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EDITORIAL NOTES

The Society has come a long way since the meeting of a few dozen Catholic archivists and interested persons invited to Spode by the late Fr Conrad Pepler in 1979. Its membership now exceeds two hundred, many of whom are practising archivists, while over one hundred institutions and individuals subscribe separately to Catholic Archives, which first appeared in 1981. However, only some seventy members attend the annual conference which was once for main forum for guidance and the exchange of experiences. Training seminars have proved popular but cannot easily be arranged for all those wishing to improve their archival skills. The Society is thus challenged, internally, to provide its members with instruction and information by other means, while, externally, it has not only to represent Catholic archivists in the wider world of archival practice but also to uphold the value of archives as a core element of the Church's own heritage.

The Society's two annual publications, Catholic Archives and CAS Bulletin thus clearly need to be harnessed to serve members' needs more directly, and indeed, probably to be augmented by other publications. An Editorial Board is being set up to determine editorial policy and to oversee the Society's publications. It is unlikely that Catholic Archives will be drastically altered but the resignation of the editor at last year's AGM has provided the Society with the opportunity of making any necessary changes. However, until the new Board operates and a new editor is appointed, the present editor has volunteered to see the 1994 edition through the press.

The contents of this edition again reflects the idiosyncratic editorial policy hitherto adopted which, as with other apparently haphazard systems, has its basic logic. Elizabeth Yakel describes the important Vatican Archives Project and the international theme is continued in Professor Joy Brain's account of Church archives in South Africa and in George Foulkes' vivid tale of parish record hunting in Mexico. As to religious archives, Dom Philip Jebb updates his 1975 description of the Downside archives and Sr Michelle Motherway describes the archives of the Little Company of Mary. On the diocesan front, Canon John Marmion describes the Shrewsbury archives and Fr Francis Isherwood reports on the work of the Association of Diocesan Archivists. Mr Daniel Huws provides our first article on Welsh archives and Ireland is doubly represented by Sr Dominique Horgan's description of the archives of the Irish Dominican Sisters at Cabra and by an appeal for the proposed Cardinal Tomas O Fiaich Memorial Library and Archive. Finally, Dr Peter Nockles' account of the Methodist Archives and Research Centre at Manchester shows just how much we have to learn from archivists of other Churches.

The editor thanks these and all other contributors to the 1994 edition, and, if indeed it is to be his swan song, likewise the contributors to the previous twelve editions. The Index to Nos. 1-12 is still available. Finally, no editorial notes would be complete without the usual appeal for articles for future issues.

R. M. Gard Honorary Editor

THE VATICAN ARCHIVES PROJECT: AUTOMATING ACCESS TO THE HOLDINGS OF THE VATICAN ARCHIVES

Elizabeth Yakel

The Vatican Archives Project uses information technology to enhance access to the vast holdings of the Vatican Archives (Archivio Segreto Vaticano) for the international scholarly community. Computer technology does this by bringing together information from the variety of indexes and guides, published works, and the Vatican's archival collections themselves. The Vatican Archives Project is the story of how the information was collected and the problems encountered in applying twentieth century technology to archival records dating back to the twelfth century.

INTRODUCTION AND HISTORY

The roots of the Vatican Archives Project date back to 1984 when Francis X. Blouin, Director of the Bentley Historical Library at the University of Michigan in Ann Arbor, visited the Vatican Archives. Blouin discussed the problems of access to both the more modern archives of the Vatican and the medieval records with the Prefect, Fr Josef Metzler, OMI, and Mgr Charles Burns, a member of the Vatican Archives staff. Blouin then began to think about possible automated access applications for the Vatican Archives. Specifically, he wondered if the then recently developed Machine Readable Cataloging format for Archival and Manuscripts Control (MARC AMC) might be applicable to the rich archival collections of the Vatican.¹

In 1988, two archivists from the Bentley Library, Thomas Powers and Leonard Coombs, accompanied by Blouin, conducted a pilot project in the Vatican Archives to test the feasibility of applying the MARC AMC format to its collections. The group selected the Secretary of State's records as the test sample. Blouin, Powers, and Coombs prepared for the pilot project by reading about the Vatican's archival collections prior to the visit. After spending several weeks in Rome, the group returned to Ann Arbor and input the data into the computer. The three men then assessed the data which they collected and critiqued the theory that archival computer applications could be applied in the Vatican Archives. After careful study, Blouin, Coombs, and Powers decided that automated archival applications could be applied to the Vatican's rich holdings.²

In 1989, the Vatican Archives Project formally began. The primary purpose of the work was to provide a more comprehensive framework for researchers seeking to understand the basic organization of the Archives of the Vatican and the relationship of the records housed in the Archives with the evolving nature of the Vatican administration. Thus, at a minimum, the resulting database tries to address three questions:

- 1) What is the Vatican and what administrative agencies have formed

the organization of the Vatican over time?

2) Which of those agencies have deposited records in the Archives and which have not? and

3) For those records which have been deposited in the Vatican Archives what are the characteristics of the record series and what sorts of finding aids exist both within the archival series and outside it?³

Additionally, by employing the MARC AMC format which is used in a variety of computer systems, the information can be shared widely. Scholars can potentially begin preliminary research concerning the Vatican Archives at home, thus arriving at the Vatican Archives with a better understanding of the collections and saving travel expenses.

PROJECT PERSONNEL

Project personnel, totalling five historians and archivists, were divided between Rome and Ann Arbor. Blouin continued to act as Project Director and was based in Ann Arbor. Katherine Gill, a medieval historian, and Elizabeth Yakel, an archivist with a background in automated techniques, were the on-site personnel in Rome.⁴ The collaboration between a historian and an archivist was one of the strong points of the project. Each looked at the records with different skills and complementary perspectives. Gill concentrated on developing scope and contents notes on varying records series and critical analysis of the indexes. Yakel developed the series physical descriptions, an initial survey of shelves, and tied indices to record series. This type of collaboration is rare in the United States. In total, Gill and Yakel gathered information on over 1,000 records series and input this data into a laptop computer on site at the Vatican Archives. A software package for personal computers employing the MARC AMC format, entitled MicroMARC:amc, was used.⁵

On the other side of the Atlantic, archivists were also hard at work on the Vatican Archives Project. Sr Claudia Carlen, IHM, and Leonard Coombs developed the agency histories for approximately 550 Vatican congregations, departments, and offices which functioned between 800 and 1922. Histories were developed for agencies whether or not extant records were found in the Vatican Archives. The agency histories also contained information on the competencies or responsibilities of the agencies, thus providing additional access points for scholars who are interested in a specific activity and are unaware of which Vatican agency was responsible for that particular type of work.

In order to bring together existing published information on collections related to the holdings of the Vatican Archives, Leonard Coombs developed entries for archival materials in Fabbrica and the Archivio di Stato di Roma. All entries in the database from these locations were taken from pre-existing guides: Michele Basso's inventory of the Fabbrica di San Pietro and the records descriptions prepared by Edvige Barletta and Carla Lodolini in *Guida Generale*

Degli Archivi Dei Stato Italiani and Maria Ruggiero's *La Reverenda Camera Apostolica E I Suoi Archivi*.⁶ Coombs also developed histories for all of the agencies associated with the administration of the Papal States. Finally, Coombs 'cleaned up' the computer records developed in Rome by Yakel and Gill, assigned subject headings to all the series described, and facilitated transfer of the data from the personal computer based MicroMARC:amc version of MARC to the RLIN database.⁷

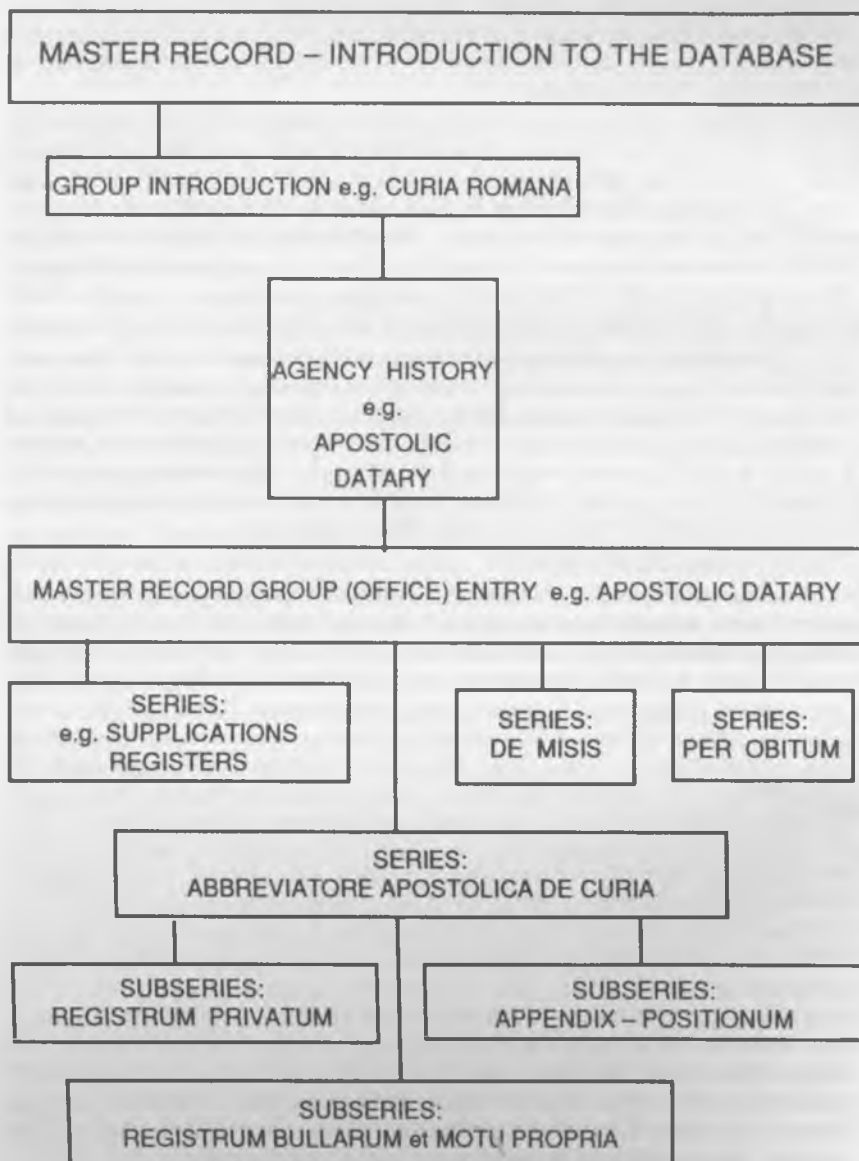
This initial phase of the Vatican Archives Project was primarily funded by the United States National Endowment for the Humanities, a federal granting agency, and the Getty Grant Program, a private foundation. Another private foundation, the American Friends of the Vatican Library also contributed to the initial phase of the project. The American Friends of the Vatican Library monies are being used to download (after the appropriate conversion or editing is done) the RLIN MARC AMC records to the Vatican Library's GEAC computer. The Vatican Library's computer also employs the MARC format.

In general, the distribution of responsibilities worked well. However, the Project was not without its problems of co-ordination between the Rome and the Ann Arbor contingents. There were times when Gill and Yakel also had to research agency histories, essentially the same duties as Carlen and Coombs, in order to develop some background on archival series encountering in the Vatican Archives. During the Project, the difficulties of exchanging and sharing information internationally were experienced first hand.

STRUCTURE OF THE DATABASE

The structure of the database is a hierarchy of descriptions from a very general master record which introduces the entire database to over one thousand very specific series descriptions. Under the master record, there are thirteen large group divisions: Apostolic Nunciatures, Cappella Pontificia, Collegio dei Cardinali, Commissioni Permanenti, Consistorium, Curia Romana, Famiglia della Santita di Nostra Signore, Uffici e Amministrazioni Palatine, Papal States, Papal States Local Administrations, Papal States (Territory under French occupation, 1809-1814), Vatican City, and Miscellaneous. These divisions are based primarily, but not fully, on actual bureaucratic and functional divisions within the Vatican. The groups are divided into agencies. In the hierarchy, the next thing one discovers are the histories of each agency compiled by Carlen and Coombs. Next, all series belonging to one entity are listed in the master record group entries. Finally, each individual series is listed. In general, the smallest denominators in the database are the series descriptions, although there are some subseries and individual items represented in the database. One can enter the database at any point of this hierarchy and one can move around without going step by step, eg. one can move from the series to the agency history by simply requesting the record number. The diagram "Structure of the Vatican Archives Database within the RLIN Network" is a partial outline of the database which highlights some of the relationships between the different levels of information in one of the thirteen large group divisions, the Curia Romana.

STRUCTURE OF THE VATICAN ARCHIVES DATABASE WITHIN THE RLIN NETWORK



The most obvious way that the Vatican Archives database differs from the earlier works is its comprehensiveness. The database includes virtually all extant series in the Vatican Archives. Prior to this, the only way scholars knew about records in the Vatican Archives was through the guides, indices in the Vatican Archives' own Sala degli Indici, or through the citations of other scholars.⁸ While these provided access to many series, not all of the series have previously been listed in the published guides. Similarly, not all series are indexed nor have scholars cited all of the series in the Vatican Archives. Now one can see the entire forest of series available for consultation at the Vatican Archives in the database. But, with that potential comes a new array of problems and promises. Approximately one third of the series in the Vatican Archives have no indexes available for consultation. Over three hundred of the series identified in Vatican Archives which are now in the database have neither indexes/inventories nor have ever appeared in the published guides. It will be up to scholars to explore the riches of these series and to determine the research value of the archival materials.

For Gill and Yakel in Rome, there were two necessities. First, Josef Metzler, OMI, Prefect of the Vatican Archives permitted stack access. Second, the computer enabled Gill and Yakel to input information into the computer directly from the archival series and to update, sort, and retrieve the information easily. This was essential because Gill and Yakel often consulted archival series separately and the automated environment made information sharing easier. Additionally, information gathered directly from each archival series was compared with data in the published guides, published and unpublished indexes, and selected articles and books dealing with the series. This experience was similar to that of all other researchers at the Vatican Archives, since successful understanding of each archival series is dependent upon careful examination of the primary sources, as well as insight into the indices and extensive reading of related secondary literature

Using this method of triangulation, the most comprehensive information on access was input into the database. Locating the background materials for the archival series in the Vatican Archives required a significant amount of research work. Guides, inventories, and articles are scattered throughout the Vatican Archives itself and in the Vatican Library (Biblioteca Apostolica Vaticana), which is administered separately. However, this time-consuming detective work did result in the addition of bibliographic and descriptive information to the database.

The series descriptions are the heart of the database. They provide a variety of basic archival information about each archival series such as: series title, inclusive dates, amount, language, indexes (published, unpublished, and internal), physical details about the volumes such as spine titles or additional title information found in the volumes, and any information on when the series arrived at the Vatican Archives. Furthermore, the series descriptions contain

previously unwritten 'lore' of former archives users and the Vatican Archives staff. This is an attempt to get as much of the information as possible written down in one location and to point to most of the pertinent information. The types of lore to be found in the database include information on how best to approach a series or the existence of hidden indexes within certain volumes of a given series.

In general, Gill and Yakel used the actual archival series as the primary source of information due to a multitude of problems with the calendars, indexes, and inventories. This approach was necessary to understand the intricacies of both the archival series and the strategies of compilation of the indices which date from the thirteenth century to the present. The indexing methodology behind the inventories has evolved over time, just as the recordkeeping practices at the Vatican have changed over the centuries. The database attempts to inform researchers about the evolution and selectivity of the contents of indices in the Vatican Archives Index Room.

These inventories to archival collections in the Vatican Archives are long on arrangement and very short on description, to employ a distinction used in the United States. Several common problems with different types of indices exist. First, there are calendars which appear to be comprehensive, but which actually only list selected documents in a volume. Second, there are indices which seemingly transcribe volume titles verbatim, when in fact the titles are summarized. One example of this problem is the indices to the *Armarii* (Vatican Archives *Indici* numbers 133-134). Third, there are indices which describe only a part of a series without noting that more materials exist. The index to the *Congregazione del Concilio, Posizioni* series (Vatican Archives *indici* 910-920, "Fondo Storico della S. Congregazione del Concilio - Posizioni: Rilevazione" by Dom Domenico Troiani, FDP) provides a detailed index to the first 48 volumes of this 2,526 volume series without referring to the existence of the rest of the series. Fourth, some indices describe materials lost long ago and for which the index entry is the only evidence of an action. Finally, there are indices compiled for specific purposes which may only list a certain type of document in a series, for example judicial decisions. An understanding of the strengths and weaknesses of the indices is critical for any researcher's effective use of the Vatican Archives.⁹

The complexity of the archival materials in the Vatican Archives is especially evident in the series description section because series in the Vatican Archives are often related through hierarchies and/or functions. When known these links have been noted. While there are many 'roadsigns' in the database noting the evolution of entities, the turns are sometimes sharp. Even when provenance has been maintained in the Vatican Archives, as it has been for ninety-five percent of the holdings, clerical functions or competencies have migrated between offices within one congregation, as well as between congregations. This is difficult to trace and delineate in any form, including an

automated database employing the MARC format which does not provide an easy way to link archival series in non-hierarchical ways.

Another problem encountered in developing the database is how to deal with non-provenancial materials such as the volumes in the Armarii. The Armarii have primarily been characterized in previous guides as having materials from one office. Upon investigation, however, each Armaria contains volumes primarily from one office or congregation but also is peppered with a few miscellaneous volumes from several other offices. At this point, we have not been able to highlight all of the hidden treasures in the Armarii and ideally some of the Armarii require item level (eg. volume by volume) description.

The presentation of information in the form of a database also creates problems in and of itself. First, the very fact of the database format tends to flatten out each entry and make entries appear to have similarities when none exist. Without a close inspection, each database record appears equal when in fact some series are more important than others. Series with 10 volumes may seem to be equivalent to series with 250 volumes, simply because more information is available for the smaller series. Furthermore, large database records do not always correspond to large series. More significant, a small database record does not always correspond to an unimportant series, it simply signifies that less information was available concerning that series.

The Vatican Archives Project staff deliberated at length over the most appropriate voice through which to present information on the Vatican Archives holdings in the database. The staff speculated that perhaps a deviation from the standard objective bibliographic database language, through the use of interpretative analyses and the inclusion of ongoing questions, was necessary in order to make the Vatican Archives data a better research tool. Therefore, at times the database abandons the objective stance in order to make suggestions or pose questions. I personally think that the addition of interpretive entries enhances rather than diminishes the authority and reliability of the entire database. Analytical entries could prevent repetitive or misguided research and they could suggest new avenues of investigation.

As the Vatican Archives Project progressed, time and priorities affected the relative value of following leads to verify connections between records series and indices. Pursuing leads resulted in the discovery of valuable new access points in some cases. At other times, potentially valuable new access points could not be pursued due to time constraints. For example, in the Vatican Archives, there is a collection entitled "Archivio dello Studio Belli", likewise in the Vatican Library there is a collection identified as the "Carte Belli". The connection between these two collections is not known, however a researcher using only one of these collections might never learn of the other's existence from existing reference sources. Therefore the Vatican Archives database notes the Library's collection in the series description for the "Archivio dello Studio Belli."

Only minimal connections between archival records in the Vatican Archives and records in the Vatican Library, the Archivio di Stato di Roma, the Propaganda Fide, the Biblioteque Nationale in Paris, Trinity College in Dublin and other archival repositories with related or alienated Vatican archival materials have been made in the database. One of the strengths of the database is that these connections can be made in the future and materials in diverse locations can once again be brought together intellectually.

One of the best aspects of the database is that now that the information is in electronic form it can be manipulated in different ways to increase access. The database has been available on RLIN to member institutions, such as the British Library, since the Fall of 1992. As yet, no information is available on its use or on the problems encountered by its users in the future. The data will soon also be available in the Vatican Library's GEAC computer. The reaction of the scholarly community should and will guide improvements in the database. Some additions to the database are already being planned.

In the next phase of the Vatican Archives Project, which has been funded by the Andrew W. Mellon Foundation, the Lilly Endowment, and the National Endowment for the Humanities, there are four goals. These are: 1) a more intensive analysis of the indices in the Vatican Archives index room, 2) an analysis and intellectual reintegration of materials from the Vatican Archives which have been transferred to the Vatican Library over the years, 3) the development of more detailed record and series descriptions for materials in the Vatican Archives, and 4) the drafting of fuller descriptions for materials in the Propaganda Fide Archives which were only partially included in the first phase of the project.

NOTES

1. The MARC AMC format is not a computer program or computer software. It is a standardized format which enables users to exchange data on archival collections. The MARC AMC format is incorporated in software programs for personal computers, such as MicroMARC:AMC, which was ultimately used in the Vatican Archives Project. The MARC AMC format is also employed in larger bibliographic database systems, such as the GEAC system at the Vatican Library, and in international bibliographic networks, such as the Research Libraries Information Network (RLIN), where the data from the Vatican Archives Project is now available. A brief description of the MARC:AMC format can be found in many articles including Lisa Weber's "Record Formatting: MARC AMC" in *Describing Archival materials: The use of the MARC AMC Format*, edited by Richard Smiraglia, New York: Haworth Press, 1991, 117-143.
2. The pilot project is discussed in Leonard Coombs, "A New Access System for the Vatican Archives", *American Archivist* 52 (Fall 1989), 538-546. The pilot project was funded by the Office of the Vice President for Research at the University of Michigan. The Vatican Archives Project, as well as other aspects of international exchange of archival information are treated in two articles by Francis X. Blouin, "A Case for Bridging the Gap: The Significance of the Vatican Archives Project", *American Archivist* 55 (Winter 1992), 182-191 and "The Historian, the Archivist, and the Vatican Archives: A Case Study in Collaboration in the Age of Information Technology" *Archivi & Computer*, 2, 1993.
3. Blouin, "The Historian, the Archivist, and the Vatican Archives", 78.

4. Katherine Gill is currently Assistant Professor of History at Yale Divinity School in New Haven, Connecticut.
5. MicroMARC:amc was developed by Michigan State University in the United States. At the time it was the only available software package for the personal computer which employed the MARC AMC format. Data was entered into MicroMARC: amc according to accepted international standards, specifically the Anglo-American Cataloguing Rules Second Edition (AACR2). In the United States, the authoritative translation of the AACR2 rules for archives and manuscripts is Steven Hensen, *Archives, Personal Papers, and Manuscripts: A Cataloguing Manual for Archival Repositories, Historical Societies, and Manuscript Libraries*, 2nd edition, Chicago: Society of American Archivists, 1989. For a discussion of the specific minuses and pluses of using the program see the newsletter of the Society of American Archivists, MicroMARC:amc Users Group Roundtable, *Mug News* 5/3, Summer 1993, "Using MicroMARC: amc in the Vatican Archives Project", by Elizabeth Yakel and Leonard Coombs.
6. Michele Basso, *I Privilegi e le Consuetudini della Reverenda Fabbrica di San Pietro in Vaticano (sec. XVI-XX): Fondi dell'Archivio*, Rome: Tipografia Poliglotta Vaticana, 1988. Edvige Barletta and Carla Lodolini, *Guida Generale degli Archivi dei Stati Italiani*, edited by Piero d'Angiolini and Claudio Pavone, Rome: Ministero per i Beni Culturali Ambientali, 1986. Maria Grazia Pastura Ruggiero, *La Reverenda Camera Apostolica e i Suoi Archivi*, Rome: Archivio di Stato di Roma, 1987.
7. The Research Libraries Information Network (RLIN) is sponsored by Research Libraries Group, a consortium of over one hundred research libraries around the world, including the British Library. RLIN links information on the holdings (both archival and library) of all the member institutions as well as information on other specialized collections, such as the Vatican Archives.
8. The guides to the Vatican Archives are too numerous to cite here. The basic English language guide is Leonard Boyle, OP, *Survey of the Vatican Archives and of its Medieval Holdings*, Toronto: Pontifical Institute of Mediaeval Studies, 1972. One prevalent problem with this guide and most of the others done prior to the 1980's is the fact that the Vatican Archives indexes have been renumbered. The most comprehensive bibliography of works citing series in the Vatican Archives is Giulio Battelli, ed., *Bibliografia dell'Archivio Vaticano*, 5 volumes, Vatican City: Archivio Vaticano, 1962-1992.
9. A discussion of problems with the indexes in the Vatican Archives as well as problems in applying the MARC AMC format to the archival materials in the Vatican is contained in Elizabeth Yakel, "Pushing MARC AMC to its Limits: The Vatican Archives Project", *American Archivist* 55/1 (Winter 1992): 192-201.

Elizabeth Yakel, former archivist for the Archdiocese of Detroit and for the Maryknoll Missioners, has also worked as a consultant for a number of other religious archives in the United States. She is currently a doctoral student at the University of Michigan, School of Information and Library Studies, and will be happy to respond to any questions concerning the project. Address: Elizabeth Yakel, Bentley Historical Library, University of Michigan, 1150 Beal Avenue, Ann Arbor, Mi 48109-2113. Internet address: <yakel@sil.sils.umich.edu>

THE ARCHIVES OF THE LITTLE COMPANY OF MARY

Sister Michelle Motherway, LCM

HISTORY OF THE CONGREGATION

The Little Company of Mary was founded in Nottingham by Mary Potter to bring the love of Christ into the lives and deaths of people everywhere. Caring for the sick and dying with love and compassion, and bringing wholeness into broken lives – this is its mission. Mary Potter said “The whole purpose of our lives is to be for the members of the Body of Christ today what Our Lady was for her Son on Calvary”.

The fifth child of William and Mary Potter and their only daughter, Mary was born in Bermondsey, London, on 22 November 1847. Her parents were Anglicans, but her mother became a convert two years before Mary's birth. When she was a year old, Mary became the victim of a broken home. Her parents' marriage broke up, and after much unpleasantness her father emigrated to Australia and never returned. This was a traumatic experience for the whole family, and the cause of many hardships. “They had to move house several times. By the time Mary was six years old the family had moved four times.

Mary was born a frail child with congenital heart disease, and suffered ill health for most of her life. In spite of all this, she had a happy childhood. When she was eight years old she went to boarding school, where she remained until she was seventeen, so she was well educated. It is to this period that Mary's earliest known writings belong – a few of the letters which she wrote to her mother are still preserved. From the beginning Mrs Potter felt that “Mary was special”.

In 1864 Mary Potter and her mother went to live with her brother in Southsea. Mary grew up to become a lively attractive young lady. She became engaged to a rather serious young man, Godfrey King, who had tried his vocation as a Trappist monk. It was through Godfrey's example that Mary became more aware of God in her life, and the meaning of prayer. At this time Mary felt the seed of a vocation growing within her, and she had great doubts about the prospect of marrying. Rather, she felt called to a life of prayer and good works, but her problem was to find out the way in which God wished her to serve Him. Unable to decide, she turned to Bishop Grant of Southwark for help. Bishop Grant knew Mary and the Potter family very well. His advice was brief and to the point – marriage was definitely not her vocation. She was to break off her engagement to Godfrey, she was to have one spouse, Jesus, whether in the world or in the convent. With the Bishop's blessing and encouragement, Mary wrote to Godfrey and broke off the engagement. He was naturally very disturbed by Mary's change of plan, and called on her to try and persuade her to reconsider the matter, but to no avail.

The Bishop felt strongly that Mary had a vocation, so after much prayer

and discernment, she entered the Sisters of Mercy in Brighton on 7 December 1886. She remained there, an exemplary novice, but was destined for other things. Her spiritual director and the Superior of the Mercy Sisters felt that she had a vocation, but not as a Sister of Mercy.

In 1870 Mary returned to her mother in Portsmouth. She was very ill for the next two years, during which time she spent long hours in prayer before a crucifix in her room. As her health improved she still retained a vivid memory of the weakness, isolation and inability to pray which she had experienced through her suffering. She had had many mystical experiences too and felt strongly that God was calling her to devote her life to assisting souls in their last agony, as Our Lady had done for her Son on Calvary. It was during this time that she wrote her first book *The Path of Mary*. She had known what it was to be on the verge of death several times - she was diagnosed with cancer when 29 years of age - and wanted to reach out to help others who were suffering and afraid of dying. It was this intense desire, coupled with her courage and determination that finally brought the Little Company of Mary to life in the Church.

Mary received much opposition from her family, her spiritual director and bishops in seeking to establish the Congregation. In 1876 Bishop Danell of Southwark forbade her to found an Order in his diocese and Cardinal Manning advised her to return to her mother. However, in January 1877 Mary travelled to Nottingham to see Bishop Bagshawe. This was with the help of, and advice from, one of her brothers, who felt that his sister would find a friend who would encourage her. The Bishop was kind to Mary and very interested in her plan. He introduced her to the area of Hyson Green, telling her that if she found a suitable property he would pay the rent. The only place that Mary could find was a disused stocking factory; she decided "Yes, this is where we will commence our work". She wrote to her two companions in London, asking them to join her.

The Bishop gave them one week to prepare for the official opening. The place was cleaned up and repaired by willing neighbours. Mary herself painted a large wooden Cross red, and had it placed on the roof. Benches came up from the Cathedral and an organ from the home of a non-Catholic friend. At the conclusion of the Benediction, the Bishop deliberately left the Blessed Sacrament, and from that day the Sisters took it in turn to watch and pray before the Blessed Sacrament for the sick and dying. The care of the dying through prayer and presence is perhaps the most unique hallmark of the Little Company of Mary. All other works are undertaken based on the inspiration of our Foundress - the need for continuous prayer for the dying.

Mary Potter was a remarkable woman, attempting and accomplishing so much in her life in spite of poor health and many obstacles. She had two operations for cancer by the age of thirty. She prayed to know what God wanted of her, and when she knew His Will, she offered her "heart to love God", her "heart to work earnestly for His cause" and her "body to suffer for it".

HYSON GREEN AND LATER FOUNDATIONS

The poverty-stricken area of Hyson Green became for Mary and her companions the first home of the Little Company of Mary. It was here that the soul of the Foundress began to develop and be fashioned by supreme sacrifice, extreme hardship, willing apostolic work, and above all great misunderstandings. Bishop Bagshawe gave her encouragement and the start that she needed. We have her first impressions in her own words; "here at Hyson Green I was wandering alone, then sleeping in an old dilapidated place in the midst of mortar and rubbish of all kinds, with doors that would not fasten. I remember putting a pickaxe against the door to fasten it. A ladder led to that was later to become the Chapel". Then to sum up her feelings, she told us, "In working for God you must not look for personal comfort".

At that time there was no Parish here, it was just a Mission, but the work of the LCM had begun. The first few sisters did not spare themselves - they visited all the people of the locality, brought many back to the practice of their faith, instructed others in the Faith; converts were numerous. With great love they nursed the sick and dying in their homes. As well as all that, at the insistence of the Bishop, they gathered the children together and began a school. They were laying a sure foundation for a future parish, but Mary Potter had to suffer. She was to say later "Hyson Green was a place of grace greater than which she had not come across". The development in Hyson Green was truly outstanding in pastoral work. The school expanded and the number of Sisters increased. Four other Missions were begun on the Bishop's instructions Quarndon, Eastwell, Market Rasen and Melton Mowbray, the Sisters acting as teachers, nurses and catechists. The work in Hyson Green meanwhile increased and Bishop Bagshawe's diary records that the newly-built chapel there was completed on 26 June 1880, the new Parish developed a character all its own, being blessed from the beginning by the apostolic efforts of Mary Potter and her band of sisters who devoted themselves to the spiritual and material needs of the poor in this deprived area of the city. With great joy and gratitude to God, the first Clothing Ceremony took place on, 2 July 1877.

When Mary Potter came to Nottingham, there were two religious congregations: the Sisters of Mercy, with whom she had had close links and the Sisters of Nazareth, who looked after orphans and the elderly. Both congregations were extremely kind to Mary and the sisters. Later, in 1884, the Sisters of St Joseph of Peace were founded in Nottingham and Mary Potter had the privilege and pleasure to help their Foundress, Mother Clare Cusack.

In 1882 Mary Potter and two companions set off for Rome to seek Papal approval of the Constitutions of the new Congregation, and in due time approval was granted. To add to the joy of the sisters, Pope Leo XIII himself said to Mary "Why go back to England, the doors of Rome are open to you". This proved to be the crown of all her work and suffering.

Meanwhile, back in Hyson Green, membership was growing and apostolic work expanding, the beginning of much expansion through the years as the little Company of Mary responded to invitations from around the world to come and be of service to suffering humanity. Due to the meeting in Rome between a Bishop from Australia and Mother Mary, as she was now called, Sydney opened its heart to four sisters from Hyson Green. This small foundation grew to be the largest Province of the Little Company of Mary, and now incorporates four houses in Korea.

Foundations followed in North and South America, Africa, New Zealand, Malta, England, Scotland, Ireland, Wales and Italy itself, Rome having been now established as the Mother House of the Congregation and the residence of the Superior General. It would be true to say that all these developments were the fruit of the prayers and sacrifices of this saintly woman.

The original convent in Hyson Green was occupied until the sisters moved from there in 1922. Their new home was in West Bridgford where now stands the Becket School. This house did not prove satisfactory due to flooding. In 1929 the community moved to Woodthorpe, where it is still to the present day. This building was a large house which was altered and extended to meet the needs of the sisters and patients. Through the years extensions were added to meet the medical and surgical needs of the city, the last one in 1991, giving us the present modern private hospital in use today.

Mary Potter was a prolific writer and her spirit has been passed on through her writings which are distinguished by sound theological thought, deep spirituality and that gift of the Holy Spirit which is associated with great holiness. Sincerity, conviction and simplicity are the qualities of her work. – the Bible and Calvary are the bibliography, Charity is its source, a prayerful life, sanctified by suffering and self-sacrificing work, are its credentials.

VENERABLE MARY POTTER

The 8th February 1988 was a red letter day for the Little Company of Mary, when it was announced that Pope John Paul II had declared Mary Potter Venerable, an important step in the process of Beatification.

This honour is the official seal of the Church on the confirmed sanctity of the person in question. This declaration makes Mother Mary Potter the first English woman to be pronounced Venerable since the Reformation.

RECENT DEVELOPMENTS

1963. Mission Clinic in Korea, complemented by other clinics through the ensuing years, plus the establishment of a novitiate.

1970. Here in our foundation city of Nottingham itself, the Mary Potter Health Centre opened its doors, offering non-residential medical care in the Hyson Green area.

1981. Four Sisters arrived in Cardiff to undertake work for the

terminally ill in their homes. The need and response spread to the extent that now, in larger premises, there are 100 volunteers working with the Sisters. Bereavement counselling is part of the care offered by the Sisters in this our first Welsh foundation.

1989. As a result of a request from the local Bishop, three volunteer Sisters from England, Ireland and Africa with one lady from Australia went to Haiti. This small deprived country is half of one of the larger islands of the Caribbean. The poor people here have so many needs - they seek justice and basic human rights, apart from the medical care the Sisters came to help with; this latter includes treatment for Aids sufferers.

1990. Three years ago saw the official opening, by Bishop James McGuinness, of the Sanctuary in the city of Nottingham. This event was the culmination of much hard work and effort with alcoholics by one of our Sisters. This house, newly acquired and refurbished, provides, free of charge, help for individuals and family members whose lives have been seriously disrupted by alcohol abuse.

1991. Despite the fact that a new wing was built on to the Nottingham Hospital in 1982, it was considered necessary to extend again in 1991. A fine unit was added on top of the existing building, giving much appreciated extra hospital beds.

1993. The latest call to the Little Company of Mary came from Albania. Two Sisters have gone to help with medical care in a country where is poverty and suffering on a large scale. With the help of generous benefactors they hope to open a Health Centre, and bring the spirit and courage of Mary Potter to the people of this sad country.

Of latter years, our apostolate has widened its focus to embrace present-day needs. The Sisters are presently engaged in prison ministry, hospital chaplaincy and pastoral care of patients in our own and other hospitals and homes for the elderly. We also have Sisters in the various Provinces serving as members of parish teams, thus affording a response to one of today's needs, which is much appreciated by both priests and people alike.

THE ARCHIVES

The archives of the Little Company of Mary are divided into four main categories; those of the Generalate, preserved at Tooting Bec, London; the Provincial Archives, kept in Ealing; the archives of local houses, held in various houses; and records kept at Wilson House, Nottingham.

THE GENERALATE ARCHIVES

These contain the evidences of the foundation and early beginnings of the Congregation at Hyson Green, and indeed letters and papers relating to

Mary Potter's early life. Otherwise, as may be supposed, the central archives comprise records of the overall administration of the Congregation and of its foundations and work throughout the world. The archives were formerly preserved in Rome but were transferred to London in 1987. They are now housed in archival boxes on compact storage shelving in approved archival conditions.

These archives are arranged in the following categories.

<i>General</i>	a. Mother Mary Potter	Historical data, correspondence, writings
	b. Foundation	All relevant data.
<i>Constitutional</i>	a. Rules and Constitutions	
	b. General Chapters	Acts and Minutes, Decrees
<i>Officials</i>	a. Superior and Council/Team	Administrations, Visitations
	b. Appointments	Provincial Superiors & Councils, Formation Directresses
<i>Sisters</i>	a. Active	Relevant details
	b. Inactive	Left Congregation, Deceased
<i>Foundations</i>	a. Provinces	Erection, Suppression
	b. Houses	Opening, Closure
<i>Legal Documents</i>	a. Canonical	
	b. Civil	
<i>Cause for the Beatification</i>	a. History	
	b. Promotion	
<i>Celebrations</i>	a. Golden Jubilee, 1927	Data from
	b. Centenary, 1977	Provinces and
	c. Other Occasions	Houses
<i>Letters</i>	a. Circular	To the Sisters.
	b. Annual Motto	To the Sisters, with Christmas message
<i>Books</i>	-	There is also a library of books about Mary Potter and her contemporaries, and about the people involved in the various foundations, as well as background histories and reference books.
<i>Artefacts</i>	-	When the Generalate archives were transferred to London, most of the artefacts closely associated with Mary Potter remained in Rome where they lie in the crypt under the high altar of the church in the Mother House. The room

in which she died is now an oratory, and the room next door is kept as a souvenir room. Even so, some personal relics, including an ivory crucifix, her vow formula and rosary beads, a relic of the True Cross, and the booklet Stations of the Cross which she said daily were brought from Rome.

THE PROVINCIAL ARCHIVES

These were first put in order in 1970 and an archivist appointed. Here again, the archives were kept in traditional and approved archival conditions. The archives are classified as follows.

- | | | |
|-------------------------------------|--|---|
| <i>General</i> | a. Histories and books on the Foundress | |
| | b. Books, Conferences and Writings of the Foundress | |
| <i>Constitutional</i> | a. General Chapters. | |
| | b. Provincial Chapters | |
| | c. Provincial Councils. | |
| <i>Officials</i> | a. Superior General and Team | Communicaion,
circular letters |
| | b. Provincial | Official Letters,
Visitation Notes,
Appointments. |
| <i>Sisters.</i> | a. Birth Certificates (copies). | |
| | b. Wills | |
| | c. Deeds of Covenant | |
| | d. Register of Sisters. | |
| | e. Birth Certificates of Deceased Sisters | |
| | f. Wills of Deceased Sisters. | |
| | g. Register of Deceased Sisters. | |
| | h. Notes Relating to Death Certificates, Graves,
Basford Cemetery, Kensal Green Cemetery. | |
| <i>Documentation</i> | a. Plans and Closure of Houses | |
| | b. Legacies and Investments | |
| <i>Financial</i> | a. Old Account Books | |
| | b. Annual Financial Statements | |
| | c. Sisters Patrimony Documents | |
| <i>Records</i> | a. Log Books. | |
| | b. Visitors' Books. | |
| | c. Newspaper Cuttings | |
| | d. Photographs and Slides | |
| | e. Tape Recordings | |
| <i>Research and
Publication</i> | a. Cause for Beatification of Mary Potter | |
| | b. Entry in Register of Sisters of Mercy Convent, Brighton | |

- c. Photographs of Potter family
- d. L.C.M. Publications.

Celebrations

- a. Centenary, 1977.
- b. Golden Jubilee, 1927
- c. Professions
- d. Visit of Pope John Paul II to Great Britain and Ireland.

LOCAL HOUSES

While the contents of the archives held by various houses will vary according to their age and circumstances of foundation and vocational work, they are all likely to contain some, or all, of the following records.

Correspondence From Central Pastoral Team, Bishops, Architects, etc.

Administration Accounts, inventories, maintenance records etc.

Reports.

Death Certificates.

Annual Letters from Superior General

Log Books

Liturgies Re Jubilee and Centenary celebrations, Sisters' Requiems, etc.

Photographs and Newspaper Cuttings

WILSON HOUSE, NOTTINGHAM

Among the records and files kept here are the following:

- a. Numerous letters and reports relating to the early history and foundation of the Congregation in Nottingham.
- b. History of the Diocese, including an account of Mary Potter and her work in Hyson Green.
- c. Decree from the Congregation for the cause of saints in Rome as to the heroic virtue of Mary Potter.
- d. Diary of Dr Edward Bagshawe, Bishop of Nottingham, under whose jurisdiction the young Institute was established. (In Diocesan Archives)
- e. Centenary History of the English Province.

ACCESS TO THE ARCHIVES

The archives of the congregation are not open to public inspection but enquiries are welcomed and access accorded to approved researchers. Applications may be addressed to the Archivist, Generalate Archives, 28 Trinity Crescent, Tooting Bec, London, SW17 7AE

THE ARCHIVES OF THE ENGLISH BENEDICTINE CONGREGATION KEPT AT ST GREGORY'S, DOWNSIDE

Dom Philip Jebb, OSB

An account of the E.B.C. Archives was published in the *Downside Review*, No. 312 in July 1975. The main scheme of general and subsidiary categories described there has stood the test of time, but inevitably there have been modifications and additions, which mark changes and developments in the structures and workings of the Congregation. It has therefore been thought advantageous to bring out a new account of them.

It is assumed that the reader of this piece has a knowledge of, or access to, the previous article, so that much of what was said there will not be repeated here. Copies of this previous article are obtainable from the Archivist at Downside. However, the following list of the general and subsidiary categories of the Archives kept at Downside supercedes the 1975 list and is accurate and complete up to October 1993.

GENERAL AND SUBSIDIARY CATEGORIES OF THE ARCHIVES OF THE ENGLISH BENEDICTINE CONGREGATION KEPT AT DOWNSIDE

I. GENERAL

- A. *Histories* of the E.B.C. (MSS or annotated copies of printed works)
- B. *E.B.C. Lists* (Congregational lists, Necrologies etc.)

II. CONSTITUTIONAL

- A. *General Chapters* (Minutes, Acts, Definitions, Papers directed to the Chapter, etc.)
- B. *Constitutions & Declarations* of the E.B.C.
- C. *Other official books, etc.* (Ritual, Breviary & Missal supplements etc.)

III. OFFICIALS

- A. *President* (Letters, Acts of Visitation, Decisions of the Regimen, etc.)
- B. *Procurator in Curia* (Letters, official documents from Rome, the House in Trastevere, etc.)
- C. *Assessor in Rebus Judiciariis* (ie, Legal matters)
- D. *Inspector Rei Familiaris* (ie, Financial matters)
- E. *Magister Scholarum* (ie, the Studies of the junior monks)
- F. *E.B.C. Commissions*

IV. THE MISSION

- A. *The North Province* (York)
 - (i) Provincials & other officials
 - (ii) Chapters & other meetings
 - (iii) Matriculations, lists, etc.
 - (iv) Financial & Legal
 - (v) Miscellaneous ,
- B. *The South Province* (Canterbury)
 - (i) Provincials & other officials
 - (ii) Chapters & other meetings
 - (iii) Matriculations, lists, etc.
 - (iv) Financial & Legal
 - (v) Miscellaneous
- C. *Individual Parishes*

V. EXTERNAL RELATIONS

VI. OTHER BENEDICTINE MATTERS

- A. *The Abbot Primate*
- B. *Collegio Sant'Anselmo in Rome*
- C. *Others*

VII. INDIVIDUAL HOUSES OF THE E.B.C.

- A. *St Gregory's*
 - 1. At Douai
 - 2. At Acton Burnell
 - 3. At Downside
 - a. The Abbot's papers (not yet properly analysed)
 - b. The Monastery
 - (i) Annals, Fasti, Lists, Chapter & Council minutes
 - (ii) The Church
 - α Ceremonial
 - β Guides
 - γ Building, furnishing, relics
 - (iii) Library & Archives
 - (iv) Studies

- (v) Guests
- (vi) Monastic controversy
- (vii) Meteorological records
- (viii) Miscellaneous
- (ix) Publications, including Downside Review, St Gregory's Press, etc.
- (x) Benefactions

c. The Bursar's Office

- (i) Financial
- (ii) Legal
- (iii) Works department
 - ∂ Letter books
 - β Week-by-week books
 - γ Building
 - δ The different shops -
- (iv) The Housekeeper
- (v) The Gardens
- (vi) The Farm
- (vii) The Tailor
- (viii) The other shops
 - α The Laundry
 - β The Butcher
 - γ The Vestment Department
 - δ The Water works
 - ε The Gas works
 - ζ The Electricity works
 - η The Bookshop & Gallery
- (ix) Miscellaneous

d. The School

- (i) Head Master's Files (not yet analysed)
- (ii) Prospectuses, School Rules, Albums, etc.
- (iii) Lists
- (iv) Work Syllabuses, Curricula, etc.
- (v) Reports on School Inspections
- (vi) Activities

- α Societies
 - β Programmes (Plays, Prize Day, etc.)
 - γ Libraries, Museums, etc.
 - δ Magazines & Boys' Literary Work
 - ε Boys' Diaries & Letters
 - ζ Games
 - η Miscellaneous (includes House Records)
- (vii) The Infirmary
 - (viii) Appeals, Circulars, etc.
 - (ix) Miscellaneous
 - (x) St Gregory's Society (Old Boys)
- e. Dependent Houses
- (i) Benet House, Cambridge
 - (ii) Ealing (after 1949 cf VII.G)
 - (iii) Gorey
 - (iv) Portsmouth, USA (after 1949 cf VII.L)
 - (v) Worth (after 1957 cf VII.K)
- f. Personal Papers of individual Monks of St Gregory's
(this includes Gregorian Monks pre-Downside)
- g. Relations with the Holy See
- h. Relations with Diocesan Bishops
- (i) The Western District & Clifton
 - (ii) Others
- j. Pictorial Records
- (i) Albums
 - (ii) Groups
 - (iii) Individuals
 - (iv) Buildings
 - (v) Miscellaneous
 - (vi) Maps & Plans
- B. *St Lawrence's* (Dieulouard & Ampleforth)
- C. *St Edmund's* (Paris, Douai & Woolhampton)
- D. *SS Aidan and Denis* (Lambspring & Broadway)
- E. *St Benedict's* (Fort Augustus)
- F. *St Michael's* (Belmont)
- G. *St Benedict's* (Ealing)

- H *St Mary's* (Buckfast)
- J *St Anselm's* (Washington, USA)
- K *Our Lady Help of Christians* (Worth & Apurimac & Lima)
- L *St Gregory's* (Portsmouth, USA)
- M *SS Mary and Louis* (St Louis, USA)
- N *The Nuns*
 1. *Our Lady of Consolation* (Cambrai, Woolton, Salford Hall & Stanbrook)
 2. *St Mary's* (Paris, Marnhull, Cannington & Colwich)
 3. *St Scholastica's* (Kilcumein & Holme Eden)
 4. *Our Lady Help of Christians* (Milford Haven, Talacre & Curzon Park)

VIII. ARTIFICIAL COLLECTIONS

- A. Dom Norbert Birt's Collection
- B. Photocopies & Transcriptions of material in other libraries
- C. Current Material being collected for the E.B.C. Historical Commission

IX. PERSONAL PAPERS OF INDIVIDUALS NOT DIRECTLY CONNECTED WITH THE E.B.C.

- X. ALL OTHER PAPERS NOT IDENTIFIABLE, OR NOT CONNECTED WITH THE E.B.C.

DESCRIPTIONS OF THE VARIOUS SECTIONS

(This part will contain additions and emendations to what was written in the previous article, and will not repeat much of what was contained there apart from the major lists of contents which have been revised)

I. GENERAL

A. *Histories*

Add the microfiches of the complete works of Allanson with introductions by Dom Placid Spearitt and Dom Bernard Green.

B. *E.B.C. Lists*

In 1980 Dom Andrew Moore updated Dom Basil Whelan's Series of Lists, and his unpublished typescript is kept in this section.

III. OFFICIALS

A. *The President*

The President now has three Assistants, making up the Regimen. Material from the following Presidents has been added to the collection: Trafford, Byrne and Christopher Butler.

B. *The Procurator in Curia*

Additional material from Abbot Philip Langdon (2 boxes) and Abbot Rudesind Brookes. Also material concerning the House in Trastevere, once owned by the Congregation.

D. There are now 7 boxes of material from the *Inspector* dating from 1928-1957.

F. A small section consisting of two boxes.

IV. THE MISSION

C. The complete alphabetical list of parishes with material at Downside now reads: Acton, Acton Burnell, Bath, Beccles, Blackmore Park, Bonham, Bungay, Cheltenham, Chilcompton, Clayton Green, Clydach, Coventry, Dowlais, Dulwich, Ealing, Easingwold [*not Easingwell* as printed in the previous article], Egremont, Hindley, Liverpool (St Anne's, St Mary's & Great Howard Street), Maesteg, Great & Little Malvern, Midsomer Norton, Morriston, Norton St Philip, Petersfield, Radstock, Redditch, Stratford-upon-Avon, Stratton-on-the-Fosse, Warrington, Whitehaven, Woolton, Wootton Wawen.

V. EXTERNAL RELATIONS

Includes quite a large collection of Papal Bulls, etc., 1614-1908, among them two original ms copies of *Plantata*. Also records of Krug's Visitation of 1881.

VI. OTHER BENEDICTINE MATTERS

C. Contains at least some material from the archives of Atherstone, Hazlemere (including Brussels, Winchester and East Bergholt), Jamberoo in NSW, Australia (including West Pennant Hills), Kylemore and Teignmouth.

VII. INDIVIDUAL HOUSES OF THE E.B.C.

A. *St Gregory's*

3.a *The Abbot*

Much of the material prior to 1900 and previously kept in the Abbot's files is now housed in the Archives. It is very diverse in character and is simply arranged chronologically. Work is in progress producing abstracts of each document, and these abstracts are then indexed for all proper names they contain.

3.b.i *Annals, Fasti, Chapter and Council Minutes*

Chapter and Council Minutes since 1900 are not normally available for researchers.

3.c *The Bursar's Office*

The move to the new Bursar's Office has been completed, but very little material in fact passed to the Archives.

3.d.x *St Gregory's Society*

References to Old Boys may also be found under [IX].

3.e *Dependent Houses*

Since 1975 both Gorey and Benet House have been closed and a certain amount of new material is available on them. Dom Wulstan Phillipson (a monk of Downside and an Old Boy of Gorey) was writing a history of the school at the time of his death, but the version on which he was working was not found among his papers. It is presumed that he had sent it to some contemporary to read it over. It could be of considerable significance if this ever turned up as Dom Francis Sweetman, the Superior at Gorey, was regarded as an important figure in the opposition to the British before the setting up of the Irish Free State.

3.f *Personal Papers of Individual Monks of St Gregory's*

The following is a revised alphabetical list of all Gregorian Monks of whom there are personal papers in the Archives. These continue to be arranged in order of death, which is the date given after a monk's name. Where there is no date given the monk is still alive at the time of writing (October 1993). These latter papers are arranged in the order of their arrival in the Archives. Where no details are given after a name it indicates a single item of no obvious historical importance other than its personal connection. Because this is by far the largest section of the archives it is not possible to keep them all in one place.

Abram, Abraham (1.12.1867): 4 vols

Almond, Leo (13.3.1926): 5 vols of drawings, engravings, etc.

Alston, Cyprian (11.1.1945): Autobiography and one other vol.

Appleby, Raphael, 1 box

Banckaert, Conrad (1.9.1910): 2 vols

Bellenger, Aidan, Head Master and Historian: 1 box

Bennet, Thomas Bede (14.10.1800): Cash book

Birt, Norbert (21.8.1919): Miscellaneous notes. NB: for the 'Birt Collection' of VIII

Breen, Dunstan (2.12.1911): 1 box on Anglican Orders

Brockenshire, Edmund

Brookes, Rudesind (17.12.1984), Head Master of St Edward's, Malta and Procurator in Curia: 10 boxes; see also III.B

- Brookfield, Paul (24.3.1959): 6 boxes of family papers, including diaries and papers of his mother, Mrs W H Brookfield, friend of Wm Thackeray, Brown, Joseph (12.4.1880): Prior of Downside and Bishop of Newport and Menevia: Theological notes, Correspondence with Mons. Talbot. 'Historical notes on the E.B.C.' kept under I.B
- Bulbeck, Antony & Bernard (18.2.1903)
- Butler, Christopher (20.9.1986): theologian, founder of LOCK, Head Master and 7th Abbot of Downside, Abbot President of the E.B.C. at the Vatican Council, Suffragan Bishop of Westminster: Large collection, includes papers concerned with Vatican II, personal correspondence as Bishop, notes for talks as Head Master, scholarly notes while at Oxford. Episcopal papers kept at Westminster.
- Butler, Cuthbert (1.4.1934); 2nd Abbot of Downside and President of the E.B.C., patristic scholar: a large collection of patristic, spiritual and monastic studies, including Recollections of the Downside Movement, 1880-92
- Butler, Urban (6.11.1961): 4 boxes of correspondence etc.
- Camm, Bede (8.9.1942): large collection, mainly concerned with the English and Welsh martyrs, but also 83 albums of post cards
- Cavanagh, Vincent (5.4.1975): Chaplain with the Irish Guards and Bursar at Downside: box of sermon notes
- Chapman, John (7.11.1933): 4th Abbot of Downside, scriptural and patristic scholar: large collection
- Connolly, Hugh (16.3.1948): Syriac, scriptural, patristic and E.B.C. history scholar: large collection
- Constable, Thomas Augustine (12.11.1712): 3 vols, ms
- Coombe-Tennant, Joseph (6.11.1989): box of miscellaneous papers
- Corney, Vincent (12.1.1934)
- Corney, Wilfrid (4.8.1926) Procurator in Curia and secretary to Aidan Gasquet as E.B.C. President and as Cardinal: diaries and correspondence
- Davis, Charles (17.5.1854): musician, assistant to Archbishop Polding and 1st Bishop of Maitland, Australia: 3 vols
- Dolan, Gilbert (10.4.1914): historian who worked with Aidan Gasquet: 3 boxes and 2 vols
- Donovan, Leander (11.9.1975) Novice master, spiritual director, & parish priest: 3 boxes and accounts of Holcombe (cf IV.C)
- Duck, Ambrose: (18.9.1848): Catalogue of his books and a copy in his hand of the escape of D. Richard Marsh from France (cf VII.B)
- Fair, Ninian (27.3.1985): Economist and assistant to the Bursar: box of personal papers, accounts of the Mission fund 1956-76 (cf VII. A.3.c.[i])

- Feraud, Ambrose (18.2.1847): 4 vols of lecture notes
- Finch, Benedict (22.10.1927): Illuminated address from Egremont & Account book of St Mary's Liverpool (cf IV. C)
- Fitzgerald-Lombard, Charles, Bursar and 10th Abbot of Downside: Box of papers concerned with the revision of the Constitutions in the 1960's
- Ford, Hugh Edmund (30.10.1930): 1st Abbot of Downside and a protagonist in the great constitutional crisis, 1880-1900: a large collection still not fully sorted.
- Foster, David
- Fowler, Clement (26.7.1929), Prior of Downside: 10 vols
- Fulton, Meinrad (7.10.1912): 2 scrapbooks of Beccles (cf IV.C)
- Gasquet, Aidan (14.3.1929), Prior of Downside, President of the E.B.C., Cardinal, Vatican Librarian, Historian, protagonist in the constitutional crisis 1880-1900: for an account of this large collection cf *Catholic Archives* vol. 4. 1984
- Graham, Lucius (5.4.1953): historian of Downside and the Old Boys: a large collection not yet properly sorted.
- Green, Edward (12.7.1957): file of personal and family papers
- Greenwood, Gregory (3.8.1744): about 20 vols of 'catechistical discourses', etc.
- Gregory, Gregory (19.7.1877). Abbot of St Mary's, Sydney: 1 file
- Heptonstall, Paulinus (7.6.1869), Agent for Archbishop Polding: 7 vols
- Hobson-Matthews, Gervase (10.6.1940)
- Holman, Nicholas, 7th Abbot of Fort Augustus: 2 boxes
- Horne, Ethelbert (3.11.1952) Antiquarian and Parish priest of Stratton-on-the-Fosse for 50 years. For an account of this large collection cf *Catholic Archives*, vol.6, 1986.
- Howard, Placid (5.7.1756) President of the E.B.C.: account book
- Hudleston, Roger (5.8.1936), editor of spiritual texts and of Abbot Chapman's letters: 14 boxes and files
- Hurlstone-Jones, Sylvester (2.1.1935), box of his water colours
- Innes, Benet (15.5.1985), Housemaster, Parish Priest, Beccles, Liverpool, Mildsomer Norton and San Diego: 10 scrap books and folders
- James, Augustine (21.11.1970), Widowed before 2nd clothing, and author of *The Story of Downside Abbey Church: Autobiography*, vols of photographs, diaries of his and of Dorothy his wife
- James, Theodore (26.5.1981) Genealogist and Secretary to Abbots Trafford and Passmore: box and 2 vols
- Jebb, Philip, Archivist, Housemaster and Head Master, Chaplain to the Knights of Malta: 6 boxes

- Jenkins, Jerome (24.7.1878): 3 vols
- Jowett, Damian (17.8.1969)
- Kearns, Aelred (27.4.1875): Note on his death
- Kelly, Laurence: notes for his time as MC
- Kendal, Edmund (15.6.1951)
- Kendal, Nicholas (4.12.1883): notebook with account of his life
- Kendal, Peter (26.3.1814): Ms Douai Catechism explained
- Kehoe, Matthew (31.1.1989), professed at Downside, but later a monk of Ealing: collection of his letters to D. Wulstan Phillipson and kept with his papers
- Knowles, David (21.11.1974), monastic historian: quite a large collection of personal papers & correspondence
- Kuypers, Benedict (31.8.1935), Editor of the *Book of Cerne*
- Langdale, Odo (17.1.1934): 10 files and boxes of family papers
- Lee, Edmund (1.4.1980), Parish priest, Norton St Philip
- Lorymer, Anselm (2.2.1832), Procurator South Province: 6 account books
- Lunn, Maurus, Historian of 17th C-E.B.C.: copy of his Doctoral thesis: "Origins and Early Development of the Revived E.B.C. 1588-1647". Kept under I.A
- Mannock, John (30.11.1764), spiritual author: 25 ms vols of his writings
- McCann, Cuthbert (23.9.1991)
- Moore, Andrew: working notes of Historical lists of the E.B.C.
- Moore, Edmund (19.2.1899): journal of voyage with Bishop Polding to Sydney, 1847-8
- Moore, Sebastian, theologian: box of writings from the 1960's
- Morey, Adrian (3.2.1989), Historian & HM. Oratory School: Personal correspondence and notes on his memoir of D.David Knowles
- Morrall, Alphonsus (19.2.1911), antiquarian and opposed to the constitutional reforms: two shelves, including detailed diaries, family history, E.B.C. pamphlets
- Morris, Placid (18.2.1872), Bishop of the Mauritius: diaries, will & biographical material 3 files. see Jerome Sharrock for the probate of his will
- Murphy, Bernard (7.5.1914)
- Murray, Gregory (19.1.1992), Musician & Parish Priest of Hindley & Stratton-on-the-Fosse: a considerable collection, mostly music
- Murray-Bligh, Gervase
- New, Wilfrid (1931): box of correspondence with Abbot Ford, 1881-1904

- Passmore, Wilfrid (20.2.1976), 8th Abbot of Downside, Head Master & Bursar: a considerable collection as yet unsorted
- Pembridge, Benedict (20.11.1806)
- Phillips, Eric: personal memoir
- Phillipson, Wulstan (19.12.1979): Materials for a life of Abbot Ford and personal correspondence, 8 boxes and files
- Polding, Bede (16.3.1877), Archbishop of Sydney: 2 boxes of transcripts; also a large number of his letters from Australia in the Birt Collection [VIII]
- Pontifex, Dunstan (28.5.1974), Parish Priest of Stratton-on-the-Fosse: one box of papers including history of the Catholic parish
- Pontifex, Mark (2.10.1991), philosopher: a considerable collection still unsorted
- Ramsay, Leander (14.3.1929), 3rd Abbot of Downside, Head Master and patristic scholar: a large collection still unsorted
- Rawlinson, Stephen (7.9.1953), Bursar, Forces Chaplain in Boer and both World Wars (Senior Catholic Chaplain in France 1914-16), in charge of the Downside Settlement in Bermondsey: 13 boxes of correspondence, etc.
- Raynal, Wilfrid (9.6.1906): ms notes on the Constitutions of 1900: kept under II.B
- Roberts, John, 9th Abbot of Downside: 1 box of varied papers
- Russell, Ralph (3.8.1970), in charge of monastic studies: 1 box and 4 note books
- Rutherford, Anselm (25.6.1952), Head Master: 1 file of sermon notes
- Rylance, Cyril (25.11.1959) 1 box
- Salmon, Martin
- Sankey, Benedict, in charge of St Gregory's Press 1940's & 1950's until his departure to Worth: 2 boxes of correspondence and examples of printing, kept under VII.A.3 b.(ix)
- Scott, Dunstan (12.10.1872), Procurator of the Southern Province: 2 cash books. See also under IV.B.(iv)
- Sharrock, Jerome (1.4.1808): 1 account book and probate of Bishop Placid Morris' will
- Shebbeare, Alphege (19.1.1958), Musician: 1 box of personal papers
- Smith, Cuthbert (15.1.1884): 1 account book
- Snow, Benedict (17.1.1905): Notes on E.B.C. Necrology and 2 letter copy books
- Steuert, Hilary (22.4.1991) English teacher: considerable collection still unsorted, includes correspondence with Dr Leavis on English literature, etc.

- Stonor, Julian (12.2.1963), Historian and Forces Chaplain: his own annotated copies of Stonor and Vaux of Harroden and notes for "Downside and the War 1939-45", etc. See also under D. Hugh Connolly, box 3057 for annotated copy of 'Liverpool's Hidden History'
- Stutter, John (4.11.1922), in charge of St Gregory's Press, Stratford upon Avon: box of papers kept under IV.C
- Sumner, Oswald (25.3.1964), Jungian Psychiatrist weaver and Parish Priest of Radstock: 9 boxes, including his paintings and correspondence with his sister, the Abbess of Stanbrook
- Sutch, Antony
- Sweeney, Norbert (16.4.1883) 1 box
- Sweetman, Francis (28.3.1953), Superior of Mount St Benedict's, Gorey: see under VII.A.3.e.(iii)
- Symons, Thomas (23.9.1975), Historian & musician: 3 boxes
- Tidmarsh, Benedict (19.12.1902), Parish Priest of Little Malvern: diaries and accounts. His accounts of the estate of Gertrude Parsons are kept under [IX]
- Trafford, Sigebert (22.11.1976), Head Master, 6th Abbot of Downside and Superior of Gorey: 2 boxes of papers including his memoirs. See also under D. Wulstan Phillipson
- Turnbull, Robert (17.9.1964), Parish Priest of Midsomer Norton and of Chilcompton and a keeper of game cocks: 1 box of personal and family papers
- Turner, Placid (16.11.1949), Canon Lawyer: 1 box of correspondence on the Monastic Controversy with Abbot C. Butler, 1921, also his annotated copy of 'Canonical legislation concerning Religious' See under I.A for his annotated copy of DD. Justin McCann's and Hugh Connolly's pamphlet on Titular Abbots and Cathedral Priors. Notes of his theological lectures taken by David Mathew kept under [IX]
- Tweedie, Stephen: programme of the Mass at Heaton Park, Manchester, when he was ordained priest by Pope John Paul II
- Ullathorne, Bernard (21.3.1889), 1st Bishop of Birmingham: 1 box, includes list of his papers kept at the Dominican convent at Stone. See also a box [1919] of Pastoral Letters kept under [IX]
- Van Zeller, Hubert (11.5.1984), spiritual writer, painter and sculptor, retreat giver and chaplain to nuns: 11 boxes and 5 albums of drawings
- Van Zeller, Simon (2.5.1984), a considerable collection not yet sorted
- Vaughan, Jerome (9.9.1896), 1st Superior of Fort Augustus: diary of his last three months there, newspaper cuttings of his tour of Australia

- Wassall, Benedict (1.7.1871), Parish Priest at Bonham: accounts 1824-70, includes some necrologies 1600-89 of Lambspring and Cambra
- Watkin, Aelred, Head Master, Parish Priest of Beccles, spiritual writer and archaeologist: 10 boxes
- Webster, Raymund (12.9.1957), Librarian, expert on early printed books, Forces chaplain in World War I: 6 boxes, 4 files., 15 vols of diaries 1928-42, etc.
- Worsley-Worswick, Peter (9.6.1936): 12 boxes of sermon notes
- Yeo, Richard: notes from his time as MC, kept under VII.A.3.b.(ij)

3.g *Relations with the Holy See*

The main collection of papal Bulls, etc has been moved to [V] as it refers to the E.B.C. rather than to St Gregory's

3.j *Pictorial Records*

This is now a very considerable collection which has been largely listed and catalogued. There are photographs and portraits of many individual monks of the E.B.C. going back to the 1850's, as also boys from the School at Downside. There are photographs of many other monks and ecclesiastics and public figures, including 19th and 20th century post cards.

The very considerable collection of maps and plans deal with Downside and its dependencies and parishes, and go back to about 1820 and include work by Goodridge, Pugin, Hansom & Dunn, Stokes, Pollen, Brett and Scott.

There is also a collection of about 30,000 post cards of architectural and topographical subjects, arranged alphabetically, still being added to, but starting in the 1890's.

VII.B. *St Lawrence's at Dieulouard & Ampleforth*: The very important collection of ms works of the Venerable Augustine Baker is still being added to. The latest addition is an account of the life and death of Francis Gascoigne, who died as a boy at St Gregory's in 1638. There are also notes of D. Athanasius Allanson for his great works on the history of the E.B.C. The actual works themselves are kept under I.B. There are also two copies of the account by D. Richard Marsh of his escape from France during the Revolution. A copy of the Ampleforth continuation of Birt's Obit Book, 1912-1977 is kept under I.B.

VII.C. *St Edmund's at Paris, Douai & Woolhampton*: besides the ms history of St Edmund's, Paris, written about 1742 there is now a microfilm of the 17th century library catalogue in the hand of D. Benet Weldon and xerox copies of biographical notes on all the monks of St Edmund's, Paris in the 17th century compiled by D. Stephen Marron, and the same for monks at Woolhampton 1914-79 (ie, continuing Birt's Obit Book), compiled by Abbot Sylvester Mooney.

VII.D. *SS. Aidan & Denis at Lambspring & Broadway*: now about 30 items. Most of the additions are volumes which belonged to members of the Community or

came from the Library. Among them are a set of homilies for each day of Lent in the hand of D. Maurus Corker and chapter conferences by a Prior of Lambspring dated 1699. There is also a microfilm of the Cartulary.

VII.E. *St Benedict's, Fort Augustus*: the collection now includes the diary of Prior Jerome Vaughan which covers the last three months of his time there.

VII.F. *St Michael's, Belmont*: 12 boxes and files. This collection now includes a box of copies of documents in the Belmont Archives of interest to Downside, including various Lambspring papers, and an exercise book giving an account of the Novitiate at St Michael's, copied from a ms of D. Alphonsus Morrall's, written about 1865. A copy of D. Basil Whelan's own corrections to his Series of Lists Relating to the E.B.C., is kept under I.B.

VII.G. *St Benedict's, Ealing*: 1 box of miscellaneous papers. Before 1949 cf VII.A.3.e.(ii)

VII.H. *St Mary's, Buckfast*: 1 box of miscellaneous papers

VII.K. *Our Lady Help of Christians, Worth*: 1 large box of miscellaneous papers including copies of the Wheel, letters and other papers concerning the foundations in the Apurimac Valley and Lima, Peru. Before 1957 cf VII.A.3.e.(v)

VII.L. *St Gregory's, Portsmouth (USA)*: 1 box of miscellaneous papers, includes pamphlet *A Benedictine Priory in the US*, 1916, by D. Leonard Sargent. Written while still a dependency of Downside, but kept with the other Portsmouth papers

VII.N.

1. *Our Lady Help of Christians at Cambrai, Woolton, Salford Hall & Stanbrook*: Narrative of the Seizure of the Dames of Cambrai by French Republicans (ms copy); also 4 vols in the hand of Dame Barbara Constable. Others in her hand will be found among the mss of D. Augustine Baker. A box of miscellaneous papers of the Community, includes declarations on the Rule and a report by D. P.A. O'Neill; also photocopy of the 2 ms vols of the "Catalogue of the names and ages of all those who have for any time lived in the Abbey at Stanbrook" Contains a list of all those buried in the cemetery.

2. *St Scholastica's at Kilcumein, Inverness-shire* was aggregated to the E.B.C. in 1908 and moved to Holme Eden in 1921. It was closed in 1984: 1 box of miscellaneous papers

3. *Our Lady Help of Christians at Milford Haven, Talacre and Curzon Park*. This Community started as Anglican, moving from West Malling to Milford Haven in 1911, where they were received into the Catholic Church; in 1920 they moved to Talacre, and from there to much smaller premises at Curzon Park in Chester in 1988. At this point some of their archives were

deposited at Downside. These include: 1 box of papers from West Malling, the Chronicle of Talacre 1913-1945, a box of papers concerned with Milford Haven, Register of Baptisms at Talacre Hall 1846-1855 and Church notices up to 1914, a large box of conferences by various Abbesses, artistic work by Dame Catherine Weekes, also by Peter Anson and D. Hubert van Zeller (chaplain there), liturgical customaries, etc.

VIII. ARTIFICIAL COLLECTIONS

A. The index of the proper names in the abstracts of the Birt Collection is now almost complete.

B. There are important quantities of transcripts, etc. from the following institutions: The British Museum and British Library; The Public Record Office; The Vatican Library and Archives; Propaganda Archives; Departmental Archives at Arras, Lille, Nancy, Ile et Vilane; St Alban's College, Valladolid; The Archives of the Abbeys of Silos and Salamanca; The State Papers of Simancas; The Bibliotheca Nacional, Madrid; The Biblioteca Ambrosiana, Milan; The Royal Archives in the Hague; Australian Ecclesiastical Records collected by Brian Condon.

A great many transcriptions, photocopies, etc. are also to be found among the personal papers of the following monks: D. Christopher Butler, D. Cuthbert Butler, D. Bede Camm, D. John Chapman, D. Hugh Connolly, D. Gilbert Dolan, D. Hugh Edmund Ford, D. Aidan Gasquet, D. Lucius Graham, D. Ethelbert Horne, D. Adrian Morey, D. Alphonsus Morrall, D. Wilfrid Passmore, D. Wulstan Phillipson, D. Leander Ramsay, D. Stephen Rawlinson, D. Julian Stonor.

Such material will also be found among the papers of the following laymen: Francis Joseph Baigent, Edmund Bishop, William Bliss, W.E. Campbell, Charles Gatty, Daniel Parsons, J.B.L. Tolhurst, W.H.J. Weale.

C. The material collected by the E.B.C. History Commission includes reports on visits to the Archives in Paris, Douai and Lille and copies of the papers given at the various Symposia organised by the Commission.

IX. PERSONAL PAPERS OF INDIVIDUALS NOT DIRECTLY CONNECTED WITH THE E.B.C.

This very diverse collection still needs a great deal of work to be done on it before a satisfactory catalogue can be produced of all it contains. There follows here simply an alphabetical list of those people, places and institutions of whom the Archives have at least a box of papers: Lord Acton, Amazon Trust, Peter Anson, Robin Atthill, Australiana, Francis Joseph Baigent, Edmund Bishop, Blenman family, Professor Christopher Brooke, Canon Brownlow, Stephen Bucknall, Cyril Francis Burnand, M. Butler, Carmelites of Presteigne,

Abbot Casaretto, Catholic Records Press, D.Yves (de) Chaussy, Bishop Clifford, Clifton Diocese, Bishop Collingridge, Sir Ninian Comper, Sister Bernadette Conroy, Archibald Cochrane (Lord Dundonald), John Coulson, John Crockett, William Crowder, Gervase de Bless, Prince Charles de Broglie, Alexander de Themines Bishop of Blois, Mrs Anne Mary Dyde, Dr Francis Elloy, Miss Elmes, Countess Isabella Jane English, Outram Evennett, Adrian Fortescue, Charles Gatty, Bishop Gibson, Everard Green, Teresa Harris, James Harting, Bishop Hay, Stephen Hewitt, Francis James, Pope John Paul II, Canon Johnson, Julian Latham, Bryan Little, Archbishop David Mathew, Frank Mathew, Lord Maynard, John Bernard Morrall, Mostyn family, Michael O'Callaghan, T.O'Farrell, John Orchard, Daniel and Gertrude Parsons, Maurice Percival, Isaac Perry, Monsignor Persico, St Oliver Plunkett, Augustus Welby Pugin, Mr Richardson, Bishop Rudderham, Mrs Thomas Salvin, Siegfried Sassoon, Aidan Savage, Francis L. Sexton, Lance Sheppard, Richard Simpson, Father Simpson of Caughton, Smythe family, Staniforth family, Anthony Symondson, Ethelred Taunton, John Tidmarsh, Pope Urban VIII, Alexis Valgalier, Lori van Biervliet, Bishop Vaughan of Plymouth, Baron von Hugel, Daniel Waterland, Neville Watts, Evelyn Waugh, James Weale, Anthony Wheatley, Cardinal Wiseman, Woburn Park.

NB: reference to the card index may show that the papers of some of those referred to above may in fact be found under another name, and even in another section. The catalogue of the main library should also be consulted.

X. UNIDENTIFIED PAPERS OR NOT CONNECTED WITH THE E.B.C.

This is another very miscellaneous section, and something of a dumping ground for material which cannot be fitted into any other category. Among items which might be thought to be significant are the following: St Alfonso de Liguori, autograph letter dated 14th August 1755; Joseph Bains; A.T.Bennett: survey of Tenures of Bruton, 1825; Terrier of Tithings of Benter [or Benter] in the parish of Midsomer Norton; will of Miss Sarah Bromley; Prince Charles Stuart, later King Charles I, holograph letter written to his father King James I; Scrapbook of Chingford parish 1914-1976, collected by Mgr John Howell; Rev G. Corbishley, notes of a sermon; Catalogue of the paintings in the house of the Earls of Denbigh (undated); Executors' accounts of William Dobson, deceased 18.2.1848; Terrier of the Tithings of Downside in the parish of Midsomer Norton; Letters in the hand of M. Dupont, 'the Holy Man of Tours'; Sister Veronica Giuliani, letter dated 1667; Biographical notes on 19th century Hampshire Catholics; the Priory, Haywards Heath, notes of Abbot Chapmans's retreat by Sr M. Michael; Sovereign Military Order of Malta; Survey of tenures in Midsomer Norton, 1825; Box of newspaper cuttings concerning Cardinal Newman at the time of his death, 1890; Order of Malta Volunteers; Dorothy L. Sayers; Sheldon family, papers of martyrs of the Popish plot, including letters

and speeches from the scaffold written in their own hands by SS Plunkett, John Kemble, etc; D.J.Skelton, Journals 1785-1859; J.Smith of Cosiehill, Perth, book of poems; Stratton-on-the-Fosse, box of papers relating to the civil parish; Box of writings of Charles Thomas; Sister Mabel Tottie; Alan Turner of Spa Mills; musical ms for the occasion of Cardinal Weld's reception into the Sacred College, 1830, by Joseph Bani.

NB: as with the previous section, reference to the card index may show that some of these items are kept under a different name and even in another section, and items may be found in the catalogue of the main library. The monastery's collection of medieval mss is also catalogued and housed in the main library.

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Finally, it must be emphasised that the Downside Archives are a private collection and that access to them is entirely at the discretion of the Abbot. Personal papers are not normally available until 50 years after the person's death, though exception is sometimes made in the case of strictly scholarly material deposited in the Archives which does not deal with living people.

Anyone wishing to consult the Archives should in the first instance communicate with the Archivist in writing at: Downside Abbey, Stratton-on-the-Fosse, Bath, BA3 4RH

THE SHREWSBURY DIOCESAN ARCHIVES

Canon John P. Marmion

THE SHREWSBURY DIOCESE

The restoration of the Hierarchy of England and Wales in 1850 was incomplete. Three dioceses were left without bishops, Salford, Shrewsbury and Southwark. Professor Schiefen has suggested that there was a shortage of suitable candidates to fill the diocese in 1850. And the outcry following Wiseman's flamboyant pastoral letter from the Flaminian Gate eventually made it imperative to fill these three dioceses. Shrewsbury, in sheer size, was as big as any of the new dioceses and larger than most, though short in both Catholic population and clergy. The diocese covered Cheshire, Shropshire and the six counties of northern Wales (Anglesea, Caernarvon, Denbigh, Flint, Merioneth and Montgomery). North Wales was to remain a part of Shrewsbury Diocese until the establishment of Menevia (as it then was) in 1898. Consequently, the diocesan archives also hold papers of Welsh interest.

THE DIOCESAN ARCHIVES

The range of the archives will become apparent from the description of the various holdings; and it is equally clear that there are considerable gaps in the records. I will suggest one reason for this at the end of the paper. When it was decided to box the records, the scheme of classification suggested by the Society (see *Catholic Archives*, No.1. 1981) was adopted, with the main groups: A. Bishop and Diocese in relation to Rome and the Hierarchy; B. The Bishop and Diocesan Clergy; C. Diocesan Administration; D. Clergy Funds; E. The Chapter; F. Diocesan Societies and G. Parish Records. We have not always followed all the subdivisions, and at times it has seemed preferable to keep papers in their traditional order and not divide them into all the different categories. Thus, most of the episcopal letters are in one series (A), undivided and classified according to the individual bishop. We have begun to number the individual boxes as well as to use the letter classification. It is hoped to build up a reference system to the whole archive on a computer (Tandy 1000 with a D-base III installed). This would provide a useful instrument for both classification and retrieval.

EPISCOPAL PAPERS

The first surprise, and disappointment, is that only a handful of papers concerning James Brown, the first bishop of Shrewsbury (1851-1881) survive. It was possible in 1987 to build up a collection of Brown's letters from the Jesuit Archives in London (4 items); from the English College in Rome (5); Ushaw (13); Southwark archives (23); and Birmingham archives (72). These are, however, preceded by a small collection of letters to and from Bishop Briggs. The second volume in the series (Brown and Knight) has fifteen for Brown and five envelopes of letters covering Bishop Knight (1882-1895), which include news-

paper cuttings, the Church Education Fund – Midland District 1850 and school statistics 1891 The Bishop Carroll papers (he was Coadjutor 1893, succeeded in 1895 and died in 1897) contain eleven envelopes, some with quite a number of letters in them. Bishops Allen (1897-1908) and Singleton (1908-34) share a single box and it is only with Bishop Moriarty (Coadjutor, 1932, succeeded in 1944 and died in 1949) that there is any real body of correspondence. His files also have lots of Shropshire notes, some manuscripts, various reports, an agenda for a Hierarchy meeting, a Young Christian Workers report, a few *Ad Clerums* from various dioceses, and some pamphlets. I think that there is a certain value in retaining all these papers in the order in which Bishop Moriarty kept them. The final collection of episcopal letters, at the moment, are those of Bishop Murphy (Coadjutor, 1948, Bishop 1949, and translated to Cardiff in 1961), Bishop Grasar (1962 until his retirement in 1980) and his Auxiliary, Bishop Brewer. At present these comprise about eighteen boxes. It is hoped, eventually, to produce a full calendar of these episcopal letters, and possibly to cross reference them with the letter books.

THE LETTER BOOKS OF THE BISHOPS OF SHREWSBURY

The title is inaccurate but has been used a long time. Many, perhaps most, of the letters have been written by the various secretaries to the bishops over the years, but they do represent the major source for the study of episcopal control over the diocese. All the letter books have indices, so that it is easy to gain an indication of the scope of the correspondence. The bound volumes, at first sight, look like carbon copies bound into a book, but, according to a rubric in the front of one volume, the copy was made by a form of blotting paper, and the result, although usually good, is occasionally difficult to read. The first book begins in 1882, but I do not know if there were earlier books in the series. The letter books are numbered and titled as follows.

1. July 1882 - May 1884. 475 pages. The majority of the letters are to the clergy and often include the parish of residence. Some are written by the future Bishop Singleton.
2. May 1884 - Dec 1886. 506 pages. A letter of 9 June 1886 mentions a diocesan library, and other items refer to confraternities, the industrial school, seminaries, and, inevitably, the clergy.
3. Dec 1886 - Jan 1889. 489 pages. This book includes some letters of Bishop Knight and the future Bishop Singleton, and an inspector of schools is mentioned.
4. Jan 1889 - May 1891. 991 pages. Bishop Knight was in charge of the diocese in these years.
5. June 1891 - March 1895. 937 pages. According to a note, loose sheets were cut out to make extra diocesan copies of some letters.
6. March 1895 - Dec 1901. 934 pages. Letters of Bishops Carroll and Allen.

7. Dec 1901 - Jan 1910. 971 pages. Letters mostly written by Fr C. Giles, secretary to Bishops Allen and Singleton.
8. Feb 1910 - Dec 1927. Only 504 pages used. Mostly written by Fr Giles, others just stamped 'Bishop of Shrewsbury'.

There are also seven letters books titled 'Private and Confidential' and numbered I to VII. They all contain letters signed by Bishop Singleton and cover the years 1907 to 1939, each book containing some 500 pages. There is a further book in which only 149 pages are entered and this contains letters dated Jan to April 1917 and Dec 1959 to April 1948.

With a dozen or more boxes of episcopal letters and sixteen letter books there is a good coverage of the work of the bishops of Shrewsbury from 1882 to 1948, but it is unfortunate that there are no letters and little information in the archives generally about the founder bishop. These letters and letter books are supplemented by a number of items which deserve special mention.

There is a diary of Bishop Brown titled 'Memoranda of the Diocese of Shrewsbury' covering, in eighty-eight pages, the years 1850 to 1897, with some notes on diocesan finance, the 1853 synod, episcopal functions and clergy deaths. Another bound volume is titled 'Shrewsbury Diocese - Record of Deeds', and another 'Historical Documents - Funds - Lists of Students'. There is also a single volume 'Diocese of Shrewsbury. Charities 1889-1900' giving details of the Bishop Brown Memorial Certified Industrial School, Stockport.

There are in all twenty-four volumes of Pastoral Letters from 1851 onwards and other volumes titled 'Reports and Pastorals' which contain a mixture of pastoral letters and reports on schools. There are two volumes of Diocesan Synods, the first covering the first eleven synods from 1853 to 1898 and the second the twelfth to the nineteenth (and last) synods from 1901 to 1957. There are thirteen bound volumes of *Ad Clerum* letters, and conference papers for the clergy since the last War. Unfortunately, there are few of the actual papers written by priests for these conferences, which I remember as being minor theological treatises. And, supporting this material, we have an almost complete set of *The Catholic Directory* from 1814.

OTHER EPISCOPAL PAPERS

The episcopal papers also contain, in the A3 series, correspondence with Roman congregations, such as charity collections, matters of canonization, papal prayers for peace and for vocations and, indeed, all formal documents and papers which require papal sanction and in which the Vatican has an interest in the Diocese. The series A4 has the Quinquennial and relations reports on the Diocese sent to Rome. They do not date back, alas, to the beginning of the Diocese, and it would be a notable addition to the Archives to obtain some historic copies from Rome. Any for the first twenty years would help to build up the picture of the work of the founder bishop.

The final group of episcopal papers are classified as A6. These boxes,

more than fifty in number, range in alphabetical order from Amnesty International through to the end of the alphabet. There is a vast range of papers, usually with both incoming letters and documents, and replies by the bishop in either a carbon or xerox copy. Once again, the order in which this collection has grown indicates the way in which the bishop has had to work, and there seemed little advantage in resorting the papers to meet the Catholic Archives Society's draft classification. A box early in the series is titled 'Archives' and has some general documents relevant to the archives and some reports on work done in the past. The correspondence of many diocesan and national societies will be found in this series, although, as will be noted later, some diocesan societies have their own archives.

PAPERS RELATING TO THE CLERGY AND PARISHES

The Book of Ordinations is not kept in the Archives, but early lists of clergy are impressive, since the Diocese included much of North Wales from 1851 to 1895 and so had within it such religious houses as St Beuno's, then the Jesuit theological faculty, and Pantasaph, the Capuchin Friary. Ordinations from these houses swell the lists considerably. The Archives include lists of all clergy, many obituary notices, and some collections of clergy papers.

The series G has over ninety boxes of parish papers, and it is intended to expand this series so as to have an individual box for each parish in the Diocese. Quite a number of parishes have produced brochures for a golden jubilee, centenary and even a 150th celebration of establishment. These are normally filed with the parish, but it is hoped to get two copies, so that a second series can be formed just of parish histories. Particularly notable are the books for the 150th anniversary of St Peter's, Stalybridge, and St Alban's, Macclesfield, and the excellent double centenary booklet for St Werburgh's and St Francis's, Chester. These insights into parish life are augmented by the series B9, the Visitation Returns, which normally give a report on the parish for about every three years. The series is fairly complete back to 1909. but, again, there is little information for the early years of the Diocese. In 1886, Fr Edward Slaughter collated returns from the parishes to produce a basic history. The Archives holds the relevant returns and Fr Slaughter's manuscript which has never been published. However, Canon Maurice Abbott used this material as a basis for his *Diocese of Shrewsbury 1851-1951 Centenary Record* (1951). It should be noted that S.T.Lander, the author of the excellent articles in the Cheshire and Shropshire Victoria County History volumes, did not know of the work of Fr Slaughter. Canon Abbott's two works almost provide a basic index to the holdings on the subject of parishes in series G.

FINANCIAL RECORDS

The growth of parishes throughout Cheshire and Shropshire leads inevitably to the subject of finance. About 460 wills have been classified and boxed alphabetically, with some cross references, in some twenty or so boxes, and the series expands as the documents accumulate. There are eighteen boxes

of accounts, and more in the Finance Office, and there are some published and bound accounts. Details of parish accounts may be found in the Visitation returns and, more recently, the annual parish financial returns, but these do not date very far back. The picture of how Cheshire, Shropshire and North Wales (the six counties of Anglesey, Caernarvon, Denbigh, Flint, Merioneth and Montgomery), with only twenty-six diocesan priests and seven religious order parishes could be established and then grow and increase in number in so few years still remains something of a financial mystery, and there is room for research here. Some knowledge of the Chapter minutes indicates the generosity of many of the laity, among them converts, who helped to establish both parishes and religious houses, and this may be elaborated by a study of the wills. At one stage, the Archives included some parish registers but these have been returned to their respective parishes, partly because the Curial Offices were being asked for information by family historians.

EDUCATION RECORDS

Together with the growth of the parishes was that of the schools. Among the bound volumes are a number of school reports, especially from the religious inspectors. The education papers are in series C7, and are nearly all from the 'Diocesan Schools' Commission and concerned with the establishment and extension of our schools. Some, like St Hugh's, Birkenhead, have already run their full life and passed into history. The files relate almost exclusively to voluntary aided schools and the religious orders which have run schools will have papers in their own archives. The bulk of the C7 series is considerable as the Diocese was concerned at one time with eight different Local Education Authorities and the Department of Education and Science. Many of the papers are ephemeral and the series needs a great deal of reducing, not least to make room for more papers likely to be sent in from the Education Office as they cease to be needed for current work. A notable loss to this section however, is the thesis of C.A. Humphreys on the beginnings of Catholic Education in Wallasey presented for his M.Ed. at Liverpool University. A copy of this work, presented by Mr Humphreys to the Diocesan Schools' Commission, has been taken out and not returned. He wrote an article in the Diocesan Year Book of 1974 but the student will now have to go to the University for the full work. Similar regional studies would make a useful contribution to the history of the Diocese.

ARTEFACTS AND LIBRARY BOOKS

While much of history is usually reconstructed from documentation, artefacts can be significant. Back in 1984 Rosemary Rendel the secretary of the Catholic Record Society, carried out a survey of holdings of significance in the parishes, and her final documentation on this is kept in the Archives. The one hundred page document covers twenty-nine parishes and The Council House itself (no longer in Diocesan possession). It lists the registers kept in the parishes, indicates those at risk (some were in cellars and attics), lists historical

objects (for example, the early fifteenth century German vestment at the Cathedral), church plate, furniture, and stained glass windows. As the clergy are moved from parish to parish there is a danger of items being lost, overlooked or forgotten and so it is valuable to hold a central register of the more important and historic objects.

The parishes were required to make Lenten returns of the numbers of baptisms, first communions, confirmations, marriages, deaths, and Mass attendance. There are volumes of registers of parish returns from 1909 to 1938 1957 to 1958 (almost empty) and 1959 to 1964 (a fairly full register of statistics).

Miss Rendel also looked at what was called 'The Moriarty Library' during her survey. Except for a section at Hawkstone Hall, this was moved to the Curial Offices and, more recently, a substantial section of it has been placed on extended loan in The Talbot Library, Preston, which opened in May 1992. The major illustration in the booklet for the opening of this Library was taken from the reverse of the title page of *Decretum Aureum Domini Gratiani cum suo Apparatu*, published in 1581, from the Shrewsbury collection. It shows canon law enshrined amidst prophets, evangelists and doctors of the Church, and treated with the reverence of the book of the Gospels at Mass. Many of the books in the collection will have Bishop Moriarty's bookplate in the front, and from this it is possible to identify his interests. The Archives holds a computer listing of all the books in the library in the Curial Offices as at September 1988 before its division.

OTHER RECORDS

There are two series which are allied in content. One contains papers on seminaries, especially Ushaw, Oscott and the English College in Rome, but which also includes some material from Lisbon and the Irish seminaries. And, together with this series, there is a set of boxes on 'Vocations'. Certainly for the last thirty years or more there has been a team in the Diocese with special responsibility in this area, and this group may still have further relevant papers.

An important series of boxes covers all the religious houses in the Diocese, including those which have closed, and also the secular institutes. Here, the correspondence will need to be supplemented by the holdings in the various orders, congregations and institutes in order to obtain a complete picture. Since the Diocese has had a vicar for religious for a decade or two, he will presumably have a growing collection of correspondence supplementary to the diocesan archives. The Bishops' correspondence will also contain communications from Rome on the consecrated life.

There are a number of small collections which have been created in response to special events during the last few decades, such as the 'Call to the North', the Papal Visit, Springfield Read (for a time Bishop Brewer's accommodation in Altrincham), the Second Vatican Council (attended by Bishop Grasar), and Bishop Gray's period as chairman of the National Liturgical Commission. The canonization of various martyrs of England and Wales also created a special

series of boxes, associated with which are a number of paperbacked volumes of documentation from the Sacred Congregation for the Cause of Saints. Among these is the documentation of the miracle at Bowdon Vale which was used in the cause of the foundress of the Sisters of St Joseph, Emilie de Vialar.

OTHER DIOCESAN RECORDS NOT IN THE ARCHIVES

Various Diocesan Commissions, for instance Education and the Liturgy, the Marriage Tribunal and the Finance Office, and various societies and organizations, such as the Children's and Family Society, the Justice and Peace Group, the Religious Education Service, the Youth Service, those working for Christian Unity, the organizers of the Lourdes Pilgrimage, and many others will all have their own papers, and in some cases the holdings in the Diocesan Archives will not indicate the amount of material really available. The Diocesan Yearbook is the first place of reference for an indication of these different bodies and their work. Finally, the archives of the Diocesan Chapter are quite separate and not in the Diocesan Archives.

SOME FINAL THOUGHTS

Anyone who works in the Archives for any time becomes aware of considerable gaps in the collection. I have noted how little primary material we have for Bishop Brown. A former bishop's secretary, who had a second career as a Benedictine monk, described to me in some detail what happened when Bishop Moriarty became the ordinary in December 1934. His predecessor, Bishop Singleton, had lived in Birkenhead whereas Bishop Moriarty was in Shrewsbury. He came to Birkenhead and spent three days, on and off, burning papers, commenting to Fr P. Adamson, the secretary, that 'people deserve a second chance'. It may be remembered that St Bonaventure, when he became General of the Franciscans, wrote an official life of St Francis and attempted to destroy the previous two works, Celano I and II. He was concerned with the tensions in the Order between the spirituals and others, and saw this as a way of moving towards a united policy. It did not endear him to historians. Seemingly, Bishop Moriarty saw a conflict between a pastoral approach and historical completeness. It is necessary to record that the Archives are clearly defective without being able to speculate as to what material has been lost. The New Code of Canon Law envisages four archives, one of which is a secret one. It indicates that matters of morals and criminal cases should be destroyed, but a short summary of the facts kept.

The Diocesan Archives, described above, are now boxed and kept in three different rooms in the Curial Offices in Park Road South, Birkenhead, having been transferred there after a long sojourn in The Council House, Shrewsbury. They are not open to the general public for a number of reasons, the most obvious being lack of staff. Even so, serious scholars may gain access, but by appointment only. Requests may be sent to The Diocesan Archivist, c/o The Curial Offices, 2 Park Road South, Birkenhead, Merseyside, L43 4UX. Such requests should be made in writing.

THE WORK OF THE METHODIST ARCHIVES & RESEARCH CENTRE, JOHN RYLANDS UNIVERSITY LIBRARY OF MANCHESTER

Peter B. Nockles

The broad contents and work of the Methodist Archives and Research Centre at the John Rylands University Library of Manchester are not perhaps familiar to many members of this group. In this paper, I shall present a brief outline sketch of the background history, followed by a survey of the more significant content of the Archives. Finally, I shall conclude with some information on recent developments and future prospects and challenges. Firstly, a few words by way of introduction, about the Deansgate building of the John Rylands Library, and its early history of building up Methodist archive collections. For it is important to draw attention to the fact that the Rylands Library possessed substantial Methodist holdings long before the formal transfer in 1977 of the Methodist Archives and Research Centre.

THE BUILDING

The John Rylands Library was founded almost 100 years ago by Enriqeta Augustina Rylands as a memorial to her husband, John Rylands, a cotton magnate who, on his death in 1888, left an estate worth £2,575,000. In 1889 Mrs Rylands bought a site on Deansgate in one of the city's worst slum districts, and chose Basil Champneys, well known for his work on Mansfield College Library in Oxford, as her architect. The Library took from 1890-99 to build, at a cost of the then extraordinary sum of £500,000. The Library opened its doors to the public on 1st January 1900, with a mere 70,000 books and less than 100 manuscripts in its holdings. The foundation of the Rylands Library was a significant event in Manchester's cultural history, and compared with the establishment of the Halle and Free Trade Hall, the Whitworth Art Gallery and the Royal Northern College of Music. The John Rylands Library remained as an independent institution, though close ties were cultivated with the expanding University Library on the Oxford Road in Manchester. However, financial difficulties led to the solution of a merger between the two institutions in 1972. The combined library now has 3.5m books and 1m manuscript or archival items, making it the third or fourth largest university library in the country. The Deansgate building now houses the Library's special collections, and it is here that the Methodist Archives and Research Centre was set up in 1977. A further crucial development took place in 1987 with the creation of the John Rylands Research Institute formally launched in January 1988. Its broad purpose has been to develop, rationalize and promote the Library's special collections of manuscripts and printed books. To this end, an integrated programme of research, cataloguing, publication, promotion, acquisition and conservation was embarked upon. Full details about the work of the Institute from which the Methodist Archives has been a beneficiary are set out in the Institute prospectus (copies of which are available on request).

HISTORY OF DEVELOPMENT OF METHODIST COLLECTIONS IN THE RYLANDS LIBRARY, 1900-77.

Due to the purchase of two very important book and manuscript collections by Mrs Rylands, namely the Spencer collection from Althorp Library, which included 57 Caxtons and the Crawford collection, which included 125 Latin manuscripts, the Library quickly established itself as an academic and research library of international standing. However, the nonconformist religious roots of the Library's foundation - both John Rylands and his wife were Congregationalists - continued to be reflected in the content and development of the Library's holdings, and the Library emerged as a leading centre for the study of Nonconformity, though it is only in more recent years that the Library's riches in this area have become obvious.

The Library steadily built up substantial holdings of Baptist, Presbyterian and Unitarian, Quaker and Moravian material, though surprisingly, given the religious affiliations of the Library's founders, Congregational holdings were relatively weak prior to the 1970s. However, from a very early date it was Methodist material that formed one of the most significant portions of the Library's Nonconformist resources. The foundation for this was laid in 1903 with Mrs Rylands' purchase from R. Thursfield-Smith of a collection of 818 works in 858 separate volumes. Nearly half of the titles appeared during the lifetime of John Wesley (1703-91). This core material became known as the Rylands Wesley Collection. The content is primarily of British Methodist and Wesleyan interest; the main component being works of John Wesley and Charles Wesley (1707-88). The collection is recorded in the supplementary name and subject catalogues of the Special Collections Division at Deansgate. Numerous important early Methodist periodicals such as the *Arminian Magazine*, along with minutes of the annual Conferences of the Wesleyan Methodists from 1744, as well as notable manuscript accessions such as 16 bound volumes of nearly 3,000 letters and portraits of eighteenth and nineteenth century Methodist worthies, were soon added to the collection. Of particular note was the early acquisition of 14 letters of Selina Hastings, Countess of Huntingdon (1707-91) for 1774-84.

The next major increase of the Library's Methodist holdings came in 1973 with the transfer of the entire library of the Hartley-Victoria College, Methodism's ministerial training institution in Manchester which had closed at that date. Most of the research materials came on 'permanent loan' and since have been kept in the Special Collections Division. I have recently catalogued the mainly administrative records comprising this collection. Another notable element of the material transferred to the Rylands in 1973 included the Hobill Collection, formed by G. Alexander Kilham Hobill, and part of the library formed by James Everett (1784-1872). The collection which in 1973 comprised 46 periodical and serial titles in 475 volumes for the period 1797-1959, embraces all aspects of Methodist history, and there is coverage of Primitive Methodism

and the Methodist New Connexion as well as of Wesleyan Methodism.

THE METHODIST ARCHIVES AND RESEARCH CENTRE

The Centre, established by the Methodist Church in 1961, had been located in London since 1962. In the legal agreement between the Methodist Church and the Library, the size of the collection transferred from London in 1977 was estimated at over 26,000 printed items (exclusive of circuit plans) and approximately 600 feet of manuscript shelving. Over the last fifteen years the Archives have grown significantly, with c.60,000 accessions (about two-thirds of which were manuscripts). A single volume guide to the manuscript collections in the Methodist Archives down to 1983-84 was prepared by Homer L. Calkin and published by the World Methodist Historical Society in 1985.+ However this work contains omissions and some inaccuracies and the documents-reference system does not match that in use in the Archives. The Library has various in-house finding aids as well as a fairly comprehensive *Guide* (copies of which are available on request). Moreover a series of articles by David Riley in various recent issues of the *Proceedings of the Wesley Historical Society* detail some of the more notable accessions of late years, while full documentation of such accessions is available on an annual basis by consulting the annual Report of the Methodist Archives and Research Centre. As regards access, approved readers are welcome, on written application. An embargo is placed on certain 'sensitive' MS material and written permission for access to these items must be obtained firstly from the Secretary of the Methodist Church. Discussions are taking place at present on possible amendments to the rules of embargo.

I shall now proceed to give a very brief survey of some of the more notable manuscripts and printed items held in the Archives. Firstly, let us turn to manuscripts, some key collections of which my colleague, Gareth Lloyd is primarily engaged in cataloguing.

i. Manuscripts

The nucleus of the Collection is represented by the outstanding number of manuscripts relating to John Wesley himself. We have the largest single collection of his autograph letters and only surviving diaries. According to Frank Baker, the Methodist Archives contain about one third of all John Wesley's extant correspondence anywhere in the world. In all, the correspondence of the Wesley family in the Collection comprises approximately 5,000 letters (in boxes and ledgers) of the period 1700-1830, including letters to the Wesleys' parents Samuel (1666-1735) and Susanna (1669-1742) as well as to the brothers John and Charles. Card indexes for this correspondence have always been available but recently Gareth Lloyd has produced a full catalogue of the Wesley Family correspondence and is currently embarked on cataloguing the extensive Charles Wesley correspondence. It should be of particular value for scholars that this collection be made more accessible, especially since no

comprehensive edition of the Charles Wesley correspondence currently exists, though his manuscript sermons and diary (1736-56) which are held in the Archives have been edited.

The other large component of manuscript holdings in the Archives is the Fletcher-Tooth Collection. This comprises 44 boxes of correspondence, journals and other papers for 1759-1843, relating to John Fletcher (1729-85), the well known Vicar of Madeley, his wife Mary Bosanquet Fletcher (1739-1815) and their adopted daughter Mary Tooth (1777-1843). Lists of the contents, some provisional and some definitive, exist. The correspondence and/or diaries of other early Methodist leaders, notably Benjamin Ingham (1712-72), Samuel Bradburn (1751-1816), Thomas Coke (1747-1814), Hester Ann Roe Rogers (1756-94) are also contained in the Archives. A comprehensive catalogue of the Coke correspondence providing a vital insight into the history of early Methodism has been compiled by Gareth Lloyd. Copies of the catalogue are available on request. Also of note is one of the many private diaries in the Archives, namely that of John Bennett which records Wesley's first Conference.

The Archives also include extensive minor collections of personal papers of nineteenth century Wesleyan Methodists, the most notable being the c.25,000 items in 122 boxes relating to nearly 4,000 individuals which make up the series of Preachers' Letters and Portraits. The most significant sub-section of this collection is that relating to Jabez Bunting (1779-1858) and John Telford (1851-1936). Another collection, named after Thomas Allan, the connexional solicitor, extends to 21 boxes of correspondence and other papers relating to the public side of Wesleyan Methodism for the first half of the nineteenth century. Other collections that deserve brief mention include the Moulton Collection comprising 900 manuscripts and the Thomas Jackson Collection (1783-1873) comprising 22 boxes. However, I would like to give pride of place to two important collections hitherto not very accessible but for which Gareth Lloyd has recently produced full catalogues with indexes, the papers of Adam Clarke (c.1762-1832) and Joseph Benson (1748-1821). Again, copies of these catalogues are available on request.

The institutional records of Wesleyan Methodism are fully represented in the Archives. As is well known to many of you, a primary source for the history of Methodism is to be found in the manuscript journals of the various Conferences. These are available under certain restrictions up to the year of union, 1932. *The Wesleyan Conference Journals* commence with an attested copy of the *Deed of Declaration* of 1784, and the Minutes of the first seven Conferences are signed by John Wesley as President. The minutes of the District Synods are preserved in two separate sequences; a chronological set for 1834-1932 in 80 boxes and 55 volumes, and an incomplete geographical set for 1792-1932 in 615 volumes. There are also Minutes of the various connexional committees, notably the Book Committee contained in 21 volumes and covering the period 1788-1932. Ordination matters are covered in the archives

of connexional organisations such as the Richmond College Collection, the Children's Fund, and the Local Preachers Mutual Aid Association. There is also a large archive relating to the work of the Chapel Committee and Property Division.

Other Methodist denominations are less well represented in the Archives, but among items relating to the Methodist New Connexion, the first body to separate from the Wesleyans, we have the papers of its founder, Alexander Kilham (1762-98), and for a much later date, the literary figure, Joseph Barlow Brooks (1874-1952). We also have New Connexion institutional records such as Conference Journals (1797-1907) and preachers' records.

For the Primitive Methodists, we have extensive personal papers for the co-founders, Hugh Bourne (1772-1852) and William Clowes (1780-1851), and for a later date, the papers of the biblical scholar, Arthur Samuel Peake, as well as for several other lesser figures. The Archives include the institutional records of Primitive Methodism including the *Conference Journal* (1827-1932), records of the Book Committee and Publishing House (1853-1932) and other Minutes such as for the Home Missions Committee (1874-80) and for the Norwich District (1839-1932).

The records of the Bible Christians and the United Methodist Free Churches are also represented in the Archives in the form of private papers and institutional records.

The paucity of private papers for British Methodism since the reunion in 1932 is a source of regret. But the Archives does contain the papers of some notable figures of this recent period such as the painter Frank Owen Salisbury (1874-1962) catalogued by a previous Archivist, Alison Peacock, and of Lord Soper during his year (1953-54) as President of the Conference.

Institutional records for the post-1932 period are more abundant than private papers. These include minutes and correspondence concerning the reunion of Methodism (1917-32), documents relating to the Division of Social Responsibility, many concerning moral as well as social issues such as Abortion, the Conference Daily Record since 1932 and papers relating to the Anglican-Methodist Conversations (1955-72). Recently, these holdings have been supplemented by notable accessions of divisional material from the Army and Forces Board which have been fully listed, from Humanby Hall School (including a photographic archive), and DSR Division of Overseas Ministries papers up to 1990. Finally, a notable small archive (including photographs) relating to Headingley ministerial training college in the 1930s was recently deposited by a one-time candidate for the ministry there.

ii. Printed works.

Turning to printed works, the Methodist Archives contains nearly 6,000 serial volumes. The core of the printed holdings is represented by John Wesley's printed work comprising over 1,300 eighteenth century items. Ap-

proximately 500 volumes can be identified as coming from the library of Charles Wesley and his family. Over 130 volumes from the library of John Fletcher of Madeley include a collection of pamphlets bound together in 12 volumes, for which there is a manuscript index in Fletcher's own hand. These collections, along with the theological works of Thomas Jackson came into the possession of the Methodist Archives with the closure of Richmond College in 1972. (Much of the College's working library, being transferred to Wesley College, Bristol). The c.2,600 volumes which make up the Richmond College collection at the Rylands largely cover the late eighteenth and early nineteenth century period.

Alongside the collections of publications by John and Charles Wesley, must be considered the numerous body of works in the Archives published in opposition to and defence of Methodism in the eighteenth century. This collection is arranged according to the standard bibliographies of Richard Green which should be consulted in order to access it. Dr Clive Field has calculated that in all there are 2,865 copies of 1,783 works of the Wesleys and 396 copies of 348 anti-Methodist items in the Archives. It should now possible also to search the eighteenth-century editions on the Eighteenth-Century Short Title Catalogue database. There is also a collection of c.6,000 pamphlets, primarily in chronological order from 1562 to 1933. These are mainly nineteenth century and Wesleyan. But there is a second sequence arranged by subject covering such notable Methodist controversies as the Kilhamite controversy (1791-97) and the Leeds Organ dispute (1827-32). The pamphlets in the chronological sequence can be accessed via the catalogue and a typescript list.

Mention should also be made of the fact that the Archives contain over 3,000 hymn books, the nucleus formed by the Percy Collection. This is not limited to Methodist items, for about half are either Anglican, Baptist, Unitarian or Congregationalist in source. Many of these were designed for use in the overseas mission field and are in a variety of foreign languages. John Wesley's *Collection of Psalms and Hymns* (listed by Green) includes some of his earliest translations of German hymns and was first published in America as early 1737. According to a former Archivist, Mr David Riley, it is probably one of the rarest items in the Collection. Another grouping is represented by a collection of over 1,500 hymnals or liturgies with a Methodist or Moravian emphasis, covering the eighteenth to twentieth centuries. Many of these were designed for use in the overseas mission field and are in a variety of foreign languages. Finally, a more recent acquisition (1983) is represented by the Holbrook Collection comprising over 350 works of hymnody and church music published between 1749 and 1969.

As regards British Methodist periodicals, Alan Rose's invaluable union list surveying 48 institutional and 14 private locations reveals that about three-quarters of the 142 titles he lists are in the Methodist Archives. In all, over 5,000 volumes are to be found in the Methodist Archives including such crucial

Methodist newspapers of the nineteenth and early twentieth centuries as *The Watchman* (1835-84) and the *Methodist Times* (1885-1937). Other important runs include the *Primitive Methodist Magazine* (1819-1932) and the *Bible Christian Magazine* (1832-1907). Some titles such as *Tent Methodists Magazine* are unique to the Methodist Archives. Periodical holdings can be accessed via an index in six catalogue drawers and in various unpublished finding aids prepared by William Leary. Periodical holdings are also now becoming available on microfiche thanks to the IDC microfilming project.

Non-periodical printed works in the Methodist Archives are being recorded by Kenneth Rowe of Drew University, in his Methodist Union Catalog. However, so far only six of the projected 20 volumes are available. It should also be noted that we try to order the latest books of Methodist-related interest, especially history and biography, on a regular basis from our book purchasing fund.

Finally, it must be stressed that resources for Methodism at the local level are necessarily limited. The Methodist Archives primarily encompass central organisational records and the papers of leading Connexional figures. However, there is an extensive local history collection of over 500 monographs and c.4,000 pamphlets or other small works. The latter include any modern chapel and circuit brochures, many commemorating the centenary of a particular chapel or Sunday school. This material can be accessed by means of a 13-drawer card catalogue arranged by place. There are also over 10,000 circuit plans, about two-fifths of which date to the period prior to Methodist union in 1932. In recent years, a complete set has been acquired for every District at quinquennial intervals. Alan Rose has drawn up a published register of the pre-1908 plans. Another distinctive feature of the Methodist movement, class tickets, are also represented in the Archives; these tickets were issued quarterly by class leaders to the members of the societies and are thus another valuable source for the history of early Methodism. However, while biographical information for Methodist ministers is readily available from obituary notices in the *Minutes of Conferences* and, in many cases, Methodist magazines and lists of ministerial stations can be traced from sources such as *Hill's Arrangement of Methodist ministers*, primary source material for local preachers is much less easy to come by. I shall say a few more words about the limited nature of our records for the purposes of family and genealogical history in a moment as this is an important point to stress.

THE PUBLIC ROLE OF THE METHODIST ARCHIVES: RESEARCH ENQUIRY SERVICES & PROMOTIONAL ACTIVITY.

The Methodist Archives handles something approaching 1,000 letters of enquiry in an average year though numbers have fluctuated in recent years. Of course, added to this there are a great number of personal enquiries by visiting readers using the Archives. To give you a sample, for the academic year 1990-91, nearly 400 readers used the Methodist Archives specifically. Our

Counter staff issued 3348 printed volumes, 233 manuscript volumes and 5252 individual manuscript letters to these readers. Nearly 300 orders for photocopying and photographic reproduction were processed, though this figure excludes the many single sheet obituaries sometimes supplied *gratis* to amateur genealogists. We continue to attract a considerable number of scholars from all over the world, especially from North America during the summer months. However, a substantial portion of our enquiries come from family historians. To cope with the volume of enquiries from this source, we have adopted the expedient of a standard letter format detailing the fact that our own local history resources are limited but supplying a comprehensive set of names and addresses of individuals and institutions who are more likely to be able to help. For again it must be emphasised that it has been the policy of all Connexional Archivists as far as possible to retain local records in the locality. Few records of genealogical interest are kept in the Archives, and certainly no baptismal, marriage or burial registers. These registers, if extant, are kept locally in county record offices and similar repositories. A particularly useful volume which we recommend Methodist family history enquirers to consult is William Leary's *My ancestor was a Methodist: How can I find out more about him?* (2nd edn. 1990).

DISTRICT ARCHIVISTS

The Methodist Church also has a network of District Archivists covering the whole country whose role is co-ordinated by the Connexional Liaison Officer, Dr Dorothy Graham. From time to time these District Archivists, sometimes via Dr Graham, supply us with local material which, where deemed appropriate, we accept for the Archives. Dr Graham is doing much to collect all local church histories and similar publications which come to her notice so that the collection in the Methodist Archives can be improved. She also visits various Divisions from time to time to check on the state of their archives. In a few instances in response to enquiries we suggest the name and address of the relevant District Archivist as a person who might be able to provide additional on-the-ground information but it is always stressed that District Archivists themselves are in no way a repository or even necessarily a conduit for such records. However, in many cases their local knowledge and expertise, as particularly manifested in the case of Mr Alan Rose, Archivist for the Manchester & Stockport District, proves invaluable. We try to maintain close links with the District Archivists and there is a bi-annual conference where we can all meet together, pool ideas and become more attuned to each other's needs. As for missionary records, our holdings are limited and enquirers are referred, when we cannot help further, either to the Methodist Church Overseas Division or to the School of Oriental and African Studies.

CURRENT PROJECTS

In conclusion, I would just like briefly to touch on two current projects which should greatly improve accessibility and knowledge of our Methodist archival holdings. As many of you will know, in April 1990 a joint project was

begun between the John Rylands University Library, the Methodist Church and the Nineteenth-Century Short Title Catalogue, to catalogue and machine-readable form, nineteenth century collections within the Methodist Archives and Research Centre. Already, c.7,500 records of eighteenth century items from the Methodist Archives had been contributed to the ESTC. In the case of the NSTC project, it was decided to focus on the pamphlet collections in the Archives. The nineteenth century runs of the 'Chronological set' of pamphlets covering the period 1562 and 1965 mentioned earlier, have now been fully catalogued by the projects staff member at Manchester, Mrs Brenda MacDougall. The Methodist Reform pamphlets and also the important Hobill Collection and the Richmond College Library Collection have been catalogued in the same way. Copies of the full catalogue of pamphlets are now available on request.

Finally, there is an essential link between this project and *The People called Methodists* IDC microfiche project being edited and co-ordinated by Dr Field as part of an international advisory panel also including Professor Frank Baker, Mrs Sheila Himsworth and Dr John Vickers. The IDC microfiche project aims to provide a documentary history of the Methodist Church in Great Britain and Ireland on microfiche. The project is divided into four phases. Full detail on the latest progress can be provided on request and Dr Field compiled a comprehensive progress report in a recent issue of the *Journal of the Association of Theological & Philosophical Libraries*.

It can confidently be assumed that both projects will make Methodist records more readily available to the wider academic and lay community and help put the John Rylands University Library and the Methodist Archives in particular more than ever 'on the map'.

The Library is to mount an exhibition in the late Summer of 1994 with the title, 'Charles Wesley – Sweet Singer of Methodism'. This will use original manuscripts and printed books, many of which have never been shown in public before, to illustrate the significance of the life and work of Charles Wesley. A facsimile version of this exhibition will be shown at the New Room in Bristol in May, and it is hoped at the Museum of Methodism in City Road, and other Methodist historical sites. Sponsorship for the facsimile exhibition is being sought from several quarters. Negotiations are also under way for certain items from the Lawson Collection in the Methodist Archives to be displayed at the new exhibition site of the Museum of Labour History in Manchester in the second half of 1994.

NOTE

This article by Dr Peter Nockles of the Methodist Church Archives of The John Rylands University Library of Manchester was originally delivered at the annual conference of the Religious Archives Group of the Society of Archivists at Wesley College, Bristol, on 14 September 1992. It is reprinted here, with some minor updating amendments, by kind permission of Dr Nockles and the Religious Archives Group, to whom the copyright jointly belongs.

CATHOLIC CHURCH ARCHIVES IN SOUTH AFRICA

Joy B. Brain

The Catholic archives in South Africa differ from those in Britain and in the older countries of Europe and the Americas in that they go back only to the beginning of the nineteenth century. They differ also in the variety of languages in which the documents are written – Portuguese, French, German, Italian, Dutch, Afrikaans, Zulu, Sotho, Xhosa and other African languages, as well as Latin and English.

Prior to the arrival of the Dutch in 1652, Portuguese, English and Dutch vessels called regularly at the Cape of Good Hope on their way to and from the East. Accounts of these visits are given by a number of writers and it is from these that a few snippets of information about the Catholic Church can be gathered. Best known of these visitors are Bartholomew Dias and Vasco Da Gama and the information concerning their visits and actions comes from various Portuguese manuscripts. The published work of Joao de Barros (1496-1570) makes it clear that both explorers carried Franciscan chaplains, probably one on each vessel, and certainly Mass must have been said all along the coast of Africa in the fifteenth century.

Dias called at various natural harbours along the west coast giving them the names of the saints on whose feast day the ships entered the harbour e.g. St Barbara, St Brendan, St Helena, Cabo de Maria Immaculata (Walvis Bay) and Sao Bras (Mossel Bay). His expedition probably reached the Chalumna River and not the Great Fish as previously thought. At Ilheo da Santa Cruz (Holy Cross Island), in the vicinity of Algoa Bay, he erected one of his padroes, dedicated to St Gregory, and here Mass was said for the first time in southern Africa. Then, at the insistence of his crew, he reluctantly turned back and reached Portugal at the end of 1488. He planted padraos on both the outward and the return journey and Professor Eric Axelson found the remains of one of these crosses at Kwaaihoek in 1939. Others were at Cape Point and near Angra Pequena.

Da Gama made two voyages. The first left the Tagus on 8 July 1497 and the account of the voyage is to be found in a *roteira* or log book which has been preserved. Da Gama's ships followed the route along the west coast, rounded the Cape on 22 November 1497, landed at Sao Bras (Mossel Bay) and, during a two week sojourn there, had some distant contact with Khoi Khoi living there. He continued around the coast of southern Africa, sighting the Pondoland and Natal coasts in December 1497.

Brown¹ notes that da Gama "took a most solemn oath on the banner of the Order of Christ that he would carry the faith wherever he went; nor has anyone since gone to South Africa with more religious intentions". However, credit for the erection of the first chapel is given to Joao da Nova who visited Mossel Bay in 1501-02; the walls of this primitive building were still standing

in 1576 when Manuel de Mesquita Perestrello called there². Da Gama set out on his second voyage in 1502, by which time Mossel Bay had become an established watering and resting place and 'post office', and it is believed that the crews of most visiting ships made use of the chapel.

Apart from the published accounts of the voyages of the Portuguese mariners, documents concerning the Cape of Good Hope and other parts of the South African coastline were housed in the national archives in Lisbon. It was here, working in the 1890s, that the historian G.M. Theal sought and eventually found valuable archival material relevant to the early history of South Africa and its indigenous peoples as seen from Portuguese eyes. Some twenty years later a priest, Father Sidney Welch, searched the Portuguese national archives again, this time for church documents concerning the Cape of Good Hope and Natal. Like Theal, he undertook extensive archival research long before the days of photocopies. They had no choice but to copy documents and references by hand, a system requiring enormous dedication and careful checking to avoid the introduction of all sorts of errors of transcription, especially as both men were working in a foreign tongue. In time Welch became a great admirer of Portuguese colonization and wrote six volumes on its history, emphasizing the role played by missionaries.³ Theal was even more industrious, collecting documents of all kinds, editing and publishing them in series. His *Records of South-East Africa*,⁴ include details of shipwrecks along the Natal and Transkei coasts, the desperate attempts by the survivors to stay alive in inhospitable and dangerous country, and the efforts of the priests on board to erect some kind of shelter in which Mass could be offered and prayers said. Likewise, nearly all the information available to researchers working on the history of Catholicism at the Cape in the first years of the nineteenth century can be found in Theal's *Records of the Cape Colony*, published in thirty-six volumes⁵. The historians working on the Catholic Church in South Africa, then, are dependent on published archival material for the early period, while the archivist has a set of printed and indexed documents and very little else.

Although the first European settlers arrived at the Cape in 1652, a full century before Europeans settled permanently in Australia and New Zealand, the Catholic Church was established only in the 1830s. The Dutch East India Company, the trading company responsible for the settlement at the Cape, was strongly Calvinist and did not encourage visits from clergy of other denominations, while their policy was to employ no Catholics at any of its trading posts. However, there is no doubt that there were a number of Catholic soldiers in the garrison and perhaps there were also Catholics among the clerks and less important officials, but they were unable to practise their religion openly. It is known that occasionally Catholics visited the French and Portuguese ships when they visited Table Bay and heard Mass on board⁶. In 1685 a party of Jesuit astronomers on their way to Siam, called at Cape town and were well received by the governor. One of the party, Pere Guy Tachard, has left an account of the

Catholics he met there and their delight at meeting a priest, albeit clandestinely.

Dislike of Catholics and of their faith continued after the first British occupation of the Cape in 1795 and only in 1804, when the liberal Batavian Republic was in control of the former Dutch colonies, was full religious tolerance permitted under the Church Ordinance of that year. A group of priests were immediately sent from Holland to serve the needs of the Catholic soldiers in the garrison; but shortly afterwards, in 1806, the British re-occupied the Cape and the priests were returned to Europe with the soldiers and officials, apparently on the orders of the British general, David Baird.

In 1814, under the terms of the Treaty of London, the Cape of Good Hope became a British colony. Shortly afterwards, as a result of the efforts of Bishop Poynter of the London district, Dom Edward Bede Slater OSB was appointed vicar-apostolic of the Cape of Good Hope. However, he was not permitted by the British government to take up his appointment and, in 1819, his jurisdiction was extended to include the islands of Mauritius and Madagascar, with his headquarters in the former. On his way to take up the appointment, he called at the Cape of Good Hope, leaving an Irish priest, Patrick Scully, to care for the spiritual needs of the Catholics there⁸. The next seventeen years were stormy in every sense with priests unable to get along with the newly appointed churchwardens, a burden of debt contracted in the construction of the first church in Cape Town and the final disaster when the church was washed away in the floods of 1837. For a few years a military chaplain was able to hold the few Catholics together until, in 1835, he too became disillusioned and departed for Europe. Records of this period are to be found most readily in Theal's *Records of the Cape Colony*, with the originals in the Public Record Office or the Cape Archives.

The history of the Catholic Church in South Africa really begins with the creation of the Vicariate of the Cape of Good Hope in 1837 and the consecration of the first vicar apostolate, Patrick Raymond Griffith, an Irish Dominican of considerable energy and talent, in Dublin on 24 August in that year. Bishops Thomas Grimley (1862-71) and John Leonard (1872-1908), were readers and collectors of books and made efforts to assemble relevant documents from Father Welch's Portuguese collection and also from the archives of the Sacred Congregation of Propaganda, as these became available to researchers. From Griffith's time the Cape Town archdiocesan archives began to look much like any other church archive, with diaries, correspondence, reports on various parishes and sodalities, registers, financial and statistical records. Bishop Leonard, in his twenty-six years in office, conducted a voluminous correspondence with his fellow bishops in South Africa and with colleagues overseas, as well as writing historical accounts of the Cape vicariate from the earliest times. These archives are well looked after although for long periods there was no trained archivist, the staff doing the best they could to keep the files in order.

In 1847 the Cape of Good hope vicariate was split into two separate sections, with the Eastern vicariate centred around Grahamstown and Port Elizabeth. Another Irishman, Aidan Devereux, was appointed first vicar apostolic of the Eastern districts from 1847 until his sudden death in 1854. Devereux began a *codex historicus* for his vicariate, known as the Chronicon of the Eastern vicariate, and this was continued by his successors, Bishops Moran, Ricards and Strobino, providing a detailed and valuable account of the early years of the vicariate. Devereux, who had a vigorous literary style, founded the first Catholic newspaper, *The Cape Colonist*, assisted by Father David Ricards who later became the editor. Devereux used the columns of this paper to counter attacks on Catholicism, of which there were many at this time, and also to introduce subjects of wider interest, political and literary. The diocesan archives at Port Elizabeth contain material relating to the history of the Eastern vicariate, the correspondence of the various bishops, the Chronicon and the records of the parishes and the statistical returns.

When Natal was annexed by the Cape Colony in 1845 there was only a handful of white settlers, some of whom had survived the Boer-Zulu disputes of 1838-39, and a garrison of British and colonial troops who had been brought up from the Cape Colony. In the next few years over 4000 settlers arrived from Britain and from Germany as part of private immigration schemes. Bishop Devereux was responsible for sending one of his priests, Thomas Murphy, to investigate the number of Catholics among the soldiers and settlers and to assess their situation. Murphy arrived in November 1850 and remained about six months, making contact with Catholics in the two main centres, Pietermaritzburg and Durban and acquiring sites for churches. His enthusiastic reports about the economic prospects for the new colony resulted in the establishment of the Natal vicariate under the control of the Missionary Oblates of Mary Immaculate. The boundaries of this vicariate took in an enormous expanse of southern Africa, including present day Swaziland, Lesotho, part of Botswana, the Transkei, Griqualand West, the Transvaal and the Orange Free State. And this territory had initially one bishop and a handful of priests, all French speaking and without missionary experience⁹. The first vicar apostolic, Francois Allard (1852-74), kept a letter book from 1851 to 1862, *Memoires* (of the Catholic mission) from 1856 to 1869, *Actus Administrationis* from 1865 to 1869 and *Deliberations du Conseil* 1854 to 1857 and 1871. Various papers, such as the Acts of Visitation by his superior in 1874 have also survived. About thirty years ago the originals of these documents were sent to the generalate of the OMI in Rome, but photographic facsimiles were retained in Durban in the archdiocesan archives which are now housed in a modern air conditioned building. The next bishop was Charles Jolivet (1874-1903) who kept an interesting diary, but left a disappointing collection of documents, consisting of an incomplete set of draft correspondence, miscellaneous papers and statistical reports. Even more disappointing are the papers of the third bishop, Henri

Delalle (1904-1946) who left a set of appointment books rather than diaries and a few files of letters. Delalle had no secretary or other clerical assistance and each morning after breakfast he dealt with his correspondence rapidly. His practice was to read each letter, and turning it over scribble his reply on the back of the letter itself. It was then posted and both letter and answer disappeared from the records. When he initiated the correspondence he used a carbon book and since his handwriting was small and the pressure light his letter books are now illegible. When Delalle resigned in 1946 he was replaced by Bishop (later Archbishop) Denis Hurley whose voluminous papers and correspondence make up most of the contents of the Durban Archdiocesan Archives. He retired at the end of 1992 and his papers are now being sorted in the hope that he will now write his memoirs after forty-six eventful years of public life. The author of this article is the part-time archivist for the Durban archdiocese and the project to computerize the baptismal and marriage records for the entire diocese and to microfilm the originals is far advanced. A great deal of time is spent in tracing baptismal and marriage certificates; there are also numerous requests from genealogists and it is hoped that computerization will make the process more rapid and more accurate.

The extensive territory included in the original Natal vicariate encouraged regular sub-division as soon as a part or district became viable. The discovery of diamonds, for example, led to the formation of the Orange Free State and Kimberley vicariate; the gold discovery resulted in the Transvaal being cut off from Natal in 1886, subsequently becoming the most heavily populated area of South Africa. Lesotho and Swaziland were separated, as was Mariannhill and Zululand. Then the Transvaal itself was subdivided, with apostolic prefectures, and later dioceses, coming into being in the northern, eastern and western Transvaal. At the present time, twenty-four dioceses of the total of thirty-four, have been carved out of the original Natal vicariate.

The problems for the archivists and researchers resulting from frequent division and sub-division are obvious. Even the tracing of baptism and marriage certificates becomes difficult, while correspondence relating to a church, or parish or school must often be sought in the original diocese and when that fails, in each of the subsequent ones. Another difficulty is that the names of churches, e.g. St Theresa, tend to be repeated in the newly formed vicariate and dealing, as we do, with thousands of Catholics to whom English is either unknown or is not the mother tongue, and who remember St Theresa's church and nothing more.¹⁰

Another uniquely South African problem arose from the political situation after 1948. Under the Group Areas Act thousands of families were removed from one area and relocated in another, often far from their original parish and birthplace. The churches, schools and other facilities in the old place of residence were closed or rented to the local authority and new ones had to be erected in the resettlement areas. In these circumstances tracing church records

becomes a real problem – were the registers returned to the diocesan archives, and if so which one, or were they sent to the new church when it was built some time later, or are they missing altogether? Unfortunately, even the priests who take the question of church records seriously are faced with consistent overwork and a lack of money to pay for trained assistants. This is particularly true in the mission stations where there is at yet no electricity, computerization of records is impossible and the handwritten copies sent in to the diocesan archives are frequently difficult to read and to file.

The diocesan archives in the older dioceses are generally well organised and staffed by part-time archivists, many of whom are voluntary workers. Some contain extensive collections of photographs, not all of which are indexed yet. The best collection of secondary sources, photographs, Catholic newspapers and journals, books with a Catholic theme or author, is the Catholic History Bureau in Johannesburg. This collection was put together by Father John Brady over many years and only in the last year has it been provided with a new and spacious building and a librarian. Father Brady has a remarkable memory, and historians and archivists from all over the country ask his help in identifying old photographs and portraits and he can recall the day and even the hour on which some Catholic event took place sixty years ago. Johannesburg diocesan records are thin because the archives and library were destroyed in the 1920s when the Bishop's house caught fire, making the secondary sources preserved in the Catholic History Bureau particularly valuable.

Since 1837 a considerable number of religious orders and congregations have worked in South Africa and at present there are over seventy-five communities of religious sisters and nuns. These include teaching and nursing sisters, those engaged in social work and care, such as the poor Sisters of Nazareth of Hammersmith and the Good Shepherd Sisters. Contemplative nuns are to be found in all four provinces, including Carmelites, Poor Clare Capuchins and Spanish Dominican sisters. Each of these communities has a mother house either in South Africa or in Europe where their records are preserved.¹¹ Of the religious orders, Benedictines, Jesuits, Franciscans, Dominicans, Premonstratensians and Servites are active, while Trappists laid the foundation of the Mariannhill Missionaries at the beginning of the century. In addition, there are at present about thirty congregations, most of which are working on the missions. There are also five communities of teaching brothers. Researchers have a difficult task finding information from these many sources, or indeed of knowing which one to approach. Some congregations have trained archivists and are well organised, but the majority have not. In a few instances archives are looked after by elderly retired religious who often have no experience or interest in information retrieval and are placed in the post when they cannot continue with their usual occupation.

The work of evangelization in South Africa is in full swing, and in some places the results have been remarkably successful. There are, as stated above,

numerous congregations and communities at work in both rural and urban areas. With the rapidly growing Black population there is a constant demand for churches, schools, clinics, creches, pastoral and catechetical centres and a chronic shortage of religious and of money. In this situation, it is difficult to persuade bishops and superiors that the efficient organisation of their archives should be a priority and that funds should be made available for trained staff, air conditioning, strongrooms, computerization and so on. There is no doubt that most Catholic archivists in South Africa are isolated from their fellows both here and abroad and tend to become discouraged. Visits from overseas archivists, especially those working in diocesan archives, would be generally welcomed while seminars on new methods and new ideas would be most useful. Perhaps the council or annual conference of the Catholic Archives Society could consider this suggestion?

NOTES

1. W.E. Brown, *The Catholic Church in South Africa from its origins to the present day* (London, Burns & Oates, 1960), p.2.
2. R. Raven-Hart (ed), *Before Van Riebeeck: callers at the Cape from 1488 to 1652* (Cape Town, Struik, 1967), p.13.
3. S.R. Welch, *Europe's Discovery of Africa* (Cape Town, 1935); *South Africa under King Manuel, 1495-1521* (Cape Town, 1946); *South Africa under King Sebastian and the Cardinal, 1557-1580* (Cape Town, 1949); *Portuguese Rule and Spanish Crown in South Africa, 1581-1640* (Cape Town, 1950); and *Portuguese and Dutch in South Africa, 1641-1806* (Cape Town, 1951).
4. A set of nine volumes originally published in London and re-issued in facsimile by Struik, Cape Town, 1964.
5. These volumes consist of documents 'copied for the Cape government from the manuscript documents in the Public Records Office' and published by William Clowes for the Government of the Cape Colony between 1897 and 1905.
6. M. Whiting Spilhaus, *The first South Africans and the laws that goverened them* (Cape Town, 1949), p.62.
7. Choisy, Abbe de, *Voyage de Siam des Peres Jesuits, envoyes par le roy aux Indes et a la Chine* (Paris, 1686), pp.85-6.
8. Brown, *The Catholic Church in South Africa*, p.6.
9. J.B. Brain, *Catholic beginnings in Natal and beyond* (Duban, 1975), chap. 2,3.
10. The most recent government census figures give the number of the Black Catholics in South Africa as 1,780,161. At present, the Catholic Church has the largest number of Black adherents among the Christian denominations.
11. A growing number of communities now has a mother house or provincialate in South Africa but still sends its documents and journals to the generate in Europe.

NOTE

Professor Joy Brain is Archivist of Durban. Any enquiries arising from this article may be sent to Prof. Brain, c/o Diocesan Chancery, 154 Gordon Road 4001, South Africa.

IN OUR KEEPING: ARCHIVES OF THE CONGREGATION OF IRISH DOMINICAN SISTERS, CABRA

Sister Dominique Horgan, OP

The Archives of the Congregation of Irish Dominican Sisters span four centuries. The earliest document dates from 1644, and is to be found in the archives of the Dominican Sisters in Galway City. Other early documents are in the archives of the Cabra Convent in Dublin, which became the Mother House of the Congregation, in time. A number of convents were founded from Cabra in Ireland, North America, South Africa, Australia, and more recently, in Latin America. To date, all documentation has remained in the convents of origin. The Lisbon Convent, in Portugal, gave their archives and artefacts to the National Archives in Lisbon during the Salazar revolution.

In 1928, the Irish Convents amalgamated to form what is now recognised as the Congregation of the Irish Dominican Sisters, Cabra, with the exception of the two oldest foundations, in Galway City and Lisbon, Portugal. These joined the Congregation separately at later dates. In 1938, South Africa amalgamated with the Congregation and was established as a Region. In 1978, further organisation established four other Regions, Ireland, Latin America, Louisiana and Portugal. Each Region has its own Regional Archives, as well as local convent archives.

At present, there is an Archivium Generale containing documents from 1928 when the Congregation was established, with some documents previous to that date. Since August 1993, the Archivium Generale is located in a new purpose-built Archivium at the Generalate House, in Dublin. The main archival material of the origins of the Congregation remains in the respective convents or regions of their origin.

WHY NOT BURN THE STUFF!

On the morning the General Archives were being moved to the new Archivium, someone watching the loading of the carrier and my solicitous concern for the boxes and artefacts, remarked - why not bum the stuff!. This raises the question why do we keep archives at all?

The fundamental reason for keeping archives is that they serve us as a memory. As individuals people will dysfunction without a memory, so too, will an institution/organisation. Archival materials, documentation and artefacts, provide recall of the origins, the spirit and wellsprings of a heritage to which an institution belongs. A rich memory introduces personalities and events which help build up a sense of identity and self-worth, and becomes a moment of encouragement and enlightenment and of love for a heritage rightly laid claim to.

UNDERLYING PHILOSOPHY

Archives are the authentic documents created by the very life and activities of members of an institution since its foundation. Let me quote from

a document from the Centre of Research of Religious History in Paris in 1969 on "The Archives of Religious Congregations of Women". "The Archives of a Religious Congregation have importance under a double title: on the one hand they witness to a fact of civilisation and constitute a page of general history, while on the other hand for Christians they preserve the tracing of the action of the living God. They are treasures of the Church and constitute a spiritual nourishment for successive generations of the people of God". It was in this light that Pope John XXIII had wished to renew interest in religious archives (going back to the charism of the founder etc.) so as to give solid assistance to renewal. He acknowledged that archives are particularly important as a source of renewal, enabling members of Religious Congregations to keep in touch with their roots, historically and spiritually, ensuring renewal and adaptation within the spirit and history of the Congregation.

These values and beliefs raise consciousness of moral obligation to the records, to those who created them and to future users of these documents. Responsible custody involves developing policies and procedures to structure the archives, to ensure a consistency and effectiveness in their management and use.

Since the late 1960's there has been growing awareness of religious archives and many societies of Catholic Archivists have been established to promote their care and preservation and to help archivists become aware of their special ecclesial role. In recent years too, social historians have taken an increased interest in religious archives. One social historian has described the sources of Religious Archives as "human, three-dimensional" that makes good social history so meaningful and enjoyable.¹ Religious archives have also been caught up in what Michael Cook calls "the archival revolution" (which gathered momentum after the second world war), with many Religious Congregations/Institutes legislating for the formal setting up of archives.

ESTABLISHING THE ARCHIVES

I was given the General Archives portfolio by the Congregation in March 1987. One of our communities agreed to give a room to house the archives, temporarily, as the Generalate was moving to another location in the city. The records arrived in steel cabinets, apple boxes and old trunks. There was no archival structure at all. The immediate task was to weed these records for archival material. As the material was worked on, it was put into collections and roughly classified and boxed in archival boxes and folders. Likewise photographic and newsprint materials were similarly dealt with. In this way the bulk of the material was reduced by about one third, this one third not being archival in any sense of the word. Incredibly, this work took four years on an average of three hours per week. As I lecture on a fulltime basis this was the maximum amount of time I could give to the archives. During the summer vacation of 1987 I attended a one week course at University College, Dublin, in

Records and Archival Management and annually I have attended the Conference of the Catholic Archives Society. Both of these have been singularly helpful in understanding archival procedures and enabling me to organize the archives to a professional level.

In the course of 1989/90, I drew up an Archives Policy Document. This document creates a flexible framework to form the basis for archival procedures in the various Regions of the Congregation and at the various local levels. The document

- (a) defined archives
- (b) defined the role and functions of the Archivist
- (c) established Directives providing the Archivist with details in the exercise of duties, responsibilities and functions
- (d) established working procedures governing access
- (e) defined the authority of the Archivist.

During 1991/92, an archival consultant was engaged for approximately three months, to assist in the tedious and mammoth task of listing our holdings. She further weeded and listed documents. An arrangement system was imposed on the holdings which reflects the structures and functions of the Congregation. The bulk of the collection dates from the 1920's and consists mainly of constitutional and administrative data as well as records pertaining to the congregational apostolate and the domestic life of individual houses. The collection has been given the reference acronym OPG - Dominican Generalate - which serves to maintain and reinforce its identity. It is mainly document and print based but does include some non-written material, inter alia, photographs, film and slides. The collection is housed in a purpose built repository in the Generalate House, Harold's Cross, and is available for consultation on request.

CLASSIFICATION

An alpha-numeric classification system has been used. The primary arrangement levels are alphabetically coded A-J but the documents are listed numerically. Sub-numbering is in use where expansive or evolving items occur. This provides for the addition of data without disturbing numerical sequences and is particularly relevant to Series B which deals with the post-1978 regionalised congregation. To access the collection and locate data one consults the Content & Structure. The primary and subsidiary arrangement levels are signposts to the main body of the collection. Data here has been arranged and listed by hierarchical structure, subject matter, function and document type, and listed chronologically. Each arrangement level has an accompanying page number. These pages contain the descriptions of each item and their reference numbers. These are the numbers that the searcher gives to the record custodian to retrieve the material.

DESCRIPTIVE PRACTICES

The descriptive list gives a summary of each item in the collection using either a single or compound descriptive format. Single descriptions are used for lone items or items of individual significance, e.g. a letter from A to B. Compound descriptions are used for inter-related material e.g. correspondence between A and B. Some descriptions, particularly in Series A, may appear rather extensive. This arises from the quality of the collection and the need to ensure that interesting features are not overlooked by researchers. Cross references are used to facilitate comprehensive exploitation of the material. Abbreviations have been avoided and on the few occasions on which they appear they can be easily interpreted from their context. Printed material is underlined. Finally, the use of square brackets denotes information which is not contained in the document but is provided by the archivist.

ARRANGEMENT

The arrangement reflects the structure, functions and workings of the creating body. This collection is therefore divided into ten series.

A. *Amalgamated Structures*. This is the most voluminous and significant series and covers congregational amalgamation and the constitutional and administrative activities of 1928-1978.

B. *Regional Structures*. This deals with the administrative and constitutional changes leading to and flowing from regionalisation in 1978. The diminution of the Generalate's day-to-day administrative role and the provision of greater regional autonomy is reflected in the nature and volume of archives accessions.

C. *Formation & Personnel*. Includes policy documents, vocation literature, personnel literature, books of profession, regional and congregational directories, surveys and works by individual sisters.

D. *Apostolate*. Deals mainly with the Education Ministry and makes provision for changes to the apostolate.

E. *Houses of the Congregation: Ireland*. The houses are listed chronologically by date of foundation. The nature and volume of material varies from house to house. Accessions of closed houses are generally comprehensive. The remainder consists in the main of correspondence and data on apostolate.

F. *Dominican Order & Family*. Comprises correspondence with Irish Dominican fathers and Masters General with papers of national and international Dominican Chapters and gatherings.

G. *Inter-Congregational Relations*.

H. *Correspondence*

I. *Annals*. Annals in this context comprise not only the formal written annals sent annually to the Generality but all associated records. These

include records of memorable events, celebrations, anniversaries, commemorative publications, personal memoirs, press clippings and photographs. The bulk of the data, as in the rest of the collection, is of Irish and South African origin and provides a more intimate picture of congregational life.

J. *Archival Library*. Contains congregational, historical and spiritual works, research theses of the Sisters and some publications of curiosity value.

RESEARCH VALUE

The archives will be of interest in the main to congregational researchers and historians and should help to increase awareness of the Congregation's evolution and identity. Interest may also be expressed by social scientists and educationalists and the ever increasing number of researchers analyzing the contribution to and influence of the religious in Irish life.

NOTE

Peckham, Mary L. *Religious Archives*. A Religious Source of Social History. Paper given to A.R.A.I.

CATHOLIC RECORDS IN THE NATIONAL LIBRARY OF WALES

Daniel Huws

Investigation of the family roots of the congregation at mass in a Welsh parish would normally reveal that while there might be many with deep Welsh roots those roots would seldom be the Catholic ones. Not that such a finding would be of a kind peculiar to Wales. There were in Wales special factors at work, most notably the language — the Anglican Church on its first introduction was doubly alien; but the lack of continuity is similar to that in much of England. Readers of Welsh Catholic history soon come to feel with Archbishop McGrath when he wrote: 'The whole tale of the disappearance of the Catholic Faith from Wales is unutterably sad'. This despite notable instances of continuity in some families, Vaughan of Courtfield, Jones of Llanarth, Mostyn of Talacre, and even more remarkably, the relatively humble Havards of Breconshire, who preserved not only their faith but also their language.

Crippled in 1679, Welsh recusancy went into slow decline, even in its heartland in Monmouthshire and the neighbouring Welsh parts of Herefordshire. A critical falling away in the second half of the eighteenth century was due in part to the drift from rural communities to new industrial ones and in part perhaps to the allure of Methodism. Welsh Catholicism became, in many respects, a new creation after 1800. Until 1800 the names in registers, few though the numbers may be, are mostly Welsh, as were the priests: Welsh was still the first language of many of the faithful. After 1800 the Welsh names are soon swamped and the Welsh language became a matter of little concern to the Church.

In the absence of a public record office for Wales, the National Library has, from its foundation, undertaken many of the functions of such an office. It is the repository of many official archives as well as private ones. The full range of holdings will be apparent in the guide to the Department of Manuscripts and Records to be published in 1994. No major deposit of official Catholic records has yet been made, but agreement has been reached for the deposit of the pre-1916 archives of the diocese of Cardiff (previously, the diocese of Newport, and prior to that Newport and Menevia). These records date back to the 1840s. Most registers remain in their parishes (as can be discovered from Michael Gandy, *Catholic Missions and Registers 1700-1880* (1993), vol. 3. The Brecon register, beginning in 1799, came to the National Library as a harbinger.

When we turn to official records of the State, the National Library has much to offer, by way of both court records and records of the Established Church. Wales, after the Acts of Union of 1536 and 1542, was brought wholly under English law but was at the same time given its own system of courts. Those relevant to our present concerns were the Court of Wales and the Marches, a conciliar court of medieval origin, located at Ludlow, whose records

have almost entirely failed to survive; Great Sessions, to which we shall now turn; and Quarter Sessions, which differed in no important respect from its English counterpart.

Great Sessions was a court established by the second Act of Union in 1542, abolished in 1830, and based on the counties. Twelve Welsh shires (Monmouthshire was excepted and came within the Oxford assize circuit) were arranged in four circuits: North Wales (Anglesey, Caernarfon and Merioneth), Chester (Flint, Denbigh and Montgomery), Brecon (Brecon, Radnor and Glamorgan), and Carmarthen (Carmarthen, Cardigan and Pembroke). Sessions were held twice yearly in each county. The court had not only common law jurisdiction, civil and criminal, but also an equity side, albeit not a very active one. It is of course the Crown (criminal) side of the court's work which interests the historian of recusancy. The Crown side of Great Sessions corresponds closely to that of assizes in England. For the historian, one striking difference is in the superior quality of the surviving records of Great Sessions: some circuits preserve a fuller and wider range of documentation than do any assize records. Outstandingly, the best preserved Great Sessions records are those of the Chester circuit, surviving almost intact from 1542.

After spending half a century in the Public Record Office, many of the minor post-1660 classes of Great Sessions records (scheduled for destruction by the PRO) were transferred to Aberystwyth in 1909. The main group followed in 1962. Most of the latter group is listed in PRO *Lists and Indexes*, vols, iv and xl, and briefly described in *Guide to the Public Record Office* (London, 1963), i, pp.168-71. The most convenient short guide is the current National Library of Wales pamphlet *Records of the Court of Great Sessions*. All lists and guides will be superseded by *A Guide to the Records of Great Sessions in Wales*, by Glyn Parry, now in the press (to be published by the National Library).

We shall restrict ourselves here to comment on the records of the Crown side. The essential record is the file of documents made up by the Clerk of the Crown for each county for each sessions. The name adopted for these by the Public Record Office was Gaol Files. Subsidiary to the Gaol Files were records compiled by clerks for their convenience recording the Crown business of each sessions in summary form. To historians, as to clerks, these provide quick finding aids. Unfortunately, they were not necessarily kept for all counties for all periods. What survive are series of Calendar Rolls for Radnor (1553-1659), Glamorgan (1553-1601), Cardigan (1541-1602) and Pembroke (1541-1674), and a series of Crown Books, analogous in content, for Flintshire (1564-1756). Calendar Rolls and Crown Books, where they exist, serve as indexes to the contents of the Gaol Files. In both classes, as in the Gaol Files themselves, returns of recusants will be found. These are lists which may be used in parallel with those which are to be found in the Public Record Office in the Pipe Rolls and Recusant Rolls.

To return to the essential record, the Gaol File. One large membrane, commonly used as a wrapper, contains the calendar of prisoners, in effect an index to the criminal actions to come to court. The calendar is particularly valuable also for the subsequent annotation, indicating verdicts, sentences and later action. On the file are the formal documents associated with each prisoner: indictments, presentments, informations (where actions were referred to Great Sessions by the Council of Wales and the Marches), recognizances, jury lists and, if the searcher is in luck, examinations. The examinations, if they survive, are the cream: written records of examinations of prisoners and witnesses made before JPs. Their survival depended on the filing practice of the circuit. On the Chester circuit, examinations were filed fairly regularly on the Gaol File; they are notably fully filed for the period 1580-1640. Yet on the Brecon circuit, we meet no examinations before 1720. Up till that date they were evidently filed apart and because of their transient value (from the legal standpoint) were not retained in the long term. The survival of examinations means, for instance, that we have detailed information about the several trials of Saint Richard Gwyn at Wrexham. The value of the examinations in the Great Sessions records can be underlined, not only in the context of recusant history, by the fact that a mere two examinations survive in the English Home Circuit assizes records for the reigns of Elizabeth I and James I.

The value of the recusant lists in the Great Sessions records may be seen in the contrast between those for Monmouthshire and Glamorgan in the reigns of Elizabeth I and James I, published by the South Wales and Monmouthshire Record Society (Publications 3 (1954) and 4 (1957)). Those for Monmouthshire (that the recusants are so much more numerous in that county is another matter) are entirely dependent on the Pipe Rolls and Recusant Rolls: those for Glamorgan draw more on Great Sessions than on the other sources.

The other local court to whose records the historian can turn for information about recusants is that of Quarter Sessions. With the exception of Caernarfonshire, no Welsh county has Quarter Sessions records worth speaking of before the mid-seventeenth century. The Welsh Quarter Sessions records are in the county record offices. But two groups, now in the National Library, which survived in unofficial custody, deserve mention here. The Denbighshire Quarter Sessions records for the second half of the seventeenth century survived by virtue of their having found a home among the munitions of the Myddeltons of Chirk Castle. Preserved likewise among the archives of the Morgans of Tredegar are stray Monmouthshire Quarter Sessions records, including recusant lists for 1696, 1706 and 1723.

The diocesan and capitular records of the Church in Wales are deposited in the National Library. These include the surviving records of the Established Church. Like many Welsh archives, they have their disappointing aspects. Very little other than bishops' registers survives from before the Restoration. However, for the century and a half after 1660, the period of the

saddest decline, the diocesan records offer a useful source, particularly so the visitation records. These survive from 1663 in the diocese of St Davids, 1675 in Bangor, 1682 in St Asaph and 1703 in Llandaff. In the earlier part of the period the churchwardens' presentments provide the best source; later, the visitation articles of inquiry, with their written answers, commonly include questions about papist recusants together with protestant dissenters. Information of a kindred nature may be found in the few surviving examples of bishops' *notitiae*, all for the diocese of St Asaph.

By the period we are speaking of there was in many places, it is recognised, a high degree of tolerance of Catholics by Anglicans; sometimes even a blurring of distinctions. In such a climate Anglican parish registers can become an interesting source for the history of recusant families. The National Library holds many of the surviving parish registers and all the surviving bishops' transcripts for the Welsh dioceses. The guide to their location is *Parish Registers of Wales*, edited by C. Williams and J. Watts-Williams (Aberystwyth, 1986).

Another matter touched by ambiguity was that of ecclesiastical patronage. Preventative measures notwithstanding, presentations to benefices were made by Catholics. The diocesan archives provide the primary evidence.

A large part of the archival holdings of the National Library consists of family and estate records. Again, as with official archives, they may offer glimpses of recusancy from both inside and out; on the one hand the archives of Catholic families, on the other those of the landed families which furnished the local ruling class, providing the MPs, the members of the Council of Wales and the Marches, the JPs. By the nature of things, the latter type of archive often yields the most unequivocal testimony.

There is no archive in the National Library of any of the main north Wales recusant families. Three major archives of powerful non-Catholic families, each rich in early correspondence, contain relevant material: those of Wynn of Gwydir, Maurice of Clennau (in the Brogyntyn archive) and Myddelton of Chirk Castle. The most magnificent of all mid-Wales estate archives is that of Powis Castle; the Herberts, earls of Powis, were staunchly Catholic until 1748.

South Wales, unlike the north, is represented in the National Library by the archives (estate records, it has to be said, more than personal papers) of several Catholic families: the Lords Abergavenny, Vaughan of Courtfield, Milbourne of Wonastow, Baker-Gabb of Abergavenny, all in the south east, and Barlow of Slebech in the west. Three massive estate archives of potential value are those of the firmly anti-Catholic Morgans of Tredegar (which include many papers relating to public affairs), those of the Dukes of Beaufort (embracing the Raglan Castle estates of the Somerset family, Marquesses of Worcester, Catholic until 1667), and those of the Marquesses of Bute.

While personal papers and correspondence in some of these archives may turn out to be disappointing in quantity, the plain estate records remain a rewarding and much under-used source, particularly the fine series of rentals of the Raglan and Powis Castle estates, each in its day a notorious harbourer of recusants. Even allowing for a degree of panicky exaggeration in a letter of a vicar of Welshpool to his bishop in 1736 which reports that 'my Lord Powis owns the greater part of the town and parish, and all his tenants and domesticks are of the same communion with himself', the remark should be enough to remind us of the potential value of a series such as the Powis Castle estate rentals.

English recusancy generated a vigorous stream of literature for lay people. It was harder for the Welsh, if only for economic reasons. A few books in Welsh were printed on the continent and a heroic attempt was made to print in Wales: a secret press in a cave near Llandudno managed to produce one book (the earliest book of any kind to be printed in Wales) before in 1588 its location was betrayed to the authorities. For want of printed books, much Catholic literature had to be propagated by manuscript. In such a situation literary archives are particularly significant. The surviving literary material is mostly in the National Library. This is not the place to go into detail, but it might be said that a look at the bibliographies of Welsh Literature will reveal a very worthy output of recusant writing until about 1680. Thereafter, it dries to a trickle. The comment has been made, fairly enough, that the Welsh Catholics were spiritually starved to death, deprived of priests and deprived of books.

A word might be said about those responsible for the transmission of Welsh recusant literature in manuscript. There were on the one hand those who appear to have worked, semiprofessionally at least, as scribes. The two most notable flourished in the late sixteenth and early seventeenth century, Llywelyn Sion of Glamorgan and Wiliam Dafydd Llywelyn of Breconshire. Then there were the educated laymen of a literary or antiquarian bent: Thomas Wiliems, the first great Welsh lexicographer, Dr John Davies (alias Sion Dafydd Rhys), the Italian-trained doctor of medicine, the much persecuted John Edwards of Chirk, and others. There are, besides, the often anonymous commonplace-books in whose privacy the owners entered the poems which reveal their Roman sympathy if not allegiance, often setting contemporary recusant poems alongside medieval devotional poetry. The last of this line of Welsh Catholic anthologies is that of David Powell (Dewi Nantbran), a Franciscan who was responsible for several Catholic publications in Welsh and who died in 1781.

Until the Cardiff diocesan archives have been received and catalogued the National Library will be able to offer no major archive representing the renewed Catholicism of the nineteenth century. Printed material, including periodicals and newspapers, is of course another matter. The only Catholic clerical archive, modest as it is, is that of John Davies, a turbulent priest in Brecon around 1860 (NLW. MSS. 19910-22). Small parts of the archive and

collection of John Hobson Mathews, the industrious editor of Welsh Catholic records, have reached the National Library; others are in the South Glamorgan Library (Cardiff Central Library). Among twentieth-century archives are the personal papers of a number of Welsh Catholic laymen, including Saunders Lewis and David Jones, the poet and artist.

It could almost go without saying that the manuscript collection of a national library accumulates a large quantity of material which is of archival origin but no longer constitutes part of integral archives. Much such material in the National Library is to be found in its general series of 'NLW Manuscripts', described and indexed in *Handlist of Manuscripts in the National Library of Wales* (Aberystwyth, 1940- , four volumes to date). Researchers on any aspect of Welsh history will find the indexes to the *Handlist* worth combing.

Family history inevitably is a main constituent of recusant history. Having custody of many of the primary sources for Welsh family history, including the Church in Wales archives and the pre-1858 Welsh probate records, the National Library has gone out of its way to cater for family historians by the acquisition of other relevant archives in microform; most sources that the searcher might hope for are at hand. A feature of Welsh genealogy is the abundance of pedigree books. The compilations of the seventeenth and eighteenth centuries — those relevant to recusant history were largely the work of gentlemen antiquaries (the earlier ones are often the work of bards). Many of these compilations are remarkable for their reliability as well as their extent. Noting that they record the pedigrees of the 'gentry' one must hasten to add that in Wales the 'gentry' might reach quite low in society. A pamphlet *Guide to Genealogical Sources in the National Library of Wales* is available.

NOTE

Enquiries concerning records described in this article may be directed to The Keeper of Manuscripts and Records, National Library of Wales, Aberystwyth, Dyfed, SY23 3BU (Tel. 0970 828535). Mr Daniel Huws was the Keeper from 1981 to 1992.

ADVENTURES IN MEXICAN PARISH ARCHIVES

George Herbert Foulkes

Working in Church archives in Latin American countries can be a fascinating adventure and a most gratifying experience. My first contact with parish archives was in 1982, while working in the National Archives of Mexico with a team charged with promoting the conservation and organization of ecclesiastical records.

Our first commission was in the sierra *mixe*, about six hours drive from the city of Oaxaca, along deserted and unpaved roads, flanked by precipices and forests of tropical fruit trees, such as mameyes, mangoes and bananas, plus an extraordinary variety of orchids. We visited five parishes, about four or five hours drive apart, with different climates and altitudes, but all more or less in the same conditions: hardly any Spanish spoken, no electricity or running water, and where the only food available was beans, coffee and some fruits.

There were obviously no hotels, which meant that we had to sleep on *petates* (carpets made of straw, used by natives instead of beds) placed in the sacristies, which were dark and humid huts with soil floors. On the first night, it was difficult to sleep as, besides not being a very warm and comfortable room, we had been warned against venomous vipers! We did not see any but, instead, the place was infested with rats.

The churches had long been sacked of all their images and paintings, but what amazed me was that, despite such adverse conditions, documents still survived, although some needed urgent conservation. Among them, we found sacramental books going back to the seventeenth century and grammar books of that period used by the Dominican missionaries to learn the Indian dialects.

In due time, we worked in more civilized parishes in the dioceses of Campecho, San Luis Potosi, Zamora, Mexico City, and several others, where the only unfriendly companions of documents were scorpions, cockroaches, worms or mice. But, in fact, in many parishes there was no chance of finding any of these unpleasant creatures.

There were, though, towns like Chilapa, arid, warm and isolated, which had no running water, or water of any kind, during the ten days I remained there. The archives were in the most deplorable condition and, after fourteen hours work (the sooner I could leave the town the better), one could not even wash one's hands and, to mitigate thirst, the only drink available was Coca Cola.

On another occasion, a religious community asked me to organize the parish archive of Mascota, the place of birth of their founder. On looking at the map, it was a town fairly near Guadalajara, so we departed by car at nine a.m., with the idea of arriving there before lunch time. What the atlas did not tell us was that the route was along an unpaved road crossing eleven rivers with no

bridges! We got stuck in one, but were helped out by a group of peasants. At eleven p.m. we saw the lights of Mascota, but we still had to cross the eleventh river, the deepest of them all. We had already decided to spend the night in the car and to wait till next morning when we could walk safely to the town, but were fortunate enough that the car's lights had been seen in the distance by someone. A truck came up, chained up the car, pulled it across the river and towed us all the way to the convent. On our arrival, we learned that a new paved road, with bridges, was to be opened in three days time!

Nevertheless, it was all worthwhile. It was a beautiful place and, on organizing the parish archives, I came across a detailed chronicle of the first communion of 150 children, among them the now Blessed José María Robles, founder of the Sisters.

But the most exciting experience occurred to me in 1985, in San Miguel de Allende, where Mexico's War of Independence began in 1810. I was organizing the parish archive in order to do research on the foundress of the Mexican Sisters of Mercy and was about to finish after several days work when, leaning on a wall, to my astonishment it collapsed, uncovering piles of loose papers that had probably been hidden during the religious persecution in the 1920's. With enormous joy and enthusiasm, I decided to remain there another month, finding letters of Fr Hidalgo and other heroes of Independence, eighteenth century cook books, letters referring to civil wars and French intervention in Mexico, Maximilian of Hapsburg's visit to San Miguel, sketches for the parish church's famous facade, etc.

It was only in more recent years that I became familiar with some parish archives in Mexico City (there are over 400 in the Archdiocese alone). Most of them are well kept. The one that impressed me most was that of the parish annexed to the Cathedral, contained in several thousand archival boxes, with documents going back to 1540.

It is obvious that parishes produce similar types of documents throughout the country and even throughout the world. This made it very easy to establish policies common to all parishes, and to all civil and ecclesiastical bodies that undertake or promote field work in parish archives.

The practice has been to sort the papers into two groups or sections. *sacramental* and *disciplinary*. In the sacramental group we place registers of baptisms, confirmations, matrimonial enquiries, marriages and deaths.

In the disciplinary group, we place all other papers, such as books of canon, pastoral letters, correspondence, deeds and lists of members of parish guilds and associations, censuses or 'status animarum', account books, inventories, mass intention books, pastoral visitations, etc. We then place the documents in archival boxes and list the contents of each box (following alphabetical criteria for series and a chronological sequence within each series).

In Mexican parish archives (it should be the same in other Latin

American countries), sacramental records remain more or less complete since the foundation of the parish and are, therefore, the main source for statistics, and ethnic and demographic studies up to the mid-nineteenth century. They are also very useful for the history of medicine (death registers mentioning the causes of death), economic researches (marriage enquiries citing the professional activity or employment of the parties and their witnesses), devotions (according to the names given in baptism), etc.

Most parishes have deeds and other documents of confraternities, censuses stating the profession, age, sex, and number of members of each household, and whether they keep the paschal precept or not, deeds of pastoral visitations and edicts. Very few keep correspondence. We list the documents when placing them in the archival boxes, giving the title or description of each item, dates, number of document (if any) within the series, and the reference to the number of the box. Notes are included regarding the state of conservation and special features, such as any important event mentioned or entries in sacramental registers referring to persons of historical signification.

The whole process is photographed in all its stages and a brief introduction is prepared, with historical data regarding the parish, details of how the archives had previously been kept, and the actual work done. It is unfortunate that few parishes have been interested in publishing these inventories. It is a relative simple job to examine and list parish records in this way, but it has nevertheless helped by establishing control over the records, promoted their use in research, and encouraged clergy in the necessary, if tiresome, duty of updating them.

THE ASSOCIATION OF DIOCESAN ARCHIVISTS OF ENGLAND AND WALES

Following its successful launch in 1992 as a forum for Archivists representing the twenty-two dioceses of England and Wales, the Association held two meetings in 1993. The first, in May, took place in Swanwick, after the Catholic Archives Society Annual Conference. It was attended by eleven representatives from eight dioceses, with three apologies. Its main concern was the process leading up to the formation of a Sub-Committee on Roman Catholic Libraries and Archives under the aegis of the Church Art, Architecture and Heritage Committee of the Bishops' Conference. Although contact had previously been established by several members of the Association with the Bishops' Conference Secretariat on this subject, there had been no positive response, leaving the Association concerned that those involved with the formation of the Sub-Committee did not appear to appreciate the effective role played by Diocesan Archivists in safeguarding the patrimony of the Church.

The second meeting of the Association took place in Archbishop's House, Southwark, last September. Eleven representatives attended, with six apologies. It was then reported that the Archivist of Westminster had been invited to join the Sub-Committee, but there was still no clear picture of its structure or aims. All Archivists present agreed to ask their own Bishops to raise the matter at the Hierarchy's October meeting. A response is still awaited.

By way of preparation for this meeting, twelve dioceses had previously agreed to prepare a paper on a chosen topic, all to be assembled in booklet form and distributed to members prior to the meeting. The topics comprised:

Catalogues of archive holdings relating to Districts of Vicars Apostolic and the Early History of the Diocese (Birmingham);

Financing the Establishment of a Diocesan Archive (East Anglia);

Clergy Records (Hexham and Newcastle);

Lay Subsidies (Lancaster);

The Correspondence of the Vicars Apostolic 1688 - 1840 (Leeds);

Ongoing Work (Middlesbrough);

Compiling a working index (Northampton);

Microfilming, and microfiche copies for parishes (Nottingham);

Licences, Concessions and Dispensations (Plymouth);

Data-base possibilities (Portsmouth);

Archival sources for Parish Boundaries (Salford);

Research Papers of Bishops, Priests and Others in Southwark Diocesan Archives (Southwark).

This compilation proved helpful as a means of sharing information about work in progress in diocesan archives. The next stage is for various dioceses to collaborate in producing new papers describing general applications.

Rev. Francis P. Isherwood

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.

RELIGIOUS ARCHIVES GROUP CONFERENCE, 1993

Some 45 people attended the 1993 Conference of the Religious Archives Group of the Society of Archivists, held on 13 September at the Friends Meeting House, Euston, London.

Two opening papers dealt with Quaker archives. Edward Milligan gave a concise and interesting outline of Quaker History. Joseph Keith then spoke about Quaker Archives. The two papers complemented each other, the first providing a structure that helped place in time and locality the details of the second paper. A tour of the Library and Archive Rooms completed this part of the Conference.

Before the tour, George McKenzie from the Scottish Record Office focused our attention on Archive Search Rooms: their provision, equipping, staffing and security. This he illustrated with slides (including one of an ashtray in a German search room: smoking and search rooms are not recommended partners!), and with a presentation of the "Mr Bean in the Library" video, which humorously portrayed what should not happen, and increased our awareness of dangers, pitfalls and their prevention. The conclusion was that each archive, being unique, needs to plan its own search room provision within the context of its circumstances.

The by now traditional workshops followed after lunch. Judith Bright, a visitor from the Kinder Library, Auckland, New Zealand, spoke briefly of activities on that side of the globe, before we broke into two groups.

Ken Roullier, Conservation Manager of the British Library Bindery led the first group in a consideration of the prevention, and post factum repair, of damage caused by disasters such as fire and flood. Use was made of the excellent video "If Disaster Strikes" hired from the National Preservation Library. The moral is to have contingency plans ready before hand, have speedy access to basic equipment such as cold air fans, dehumidifiers, generators, archive type bags and markers, and an agreement with a local deep freeze firm and your neighbourhood conservation unit!

George McKenzie led the second group in a session dealing with the physical handling and storage of archives, illustrating good practice with examples of materials commercially available. This useful and practical session ended with a quick look at the video used by the first group.

In brief, it was an excellent conference, with a good balance between religious archives with the Quaker input and religious archives with the practical input on searchrooms, archive handling and disaster contingency planning.

In a welcome coordinated move, the same premises were used the next day by the Catholic Archives Society for a training day, and on the Wednesday, the Association of Diocesan Archivists from the Catholic dioceses held their meeting at Southwark Cathedral.

Rev. David Lannon

THE PROPOSED CARDINAL TOMAS O FIAICH MEMORIAL LIBRARY AND ARCHIVE

Ever since the lamented death of the Cardinal O Fiaich, there has been a widespread desire that his name and life's work be permanently commemorated in a suitable manner. This desire has been strongly expressed throughout the Archdiocese of Armagh and indeed widely across Ireland. Tomas O Fiaich was widely recognised as an outstanding Irish language scholar and historian. He had a particular interest and expertise in Irish-European links. He travelled frequently and extensively on the continent, always adding to his knowledge of Irish connections with various European shrines and centres. His renowned lectures, his television programmes and his published works bear eloquent testimony to his unique authority in this field of Irish-European associations.

One of his permanent legacies is *Cumann Seanchais Ard Mhacha*—the Armagh Diocesan Historical Society - founded by him in 1953. He was the first editor of its prestigious journal *Seanchais Ard Mhacha* which now can boast of 31 issues of superb historical research and which deservedly holds a high place in the world of historical scholarship. By his will the late Cardinal bequeathed to the committee of *Cumann Seanchais Ard Mhacha* all rights and interests in his published works. Under the aegis of this Society plans have been prepared to build a library and archive bearing his name on a site in Armagh near St Patrick's Cathedral and his residence.

At a seminar held in Armagh on 10 March 1990, at which the Cardinal lectured, a number of archivists emphasised the richness of the archives of the Catholic Church in Ireland and the need to preserve and update them and make them more accessible to interested scholars. The Armagh Archdiocesan Archive, being of national significance, is of critical importance in this regard. It is fitting that an essential part of the memorial to the late Cardinal should be a proper archive in Armagh. It is also a very pressing necessity.

It is also envisaged that the late Cardinal's historical and Irish language library, together with other collections, would form the nucleus of a specialised library. A Trust Deed has been established and six trustees appointed. The basic charitable trust is that the Trustees should hold the Library and Archive and all books, papers and documents for promoting study and research :

- in Irish history, especially ecclesiastical history
- in Irish culture, especially the Irish language, and Irish games
- in Irish—European links

all with the object of advancing the education of the public.

It is hoped to start the building in April 1994. The plans have been prepared by Paul Mongan, architect, of P. & B. Gregory, architects, Belfast. The estimated building cost, including all fees, is £600,000. An archdiocesan collection has been taken up. At the time of writing it looks as if it might raise over £100,000. We have made and are continuing to make representations to various granting agencies but we still will need a lot of support to put the venture on a sound long-term footing. Any contributions would be greatly welcomed by Cardinal Cahal Daly at Ara Caeli, Armagh.

Fr Patrick J. Campbell on behalf of the Trustees

FR CONRAD PEPLER, OP (1908-1993)

Fr Conrad Pepler OP died on 10 November 1993 at Blackfriars, Cambridge, aged 85 years. For twenty-seven years (1953-1981) he was warden of the Dominican conference centre, Spode House, Staffordshire, and will be remembered by a multitude as a welcoming and joyful host.

Born in Hammersmith in 1908, Conrad's father was that remarkable man, Hilary Pepler who, with Eric Gill the sculptor, founded the Guild of St Joseph and St Dominic at Ditchling, Sussex.

Conrad joined the Dominican Order in 1927; after his own formal studies in England and Rome, he taught his younger brethren here before going back, in 1939, himself to teach in Rome. He had to return in 1940, when Italy entered the War. He was appointed editor of *Blackfriars*, the Dominican monthly publication, a post he held for eleven years, during which time he developed a new periodical, *Life of the Spirit*, and also *Blackfriars Publications*.

In 1953 he was appointed Warden of Spode House, the first Catholic conference centre in the U.K. He built up a remarkable array of speakers, many of them of international repute; and many thousands, of other religions and none, found in Spode a welcoming, homely place, the like of which, so many said, they had never experienced before. Not only academics, but school children, religious sisters, musicians (from famous makers of music to the listeners), calligraphers, actors, business people and politicians, found their way to Spode. Some believe that, so far as the Catholic Church in England and Wales was prepared for Vatican II, Spode, and that meant Conrad, had a large share of the credit.

Among those who came to Spode were Catholic archivists, ranging in talents from professional archivists and experienced religious archivists to novice religious archivists, amateurs appointed by their orders and congregations who were struggling to cope with the contents of attics, cupboards, wardrobes and cabinets in bursars' offices. These latter acquired basic skills and learnt about the evils of paper clips, staples and rubber bands, where to obtain boxes and non-acidic materials, and the principles of archival arranging and cataloguing.

It was Conrad who had the foresight to call the initial meeting at Spode in 1979, at which the Society was formed, and the first six annual conferences were held there. While the credit for the development of the Society in succeeding years lies elsewhere, none of it might have happened, at least at the time and in the way it did, if Conrad one day had not proposed that an effort should be made to bring Catholic archivists together. He had the imagination and did the organizing, wrote all the necessary letters, and from these essential but elementary proceedings, there grew, like so many other Spode initiatives that have lasted, the present Catholic Archives Society, well grounded, if ever learning, with its own particular and valuable archival role and a healthy future. We thank him.

In 1981 Conrad retired, to his lasting surprise, to Cambridge where he lived, always in choir for Mass and the Office, still preaching at Mass until a few weeks before his death, an example of God's love.

Fr Bede Bailey, OP

BOOK REVIEW

Irish Church Records: Their History, Availability and use in Family and Local History

Edited by James G. Ryan. ISBN 0 9508466 4 3. Pp. 207. Published by Flyleaf Press, 4 Spencer Villas, Glenageary, Co Dublin, Ireland, 1992. Price IR £24.00; US 46 dollars (Airmail).

Do you know about Irish Church History? Would you like to know more? I recommend this slim volume on Irish Church Records, especially to the beginner, and, as the title indicates, for anyone interested in family and local research.

In his introduction, James Ryan tells us that the book "presents chapters on the records of all the major, and several of the minor, denominations which have existed in Ireland during the last three centuries". In the eight following chapters a specialist historian of each denomination outlines the history of the Quaker, Church of Ireland, Presbyterian, Roman Catholic, Methodist, Jewish, Huguenot and Baptist Churches in Ireland and describes their records.

James Ryan himself contributes the chapter (5) on Roman Catholic Records. Although the majority of Irish people have for centuries belonged to the Catholic Church, yet because of the Penal Laws, church records are almost non-existent until the beginning of the nineteenth century, when the economic situation improved. These records, however, are vitally important as they are the only sign of the existence of the labouring class. Since most Catholics used only the Gaelic language and culture, it was difficult to 'missionize' them into the Protestant State Church. An interesting feature is the well kept registers of Continentally trained priests.

The book is eminently readable, the layout good, and there are many facsimiles and extracts from records. Each chapter concludes with a detailed list of references for further reading and the 16 page index is more than adequate. The cost of the book may appear high for its length, but its value as a major source of reference renders it worth every penny.

Sister St Mildred Coburne, FDLS

THE SURVEY OF RECORDS OF CATHOLIC LAY SOCIETIES

A preliminary list of Catholic lay societies active in England and Wales between 1870 and 1970 was published in *Catholic Archives*, No.10, 1990 (pp.48-57). This list created much interest in the subject and concern was widely expressed that the records of many of the societies, particularly of those which had evidently ceased to function, may have been lost or in danger. The Society invited a small team of volunteers to investigate the problem. This team subsequently circulated a letter and questionnaire to all those Catholic lay societies listed in *The Catholic Directory*. This initial survey received a welcome, even though incomplete, response, and useful information was gathered as to the nature of records kept, where and in whose custody. While it is not in the power of the Society to offer much more than advice, at least at this stage, it was hoped that the survey would alert the officers of existing societies to the value of their records and to make proper arrangements for their preservation, both in their own interest: and ultimately in the interest of historical research.

Since only those lay societies listed in the current *Directory* were initially circulated, the information obtained is restricted to existing societies, the majority of which have been founded since Vatican II, and some of quite recent date. The volunteer team has been engaged, intermittently, in follow-up work on the initial survey, although it may be assumed that most societies have retained some records, even if there has been no positive response. The limitation of the initial survey to existing societies has of course emphasized the great need to try to locate the records of defunct societies. These may be identified in the 1990 list in *Catholic Archives* by their terminal dates falling prior to 1970. Any attempt to trace the whereabouts of the records of these societies would involve tracing the whereabouts of the last named officers, and this is probably an undertaking beyond the scope of the Society, and certainly of the team of volunteers who undertook the initial survey. It is possible, however, that members of the Society may be aware of the whereabouts of the records of defunct societies, or know persons who were active in particular societies, and thus could make suggestions as to where or to whom enquiries may be directed. This brief report on the survey of Catholic Lay Society records is therefore an appeal for any enlightened suggestions upon which further enquiries may be made.

Any information or suggestions may be sent, in the first instance, to Mr R. Gard, 21 Larchwood Avenue, Wideopen, Newcastle upon Tyne, NE13 6PY.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1993

The fourteenth annual conference, held at The Hayes Conference Centre, Swanwick, on 25 - 27 May, attracted some 67 members, including several Irish members and a few newcomers.

The conference was opened on Thursday afternoon, 25 May, by *Fr Francis Isherwood*, deputizing for *Sr Mary Campion McCarren FCJ* (Chairperson), who was unavoidably delayed. He greeted *Bishop J. McGuinness*, who welcomed the conference to the Nottingham Diocese again. The first talk was given by *Sr Michelle Motherway LCM*, on the archives of the Little Company of Mary, the text of which is published in this edition. After supper, *Fr Frank Bullivant OMI* described the work of Peter Andreas Munch, a Norwegian scholar, who was the first to gain access to the Vatican archives, in the late nineteenth century.

Members' energies were fully extended on the conference's only full day, Wednesday, 26 May. Firstly, Dr Dorothy Johnston discussed the work of the Society of Archivists and the support which the Society and local record offices could give to Catholic archivists. Then, *Fr Michael Edwards* described the recent establishment of the Diocesan Archives of East Anglia. During the afternoon, a party went to Matlock, where *Dr Margaret O'Sullivan* kindly gave a guided tour of the Derbyshire Record Office, while other members stayed at home to discuss the publications of the Society and other matters. After supper, members again divided, this time into discussion groups on setting up an archive, work in progress, lay societies' records, setting up a data base, oral history, and updating annals.

On the final morning, Thursday, 27 May, there was, firstly, the customary open forum, during which reports from the previous evening's discussion groups were given, and other topics aired. This was followed by the annual general meeting, in which *Sr Mary Campion McCarren FCJ* (Chairperson) presented the reports of the officers and *Sr Patricia Moran CSJP* (Treasurer) gave her annual statement of the Society's accounts. The officers were duly thanked for their services, especially *Sr Marguerite Kuhn-Regnier* (Secretary) and *Fr Anthony Dolan* (Conference Organizer), and the officers and members of Council were elected for 1993-4 (see inside front cover). The proceedings of the conference are reported fully in the Society's *CAS Bulletin*, No. 15 Summer 1993, obtainable from the Secretary. The 1994 conference will be held at Ushaw College, Durham, on 30 May - 1 June.