cathedral, Glasgow, October 27 1992. The figures of yearly abortions from 1968 are:

    1968 25,100; 1969 58,344; 1970 91,854; 1971 132,832; 1972 167,500; 1973 174,598; 1974 170,455; 1975 147,027; 1976 135,083; 1977 140,338; 1978 149,010; 1979 157,530; 1980 168,808; 1981 171,487; 1982 171,470; 1983 170,620; 1984 179,148; 1985 181,062; 1986 181,835; 1987 184,276; 1988 193,798; 1989 193,974; 1990 196,912; 1991 189,552; 1992 to October 157,960.
22. *Derry Journal* 1 February,1972, 1 et seq.
22. Souvenir of Opening of New Bureau, Victory Park, Johannesburg, S. Africa.
24. *Johannesburg Diocesan News*, October 1992, 2.

THE CHURCH ARCHIVISTS' SOCIETY OF AUSTRALIA, 1981-1991: AN OVERVIEW

The Rev. Bro. Leo J. Ansell, CFC

After being appointed as Archivist to the Diocese of Toowoomba (Queensland) in October 1977, one of my first actions, was to join the Australian Society of Archivists. I soon discovered this professional body had very little to offer church archivists. It ran no training programmes and had no handbooks or other literature. The two journals per year contain mainly academic articles and reviews, while the six bulletins give reports of State and Federal meetings and coming events. It was therefore clear to me that a society was needed to cater for the needs of church archivists and give the support they were not receiving.

Towards the end of 1981 I called a meeting of archivists of the major Churches in Queensland, as well as members of Religious Orders. Right from the start I was determined the Society (if one was founded) was to be for all Churches, and so it proved to be. The Church Archivists' Society was born on 24 October and the first Newsletter appeared the following month. The raison d'etre was to be the monthly Newsletter (ten a year February to November). The articles were meant to be informative, particularly for those who were new to the discipline and wanted an introduction to the basics. I think I can say that as a teaching aid, the Newsletter has been successful. Quite a few members have given of their expertise and many excellent articles have been reprinted with permission from other societies, both national and overseas.

In ten years the Society grew to embrace all the main Churches, roughly in proportion to their numerical strength. The monthly circulation passed the 250 after a few years and stayed there for the duration of the Society's life. As there was a steady attrition from retirement or death among the members and their places taken by others, the total actually in receipt of membership for some period was near 500. Apart from the Churches, subscribers also included public libraries, schools, tertiary institutes, historical societies and interested individuals.

The administration of the Society was simple with an executive of three and meetings limited to one a year, though as the three members were only 120 km apart they were able to communicate by phone regularly and in later years by facsimile. I must admit that the only 'working' member of the executive was the President/Editor. I held these positions for the entire life of the Society as, even though we had biennial elections, no other member stood for either position.

In the decade of the Society's existence we published six books: two editions of *Register of Church Archives*, two handbooks on archival theory and practice, a bicentennial project for 1988 and, lastly, a handbook for beginners in

the use of computers. All except the first handbook are still in print and most sold extremely well, particularly the second handbook, *The Small Archive's Companion*, and *Getting started with Computing*. Both of these filled a vacuum in their respective publishing worlds. Their success did not lie in their excellence but the fact they had no competition — and to the best of my knowledge they still do not in Australia when the needs of those for whom they were written are considered, as well as the price range. Both these books are under $20 and the computer manual was even under $10 in its first printing. It is now into its third, but will not be reprinted as such books date.

The Church Archivists' Society had no general meetings. From the first they were decided against for three reasons: the size of the country, the cost of travel (all church archivists are poorer than the proverbial church mice) and the age of the members. Although the Churches gave lip service to the importance of archives, in practice the finance made available was minimal and, as a result, many clergy, religious and lay people were literally brought out of retirement to fill the positions. Members in their eighties were by no means rare, although 'young' pensioners would be the norm. Schools, of course, are exceptions, with some employing professionals, still fresh from their post-graduate courses.

To compensate for the lack of meetings, I made a practice of visiting as many members as possible each year. My longest trip was in January 1984 when I visited every State, except Tasmania, covering in all, 10,500 km. Visits to New South Wales (the most populous State with the most members) were made yearly and also frequently to Victoria, the next in size, numerically. I would make the trips my annual holidays, so the cost was met by my religious community. These visits were appreciated, as I discovered from the correspondence which resulted, and over the decade I got to know many of the members very well. It also made the extracting of articles for the Newsletter, somewhat easier. I might mention here the amount of correspondence that was associated with the Society, as well as my work as Archivist for the Diocese of Toowoomba. It grew to some 300 pieces a month, and it was only due to the approval of my employer, Bishop Edward Kelly, who regarded the work of the Society of major importance, that I was able to carry on its administration during my office hours. To make up for this I got into the habit of opening my office an hour and half early each day and I also worked most of Saturdays. I must state that I have never regarded the time spent as anything more than satisfying and by no means a sacrifice on my part. However, my interest in the work to such an extent may have been my undoing.

With the onset of age and various health reasons, I decided in 1990 I would retire at the end of 1992. I gave my employer notice and the members of the Society ample time to consider a replacement for me in the administration. However, although 'I combed Jerusalem with lamps' I was unsuccessful. I was

hoping a member of one of the other Churches would volunteer. Some did offer to help, but not to take over the reins. So, by June 1991, the Executive decided the Society would be wound up. A great stream of letters resulted in commiseration, but they were not any practical solution., so Newsletter No.100 issued in November 1991, was the last. Three months's grace was then given and on 12 February 1991 the Society was formally dissolved. All the Executive records and sets of the Newsletters and publications were lodged with the Oxley Library, Brisbane, being the historical record repository of the State Library of Queensland.

My ten years with the Church Archivists' Society were perhaps the fullest of my life and for me the greatest reward was the interaction with the other Churches and the firm friendships that resulted. The degree of scholarship in many of them, both sacred and profane, has been a source of admiration and I was pleased to review many of their books. All in all I have learnt to see in them, in the words of a recent Pope, 'other facets of the face of Christ'.

As I write this I have a brief week left in the Toowoomba Archives and when I move to my Congregation's retirement home in Brisbane, I'll be busy (but not under pressure) with the books I'll still be publishing, under a new name: Church Archivists' Press. In case any readers want to communicate or buy copies of our books, my new address will be:

Treacy Community, P.O. Box 130, Virginia, Qld. 4014, Australia.

THE ASSOCIATION OF DIOCESAN ARCHIVISTS OF ENGLAND AND WALES

Although the 1983 Code of Canon Law contains a section concerning the setting up of diocesan archives and the safe keeping of documents (Canons 486 - 491), there is however no mention of the appointment of diocesan archivists. Canon 491 specifies that the diocesan Bishop is ultimately responsible for ensuring that:

'the acts and documents of the archives of cathedral, collegiate, parochial and other churches in his territory are carefully kept ...'

"there is an historical archive in the diocese, and the documents which have an historical value are carefully kept in it and systematically filed."

"the diocesan Bishop lays down norms for the inspection or removal of such documents."

The interpretation and implementation of the above Canons appears to vary from diocese to diocese, and not all diocesan bishops have yet appointed archivists. Where they have, the terms of the appointment have not always been clearly defined.

Nationally, some of these archivists have been meeting informally at the annual conference of the Catholic Archives Society, and in February 1992 the Society wrote to all twenty-two dioceses in England and Wales, inviting their archivists to a formal meeting at the Society's annual conference at Upholland in May 1992 in order to:

'consider the formulation of a constitution that would enable them to be set up as a recognised body and agency of the Church in this country, and also to discuss matters of mutual concern.'

The meeting was attended by archivists from nine of the twenty-two dioceses. During the course of discussion it emerged that the diocesan representatives wanted the support of a national Association to help them in their work and they expressed the wish to continue their association.

A further meeting was arranged for 4 November in the Bar Convent, York, at which, among other things, there would be the opportunity of exchanging catalogues of diocesan holdings, and information about the copying of parish registers.

This time the numbers had doubled: eighteen representatives came from twelve dioceses with apologies from a further three dioceses. It was agreed that there was no need for a formal constitution; that Fr Francis Isherwood would act as general liaison secretary, and the meetings would take place annually, in the autumn, alternating between the north and the south of the country.

The 1993 meeting has been arranged to take place in Southwark, and by way of preparation the archivist of each diocese present agreed to prepare a short paper on a particular topic relating to its archives. These papers will be collated and produced in booklet form in the summer for distribution to all dioceses.

Fr Francis P Isherwood

NOTE

Correspondence and enquiries should be addressed to the Rev. Francis P Isherwood, The Association of Diocesan Archivists of England and Wales,St Joseph's Presbytery, 1 Milton Road, Portsmouth, Hants, PO3 6AN.

HIS LORDSHIP BISHOP B.C.FOLEY (PRESIDENT OF THE SOCIETY) AND SISTER M-A KUHN-REGNIER (SECRETARY) EXAMINING A MANUSCRIPT IN STONYHURST COLLEGE LIBRARY, MAY 1992

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE 1992

The thirteenth annual conference, held at Upholland Conference centre on 25-27 May, was attended by *Bishop B.C. Foley* (President) and seventy-seven members, including several from Ireland.

The conference was opened on Monday afternoon, 25 May, by *Fr Anthony Dolan* (Chairman) and the first talk was given by *Mr Michael Cook* (Archivist to Liverpool University) on 'Archives in Europe', aspects of which are published in this edition. After supper, *Mr Melvyn Draycott,* speaking on 'Practicalities, Microfilms', introduced members to the wide range of microfilming equipment and facilities and their application to archive work.

The next morning, Tuesday 26 May, *Mrs Anna Hardman* (Archivist, Lancashire Record Office) spoke on the 'Ecumenical Aspects of Archives', referring in particular to the work of the Society of Archivists' Religious Archives Group, which holds an annual conference and aims to publish guides and handbooks. This was followed by a talk by *Dr Elizabeth Roberts* (Lancaster University) on 'Oral History: Some Reflections', in which she discussed the historical value of recollections and gave some useful practical advice on equipment and techniques, with sample extracts.

Tuesday afternoon was devoted to a visit to Stonyhurst College which was reached after an adventurous journey along narrow country lanes which had rarely entertained a double decker bus. At the College, the large party was divided into three groups which were taken in turn to see the library and archives, ancient vestments and artefacts, and the chapel and older buildings. The Society is greatly indebted to the Rector, *Fr Michael O'Halloran SJ, Fr Francis Turner SJ,* librarian and archivist, and their colleagues for their hospitality and expert guidance. With energies renewed by supper, members separated during the evening into discussion groups on such matters as diocesan archives, lay societies, work in progress, the archives of religious congregations and setting up a data base. During the day members joined in congratulating their President on his eightieth birthday.

The final morning, Wednesday 27 May, was occupied firstly with the customary open forum, during which reports were received from the previous evening's interest groups and any action arising therefrom agreed, and various matters raised by members were discussed. The annual general meeting which followed was, similarly, lively, and occasionally lighthearted. The chairman reviewed the year's work of the Society and its Council, and each officer reported on their respective activity. It was agreed to divide the heavy work load of the Secretary between general, membership and conference secretaries. *Sr Mary Campion McCarren FCJ* was elected Chairperson, and *Fr Francis Isherwood,* Vice-Chairmen and Membership Secretary. The other officers and members of Council (as stated on the inside front cover) were duly elected for 1992/3.

A full report of the conference appears in *CAS Newsletter, No. 14, Autumn 1992,* obtainable from Sr Marguerite Kuhn-Régnier. The 1993 Conference will be held at Swanwick Conference Centre on 25-27 May 1993.