

Catholic Archives

1995

Number 15

THE JOURNAL OF

The Catholic Archives Society

CATHOLIC ARCHIVES

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EDITORIAL NOTES

As foreshadowed in these Notes last year, the varied interests of an increasing membership have prompted the Society to look afresh at its publication policy. The retirement of the editor, which takes effect from this edition, has provided the opportunity for this review, and the new Editorial Board has considered how best to try to supply the needs of the Society's over two hundred members. Less than one third are able to attend the annual conference and the Board realizes that many of its archivist members work alone and that both older and especially newer members look to the Society's publications for practical advice. It is gratifying to learn that Catholic Archives has been of help in this way. One correspondent wrote last year: 'The "sharing" aspect of so many of the articles over the years is something that helps the novice archivist. It is comforting to learn that someone else has been confronted with, and has overcome, a problem similar to one's own, and one can always imitate, follow and adapt another's solution. . . And there is no better spot than the Journal for picking other people's brains!'. While such a comment indicates the practical value of the journal, it also challenges the Society to make its publications even more helpful.

The fresh look, however, does not imply radical changes to either Catholic Archives or CAS Bulletin (once again published twice yearly), which will continue as the main means of informing members, but occasional publications, such as leaflets giving practical advice, will be considered. The Directory will also be up-dated regularly. The Board is likewise aware that over one hundred institutions and individuals subscribe to Catholic Archives separately and that it therefore provides their sole means of information about the Society's activities, which for members are reported more fully in the CAS Bulletin. It is important that the interests of both members and subscribers are served as fully as possible, without unnecessary duplication.

The composition of the Editorial Board is shown on the inside front cover, but it may be helpful to note that correspondence about the Society's editorial policy should be sent to Sr Helen Butterworth and that offers of articles and material for Catholic Archives and CAS Bulletin should be sent to their respective editors, Fr Stewart Foster and Miss Stephanie Gilluly. Sr Mary Coke's role is that of co-ordinating the Society's publications and reporting on the work of the Board to the Council.

The joint editors would have wished to record individual thanks to the contributors to this edition, but space unfortunately precludes this customary courtesy. Instead, it is hoped that they will accept inclusion in an omnibus tribute of appreciation which the retiring editor expresses, on behalf of the Society, to the one hundred and fifty or so contributors of articles and reports to the first fifteen editions. The generosity and patience they have shown and the encouragement they have given to the editor have made his work light, while the friendships gained will be a lasting joy. He does not doubt that members will give equally generous support to Fr Stewart Foster, the new sole editor, particularly by offering articles for publication.

Robin Gard, Stewart Foster, Joint Editors

RECORDS OF THE CHILDREN'S HOMES OF THE DAUGHTERS OF CHARITY OF ST VINCENT DE PAUL

Sister Judith Greville, DC

THE DAUGHTERS OF CHARITY OF ST VINCENT DE PAUL

The Daughters of Charity began in France when a country woman, Marguerite Naseau, offered to be a servant of the poor under the direction of St Vincent's Ladies of Charity. Others joined her and by 1633 the groups of volunteers were organized by St Louise de Marillac, herself a Lady of Charity. She brought them into her own house in Paris. They kept the status of lay women and the focus of their lives was not within an enclosure but in the active service of the poor, wherever they were to be found and mindful of the changing needs of the times. The Daughters of Charity are a Society of Apostolic Life. They take Simple Vows which must be renewed each year.

Our history in England begins with Daniel Lee, who attempted to establish the Sisters in Manchester in 1847. He had seen and appreciated their works on the Continent and thought that if similar works could be established in England it would greatly help to restore the Faith to this country. With the approbation of the Vicars Apostolic - the hierarchy had not yet been restored - Mr and Mrs Lee appealed to Father Etienne, the Superior General, to send Sisters to St John's (later Salford Cathedral). Here they visited the sick and held classes for factory girls. However, due to various factors, including Irish immigration, Chartist riots, and the general unrest in the country, people became more and more anti-Catholic. The Sisters were physically attacked and their house burnt down. They returned to Paris in 1849.

In 1857, two houses were opened in Dublin, and once again the Sisters came to England, where two factors in particular, made it possible. The year 1850 marked the restoration of the hierarchy and the Crimean War of 1854-1856 had seen the Sisters on the battlefields nursing the injured of both sides. Florence Nightingale was impressed by their standard of nursing and many returning soldiers recognized them on the streets and championed them in the event of hostility.

As happened at the beginning of the Community, so here benefactors played a large part in the establishment of the Sisters. The Vincentian Fathers had gone to Solly Street, Sheffield, in 1855 and asked the Sisters to visit and teach in the parish. The Norfolk family had an estate in the vicinity and were interested in helping to relieve the conditions of the poor. They paid the rent of the Sisters' house (£25.00 per annum). Once again, many of the benefactors were Ladies of Charity, some of whom later entered the Community. They invited the Sisters to do parish visiting, set up creches for poor working women, opened schools and orphanages, visited prisoners and migrants, and organized hostels and night classes for young men and women. This was not only in London, but on the benefactors' estates - the Monteith's in Lanark, Mrs Mary Gillow in

Hereford, and the Blundell's in Little Crosby. Many of the benefactors from the great Catholic families were also benefactors to other communities, and the Church in the British Isles owes an enormous debt of gratitude to them for their generosity in providing relief and Catholic education to the poor in the nineteenth century. Later, the hierarchy became interested and supported the works or founded new ones, but in the early days they had neither the status nor the means to do so. I believe that the Catholic Archives Society would do well to promote research into the role of benefactors of the Church in this period.

GENESIS AND GROWTH OF THE WORKS

The works of the Daughters of Charity were very varied, and any account of them can sometimes be confusing because, true to their charism, the Community has tried to respond to the needs of the times, and as these changed so new works were commenced and older ones became obsolete. We can trace the works of individual houses through from parish visiting to the addition of a creche, parish school, orphanage, hostel for young people, night classes for young men and women, special education, sometimes residential, for the deaf, blind and mentally handicapped, or the request of Church or local authorities for approved schools. The works grew, changed, or were discontinued according to circumstances and, later on, according to legislation and Government policies.

How they came to be founded, by whom and with what degree of funding is material for another article. It is strange to us today to find that there was so little material security for the works and more emphasis on public and private charity, ingenuity in making ends meet, sheer hard work and, above all, trust in Divine Providence. Where there was a need, it was met, even if this entailed some very difficult conditions. Agreements were drawn up to ensure an adequate start to a project, and benefactors often left legacies or invested shares to aid it, but in many cases the continuation of projects depended on donations and bazaars to a degree that would not be tolerated now.

Among other things not appreciated today is the fact that the Sisters were asked to take charge of works yet did not have any legal or statutory rights over their charges and the decisions made in their regard. This was the function of the hierarchy and local authorities. Just one example of this was the Emigration Programme. Some of the Sisters really broke their hearts over this. They could neither prevent it nor go with the children. They could only try to keep in touch with some of the children by correspondence.

In the last four years, I have had many enquiries from genealogists, but still more from men and women who were placed in our homes and orphanages. They speak with affection of their old homes and many have kept in touch with the Sisters who cared for them. One Sister, now retired, sent me an address book of old boys from Torquay, and has sent a copy to each of them so that they can continue their reunions and keep in touch with one another. A number of these

past pupils have been to see their records here at Mill Hill and to look over Damascus House, once St Vincent's Orphanage. Last Summer, one of them remarked: "I feel sorry for the youngsters today, the Sisters taught us what was right and wrong, and we've never been in trouble". Another old boy writes several times a year and always manages to find press cuttings and other souvenirs of St Vincent's, Preston. He is inordinately proud of 'his' Sisters and 'his' Orphanage, and frequently tells me he boasted of it in the Army! It seems that the 'good' stories don't get to the media!

THE RECORDS OF CHILDREN'S HOMES

The following list of records of Children's Homes is obviously incomplete, and I would welcome any more information. Perhaps it is worth pointing out one or two factors. The nineteenth century records of Children's Homes are relatively few. In the absence of legislation there was not then a very consistent approach to the keeping of records, and in some cases the registers suffered in the interests of confidentiality. Unfortunately, this persisted well into this century. In some cases it went to extremes, so that one or two people who have contacted me in recent years are not even sure of their right name or date of birth. It applied particularly in one case where a benefactor placed a child with the Sisters but seems to have applied the strictest secrecy to the event. Only the letters survive to prove that she came, and they give little away. She may have been placed on behalf of the family or a friend in the days when illegitimacy was such a scar.

Some records were lost during the two World Wars, others were given to the Catholic Children's Societies when the Sisters moved out of the works or were sent to them. Some Authorities have been helpful and specific in supplying information on what they hold, others did not answer or had only a vague idea. It became more difficult than I thought it would be to assemble a full list, but, hopefully, this beginning will encourage others to contribute to a central 'List' of Children's Records, and where they can be found.

ACCESS TO CHILDREN'S RECORDS

Confidentiality in the matter of personal records is of the utmost importance. Records in the Archives of the Daughters of Charity are available to the individual to whom they relate and to relatives by means of a written application. Please give as much information as possible as this makes the person easier to trace. Other researchers should apply, also in writing, stating the nature of the research and enclosing letters from two referees. The Daughters of Charity reserve the right to decide what material is open for research and the conditions of use. In the case of personal records, numbers and case studies may be used for statistics in research, but names are never published. Enquiries should be sent to The Provincial Archivist, Provincial House, The Ridgeway, Mill Hill, London, NW7 1EH. For records held by other authorities, please apply direct to them.

DAUGHTERS OF CHARITY ARCHIVES:RECORDS OF CHILDREN'S
HOMES HELD AT MILL HILL

SOME REGISTERS HELD ELSEWHERE, SEE SECOND LIST

		HOME OPEN/CLOSED
<i>LONDON</i>		
<i>Beaumont Street</i>	Creche for children of milkwomen Trans. to	1868-1869
<i>Bulstrode Street</i>	Nursery and orphanage for girls Trans to	1869-1879
<i>Seymour Street</i>	Day Nursery and school/orphanage re-named	1879-1923
<i>Wigmore Street</i>	Records: Birth and Baptismal certificates Trans. to	1923-1938
<i>Blandford Street</i>	St Vincent's Day School	1938 -
<i>Carlisle Place</i>	St Vincent's Orphanage and Creche Previous history: York Steet Park Street	1863-1939 1859 1863
	Admission and Discharge Registers 1860-1897, 1898-1906, 1894-1925, 1926-1938, also Personnel Register 1867.	
<i>Hatton/Feltham</i>	St Anthony's Girls' Home *Records: one register	1923-1930
<i>Mill Hill</i>	St Vincent's Orphanage, History: Creche for baby boys, 300 infants under six years Older children admitted. Residential school Boys over eleven years trans. to Wiseman House, Walthamstow, and replaced by younger boys from North Hyde, Southall Nursery Training School opened in new building Numbers gradually reduced from 200 junior boys and 100 infants to four groups of 40 children, now became St Vincent's Residential School Numbers eventually reduced to 20 in each group First girls admitted with their brothers Reduced to three family groups of 9 children using part of building only, house re-named Langdale House Group Home phased out and became Damascus House Retreat & Conference Centre Records: Registers 1894-1900, 1906-1915, 1915-1938, 1938-1966, 1966-1979.	1887-1973 1887 1900 1932 1934-1971 1936 1953 1970 1984
<i>Ridgemount</i>	A new family group house built for teenagers from St Vincent's Orphanage Records, if any, as above.	1975
<i>Willesden</i>	Our Lady's Hostel for Business girls	1928-1940

	became a Probation Hostel for girls Records: 2 boxes A-Z individual files	1942-1969
<i>HEREFORDSHIRE</i>		
<i>Bullingham</i>	St. Elizabeth's Residential School Trans. to	1861-1939
<i>Croft Castle</i>	Trans. to	1939-1946
<i>Broxwood Court</i>	Trans. to	1946-1954
<i>Lugwardine</i>	continued under lay management. *Records: stub books of Baptismal certs. 1911-1937.	
<i>Berrington Street, Hereford</i>	St Vincent's Girls' Orphanage Records: Birth and Baptismal certs. Admission registers 1892-1967	1875-1969
<i>LIVERPOOL</i>		
<i>Leyfield</i>	Bishop O'Reilly Memorial School, West Derby *Records: Sacramental register, Birth and Baptismal register and notes. Trans. to	1894-1956 1956-1971
<i>Druid's Cross</i>	Records: Sacramental register, a few pages 1956-1970	
<i>SALISBURY, Wilts</i>	St Elizabeth's Industrial School Records: Birth and Baptismal certs., Class register Form C admission registers 1893-1912, 1901-1923, 1927-1948, School Registers 1871-1896, 1896-1913, 1913-1971	1868-1972
<i>SUSSEX</i>		
<i>St Leonards</i>	St. Vincent's Independent School/Home for Maladjusted Girls. Began in Dover in 1927 as an open-air school for delicate children. Evacuated to Hollycombe House, Liphook, Hants Returned to St Leonards Records: Extensive records of the girls	1934-1993 1940-1946 1946
<i>YORKSHIRE</i>		
<i>Howard Hill, Sheffield</i>	St Joseph's Industrial School, (2nd work on this site) Records: Baptismal certs, register 1893-1922 Trans to. <i>Blackbrook, St Helens</i>	1887-1932. 1932
<i>SCOTLAND</i>		
<i>Edinburgh, Minto Street</i>	St Vincent's Orphanage Trans. to	1903-1921
<i>Blacket Avenue</i>	Records: a limited two-page list c.1930	1921-1931
<i>Restalrig</i>	St Mary's Orphanage for Girls Records for 1925-1932	1913-1933
<i>Lanark</i>		
<i>Smyllum Park</i>	Orphanage Records: registers 1906-1976, log books	1864-1981

from 1879.
Some children trans. to Pollokshields.

Glasgow
Pollokshields Orphanage 1913-1926
work changed to Home for Mentally Handicapped 1972 -
Records and photographs 1972-1978 only

Note Records for all the other houses to do with the care of children and young people are with Diocesan or local Children's Societies, or at the various schools for the Handicapped listed on the following sheets.

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DAUGHTERS OF CHARITY ARCHIVES: RECORDS OF CHILDREN'S HOMES NOT HELD AT MILL HILL

LONDON
Clapham Home for crippled children 1907-1912
trans. to

Northcote,
Pinner St Vincent's Open Air School and T.B. Hospital 1912 -
for children, now an Orthopaedic Hospital.
Records: none found

Enfield St Joseph's Home 1892-1981
(trans. from the Crusade of Rescue Home at Stepney run by the S.V.P. Society)
Records: at *Catholic Children's Society*,
St Charles Square. No registers but some files.

Hatton/Feltham St Anthony's Girls' Home and St Teresa's Nursery 1923-1962
trans. to St Charles Square.
Records: at *Catholic Children's Society*
(see above) Card indexes and files, no registers
except the one at Mill Hill 1923-1930

Leyton St Vincent's Boy's Home 1949-1958
trans. to St Charles Square.
Records: at *Catholic Children's Society*
(see above).

Brentwood St Agnes Orphanage, opened with a few children 1870-1902
from Carlisle Place and others.
Trans. to

Brentwood St Charles' Orphanage 1902-1938
Boys from St Vincent's, Mill Hill, were sometimes
transferred here from 11 years of age.
Records: *Catholic Children's Society*,

	<i>St Charles Square</i> , (see above) Registers.	
<i>Notre Dame de France (off Victoria St.)</i>	Creche, Orphanage and evening classes. Records: none found.	1868-1878
BIRMINGHAM		
	St Anthony's Home/Orphanage (various addresses, small houses acquired) Oliver Street; Bath Street 1917; Shadwell Street 1922 trans. to 22 Vicarage Road, Edgbaston (for Oratory School Boys)	1895-1908
	and St Philip's Boys' Hostel, Monument Road trans. to West-bourne Road	1922-1924 1918 1918-1968
<i>Deritend</i>	St Brigid's Hostel for Girls Records: nonefound.	1916-1929
<i>Gravelly Hill,</i>	St John's Approved School under the Home Office until 1970, thereafter called a Community Home/School and came under the Local Authority Social Services. The school continued after the Sisters left in 1974. Records: none found.	1906-1974
DEVON		
<i>Plymouth</i>	St Teresa's Orphanage (mixed sex at first, then girls only) Records: at <i>Plymouth Diocesan Catholic Children's Society, Glenn House, 96 Old Tiverton Road, Exeter, Devon, EX4 6LD</i> . Registers 1875-1931 and 1917-1931.	1875-1931
<i>Torquay</i>	St Vincent's Boys' Orphanage Trans. from Plymouth. Records: at <i>Exeter</i> (as above): Register 1889-1982	1889-1982
<i>Yelverton,</i>	St Vincent's Orphanage, Nursery and Training Centre for nurses and probationers. Trans. from Torquay. Records: at <i>Exeter</i> (as above): Register 1925-1941.	1925-1941
DURHAM		
<i>Darlington</i>	St Augustine's Parish. St Vincent's Certified Government Girls' Industrial School, later known as St Joseph's Girls' Orphanage Trans. to 64 Cleveland Avenue/Terrace, group home Records: some at <i>St Cuthbert's House, Catholic Care NE, Newcastle upon Tyne, NE15 7PY</i>	1892-1893 1893-1969 1967-1987
<i>Darlington Southend</i>	Immaculate Conception Independent Residential Grammar School for girls, with Prep. school and Kindergarten Records: none found.	1905-1975
<i>Gainford,</i>	St Peter's Orphanage for Boys Trans. to	1900-1939
<i>Tudhoe,</i>	St Mary's Home (for Girls originally)	1894-1966

<i>Heaton, Newcastle-upon-Tyne</i>	Trans. to Group Home Records: at <i>Catholic Care North East</i> , (see above) Lists of boys and registers from 1927, plus other records for Gainford, and registers and other records for Tudhoe, 1891-1973.	1966 -
<i>Brunel Terrace,</i>	St Vincent's Home Trans. to	1892-1950
<i>West Denton,</i>	Roman Way. Boys' Home Trans. to	1950-1984
<i>Summerhill Grove</i>	Records: at <i>Catholic Care North East</i> , (see above). Registers 1874-1980.	1984 -
HAMPSHIRE		
<i>Alton</i>	Refugee children and Sisters from Belgium. Records: none found	1940-1945
KENT		
<i>Dover</i>	Children's Home (from Carlisle Place) Records: none found.	1883-1947
<i>Mottingham</i>	Trans. to	1903-1926
<i>Gravesend</i>	St Mary's Home, mixed groups Records: <i>Southwark Catholic Children's Society</i> <i>49 Russell Hill Road, Purley, CR8 8XB</i> . Earliest entry 1916 for Mottingham. Registers, Log Books and individual files for children at Gravesend from 1980.	1926-1989
LIVERPOOL		
<i>Beacon Lane</i>	St Vincent's Boys' Orphanage Formerly The Orphanage of St Louis de Gonzaga under lay management. Records: Registers 1862-1939 with the <i>Nugent</i> <i>Care Society, 150 Brownlow Hill, Liverpool, L3 3RF</i> Trans. to	1863-1949
<i>Formby</i>	St Vincent's Orphanage/Junior Approved School (under the Home Office) and continued under new management when the Sisters left. Some children transferred to Blackrock, St Helens, Approved School for Girls. Records: none found.	1949-1965
<i>Brunswick Court</i>	The Blind Asylum, founded 1841, Sisters came Trans. to	1871-1901
<i>West Derby</i>	St Vincent's School for the Blind Records: at the <i>Catholic Blind Institute, Liverpool</i> .	1902 -
<i>Druid's Cross</i>	St Catherine's, Trans. from Leyfield Children's Home. Records: at <i>Liverpool Catholic Social Services</i> , (see above) Nugent Care Society	1956-1971
<i>Eldon Place</i>	Our Lady's Home, Records: none found.	1921-1928

<i>Fairfield</i>	Guardian Angels' Creche/Home, 11 Holly Road, Records: none found.	1925-1928
<i>Formby</i>	Stella Maris Hostel, holiday home for young working girls. Records: none found.	1919 one year only
<i>Freshfield</i>	St Anne's Industrial School for Girls Records: none found.	1867-1922
<i>Leyfield</i>	Bishop O'Reilly Memorial School, Yew Tree Lane, Children's Home . Records: at <i>Nugent Care Society</i> , (see above) Registers 1895-1942. Trans. to	1894-1956
<i>Druid's Cross</i>	see above	
<i>May Place</i>	Reformatory for Girls	1901-1922
<i>Old Swan</i>	(Work changed to Hospice for the Dying) Records: none found.	
MANCHESTER/ SALFORD		
<i>Rumford Street</i>	Mother and Baby Home/Refuge Records: none found.	1893-1961
<i>Ancoats Salford</i>	St Joseph's Parish Trans. to St Vincent's Parish Night Shelter and Nursery Records: none found.	1887-1938 1921-1938
<i>Broom Lane, Salford</i>	Mother and Baby Home, 61 Broom Lane Trans. to 62 Waterpark Road Trans. to 58 Broom Lane Records: at <i>Catholic Children's Society, 390 Parrs Wood Road, Manchester</i> . Registers 1940-1946 and other records.	1932-1976 1975-1979 1979-1988
MERSEYSIDE		
<i>Bebington The Wirral</i>	St Edmund's Children's Home for Boys and Girls. Records: at <i>Catholic Children's Society, 111 Shrewsbury Road, Birkenhead L43 8SS</i>	1920-1984
PRESTON		
<i>Fulwood</i>	St Vincent's Boys' Home Trans. to	1896-1956
<i>Ashton</i>		1956-1966
<i>Deepdale</i>	Hostel for St Vincent's Boys Records: at <i>Catholic Children's Society, 218 Tulketh Road, Preston PR2 1ES</i>	1948-1956

ST HELENS <i>Blackbrook</i>	Blackbrook House. Trans. from the Industrial School at Howard Hill, Sheffield and from Freshfield. An Approved School until 1970, thereafter called a Community Home/School under Social Services Local Authority remit. The School continues under lay management. Records: may be at the School.	1932-1991
YORKSHIRE <i>Woodhouse, Handsworth Nr. Sheffield Boston Spa</i>	Trans. to St John's Residential School for the Deaf Records: at the School, are the property of the Leeds Diocese.	1871-1875 1875 -
<i>Hull</i>	St Vincent's Orphan Boys' Home St Vincent's Orphanage, Queen's Road at Park Road. Records: at <i>Catholic Children's Society, 110a Lawrence Street, York, YO1 3EB.</i>	1890-1941 1908-1971 1971
SCOTLAND <i>Dundee</i>	Children's Refuge for Boys and Girls Records: none found.	1905-1974
<i>Glasgow</i>	Bellview Refuge, Whitevale Street Trans. to	1887-1912
<i>Rutherglen</i>	Records: Registers 1889-1914, 1902-1912, 1914-1949 at <i>St Columkill's Church, Rutherglen.</i>	1912-1961
<i>Carstairs Pollokshields</i>	Some children trans. to In 1990 the Glasgow Archdiocese took over the school from the Sisters.	1926-1936 1972 -
<i>Edinburgh Minto Street</i>	St Vincent's Boys' Home Trans. to	1903-1921
<i>Blacket Avenue</i>	*Records: not found except for a limited two page list c.1930 at Mill Hill.	1921-1931
<i>Midlothian, Rosewell</i>	St Joseph's Hospital for the Mentally Handicapped Records: at <i>Rosewell.</i>	1924 -

THE ROYAL COMMISSION ON HISTORICAL MANUSCRIPTS AND THE NATIONAL REGISTER OF ARCHIVES

Christopher Kitching

Some, indeed I hope many, readers of this journal will already know of the work of the Royal Commission on Historical Manuscripts *alias* the Historical Manuscripts Commission (HMC), established in 1869, and also of what was once referred to as its 'special branch', the National Register of Archives (NRA), established in 1945. But I am very glad of this opportunity, as we celebrate the important milestone of the Register's fiftieth anniversary, to contribute an article to *Catholic Archives*, not least because it gives me the opportunity to acknowledge how important this journal has itself been in gathering and disseminating information in its special field. The Index to Numbers 1-12 is an impressive roll-call of religious orders, dioceses, colleges, parishes and families whose archives have already been outlined in the journal's pages, and I need hardly add that the Commission's library is a keen subscriber.

Since 1959, when it received its most recent Royal Warrant, with much expanded terms of reference, the Commission has been the United Kingdom's central source of information and advice about archives and historical manuscripts apart from the Public Records which are separately governed by the Public Records Acts of 1958 and 1967. Its work is carried out by a team of unpaid Commissioners, currently 17 in number, and under them a salaried staff of 23. The Commission is wholly reliant on government funding, and is at present sponsored by the Department of National Heritage, through whose Secretary of State it is answerable to Parliament.

The Chairman and Commissioners are appointed by the Queen on the recommendation of the Prime Minister. If there is one of their terms of reference¹ which neatly summarises their overall role, it is that they are to 'consider and advise upon general questions relating to the location, preservation and use of manuscripts and records'. Incidentally, as is made clear elsewhere in the warrant, this includes 'records or archives of all kinds'. The welcome breadth of this definition is becoming more important with the rapid diversification of media in which archival information is now held. The Commissioners fulfil their responsibilities as the nation's watchdog on archival issues by gathering and publishing information about archives, by making representations to Ministers, funding bodies and others on aspects of public policy concerning archives, by overseeing the work of their staff who deal with day-to-day issues and case-work, and by publishing occasional Reports to the Crown. These Reports, of which the most recent is the *Twenty-Seventh Report 1982-1990* (HMSO, 1992), provide an opportunity for an authoritative longer-term look at trends and developments for good and ill in the world of archives.

The work of the Commission's staff falls into three main categories:

maintaining and developing the National Register of Archives by gathering in, from every available source, information about the nature and whereabouts of manuscripts and archives which are of importance for every aspect of the history of the United Kingdom;

disseminating this information as widely as possible to assist users and potential users, by maintaining a public search room, answering historical enquiries and publishing texts and calendars, guides and surveys, and information sheets about sources for particular topics; and advising central and local government, grant-awarding bodies, owners, custodians and users of archives, on every aspect of their care, preservation and use.

The Commission's *Annual Review*, published in November each year and obtainable from HMSO, contains the Secretary's progress report to the Commissioners, whilst leaflets about the Commission and its work, the National Register of Archives, Publications, and the Manorial Documents Register are obtainable free of charge from the address given at the end of this article. (A stamped-addressed envelope is appreciated).

Royal Commissions, you may be thinking, are usually set up to carry out an investigation, make a report, and then be wound up. With the remarkable exception of the Royal Commission for the Exhibition of 1851, HMC is the longest-standing Royal Commission. Would the Treasury, I wonder, have sanctioned the establishment of the Royal Commission on Historical Manuscripts in 1869 if it had realised that there would in all probability be no end to its work, and that a century and a quarter along the road its then Secretary would be asked to write an article such as this? But in fact it is not at all surprising, for even a moment's pause for reflection is enough to show that the task is never ending. Each successive generation creates its own archives. Just as we think we are beginning to know the whole field in outline, it gets bigger and bigger! Even if things remained static, there is such a backlog of cataloguing and recording to be done even on the collections that have passed into public repositories, let alone those still in private hands, to guarantee that the information will continue to flow in more or less indefinitely. And on top of that, existing collections migrate or are dispersed, for a variety of family and business reasons; we attempt to keep track of them by monitoring the main sale catalogues and generally by keeping our ears to the ground. As the quantity of archives being cared for increases, so in proportion do the problems of storage and conservation, cataloguing and (where appropriate) arrangements for public access. So there is no shortage either of information still to be unearthed or of advice to be given.

The foundation of the Commission's reputation in the world of scholarship – and regrettably still the only context in which certain historians are familiar with our work – was the great series of HMC Reports and Calendars, of

which publication began in 1870. This is now being brought to a close, with only one final volume remaining to go to press to complete a set of 240.² This series contains a great deal which is of potential interest to Catholic history, in part through its coverage of a number of specifically Catholic family and institutional archives, but also from the broader light shed by reports on other collections.³

When the idea of a Royal Commission to seek out the sources of British history that were in private hands was first being discussed in the 1850s, and indeed for a time after its actual foundation in 1869, there was vocal dissent from a few prominent individuals who feared it might be a thinly disguised government ploy to pry into private property or perhaps to discover religious or ideological affiliations. Cardinal Wiseman was among the few prominent public figures who, having been approached, declined to support a petition to the Prime Minister to establish a Commission,⁴ and when Dr William Russell, President of St Patrick's College Maynooth, was included in the eventual list of Commissioners Sir Thomas Phillipps, the great manuscript collector wrote to another Commissioner, the Deputy Keeper of Public Records, Thomas Duffus Hardy, 'What possible motive can he have for prying into the private papers of any Protestant?'⁵

In order to allay fears such as these, the Commission's early inspectors were debarred from examining title deeds less than a century old, and in general confined their reports to papers pre-1800, a specific limitation which by the twentieth century had become increasingly irrelevant, as well as frustrating to scholars. Moreover, it had to be ruled at the outset that Roman Catholic Commissioners should not be allowed to inspect Protestants' papers.⁶ The reverse side of the coin was that virtually all the important Catholic collections inspected in the Commission's early years were contracted to a recent and highly reputed convert to Catholicism, Joseph Stevenson, one of the few people to bear the epithet 'archivist' in the *DNB*, who, after a distinguished early career working for the Public Record Office and British Museum, had been ordained as an Anglican in 1839. He was received into the Roman Catholic Church in 1863 and entered Oscott College on the death of his wife in 1869,⁷ the year of the Commission's establishment. He was appointed as one of the Commission's inspectors at the specific request of a number of Catholic owners of manuscripts, with the important result that they freely allowed him access to their papers and permission to write summary reports on them for publication. He was able to report, for example, that the President of Oscott would 'gladly allow all due facilities for such further examination. . . as may be desired by the. . . Commission'.⁸ In the same vein Lord Herries had 'no objection to permit access. . . under such restrictions as he may consider advisable'.⁹ The Provincial of the Dominican Friars was 'happy to further the objects of the Commission in every way in his power'.¹⁰ There were just one or two hesitations. At Buckie on the Moray Firth where Stevenson went to inspect the papers

of Dr Kyle, Bishop of the Northern District of Scotland, 'the privilege for inspecting the collection in detail was not afforded me',¹¹ whilst at Blairs College the President was prepared to allow more general public access, but only to 'those who have the permission of the Catholic Bishops of Scotland'.¹²

Catholic institutional archives thus in fact came to be quite strongly represented in the Commission's early reports, although like most other collections inspected they were described in a most summary form. Nevertheless, it could be said that they were 'on the map', and considering the meanderings of some of the records, from English, Scots and Irish Colleges, seminaries and religious houses elsewhere in Europe to their eventual resting places in this country, that is not a bad metaphor.

After mapping as much of the ground in general as they thought productive, the Commissioners turned to publishing more extensive reports on individual collections, and this became the mainstay of the Commission's work, subject to financial vagaries particularly in wartime, right down to 1945. Among reports of specifically Catholic interest might be mentioned the calendar, in 7 volumes (1902-1923), of the Stuart Papers at Windsor Castle, which was unfortunately terminated at 1718, falling victim to post- (First World) war economies, and latterly being rendered less necessary by the microfilm edition of the papers. Its introduction is worth reading for the eventful story of the papers' recovery from Italy.¹³ It may be worth recalling, too, that Ireland was very firmly in the Commission's remit when it began its work, and the calendars include the holdings of the Irish Jesuits¹⁴ and Franciscans.¹⁵

The creation of the NRA in 1945 was an important landmark in the Commission's history and fortunes. It meant a radical change in the approach to the collection of information. A new and altogether more comprehensive country-wide survey was launched, initially with a great deal of voluntary help through county committees. Their work was only slowly assumed by the local authority and university record offices which began to spring up in greater numbers in the post-war decades. Gone was the old restriction as to the dates of manuscripts inspected and reported. Yawning gaps in the Commission's information for the nineteenth and twentieth centuries, caused by the earlier self-denying ordinance, could therefore be filled and whole new fields such as business records and even the archives of relatively modern institutions could be covered for the first time. Again this was seen by the Treasury at first as a short-term project, with initial funding for only two and a half years. But, again unsurprisingly, the scale of the task, and the enthusiasm with which it was embraced throughout the country not only by archivists and volunteer inspectors but also by many families and institutions eager to deposit their papers on loan for study and safe keeping in properly-appointed record offices, generated the momentum to build and improve the Register and thus to establish it as a permanent source of information on the sources of history for the benefit of the whole nation. It advanced rapidly from collecting summary reports of papers to

collecting full catalogues, lists and indexes, and eventually to opening a public search room - the only one of its kind in the country - where all these finding aids, together with many other works of reference such as guides to individual libraries and record offices and thematic or regional surveys of archival sources could be assembled for public inspection without charge. Today, readers may consult catalogues, both published and unpublished, from every record office in the United Kingdom and numerous overseas repositories, from libraries, museums and specialist research institutes, from private families and individuals, from institutions and businesses, churches and charities, and so on. There are over 38,000 numbered reports filed in the Register.

It should be explained that the catalogues filed in the search room are only one of the sources of information used in compiling the indexes to the Register. In addition, for example, the principal public repositories are invited each year by means of a questionnaire to inform us of their year's accessions, even where these remain unlisted, so that an early marker of the papers' existence may be put down on the indexes. Reports about individual archives, in journals such as *Catholic Archives*, will not themselves find a place in the Register but should, once processed, generate index entries with a reference to the article where appropriate. From time to time the Commission itself launches new, targeted surveys to fill gaps in the information contained in the Register. A number of these have been published in the successful series of Guides to Sources for British History. *Papers of British Churchmen 1780-1940* (HMSO, 1987), for example, includes summaries of the papers of a number of prominent Roman Catholics of the period, both men and women, and although the project did not extend to the archives of institutions it naturally involved visits to, or correspondence with, diocesan archives and religious communities, allowing the Commission considerably to expand its knowledge of archives in this sector. The survey currently in progress of principal collections of family and estate papers will include, for example, the Fitzalan-Howards.

After an eight-year programme of computerisation, the NRA's indexes have been refined beyond recognition for anyone familiar with its original card indexes and slips of paper. In 1994 the indexes contained an estimated 170,000 entries. The Personal Index selectively indexes references to the papers of men and women of importance in every field of British history, with details of the nature and location of each individual's papers and of correspondences in other collections. A 'Subject' Index, which is still being developed, in fact provides a classified arrangement of papers generated by particular types of institution or organisation. The reader can search for bodies such as religious orders, missions, schools, theological colleges and religious societies, but this index still requires a good deal of working up. To get the best out of the finding aids, lateral thinking sometimes has to be applied. The indexes, for example, do not for the most part pick up references from the Reports and Calendars series, which therefore have to be searched in tandem with the NRA. And there may be additional HMC

library references to collections which have been reported on in print but not necessarily yet entered in the NRA indexes, including some of the excellent articles published in *Catholic Archives*. In time most of these anomalies should be ironed out.

By the time this article is published we hope we shall be well on the way to linking our computer system to one or more national and international computer networks so that it will be possible to obtain access to the indexed information from many local work stations. Networking should enable many more researchers to identify the collections they need to study, and their location, without the need for a visit to the Commission's search room. We hope that every user will become our eyes and ears, drawing to our attention the existence of records and papers hitherto unrecorded in the Register and its indexes. Because of the scale of the effort involved in maintaining a nationwide index of this kind we have to maintain a selective approach to the individuals and institutions that can be covered as a matter of course, but we are always interested to learn of collections hitherto unnoted in the NRA which scholars have found to be of importance to their research: this, rather than the status of the individual or institution concerned, will often be the best indicator whether or not the papers should be included in the NRA indexes.

Any Catholic archivist or historian reading this article who may have information that the Commission ought to record is warmly invited to write to me at the address at the end of this article. I should emphasise that whilst the Commission is delighted to receive both summary lists and completed catalogues which may be communicated to the public, it is equally glad to note on its own files, in confidence and not for public communication, the existence and scope of archives which, for whatever reason, are not yet available for public inspection. At the same time it does encourage owners and custodians wherever possible to seek ways of making historically important papers available for study, which in the long run can only be of benefit to scholarship.

Alongside its now formidable bank of data about the archives themselves, the Commission attempts to keep up-to-date information about the repositories or institutions which hold them, and the terms and conditions (if any) on which access may be granted to the public. In the case of public repositories, summary details are published in the Commission's best-selling directory *Record repositories in Great Britain*.¹⁶ The Commission's combined knowledge of papers and their owners or custodians is the main justification for its central role in offering independent advice about archives and manuscripts.

The Commission's staff advise owners and custodians, without charge, by post or telephone or where appropriate by arranging a visit of inspection, on a large range of issues. They may on request carry out a general survey of an archive to assess its scholarly importance or to make recommendations to the owner, in confidence, as to its future care or custody. They also advise on a multiplicity of problems with old, or plans for new, storage accommodation; on

sources of grant aid for purchase, conservation and cataloguing of archives; on possible alternative homes for the records if for whatever reason the owner is no longer able (or no longer wishes) to retain them; and on methods of arrangement and listing. The Commission's advice is given in confidence, and from an entirely independent point of view: the Commission does not itself hold records, but only information about them.

It is pleasing to note that our clients have already included a number of Catholic communities, societies and families (and of course no religious Test is nowadays applied either to the Commission's staff or to the client!) But the Commission remains equally at the service of all archives in need of care and attention. A series of advisory memoranda is available, covering for example: planning a new record repository; applying for grant aid; the Commission's advisory services; records management for small organisations; and protecting archives and manuscripts from disaster. Each of these is available free of charge in return for a stamped-addressed A4-size envelope.

The address for all enquiries is The Secretary, Royal Commission on Historical Manuscripts, Quality House, Quality Court, Chancery Lane, London WC2A 1HP.

FOOTNOTES

1. A summary of the Royal Warrant is printed each year in the Commission's *Annual Review*.
2. The best summary of the contents of this series is to be found in ELC Mullins (ed), *Texts and Calendars. An analytical guide to serial publications* (Royal Historical Society, 1958 and supplement 1983). Most of these volumes, however, are now out of print and will need to be sought in a good reference library.
3. The Reports and Calendars series is accompanied by a Guide comprising two volumes of indexes of places mentioned in the reports published 1870-1911 and 1911-1957 respectively; and five volumes of indexes of persons, two covering reports published 1870-1911 and three 1911-1957. Individual reports have their own indexes, sometimes including subjects.
4. Paul Morgan, 'George Harris of Rugby and the prehistory of the Historical Manuscripts Commission', in *Trans. Birmingham Archaeol. Soc.*, 82 (1967), pp.31-32.
5. ANL Munby, *The formation of the Phillipps Library from 1841 to 1872* (Phillipps Studies IV, Cambridge, 1956), p. 157.
6. Munby, *loc. cit.*
7. *DNB*. He went on to be ordained in 1872 and continued his interest in archives as well as the ministry for many years, dying in 1895, aged 88.
8. *HMC First Report* (1870), Appendix p.90.
9. *Ibid* p.46.
10. *HMC Second Report* (1871), Appendix p. 149.
11. *First Report* Appendix p. 120.
12. *Second Report*, Appendix p. 203.
13. *Calendar of the Stuart Papers*, HMC [56] (1902), Introduction.
14. *HMC Tenth Report, Appendix V*, HMC [14], pp.340-379.
15. *Report on Franciscan Manuscripts*, FMC [65] (1906).
16. Latest reprint, with corrections, of the ninth edition, HMSO 1994.

NOTE

Dr Christopher Kitching is Secretary of the Royal Commission on Historical Manuscripts

THE BRENTWOOD DIOCESAN ARCHIVES

Rev. Stewart Foster, OSM

The Diocese of Brentwood was erected in 1917 from the eastern portion of the Archdiocese of Westminster, and today consists of the County of Essex and the London Boroughs of Newham, Waltham Forest, Redbridge, Barking & Dagenham, and Havering. The diocese thus covers territory both varied and mixed: East London; the suburbs; rural Essex; seaside resorts such as Southend and Clacton; new towns such as Harlow and Basildon; and the older centres of Colchester, Chelmsford and Brentwood itself. The Catholic history of the diocese is much tied in with the generosity of the Petre family and other recusant households, and among the parishes of the present Diocese of Brentwood are numbered the old Catholic centres of Ingatestone, Stock and Witham.

The history of the diocese (recorded in a recently published book by the present writer) is thus much associated with the parent archdiocese, and the Westminster Archives contain a good deal of material on individual missions and clergy from the earlier period. A number of parishes also house important local collections of archival material such as registers and correspondence (much of it unsorted), while the Petre Archives in the Essex Record Office at Chelmsford include quite a lot of source material (see *Catholic Archives* 5, pp.39-43). As with most diocesan archives, the potential researcher should not expect to find everything he wants in the one place.

LOCATION

The Brentwood Diocesan Archives are housed in a first floor room in the diocesan offices at Cathedral House, Brentwood. When the present bishop, Bishop Thomas McMahon, was appointed to the diocese in 1980, he arranged for the renovation and extension of the former Convent of Mercy adjacent to the cathedral to serve as the administrative centre of the diocese. Hitherto the curial offices had (since the 1950s) been located at South Woodford, in East London, and before that the old Bishop's House in Brentwood served the diocese in somewhat restricted quarters.

The archive room itself is small (14 x 10 feet), but every inch of space is used by the installation of lockable, built-in wall cupboards. The room is well lit, and researchers are housed in a library room at the end of the building, thus leaving the archivist space to work. The present Diocesan Archivist, Miss Jane Neely, has recently taken over responsibility from Sister Mary Peter CRSS of New Hall, and much archival work was done in former times by the then Chancellor of the diocese, Monsignor Daniel Shanahan. Indeed, the diocese has been blessed with a galaxy of historically-minded clergy during its brief history: the first bishop, Bishop Bernard Ward, was the foremost English Catholic historian of his era; Canon Joseph Whitfield; Canon Charles Kuypers; and Canon (now Bishop) Brian Foley. The diocese has also benefited from the

labours of the Essex Recusant Society, founded in 1959.

DESCRIPTION

The first cabinet houses material relating to the foundation and government of the diocese: relations with the Holy See; the history of the diocese; individual bishops; financial documents etc. Each of the bishops has a section: Bernard Ward (1917-20); Arthur Doubleday (1920-51); George Andrew Beck (Coadjutor 1948, bishop 1951-55); Bernard Wall (1955-69); Patrick Casey (1969-80); and Thomas McMahon (1980-). Among the papers on the origins of the diocese are notes made by Canon Edwin Burton and Canon Joseph Whitfield. Burton made a register of priests known to have served in Essex in the nineteenth century (and some earlier), as well as brief histories of each mission/parish and lists of their incumbents. These notes were made in the early part of the present century, but are of obvious value with regard to those parishes in the diocese which pre-date 1917. Whitfield's notes are much more concerned with recusant and Penal era Catholicism in the county.

Also in this first cabinet one finds papers relating to episcopal administration: *Ad Clera*; Pastoral Letters; *Ad Limina* Visits; Clergy Conferences; as well as bishops' official engagement diaries. Again, local parish archives can often supplement what is lacking in the diocesan archives, e.g. the present writer recently discovered a more or less complete set of pastoral letters from the Vicars Apostolic of the London District and Cardinals Wiseman and Manning (from the 1840s, and some earlier) in a filing cabinet in a parish office, including Wiseman's *Out the Flaminian Gate* announcing the Restoration of the Hierarchy of England and Wales in 1850. Such discoveries should be an encouragement to archivists and a warning to Parish Priests about good care of historical records!

The first cabinet then holds papers and books relating to episcopal/pontifical liturgy, a collection of Missals, episcopal registers (dispensations, confirmations, ordinations and faculties), as well as material relating to the rebuilding of Brentwood Cathedral and also papers concerning the widespread damage suffered by churches in the diocese (chiefly in East London) during the Second World War.

A second large wall cabinet contains files on every parish in the diocese, arranged alphabetically. The contents are chiefly official papers such as Visitation Returns, as well as correspondence to and from Parish Priests on parochial matters, but in some boxes or files there have been added items of more historical interest such as summaries of the foundation of the mission (thus to be used in conjunction with Burton's notes), and notes on the architecture of individual churches and chapels. This section is followed by files containing the papers (often academic records from seminary days) of the deceased priests of the diocese, but some such files also give details of a particular priest's role in the foundation of a parish, and are thus important sources for local history, given the rule regarding a sufficient time lapse after a

person's death before papers should be released. Among this section is a very important collection of letters from the last century, to and from Father John Moore, who founded the mission at Westcliff-on-Sea (1862). Moore's correspondence includes letters from Daniel O'Connell and others involved in the Irish Nationalist movement, as well as letters from the leading ecclesiastical figures of the day and many fellow clergy. Finally, in this second cabinet one will find material from the Harwich mission (founded in 1864) which was damaged in the great flood of 1953, as well as microfiche records of various diocesan meetings.

The third cabinet houses material regarding the different diocesan commissions: Education, Social Welfare, Liturgy, Ecumenism, etc.; and likewise papers concerning the various groups and societies established in the diocese: Society of St Vincent de Paul; Pax Christi; Catholic Women's League; Knights of St Columba, Legion of Mary etc. There are sections dealing with the seminaries and vocations to the priesthood.

In a further cupboard there are collections of files on each of the religious orders and congregations (male and female) represented in the diocese. A number of orders, such as the Canonesses of the Holy Sepulchre at New Hall (1799), predate the diocese, and among the orders of men a number are responsible for parishes, e.g. the Franciscan Friars Minor (Forest Gate, Stratford and Woodford Green) and La Salette Missionaries (St Peter's, Dagenham, Rainham and Goodmayes), and thus reference should also be made to the parish section. The bulk of material in the files for the orders and congregations concerns relations with the bishops, details of the erection of religious houses, and the adoption of apostolic works within the diocese. Of particular interest are the files for houses that have closed, and details of which may often be difficult to obtain, especially, as in one case, where the religious society (of Oblates) has ceased to exist.

The Brentwood Diocesan Archives also house a good collection of photographs, including portraits of clergy who served in Essex in the nineteenth century. Of special interest, and perhaps a model for other diocesan archivists, is the collection of recent photographs of each church and chapel in the diocese - a valuable record in an age of closures, demolition and liturgical reordering. There are extensive records of the features, interior and external, of the new Brentwood Cathedral, and the diocesan archives also house maps and plans of the various properties, both diocesan and parochial.

ASSESSMENT

For a more recent foundation, and for one of a relatively small size in geographical terms, the Diocese of Brentwood can boast a well organised archive room, although there is still a great deal to be done by any archival standards, in that much listing and calendaring is required within individual files and groups of files. However, a great achievement is that within most boxes and files the papers have been well sorted and arranged, and the process

of removing metal paper clips, etc. is well under way. As all part-time diocesan archivists will recognise, time is a precious commodity, especially when other calls are made upon archival resources (researchers, reception of new material, visits to parishes, etc.).

The Brentwood Diocesan Archives benefit from their location at the administrative centre of the diocese, where there is quick access to other departments and officials, and where there is also access to the Essex Recusant Society Library. Moreover, the archivist can call upon an almost complete set of *The Laity's Directory* and *The Catholic Directory*.

The Brentwood Diocesan Archives are an essential port of call for anyone wishing to write a history of a particular parish. This point is made in that it is not always easy to find one's material with such ease of access as is found at Brentwood. Indeed, in recent years a number of the older parishes of the diocese have had produced books or pamphlets on their origins and history, including Brentwood, Grays, Colchester, Chelmsford, Witham, Stock, Ingatestone, Upminster and district, Stratford and Saffron Walden. Such publications vary in length and scope, but in each case the diocesan archives house material which has been used by the authors.

Finally, it is important to add a note about the relationship of the diocesan archives/archivist to the diocesan administration and, in particular, to the bishop himself. The Diocese of Brentwood is fortunate that its present bishop is very keen that the history of both the diocese and its parishes be recorded and written, and thus that the diocesan archives be given the appropriate help and support. In terms of an appreciation of the practical and applied management and use of a diocesan archive this is very important and encouraging. In the experience of the present writer this is very helpful to potential historians and researchers, since a diocesan archive can all too readily be regarded as little more than a records repository, rather than a resource and essential cog in the diocesan 'machine'. Much of the local historical work, and thus consultation of the diocesan archives, is associated with specific anniversaries and commemorations, and again the bishop is keen for such events to be marked in an appropriate fashion: liturgical, social, and historical.

In the opinion of the present writer, the Brentwood Diocesan Archives are too small-scale for any widespread holding of local parish material, at least at the moment. The divergent views on such an approach to diocesan archives notwithstanding, what *has* happened is that care has been taken to retrieve such records as exist from centres that have closed, and also to house papers of deceased priests who have harboured particular historical interests, or who have kept records or diaries of their activities. This is especially important in a diocese where more than half the parishes and Mass centres have been founded or developed since the creation of the diocese itself, and where there have been a number of new or pioneering projects, e.g. the Diocesan Travelling Mission (1951-69); the development of the post-war new towns and London over-spill

housing estates; the virtual 'revolution' inaugurated by Bishop Beck from 1951 to 1955, as the diocese sought to recover from the relative decline suffered during the last years of Bishop Doubleday's episcopate; and the growth of ecumenical projects encouraged by Bishop McMahon, including shared churches and schools. In such cases the preservation of historical records is especially significant.

The Diocesan Archivist, Miss Jane Neely, is usually in attendance for one day per week at the Cathedral offices, and all enquiries should be addressed to her at: Cathedral House, Ingrave Road, Brentwood, Essex. Enquiries regarding *The Diocese of Brentwood, 1917-1992* should be directed to the Bishop's secretary at the same address.

THE ARCHIVES OF THE GREAT BRITAIN PROVINCE

OF THE DE LA SALLE BROTHERS

NOTES

1. For a description of the De La Salle Generalate Archives, see *Catholic Archives* 5 (1985), pp.34-38.
2. These facsimiles constitute vols. 11-25 of the *Cahiers Lasalliens* series initiated in 1959. The series owed its origin to a long article in *Revue d'Ascétique et de Mystique* (Jan - Mar 1952) over the signature of the editor, Andre Rayczy, S.J. He surveyed the then existing material available to would-be students of De La Salle's life and work and concluded by lamenting the fact that first editions of his writings were not available for general use. When, he asked, would there be Monumenta Lasalliana comparable to the long-established Monumenta Ignatiana of the Society of Jesus? Our Institute's response to this appeal by the leading authority on 17th century French spirituality has gone beyond a complete facsimile series of the first editions of De La Salle's works. It comprises the fruits of research by many scholars for whom the discovery of the Founder of a humble Institute of teaching Brothers has been a revelation. The series has recently published a 670-page study of De La Salle's *Explication de la Méthode d'Oraison*.
3. The other letter is on permanent display at the Rheims residence where De La Salle was born and which is now a Lasallian museum.

THE ARCHIVES OF THE GREAT BRITAIN PROVINCE OF THE DE LA SALLE BROTHERS

Bro. Austin Chadwick, F S C

INTRODUCTION

In addition to the Generalate Archives in Rome¹, each of the seventy or so Provinces of the De La Salle Brothers has, or with increasing urgency aims to have, an organised archive of materials relating particularly to its own area of activity.

The Archives of the Great Britain Province are situated at the Provincialate in Oxford, and because the house is new and purpose-built, due provision was made in the plans for the archives. The top floor of the three storey building was designated for this purpose, comprising six rooms with floor spaces as follows: No.1, 432 sq.ft; No.2, 121 sq.ft; No.3, 100 sq.ft; No.4, 361 sq.ft; No.5, 224 sq.ft; and No.6, 294 sq.ft. All rooms were equipped from the start with appropriate shelving and other furniture. The holdings have been distributed in a departmentalised system, and a survey of the use to which each room has been put will form a convenient framework for describing the archive.

THE FOUNDER'S ROOM (ROOM 3)

Although the smallest in size, Room 3 has pride of place in the affections of the Brothers visiting the Provincialate. It is known as 'The Founder's Room', and it contains all holdings directly connected with the life and work of St Jean-Baptiste De La Salle (1651-1719). Six rows of shelving hold 118 box files (15"x11"x4"), the contents of which comprise: (a) published biographies; (b) editions of his writings; (c) published studies of his spirituality and pedagogy.

In the first category are copies of 66 of the published biographies of the Founder, arranged in chronological order of publication, beginning with three that were written shortly after his death by men who had known him personally. They are in various languages, the majority being in French, but with many of them translated into English, as well as works in languages other than French. In fact the most scholarly life of De La Salle to date, the nearest approach to what may be called a critical biography, is by a Spanish Brother, Saturnino Gallego, published in 1986 by the Biblioteca de Autores Cristianos, Madrid. However, English speaking biographers are well-represented in our series, notably by a complete collection of the Lasallian writings of the late Dr W.J. Battersby (Bro. Clair Stanislaus); and the latest biography to be added to the collection is by a member of the Great Britain Province, Bro. Alfred Calcutt: *De La Salle: A City Saint and the Liberation of the Poor through Education*, pp.650 (1993).

The second category comprises a respectable number of the many editions of the Founder's published writings, including facsimile copies of the first editions of each work² A complete collection of the 51 volumes of the

Cahiers LaSalliens series of first editions of De La Salle's works and studies by many scholars forms the most important part of the holdings of the third category housed in this room. Moreover, I think that we hold at least one copy of the many other such principal works to have appeared over the years, published that is independently of the *Cahiers* series. The most recent acquisition in this section is an assembly of computer diskettes constituting a complete concordance of the writings of the Founder. The computerisation was carried out by the 'Centre Informatique et Bible' of the Benedictine Abbey of Maredsous, Belgium. It will prove an invaluable tool for future students of De La Salle's works. At the touch of a button they will be able to bring up on screen every example of his use of any single word.

The centre-piece of the room's holdings is an original letter of the saint. It is one of only two known letters not held in the Generalate Archives³. How our Provincialate Archives came to possess such a precious item is a curious story. The letter was discovered in 1955 by the then librarian of Ushaw College, the late Fr Bernard Payne, as he was sorting through the manuscript section of the library. He noticed the signature 'De La Salle' and had the generous thought of communicating his discovery to the then De La Salle Provincial, requesting verification and offering to arrange for its donation to the Province. The Ushaw authorities made no difficulties about the transfer, adding but one condition, viz. that 'the relic continue to be conserved in Great Britain' - a clause which the Provincial was only too pleased to accept since it safeguarded the Province from a 'request' from the Superior General in Rome for the deposit of the MS in the Generalate Archives. What is more, the discovery was made, quite fortuitously, and the gift conferred, in the very year in which the Brothers were celebrating the centenary of their arrival in England! The letter now hangs, beautifully framed, and veiled to exclude light, on the principal wall of the Founder's Room, and alongside it is a framed print of the only ancient portrait of De La Salle, which belongs to the English Benedictine Abbey of Douai at Woolhampton.

THE OTHER ROOMS

Room 1, the largest room, houses all the material relating to the De La Salle Province of Great Britain and the Sub-Province of Malta. The material is contained in large archival boxes (16"x14"x10") and the chief items consist of documentation gathered from the Brothers' communities and schools in Great Britain. The boxes are labelled according to the towns concerned and are arranged alphabetically. So far there are 49 boxes in this section, of which 25 relate to establishments from which the Brothers have completely withdrawn. Of the remaining 24 boxes, 11 hold material relating to schools which are no longer under the direction of the Institute, but to which communities are still attached and where a few of their members still work in the school concerned. Only 5 boxes have, as yet, material from schools of which the Headmaster is still a Brother. The remaining boxes relate to communities which have never been

school-based. Needless to say, much, perhaps the majority, of the material relating to schools still under the trusteeship of the Institute is still kept by the schools or communities concerned, and to my knowledge some establishments have well-organised archives of their own, e.g. St Joseph's College, Beulah Hill, London, and De La Salle College, Salford. In addition to these 49 'community' boxes there are a further 32 boxes containing documentation of the overall administration of the Province from its beginnings in 1855.

The next largest room, No.4, contains material emanating from the general Institute. Here can be consulted bound volumes of the *Bulletin des Ecoles Chretiennes*, inaugurated in 1907 and published in French, with interruptions only during the two World Wars, until the late 1960s. From then onwards it was published in the three languages used for all publications from the Institute's central administration in Rome, viz. French, English and Spanish. There are also bound volumes of magazines published by individual communities or schools. This room also houses a complete set of the administrative and pastoral letters addressed by the Superior General to the Institute as a whole from 1870. Also conserved in boxes are a complete series of the 'Notices Nécrologiques' of every Brother who has died in the Institute. These notices are published in quarterly bound volumes from the inauguration of the new format series in 1904 (the year of the expulsion of the Institute from France under the Combe Laws). Until 1967 these notices were published only in French, but the General Chapter held in that year decided to discontinue the centrally-published series, which was now replaced by each Province taking responsibility to prepare and publish its own obituaries. Other boxes in this room contain biographies of individual Brothers, prominent among whom are three canonised saints and nineteen beati. There are also shelves holding box files containing not very abundant material from other Provinces of the Institute; but such material is unsolicited and is given house-room according as it happens to come our way.

Still in descending order of size, Room No.6 houses the beginnings of a Lasallian museum. A valuable holding here is very large collection of photographs, still to be sorted and captioned - wherever needed and wherever possible! - and in due course to be presented in periodical, changing displays. But there are already other interesting objects relating to the history of the Institute, e.g. a tricorne hat of the type worn by the French Brothers up until their expulsion in 1904, and a black skull-cap ('calotte') such as was worn by many Brothers of our own Province. There is also a display case exhibiting medals and decorations conferred on Brothers: Pro Ecclesia et Pontifice; O.B.E.; M.B.E.; Légion d'Honneur, Palmes Académiques etc. The collection is as yet small, and I am always on the look-out for additional accessions, making appeals not only to our own communities but also to foreign Brothers who usually call at the Provincialate during a visit to Great Britain.

PHOTOGRAPHIC LABORATORY

Room 5 is a photographic laboratory. The Assistant Provincial at the time the archive was being established, Brother Benet Conroy, includes among his many skills an expertise in photography, and hence he was able to suggest an appropriate equipping of the laboratory. The room includes developing tanks for films (35mm and 120 film) rectangular and square format, with processing available for colour print film, colour slides, and black and white (up to five 35mm films can be processed at any one time). There are also developing trays and tanks for photographic printing, with tray sizes ranging from 10"x10" to 16"x20", enabling processing for black and white prints. The tanks include a Cylinder type for Cibachrome processing (colour prints from slides) with a motor turntable to rotate the processing tank. There are also three photographic enlargers, of which two are specifically for black and white prints, with filter trays for variable contrast papers, capable of producing prints and enlargements up to 16"x20" with the need to project on to the wall.

The laboratory also houses a Jobo Colour enlarger with full filtering: 35mm and 120 film (square format) and slides. There is a timer for light control; two print copiers with stands and lights (for photographing old photographs for enlargement or preservation); a slide copier for attachment to a 35mm camera for slide copying and enlarging; one flat-bed heated print drier; and other miscellaneous equipment for measuring and storing chemicals, as well as thermometers, tongs, tweezers, squeegees, microenlargers, books on processing, stop clocks to time processing, a meter for reading times of exposure...

CONCLUSION

The remaining room, No.2, is used at present for general storage, including surplus-to-requirement copies of books: there are kept for archival conservation two copies of every publication of the Institute, and the rest are stored in Room No.2, where they are available on request to the communities of Brothers. In this connection I have had the satisfaction of donating substantial consignments of such works to three English-speaking missionary centres, two in Africa (Ethiopia and Nigeria) and one in India.

Although the general disposition of our holdings is thus in place, my work is far from complete. The next task will be the construction, by computer, of a complete inventory of what we have. In this connection I have much to learn, and I would welcome advice from any reader of this journal who has had experience in this field.

EDITORIAL NOTE

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NOTES: See page 24

RECONSTRUCTING AN ARCHIVE: THE STORY OF PAX

Valerie Flessati

1995 is going to be a year of anniversaries. We will no doubt witness many ceremonies reminding us that it is fifty years since the end of the Second World War, fifty years since the atomic bombing of Hiroshima and Nagasaki, but fifty years, too, since the creation of the United Nations, as the expression of new hope that the world might forever rid itself of the scourge of war.

Pax Christi, the international Catholic peace movement, was founded on that same hope rising from the ashes of the Second World War. Mme Dortel-Claudot, a teacher in the south of France, started in her local parish a crusade of prayer for peace and reconciliation. Today there are national branches in 22 countries. The highlight of Pax Christi's 50th anniversary year will be an international festival in Assisi (26-28 May) during which members will renew their commitment to work for peace.

British Pax Christi members will be among them. However we have an extra piece of history all of our own as the result of a merger, in 1971, between British Pax Christi and an older, English, peace society called simply PAX. It is PAX and its archives that I want to describe in this article.

BRIEF HISTORY OF PAX

PAX began in London in May 1936 after a correspondence in the *Catholic Herald* about the role of Catholics in any future war. Its founders aimed at 'resistance to modern warfare on grounds of traditional morality'. Believing that 'just war' criteria could no longer be met, they called themselves pacifists.

Although most members were Roman Catholic PAX did not claim to be a 'Catholic society' but a 'society of Catholics and others'. This wording helped PAX to evade too much hierarchical control which would have stifled it from the start. The Church at that time took an opposing view, particularly of conscientious objection. Church authorities attempted to censor PAX literature and on more than one occasion clergy were instructed to resign from the society.

PAX supported conscientious objectors during the Second World War. When membership declined afterwards it continued to publish the *PAX Bulletin* and to provide a forum where Catholics could debate theological and practical questions of war and peace. An annual conference at Spode House became a key element in this, especially when the peace movement began to swell once again in the late 1950s and early 1960s in response to public concern about nuclear weapons.

By then PAX had gained some distinguished sponsors and a branch in the United States - support which enabled it to influence debate at the Second Vatican Council. In 1965 the Council endorsed the right to conscientious objection and condemned weapons of mass destruction.

As early as 1952 PAX members had heard that a new international Pax Christi movement had been started in Europe with the kind of episcopal approval which PAX had never enjoyed. Pax Christi took root in Britain in 1958 and from then on the paths of the two Catholic peace groups began to converge. The two groups complemented each other well: PAX with its more experienced members and sponsors, valuable publications and conferences, and more literary style; Pax Christi with its youthful energy, activist approach, and established international network. By 1971 a merger became obvious for the sake of a stronger Catholic peace movement, and this was achieved smoothly and gracefully.

ARCHIVES OF LAY SOCIETIES

In 1972 I was appointed the first full-time General Secretary of the recently-merged Pax Christi. In my new office were deposited several cardboard boxes and buff files containing some PAX records, leftover copies of the *PAX Bulletin*, and the remnants of a lending library. These stayed in a cupboard for ten or more years - only the cupboard changed as we moved premises. No one had time to go through the papers, even though one suspected they might be fascinating. We were too busy getting on with the day to day business of running Pax Christi.

By 1985, ready to return to some studies, I decided to research and write the history of PAX. It was the process of doing this that led to the 'reconstruction' of the PAX archives. This turned out to be a most enjoyable treasure trail. It may also be the kind of trail that other members of the Catholic Archives Society will need to follow if they want to collect and preserve the archives of Catholic lay societies such as those listed in *Catholic Archives* 10 (1990), some of which are now defunct.

Unlike religious orders and dioceses the voluntary organisations do not always have a sense of their own history or much interest in passing on their tradition. They do not all value their records, nor do they have the time, money, space or staff to look after them. Some of the defunct societies will have petered out for lack of support rather than come to a deliberate end and so their papers - if they have not been thrown out - may be scattered among the possessions of the last chairman, secretary and treasurer.

RECONSTRUCTING THE PAX ARCHIVE

In this respect I was fortunate in that the early members of PAX were conscientious record-keepers. The records deposited with Pax Christi included an almost complete set of Minute books, and an almost complete set of the *PAX Bulletin*.

As I read through these systematically I made a list of all the important items which were referred to but which were now missing. They included the Minutes of meetings held between 1946 and 1953, nine of the earliest issues of the bulletin, the original statement of principles and 1936 constitution, leaflets which caused particular controversy, correspondence with the Archbishop of

Westminster, photographs, some journals in which articles about PAX appeared, and some books either published by PAX or written by its key members. There were 27 groups of documents on the list and today I am pleased to say only a few are still missing.

My first source for the missing material was the older PAX members themselves. I sent the list to about 15 people, asking them to look through their cupboards and bookshelves, but also to let me know of other documents which might not be on the list. My appeal met a generous response. Indeed, some members had been keeping papers, pamphlets and correspondence for years in the hope that one day they might be of use and they were only too glad to hand over their files and regain some extra space in their cupboards!

In the course of my research I visited quite a number of PAX members to record interviews with them. These visits also brought to light many valuable items. If the owners could not part with original photographs or letters, then I was happy to make copies. Other books and pamphlets were gradually accumulated by scanning the shelves of secondhand bookshops. Here is some more detail about the different sorts of records which now form the PAX archive.

MINUTE BOOKS

These books begin with the very first PAX meeting on 8 May 1936, meticulously recorded, and end with the annual general meeting, on 30 October 1971, when PAX was formally amalgamated with Pax Christi. Some of the minutes are signed by Eric Gill, who was Chairman of PAX in 1940, the last year of his life.

There seemed little hope of finding the missing books for the period 1946-1953, although I made enquiries and visited Audrey Henson, a doctor who had been the Secretary of PAX for part of that time. She did not think she had anything left at all. Not long afterwards she died. Several years later, quite unexpectedly, I received a package from Australia which contained an exercise book with the PAX Minutes from 1948-1951, along with membership lists from 1936-1953. Someone was belatedly carrying out her instructions by forwarding these treasures from her estate.

PAX BULLETIN

The *PAX Bulletin* is a unique resource for anyone interested in the development of Catholic theology on issues of war and peace. It was the one place in which were gathered news items from all over the world, any new Church pronouncement on the subject, with commentary and reports alongside relevant quotations and examples from history. The quality of the writing is excellent - much of it as fresh and inspiring today as it must have been when first printed. Many of PAX's well-known sponsors contributed articles: Thomas Merton, Archbishop Roberts SJ, Bede Griffiths OSB, among them, as well as continental theologians such as Pie Régamey OP, Pierre Lorson SJ, and Franziskus Stratmann OP.

From 1943 onwards the *PAX Bulletin* was printed - usually quarterly. Unfortunately the only copies still missing (numbers 1,2,4 and 10) were among the earliest issues which were duplicated on to varying sizes of loose paper. Although university and other libraries worldwide eventually subscribed to the *PAX Bulletin* to find any of these early numbers now seems increasingly unlikely.

PAX PAMPHLETS

I had seen one or two PAX publications apart from the *PAX Bulletin* and before long, through the generosity of former members, collected a full set for the archives. In 1938-1939 PAX produced six pamphlets putting forward its basic case. They were written by Eric Gill, Nicholas Berdyaev, Luigi Sturzo, E.I. Watkin, Donald Attwater and Gerald Vann OP. Apart from the content the elegance of the printing is striking: they were printed by Hague & Gill. Gill also printed the original PAX publicity leaflets, handbills and posters. These include a notice defining, according to Catholic teaching, the role of conscience in judgements about war. Another leaflet, on *The Catholic Church, War and You*, would seem unexceptional now but PAX was forbidden to distribute it outside churches.

PAX went on to produce other pamphlets including a compilation of quotations from Leo XIII, Benedict XV, Pius XI and Pius XII on *War, Conscience and the Rule of Christ* (1942). In the post-war period PAX maintained its pioneering role by publishing *Morals and Missiles - Catholic Essays on the Problem of War Today* (1959). This provoked a heated debate in the Catholic press about nuclear deterrence.

CORRESPONDENCE

The writing of any history is of course going to be influenced by the type of evidence one has to hand. The quantity of correspondence available - or not - to supply parts of the story can make a great difference. Back issues of the *Catholic Herald* enabled me to trace the letters which had brought the first PAX members together. E.I. Watkin, the philosopher, had written some of them and had then been invited to draft a statement of principles and to become the first President of PAX. He kept about 100 letters which he had received in response to the PAX initiative, and his daughter kindly let me have copies.

Thank goodness people wrote rather than, phoned in 1936! Their letters add colour and detail to the early tensions as PAX found its focus. There was a fundamental difference of approach. Those at the 'Distributist end' of PAX (including Eric Gill and his supporters) thought that peace could only come about by constructing a new social order: redistributing land, decentralising power, encouraging self-sufficiency, and dismantling industrial society along with the materialism and greed which bred war. This group was largely contemptuous of the state. Individual responsibility and conscience were paramount, especially in relation to participating in war.

At the other end of the spectrum were PAX supporters like Barbara Barclay Carter, who accepted the state as a fact of life and who saw a way forward

through states working together to make war less likely. They still hoped that the League of Nations might be able to regulate disputes between states. PAX, they thought, should mobilise Catholics behind such organisations and use political methods to persuade nations to observe contracts under international law. For this group international morality was of greater concern than the personal morality of the individual conscientious objector.

As it turned out the Distributist view prevailed in PAX until 1945. During the Second World War PAX encouraged its members, especially the COs, to form communities on the land. Afterwards, some of them became involved in a new Catholic land movement, Pax in Terra. But when PAX itself regrouped and refocussed after the war it adopted a much narrower agenda than before, more strictly confined to questions of Christianity and militarism. It could be argued that whatever successes were achieved at the Second Vatican Council would not have occurred without this shift towards more winnable goals.

TENSIONS WITH THE BISHOPS

Another aspect of PAX history which showed up chiefly through correspondence was the recurring conflict with successive Archbishops of Westminster. One supposes that for reasons of discretion not much of this appeared in the Minutes or in the newsletter. Some letters from the PAX side had been kept by Donald Attwater (first Chairman) and subsequent officers of PAX. I found the other half of the correspondence in the Westminster Diocesan Archives. The bishops' attitude to PAX cannot be disguised. When it was not portrayed as actually dangerous PAX was regarded as a collection of cranks. 'One realises that most of these people are a bit cracked,' wrote one archbishop to another!

PAX took an independent and unwelcome line by adopting an impartial approach to the Spanish Civil War, by upholding the right of Catholics to be conscientious objectors, by criticising hierarchies for echoing the national interests of their respective governments during the war, and later by questioning the morality of nuclear deterrence. Why did this tiny organisation meet such hostility? First of all, because PAX's assertion that the individual conscience had to be the judge in these matters was perceived as a threat to unity and authority in the Church. But more than that, PAX's attitude might jeopardise the efforts of the hierarchy to prove that Catholics were loyal and patriotic citizens, to shake off historic suspicions about papist treachery, and to win a respected position for Catholics in the life of the nation. Subversive questions about defence also challenged the Church's implacable opposition to Communism.

BUILDING A NETWORK

Through the 1950s and 1960s PAX struggled to overcome its dissident image by winning some respectable allies. This period is well represented in the PAX archives because Charles Thompson, editor of the *PAX Bulletin* and later Chairman, carefully kept and passed on all his papers.

These provide evidence of the solid and steady work of PAX to build up support. There were international contacts with the *Catholic Worker* in the United States² and with small, similar groups trying to frame legislation permitting conscientious objection in other European countries.

Of enormous importance was a long-standing connection with the Dominicans. This went back to Illtud Evans, who as a young man had been one of the founders of PAX, and Gerald Vann, who had started in 1936 a 'Union of Prayer for Peace'. These and other Dominicans provided personal guidance and theological clarity on many occasions. The most fruitful collaboration between Charles Thompson and Conrad Pepler OP brought about the annual Peace conferences at Spode House from which sprang so many initiatives.

It was at Spode in 1959 that PAX discussed a strategy for the Vatican Council which had recently been announced. Archbishop Roberts disclosed that he had written to Rome, proposing that the morality of war and the rights of conscience should be given priority on the Council agenda. He dreamed of a preparatory 'Council of Survival' at which soldiers, scientists, historians and economists, with theologians from all Christian traditions, would unite to study the practical requirements for peace. Such a preliminary study would enable the Council Fathers to have a much more informed debate and to arrive at a much more authoritative verdict.

PAX started to campaign on these proposals by circulating a petition and by writing to the superiors of religious orders. Letters in the PAX archives hint at the difficulties which Archbishop Roberts faced. In 1960 he was delated to Rome for speaking so openly about nuclear warfare and for associating with PAX. In the event Roberts was never called to address the Council, but instead made a strong written submission on conscientious objection.

BEDE GRIFFITHS AND THOMAS MERTON

Thanks to Charles Thompson's persistence in following up any signs of interest among the clergy we possess some illuminating letters from Bede Griffiths and Thomas Merton, both of whom became sponsors of PAX. Those from Griffiths (1956-1966) demonstrate his changing attitude to war. At the outset he regarded war as unfortunate but legitimate, and saw pacifism, like monasticism, as a vocation or 'counsel of perfection' for the minority. After reading the books which Thompson sent him he admitted to a more sympathetic understanding of nonviolence in the way that Gandhi used it, as a positive force for justice. Griffiths contributed articles to the *PAX Bulletin*, to *Morals and Missiles*, and he addressed a memorable PAX conference in 1963 at which Dorothy Day was also a speaker.

Thomas Merton sent a subscription to PAX in 1961 when he was becoming more involved with the peace movement in America. His letters contain interesting comments about his admiration for aspects of the English Catholic tradition, and for the stand which PAX had taken on war. Much of the

correspondence is about plans for various publications and he sent over a number of articles and talks which PAX could reproduce. The most substantial was a duplicated book called *Peace in the Post-Christian Era*. But this had to be circulated privately because in 1962 Merton's superiors ordered him not to publish anything new about war and peace. 'The book was not condemned' he wrote to Thompson, 'It was simply forbidden because the topic was not considered to be proper for a "contemplative monk"...' In 1964 he reported 'I am still not able to write on war' but he kept in close touch with PAX and with the American peace activists who were preparing for the Vatican Council debate.

THE AMERICAN PAX ASSOCIATION

By the 1960s the *Catholic Worker* had been the centre for three decades of what there was of an American Catholic peace movement. It had engendered an Association of Catholic Conscientious Objectors during the Second World War. In 1961 Dorothy Day, Eileen Egan and Gordon Zahn were among those who formed a branch of PAX. Their letters to British colleagues describe their initial problems. It was a difficult decade with the Vietnam war dividing American society. The provocative tactics of Catholic protesters like the Berrigan brothers were seen as either prophetic or subversive. Civil disobedience was the subject of fierce debate and personal turmoil throughout the rest of the peace movement too.

Nevertheless American PAX maintained a steady campaign directed towards the Vatican Council. They sent a special peace issue of the *Catholic Worker* to every bishop who would be attending. It contained detailed comments on the draft passages in *Schema 13* which became *Gaudium et Spes* (*The Church in the Modern World*).

PAX members from both sides of the Atlantic were in Rome for the 1964 and 1965 sessions to lobby individual bishops, to talk to the press, and to work with Archbishop Roberts and other sympathisers, in order to get the right wording into the final documents. The key points were the unacceptability of indiscriminate warfare, and the right of the individual conscience to refuse participation in war. PAX members were enormously gratified that some of the most influential speeches on peace were made by English Bishops Wheeler, Beck and Grant, and by Abbot Butler.

OTHER SOURCES

Although not strictly part of the PAX archives there were other sources which proved essential in piecing together the history of PAX. To find out what happened to Catholic conscientious objectors during the war I went through the tribunal records of the Central Board for Conscientious Objectors, picking out those applicants who said they were RC or whose names I recognised from PAX. They came, like all the other COs, from every walk of life. The marked difference was that they had less support from their clergy than any other denomination. One tribunal judge asked why he had not seen a single Catholic priest speaking up for any applicant.



PAX CONFERENCE AT SPODE HOUSE, 1963
LEFT TO RIGHT: STAN WINDASS (UNIVERSITY COLLEGE, DUBLIN) JOHN J. JUNIOR
(SECRETARY OF PAX), EILEEN EGAN (AMERICAN PAX) SIMON BLAKE OP, DOROTHY DAY,
BEDE GRIFFITHS OSB, CHARLES THOMPSON (CHAIRMAN OF PAX)

As I collected PAX material from various people I was pleased to accept additional papers relating to associated small groups. There were, for example, a few items from the pre-war Catholic Land Movement and from Pax in Terra which operated for a short time after it. Some newsletters called *The Catholic Peacemaker* were produced by the Society of the Peace of Christ (c.1944-1946), a short-lived project organised by a breakaway group who thought they might achieve more ecclesiastical support than PAX itself. Of more significance was the Catholic Nuclear Disarmament Group (c.1959-1964) which pre-dated Christian CND. The CNDG banner was the rallying point for Catholics on the Aldermaston marches.

Of course PAX members kept newspaper cuttings about their own activities and letters to the press. They also kept some scrapbooks with clippings from *The Times* and the religious press about the issues they followed - for example, during the H-bomb debate of the 1950s. These specific collections were very useful and certainly saved the historian a great deal of time. So too did the PAX library which I was also trying to reconstruct. Housed at the Pax Christi office in London, it includes some quite rare pacifist tracts from between the wars.

INTERVIEWS

Many readers will have discovered for themselves the value of interviews in providing the kind of background which you cannot always glean from paper records: thumbnail sketches about people's appearance and character; a sense of the atmosphere and a feeling for the times. The most pervasive quality which my PAX veterans displayed was modesty. Each one told me that they had really done nothing; I should be talking to someone else. Then it turned out, for instance, that they had 'only' produced the newsletter for twenty years, or kept PAX going through its darkest days when there were hardly any other supporters. The persistence and commitment of these pioneers was impressive.

The story of PAX should encourage everybody who is struggling in an unpopular cause. It is a story of hidden witness: slow, painstaking, and largely unspectacular work, often in the face of substantial opposition, and of people tenaciously keeping alive a tradition which might otherwise have been unrepresented in the Church.

NOTES

1. PAX never exceeded about 600, although up to 1,000 people were on the mailing list for the *PAX Bulletin*.
2. Founded in 1933 by Peter Maurin and Dorothy Day.

EDITORIAL NOTE

Dr Valerie Flessati is on the staff of the Department of Peace Studies, University of Bradford. She was General Secretary of Pax Christi, 1972-1985, and is currently a Vice-President of the British section. For further information on the subject of this article, readers are recommended to refer to Dr Flessati's doctoral thesis: Valerie Flessati, Ph.D., PAX. The history of a Catholic peace society in Britain, 1936-71. [University of Bradford, 1991].

THE LURE OF THE VATICAN ARCHIVES:
A LONG-CENTURY OF NORDIC RESEARCH

Rev. F.J. Bullivant, OMI

One sign of a 'thaw' in the ecumenical climate of Northern Europe during recent years has been a wider and growing interest among Nordic Lutheran church historians and others in the pre-Reformation history of their countries through the several centuries of Catholic Christian past. For much of that period, of course, an indispensable source is the holdings of the Vatican Archives: indeed, since soon after the 1939-45 War quite a number of individual Scandinavian researchers, mostly Swedes and Danes, have come down to Rome and become users of the Vatican Archives.

And yet, pan-Scandinavian research therein has a long pedigree going back over a century and a third to the pioneering achievements of the Norwegian polymath Peter Andreas Munch (1810-63), as well as the later teamwork of Danish, Swedish and Norwegian scholars during a dozen years around 1900 and, not least, the subsequent ten 'expeditions' spread over the post-1914-18 War period from 1920 to 1939.

In the British Isles and continental Europe, not to mention further afield, there was and remains - as far as I know - hardly any awareness of the persevering enterprize of these Scandinavian researchers whose 'Aladdin' was P.A.Munch during the years 1859-61. Hence, perhaps it may be of interest to readers if I explain briefly how I became aware thereof.

Having in 1972 and 1976 located in the Vatican Archives two documents relevant to Icelandic church history, previously unpublished, and subsequently contributed towards the publishing of them in Iceland, I was invited by the (Lutheran) Divinity Faculty Church History Department of the University of Iceland - seconded by the National Manuscript Institute - to give two public lectures on the Vatican Archives in Reykjavik in late 1984. It was through researching for these that I came to learn about the labours of P.A.Munch and his later successors; a further outcome of this research was a lecture entitled 'P.A.Munch, a pioneer angler, and pan-Scandinavian fishing in the Vatican Archives (1858. . . 1939-)', given under the auspices of the Institutum Romanum Norvegiae in May 1985; and then, more recently, a revised and adapted version thereof, 'Nordic ecumenical trawling "sub anulo Piscatoris"', was presented at the 1993 annual conference of this Society.

The former occasion (1985), I recall, seemed to me rather like, *mutatis mutandis*, a Norwegian trying to tell a British audience about Munch's contemporary, the historian Lord Macaulay (1800-59)! But, in fact, Munch did have certain links with these islands, i.e. in the late 1840s he travelled to the Orkneys, the Hebrides, Scotland and England pursuing his research-studies; later, he was made an honorary member of the Society of Antiquaries of

Scotland, as well as a corresponding member of the (English) Royal Geographical Society; besides, it was said within his family that their paternal ancestor had originally come over from England.

A POLYMATH PATRIOT IN THE MAKING

Munch was born in 1810, the eldest child - ten siblings followed - of a devout Lutheran family, his father being a minister (and uncle a future bishop), and christened Peter Andreas - thereby distantly evoking two fishermen! During his school and university years he acquired a wide range of literary, linguistic, philological and historical knowledge; he became a fervent Norwegian patriot and this spurred him on to profound study of his country's history. He earned his living mainly as a university teacher, though lecturing was not his forte. He had married, at 25, a minister's daughter and their union was blessed with a son and then four daughters, all of whom he loved dearly and was their much-beloved father. Doubtless, 'absence made the heart grow fonder' when his historical research took him abroad, as in the 1840s and in the early 1850s when we have found him working in archives and libraries in Denmark, and in Germany as well.

By the mid-1850s, now in his mid-forties, Munch was busy writing a magnum opus, his *History of the Norwegian People*; but as he progressed through the Middle Ages, reaching the latter 13th century, the native Nordic sources began to dry up and, as he well knew, he now had to search elsewhere, seeking untapped sources abroad, notably in Berlin, Vienna and, most of all, in the Vatican Archives in faraway Rome. As foreseen, he was a welcome visitor in those transalpine cities, but the Vatican Archives was a different 'kettle of fish'. All along the way, his fellow-historians warned him not to waste his time trying to gain access thereto, because those of them who had already made attempts had all been denied entry. But Munch was not convinced, nor easily put off. While in Copenhagen, he had made friends with Mgr Djunkowsky, Prefect Apostolic of the Arctic Missions, and in Vienna made the acquaintance of, and was entertained by, Cardinal-Archbishop Rauscher, both of whom assured him of their goodwill and support in Rome.

And so, he had his family (wife and four daughters) join him in Vienna, whence they set off on the long journey to Rome, which they reached in early December 1858.

THE 'ALADDIN' AND 'PATHFINDER'

Given the political circumstances within the Papal States at the end of 1858-and, by then, Pius IX (Pio Nono) had already been pope for a dozen years -, it seems astonishing, and surely calls for explanation, that within a few weeks of arrival in the papal capital, this most worthy son of a Norwegian manse was happily ensconced in the Prefect of the Vatican Archives' own work-room, where, if he so wished, he could pursue his research 'from 8 in the morning till dusk' - and all during a period when outsiders were refused access! How on

earth, one may ask, did Munch gain such a unique privilege?¹

The fact is, this patriotic polymath was *sui generis*: among his various artistic and intellectual gifts were sharp perspicacity and a flair for getting to the bottom of problems; extremely shrewd, he could also be most charming. His successful 'strategy' is revealed in his letters home to colleagues and state authorities mostly, in Norway and Sweden. Briefly, he perceived that others' lack of success was mainly due to their wrong approach and, primarily, failing to win the favour and enlist the goodwill of those persons in Rome in a position to help them. In contrast, Munch's policy was 'as far as possible, to proceed differently, i.e. to do my best to make myself persona grata' and, he adds, 'First and foremost, it has proved a real asset that I brought my family here with me. . . (thus) I do not inhabit some shabby artist's digs, nor need to frequent disreputable taverns, (but instead) can receive people who pay me a return-visit in decent surroundings - in short, maintain a more respectable standing in society here. . .'

First to pay the Munchs a 'contravisit' was a friend from Copenhagen, none other than the Prefect-Apostolic of the Arctic Missions, Mgr Djunkowsky, who, true to his word, proffered advice and began pulling strings in his friend's behalf. On 30 December 1858 Professor Munch of the Royal University of Christiania (Oslo) was received in private audience by the Pope! Gratefully, the Norwegian Lutheran presented Pius IX with a special copy of his hefty book on Trondheim Cathedral, just published, and soon after their meeting, recorded that the Pope 'displayed the greatest benevolence and graciousness towards me. He conversed with me at length and gave me the best of assurances' and later commented 'It's always good to have the Pope himself up one's sleeve.' Munch had thus succeeded in charming the holder of the Fisherman's Ring; meanwhile, again thanks to Djunkowsky, he had been getting acquainted with the keeper of the documents sealed therewith, namely Pater Augustin Theiner (1804-74), Prefect of the Vatican Archives .

THE MUNCH - THEINER RELATIONSHIP

Writing to his friend and contemporary, C. Lange (1810-61), the Norwegian State Archivist, Munch relates: 'the greatly-feared Theiner has, from our first meeting turned out to be a very friendly as well as reasonable man; indeed, on my taking leave of him, I was somewhat taken aback when he formally embraced and virtually kissed me, to betoken his joy at being able to welcome -in his words - a sound scholar who realizes the value, and knows how to make use, of the treasures to be found in the Archives.' Theiner's words were music to Munch's ears; he longed now for their tangible fulfilment - and soon words were matched by deeds. Already in February 1859, Munch was able to write back to Scandinavia: 'I have acquired an up till now unheard-of thing - my own comfortable place in Theiner's own workroom. . ., where '(he) has made available to me. . . up till now completely unknown historical treasures. . . of whose existence I had not even dreamt'; 'All of it had never until now been

brought forth, and this is the first time that it has seen the light of day since it was (c.1330) sent in to the Curia'; '(Theiner) told me. . . "You are the first outsider ever to set eyes thereon"', and went on to say that Munch's being allowed to transcribe directly from original texts was 'a privilege which had not, within living memory, been granted to any outsider. . . ' Some months later, towards the end of his first year in Rome, Munch pauses to reflect: '... at present, I remain not only the sole Norwegian, but also perhaps the sole Protestant, even European, to have enjoyed the advantage of such access to the Vatican's ARCANA. . . '

Yet, by no means was it a case of all taking and no giving, for Munch was able to help Theiner with *his* historical research in various ways - for a start, Munch knew German and spoke it; but, to explore their mutual collaboration and developing personal relationship would require another article! In passing, it is noteworthy that, nearly forty years afterwards, one of Munch's pan-Scandinavian successors, the Swede Karlsson, detected evidence of that mutual collaboration. Here, it must suffice to mention one instance thereof, when two heads, even those of Theiner and Munch, proved better than one; their discovery concerning many volumes of 14th century papal registers (Avignon period) largely extant on paper as well as on parchment, that it was the paper ones, hitherto ipso facto disregarded, which were the originals, having sometimes fuller texts, whereas the parchment ones were later copies and sometimes shortened.

Before long, Munch came to realize, for example, from hints dropped by Theiner, that the German Prefect's tenure was not altogether secure: hence 'make hay while the sun shines' became, so-to-say, Munch's motto, spurring him on during his many hours 'daily toil for his country's sake, on top of which he did much work for Sweden and less for Denmark at home, mostly in the evenings.

MAN PROPOSES, GOD DISPOSES

After two and a quarter years of such sustained labour, by the spring of 1861, Munch judged that he had largely acquitted the task undertaken for Norway; moreover, the (paid) leave-of-absence from his professorship and his research-grant from the national Treasury were both running out; the time had come for the Munchs to return to their homeland. But 'man proposes, God disposes': his wife was in poor health, so Munch entrusted her to the care of their four daughters and set out from Rome on his own. An exhausting nine days' journey by land and sea ended, not in a happy homecoming but in a sorrowful disembarking - Munch was straightaway confronted with the shocking news of the sudden death of his frequent correspondent, Chr. Lange, the State Archivist, with whom he had hoped to discuss the results of his work in Rome. So now, instead of returning there that summer to fetch home his family, he had to face the prospect of filling his dead colleague's shoes - in October he was appointed pro tem. to that post, while still holding his history professor-



P. A. MUNCH (1810-1863)

ship. One consolation was that this new responsibility entailed visits to Stockholm; these enabled him to fulfil also his longing to see again his son Edward, an officer in the Royal Guard; and, in 1862, he there received - in recognition of his services to Swedish history - the Order of the North Star, conferred personally by the King.

During almost two years, while lodging with his married sister in Christiania (Oslo), he kept on working long hours editing the fruits of his Vatican Archives research, as well as writing and publishing further volumes of his magnum opus. But, alas!, his health was becoming undermined, and now, at last, in April 1863, he took upon himself the journey back to Rome, mostly overland this time, lasting two weeks. He arrived feeling unwell, having caught a cold en route and, sad-to-say, the writing was on the wall. Within less than a month he suffered a stroke; after rallying for a dozen days, he was stricken again and, surrounded by his distraught wife and four daughters, expired. He had departed from his native land at Easter, he died in Rome on Whitmonday (25 May) and, two days later, was laid to rest in that city's 'Protestant cemetery'.

MUNCH'S ENDURING INFLUENCE AND LATER SUCCESSORS

Munch's untimely death in 1863 at the rather early age of 52, caused evidently by driving himself too hard, also ended prematurely the unique relationship with Theiner and, thereby, Scandinavian research in the Vatican Archives for the (then) foreseeable future. But back in his homeland he would not be forgotten, for his posthumous influence was lasting, thanks both to his many published works and to the remaining quantity of his so far unpublished Vatican transcripts conserved in Christiania (Oslo), Stockholm and Copenhagen. In passing, it seems odd that his wife who had been too ill to travel back to Norway with him in 1861 should have outlived him by nearly forty years; had Munch himself survived even half that long, he could have witnessed the action of Pius IX's successor (Leo XIII) in the 'opening' of the Vatican Archives in 1880/1. Nevertheless, his posthumous influence did reach that far, and beyond, because, for those incoming scholars who could read German, there became available in 1880 a translation into that language of Munch's little book, the first-ever guide to the Vatican Archives, published in Christiania (Oslo) in 1876, which, though composed already in 1860, had been embargoed by its author not to appear until after Theiner's death (1874).

Apparently, Munch's output of transcripts, dutifully sent, or brought back, to Scandinavia during 1859-61/3 must have kept interested scholars in Norway, Sweden and Denmark busy over some thirty years, because a dozen years passed after the 'opening' of the Vatican Archives before a new Scandinavian face appeared on the scene, that of a librarian from the Royal Library in Stockholm, B. Lundstedt (1846-1914) in 1893. This Swede was the one who, an 1894 Norwegian Government document reveals, had been urged by a Vatican librarian/archivist to persuade Norway also to send a researcher down to Rome to work alongside the Dane (L. Moltesen, 1865-1950) and the Swede (K.H. Karlsson,

1857-1909) who had arrived already the previous year (1894); and so it was that the scholar who had published Munch's handbook (G. Storm, 1845-1903) was seconded, in Norway's behalf, to join the other two that same autumn (1895).

Thirty-five years earlier, their polymath predecessor had proved no 'dog in the manger', having furnished transcripts also for Sweden and even for Denmark. Munch's commendable spirit of sharing would seem to have descended upon his successors; it was ever a characteristic of their method of working, from 1894 onwards, that they aided one another, e.g. when one (two) of the countries was (were) unrepresented, then the two (one) present covered for the absent one(s) – an exemplary policy, surely, for all archivists everywhere! Nor did what they owed to Munch go unrecorded, for instance, Karlsson praised his 'epoch-making researches' (1905), while the Dane, A. Krarup (1872-1950) recalled 'the great pathfinder for all Nordic research in the Vatican Archives' (1942). These scholars' combined consequent output of transcripts, in turn, was followed by a decade's 'digestion' thereof in their homelands before, and during, the First World War.

En passant, this northernmost fellowship merited a rare continental European mention in the report (1903) by a contemporary Belgian Benedictine Vatican Archives researcher who gives us an eye-witness's glimpse of the zeal and good-will reigning, a score of years after the 'opening' of the Vatican Archives, among his eager-beaver colleagues:

'Dès 8.20 on aperçoit les travailleurs se diriger en hâte vers le local des archives par petits groupes ou isolement; on voit que pour eux *TIME IS MONEY*. Ils viennent de tous pays, ils sont de toutes confessions et cependant il règne entre eux une bonne confraternité. Le protestant allemand salue aussi gentiment le capuchin que ses collègues scandinaves ou autrichiens; le chartreux travailler à côté d'un ecclésiastique allemand, et le bénédictin aura pour aimables voisins un dominicain, un pénitencier de St-Pierre et un savant finlandais. . . a la condition toutefois de ne pas voler une minute de leur temps de travail'.

and he also notes:

'Les pays de Nord montrèrent un intérêt aussi vif que ceux du centre de l'Europe. . . à partir de 1894. . . et depuis lors elles (missions) n'ont cessé d' être renouvelées. . .'

and adds that, in the reference library (Sala Leonina),

'La France, l'Angleterre, la Russie, les pays du Nord ont leur compartiment respectif.'²

Comparably, a few years later, a new colleague 'du Nord' (the Norwegian, O. Kolsrud, 1885-1945) observed:

'On coming into the Vatican Archives early in the morning, one sees the diligent scholars at their research. . . laymen and clergy side by side:

sockless brown Franciscans with their dangling rosary-beads, black long-cloaked clerics, dandified young post-graduates, dust-covered absent-minded professors, patient Italian copyists. . . {all busy} from 8.30 till 11.45 when the invigilator rings his bell, whereat they shut their hefty codexes and these are borne away by the Vatican attendants. . . '

FRESH 'FISHING' IN 'THE POPES' POND'

Understandably, during the years of the 1914-18 War there was a hiatus in pan-Scandinavian research within the Vatican Archives, though doubtless various 'follow-up' work continued back home in the North. Not until 1920 was it resumed, but now from the re-start it was an organised 'expedition', led this time by a new Swede, L.M. Baath (1874-1960) who enlisted two experienced researchers from the earlier group (around 1900), the senior national archivist, Krarup (Denmark) and Kolsrud (Norway) to form a renewed 'troika'. For them, as for other post-War researchers, a most important time-saving factor was now the possibility of having photostats of documents made in the Archives, whereby transcriptions could be done at leisure back in their homelands. This enterprise was pursued nine times more, with a break of four years' follow-up (1929-32), until almost the outbreak of the 1939-45 World War. From 1923, Finland too had thrice sent its representative (Aarno Maliniemi, 1892-1972) to work alongside the three Scandinavians. Once again, one can only applaud the spirit of co-operation which animated all the researchers of these ten 'expeditions' - and commend it to archivists everywhere!

Early in this article, I opined that in 'continental Europe' there remains 'hardly any awareness of the persevering enterprise of these Scandinavian researchers'; one indication of this is that a centenary book, published in 1983, on the use of the Vatican Archives (cf. Note 1) includes a sole, incidental and passing, reference - by an aged Italian scholar - to the 'EXPEDITIO SCANDINAVA', while its twelve-page Index does not include a single one of their names! (i.e. from 1893 onwards).

A 'FISH' THAT NEARLY GOT AWAY

Not long before the advent in 1895 of the earliest 'troika' of Scandinavians, a German Lutheran scholar, in 1892, had sought guidance within the Vatican Archives from the chief cataloguer among the archivists, but received the smiling reply: 'Bisogna pescare!' (You have to fish about!).³ After all the Nordic 'trawling' described above, one might well imagine that any subsequent endeavours would amount to 'overfishing' in 'the Pope's pond'; so, let me try to elucidate an actual case of a 'fish' that nearly 'got away'.

It is a document of some importance for both Norwegian and, more so, Icelandic church history during the pontificate of Boniface VIII, from the year 1303. Munch was evidently unaware of its existence for, otherwise, he would surely have made use of it in his *History of the Norwegian People*; nor, apparently, did any of the earlier Scandinavian group come across it, because

anyway they were concentrating on the post-1316 period, having decided to rely, for the time being, on the École Française (Rome) researchers who were methodically covering the prior period from 1198 (Innocent III) onwards.

The first post-War Scandinavian 'expedition' of 1920 commenced by going back over that earlier (1198-1316) period, making use also of the fruits of the École Française enterprise published so far. But, unfortunately for the new 'troika', publishing in Paris had been held up because of the War, so that the École Française volume including 1303 did not appear until 1921 just one year too late for them. (This volume, in fact, does contain an extract - approximately one third - from the Boniface VIII letter).

The second - tenth Scandinavian 'expeditions' returned again to the later (1316-1527) period. Not until 1983 was this document made known in Scandinavia (Norway), but - being based on the École Française publication - still only one third of it. At long last, in 1984, its full text was made known in Reykjavík and, the following year, published there, thanks to a Lutheran church historian (Jónas Gíslason) of the University of Iceland's Divinity Faculty!. (I hazard the guess that there was a 'queue' to consult documents of Boniface VIII, from Theiner (as historian) to the later École Française scholars - based on the deduction that Munch did not, apparently, get to see them, and nor are they included in a listing of papal registers by Karlsson in 1900).

POSTSCRIPT

Indirectly related to all the above, this year I was invited to attend the annual remembrance of P.A.Munch in Rome on Norway's national day (17 May); this event takes place around his tomb within the 'non-Catholic' cemetery at the foot of the Pyramid near St Paul's Gate. There, fittingly, is also the grave of B. Lundstedt, the Swede who, a century ago, was instrumental in promoting fresh pan-Scandinavian 'fishing' in 'the Pope's pond'.

NOTES

1. cf. Hjalmar Torp, 'Lo storico norvegese Peter Andreas Munch nell' Archivio Segreto Vaticano, 1858-1861', in A.A.V.V. *L'Archivio Segreto Vaticano e le Ricerche Storiche*, Roma, 1983.
2. See Dom Ursmer Berlière, 'Aux archives vaticanes' in *Revue Benedictine* XX, pp.132-73.
3. cf. Owen Chadwick, *Catholicism and History: The opening of the Vatican Archives*, C.U.P., 1978, p.109

A full list of references to 'Nordic' works mentioned, or quoted from (in translation), in this article is available from the author, Rev. F.J. Bullivant, OMI, C.P. 9061, 00100 Roma-Aurelio, Italy.

THE BRITISH CATHOLIC AUTHORS COLLECTION IN THE BURNS LIBRARY AT BOSTON COLLEGE

Ronald D. Patkus

INTRODUCTION

The John J. Burns Library of Rare Books and Special Collections is part of the Boston College library system. As its title implies, the Burns Library serves as the home for many of the University's unique and valuable research sources. Today the library houses more than one hundred thousand books and over four million manuscripts.

The Burns Library was dedicated in 1986. Named in honor of Judge John J. Burns (1901-1957), a distinguished alumnus of Boston College, the new library continues a long tradition of interest in special collections at the University. At present areas of strength include Bostoniana, Irish culture and history, the history of Boston College, the book arts, Jesuitana, Nursing, Catholic Liturgy and Life, Detective Fiction, ethnic studies of Africa and the Caribbean, Massachusetts and American politics, and British Catholic authors.

Boston College has developed its British Catholic Authors Collection over the course of more than fifty years. Today the Collection documents the Catholic experience in Britain from 1829 (the date of the Catholic Emancipation Act) to the present. The various components of this Collection are both interesting and valuable from a research perspective.

THE THOMPSON-MEYNELL CIRCLE

The foundation for the British Catholic Authors Collection was laid by Terence L. Connolly, SJ, who served as University Librarian from 1946 to 1959. Father Connolly was very involved in efforts to collect in two special areas: the life and works of the British poet **Francis Thompson** (1859-1907), and Irish culture and history. The beginnings of the British Catholic Authors Collection, therefore, can be traced back to the very beginnings of Special Collections at Boston College.

Father Connolly became interested in Francis Thompson while teaching English Literature. He wanted to collect primary source material which would assist in the study of the poet's works. In 1937 Seymour Adelman's collection of Thompsoniana, then considered the second largest such collection in existence, was purchased by Boston College. In 1948 the largest collection, that kept by Wilfred Meynell, Thompson's longtime friend and literary executor, also became part of the University's holdings. Other items of interest have been added in the years since.

During the summer of 1994, for instance, a William Butler Yeats letter to Wilfred Meynell, expressing condolences on the death of Thompson, was added to the collection.

The Thompson collection includes letters, literary manuscripts, articles and publications, and first editions of books. It includes such items as the Ushaw College Notebook (which features some of the poet's earliest creative efforts), the original holograph manuscript of 'The Hound of Heaven,' and the essay on Shelley. There are also a number of signed reviews by Thompson, and copies of unique printed volumes of Thompson's poetry. Today the collection ranks as the largest one of its kind in the world.

The Thompson collection is complemented by holdings on other British Catholic writers. Of special note are books and manuscripts which together make up the Meynell Collection. **Alice Meynell** (1847-1922) and **Wilfrid Meynell** (1852-1948) were central figures in the world of English Catholic letters. Mrs Meynell is known primarily as a poet, though she produced a variety of literary works. She was highly regarded by her contemporaries, and some even felt that she should succeed Tennyson as poet laureate upon the latter's death. The holdings on Alice Meynell are extensive, and include reviews, essays, and a number of autograph letters to friends and fellow writers. There is also a large collection of the poet's published works, including first editions of her books of poetry, such as *Preludes*, *The Rhythm of Life*, and *The Colour of Life*.

Wilfred Meynell was a journalist and editor. At the request of Cardinal Manning he edited the *Weekly Register* from 1881-1899, and later, with the assistance of his wife Alice, he founded *Merry England*, a monthly journal devoted largely to the promotion of arts and letters. In addition to a complete run of *Merry England*, the library is fortunate to possess a collection of letters written by and to Wilfred Meynell. The letters date between 1881 and 1947, and reveal much about Meynell's various interests and activities. There are also a number of letters to Meynell in the Thompson collection.

The Meynells raised a large family, and a number of children pursued literary interests. Francis Meynell founded Nonesuch Press, and Everard wrote one of the earliest biographies of Francis Thompson. **Viola Meynell** (1886-1956) became especially known for her books *Alice Meynell: A Memoir* and *Francis Thompson and Wilfred Meynell: A Memoir*. The Burns Library holds a sampling of her letters, primarily notes written to a publisher toward the end of her life. The Sasnett-Meynell Collection, also housed in the library, contains additional letters from Viola and Wilfred Meynell to J. Randolph Sasnett, mostly dating from the 1930s.

Moving among the Thompson-Meynell circle was **Coventry Patmore** (1823-1896). A friend of Tennyson and Ruskin, and an early contributor to pre-Raphaelite publications, Patmore converted to Catholicism in 1864 and was known for the mystical quality of his poetry. Patmore knew Thompson and for many years was a friend of Alice Meynell. ♪

The Burns Library holds a large collection of material relating to

Patmore. The collection is comprised mainly of letters, printed works (in both book and periodical format), and manuscripts. There are more than eighty autograph letters of Patmore, written to such figures as the Meynells, William Allingham, and others. Letters to Patmore can also be found; correspondents include Tennyson, Thompson, and Dante Gabriel Rossetti. Among the printed works are first editions, and a substantial number of works about or related to the poet. There are many periodical articles as well, including critical appraisals of Patmore's work, and appraisals by Patmore of the work of others. One may find, for instance, the obituary for Patmore written by Wilfred Meynell for *The Academy*, and articles on the poems of Alice Meynell and Francis Thompson by Patmore, which appeared in the *Fortnightly Review*. Finally, there are original manuscripts of Patmore poems, such as 'Dieu et ma Dame', and 'Aglaia'. One manuscript of special note is an autograph draft of 'The Angel in the House', presented to Alice Meynell by Patmore. The Patmore collection is completed with copies of Patmore letters (especially to Edmund Gosse), and original letters of Harriet Patmore and other members of the Patmore family.

Other members of the Thompson-Meynell circle include **Wilfred Scawen Blunt** (1840-1922), **Christopher Dawson** (1889-1970), and **Henry Austin Dobson** (1840-1921). The library possesses average research collections on these writers, composed primarily of published works.

The Thompson and Meynell collections offer a wealth of resources to those interested in British Catholic literature during the late nineteenth and early twentieth century. The Patmore collection does so too, but also provides much material dating from the mid-1800s. Other collections in the Burns Library document important aspects of the nineteenth century.

OTHER NINETEENTH CENTURY COLLECTIONS

The Hopkins Family Papers contain material relating to the Jesuit poet **Gerard Manley Hopkins** (1844-1889), his parents **Manley Hopkins** (1818-1897) and **Catherine Smith Hopkins** (1821-1920), his siblings, and other related families. Manuscript material of Hopkins is considered especially rare, since the poet destroyed much of his early work. The Burns Library is fortunate to possess an autograph letter to fellow pupil Charles Luxmoore, dated 7 May 1862, and believed to be the second letter extant of Hopkins. There are also a number of letters written by Hopkins near the time of his conversion to Catholicism to his friend William Urquhart. In part the letters discuss revisions of poems and other literary subjects. Other miscellaneous items include Hopkins' personal annotated Bible, photographs, and various newspaper clippings.

A substantial section of the Hopkins Family Papers concern Manley and Catherine Hopkins. Manley was a churchwarden, diplomat and poet. There are many letters, official documents, and photographs concerning Manley Hopkins' role in developing diplomatic ties between Hawaii and Great Britain. These items are especially interesting for the information they provide on the

culture of Hawaii. The elder Hopkins' more creative side is evidenced in his poetry, sheet music, artwork, and prose. The Papers also include poems, music, and artwork of other members of the Hopkins family. There are photographs of the parents, children, and relatives as well. Together the items reveal a keen interest in the arts and literature among the Hopkins family.

In connection with Gerard Manley Hopkins it is worth noting that the Burns Library also holds the Papers of Rev. William Van Etten Casey (1914-1990), a Jesuit theologian and Hopkins scholar. Casey wrote *Immortal Diamond: A Jesuit in Poet's Corner*, a play about Hopkins, and various articles on the poet. His papers provide additional insight into the meaning of Hopkins' work.

Other prominent Catholic churchmen of the period are represented in the holdings at the Burns Library. In recent years there have been notable additions to the John Henry Cardinal Newman (1801-1890) Collection. The library currently houses approximately fifty letters of Newman, dating from 1853 to 1890, the period following his conversion to Rome and the establishment of The Oratory at Birmingham. In the correspondence Newman discusses such topics as the work of students, the hiring of professors, and philosophical essays. The letters are complemented by a small collection of published materials relating to Newman and the Oxford Movement.

There is also a small collection of letters to and from Henry Edward Cardinal Manning (1808-1892). These items are similar to the letters in the Newman collection in that they too cover a broad period of time, dating from 1847-1891. The bulk of the letters were written while Manning served as Archbishop of Westminster. They primarily concern Manning's daily duties.

Life in England during the nineteenth century is also documented in the Woodruff-Acton Family Papers. This collection includes a number of interesting items created by members of the two families. Of special interest are diaries and notebooks of the 1st Baron Acton, John Emerich Edward (1834-1902), the 2nd Baron Acton, Richard Maximilian (1870-1924), and his wife Dorothy Lyon Acton (d. 1923).

EARLY TWENTIETH CENTURY COLLECTIONS

Within the Woodruff-Acton Family Papers one can also find manuscripts from the early twentieth century. Much of this material was produced by (John) Douglas Woodruff (1897-1978), the well-known author and editor of *The Tablet* from 1936-1967. It was he who married Marie Immaculee, daughter of the 2nd Baron Acton, thus bringing the two families together. The papers of Douglas Woodruff include diaries, notebooks, correspondence, and financial records. These materials are especially valuable because of Woodruff's place in British Catholic society during much of the twentieth century.

When considering Catholic letters in England during the first part of the twentieth century, three figures which come to mind most quickly are Maurice

Baring (1874-1945), **G.K. Chesterton** (1874-1936), and **Hilaire Belloc** (1870-1953). The library holds papers of each of these men. The Baring collection consists primarily of letters to Enid Bagnold, the author of *National Velvet*. Among other things the letters discuss Bagnold's literary work and visits of literary friends to Baring.

G.K. Chesterton was known for both his artistic and literary talents, and both of these aspects are documented in the Chesterton Collection. Included in the holdings are manuscripts, sketches and drawings, and correspondence. Manuscripts make up the bulk of the collection; they include drafts of poems, essays, plays, and stories. Examples of artwork include studies of figures and scenes, and other illustrations. The correspondence dates between 1899 and 1935, and there are a number of letters to and from Hilaire Belloc.

One of the largest and most significant collections in the Burns Library is the Belloc Collection. Since early in his adult life, Belloc was careful to preserve his library, correspondence, manuscripts, and financial records. The Burns Library acquired Belloc's Kingsland Library and personal papers in 1980.

The most outstanding feature of the collection is the great bulk of correspondence. The letters date from 1890 to 1953, the year of the writer's death. Belloc maintained a vast correspondence with family, friends, colleagues, business partners, admirers, and others. Representative correspondents include such people as George Bernard Shaw, H.G. Wells, Wilfred Blunt, Ronald Knox, Vincent McNabb, Frank Sheed and Maisie Ward, Desmond MacCarthy, Lady Astor, John Galsworthy, Sigrid Undset, and William Butler Yeats.

In addition to the correspondence there is a wealth of literary manuscripts. These include drafts of nearly all of the author's writings, a fair number of which include editorial comments and corrections. The manuscripts are complemented by a complete collection of English first editions of Belloc's major writings.

Since acquiring the Belloc collection, the library has added other Belloc-related collections to its holdings. These include the Cahill-Belloc Collection, created by Patrick Cahill, Belloc's bibliographer; the Nickerson-Belloc Collection, maintained by Belloc's secretary and long-time friend Jane Soames Nickerson and her husband Hoffman Nickerson; the Herbert Family-Belloc Collection, composed largely of correspondence with Auberon Herbert; and the Kelsey-Belloc Collection, comprised mainly of correspondence between Belloc and members of the Kelsey family. Each of these collections is significant, and together they provide a rich resource for those interested in the man and his era.

Other writers from this time period are represented in the library. **Alfred Noyes** (1880-1958), the poet, wrote ballads and epics in the Victorian style. He also became known for Catholic apologetic works, such as *The*

Unknown God. In addition to published works, a small collection of Noyes letters is located in the Burns Library. Other letters of Noyes can be found in the Belloc Papers and the Woodruff-Acton Family Papers.

Though born to parents of Serbian and Irish descent, **Annie Christitch** (1885-1977) is often grouped with other British Catholic writers of the early twentieth century. After receiving her bachelor's degree from the University of London, Christitch took a position on the staff of a London daily, and was active in the women's franchise movement and efforts to improve social conditions in Serbia. The collection in the Burns Library documents the journalist's various activities. In particular there are many letters and postcards of Christitch, as well as copies of articles she had written for periodicals, and photographs.

Sheila Kaye-Smith (1887-1956) was a prolific writer who produced more than thirty novels, many of which were set in her native Sussex. In the library rests a collection of novels, as well as manuscript notes compiled by the author. A contemporary of Kaye-Smith was Dame **Edith Sitwell** (1887-1964). Much of her poetry is noted for its rhythmic and musical quality, and in later years elements of religious faith appeared (she converted to Catholicism in 1955). The library holds a small collection of notes and manuscript drafts of poems by Sitwell. Yet another writer of note during this period was **Pamela Frankau** (1908-1967). The daughter of Gilbert Frankau, the popular novelist, Frankau wrote a number of novels and short stories. The manuscripts of nine works are housed in the library.

Two of the greatest twentieth century Catholic writers from Britain were **Evelyn Waugh** (1903-1966) and **Graham Greene** (1904-1991). Holdings on Waugh include published works and a corrected typescript of the novel *Put Out More Flags*, a work published in 1942.

Until recently the Greene collection was interesting but modest, composed of books, articles, typescripts, galleys, manuscript notes, and some correspondence. Not long ago, however, the Burns Library expanded this collection considerably with the purchase of the Graham Greene library and archives. Indeed, with this acquisition Boston College has now emerged as perhaps the leading repository of Greene material. Greene's personal library consists of approximately 3,000 volumes relating to a variety of subjects, including literature, film, politics, travel, history, religion, and philosophy. Among the books are copies of works of Edwardian writers read by Greene in his youth, first editions of many modern novelists, and of course a collection of Greene's own work, including a copy of the very rare first book of poems *Babbling April*. What is more, a substantial number of volumes contain numerous annotations of the author—mainly notes and comments which provide insight to Greene's perspective and thought.

In addition to the personal library is the Graham Greene archives, which consist of some 60,000 documents. Among these items one will find correspondence, business records, reviews, notes, radio and television scripts,

and other materials. The correspondence includes original incoming letters and copies of Greene's outgoing correspondence. There are many exchanges with notable Catholic lay and religious intellectuals. Though a portion of Greene's correspondence already rests in various repositories, the archives accompanying the personal library add greatly to our knowledge of the man and his work.

TWENTIETH CENTURY CHURCHMEN

The Burns Library has developed collections on British Catholic churchmen active in this century. The holdings on Sitwell, Waugh, and Greene are complemented by additional material relating to these authors in the **Philip Caraman, SJ** collection. The collection features letters and other correspondence to Father Caraman. There are also a few miscellaneous items, such as photographs, newsletters, and reviews.

There is a small collection of manuscript writings and published works of **Monsignor Ronald Knox** (1888-1957). During his career Knox produced a new translation of the Bible based on the Vulgate text, and a variety of other writings. Among the manuscripts at Boston College are drafts of *A Spiritual Aeneid*, an autobiographical work, and 'Why Stand You Here?' The holdings on **Martin D'Arcy, SJ** (1888-1976), the famous philosopher, lecturer, and author, are also representative. The collection includes manuscript drafts of essays such as 'Belief or Unbelief', and 'On Authority'. Correspondence between D'Arcy and Father Caraman is also located in the Caraman collection.

Another prominent philosopher of our time was **Frederick Charles Copleston, SJ** (1904-1994). Father Copleston was a professor at Heythrop College and the Gregorian in Rome. He published numerous books in his field, including works on Nietzsche, Schopenhauer, and Aquinas. The Burns Library is the major repository for the Copleston papers. The papers contain correspondence with hundreds of individuals (including major writers, theologians, and philosophers), lectures, and transcripts of the famous BBC radio debates with Bertrand Russell and A.J. Ayer. There are a number of manuscript drafts, including the original script of Copleston's autobiographical memoirs. It is worth noting that these memoirs recently appeared in published form under the title *Memoirs of a Philosopher* (Kansas City, MO: Sheed & Ward, 1993).

THE BOOK ARTS, PRIVATE PRESSES, AND PUBLISHERS

Other English Catholics of the early twentieth century distinguished themselves for their creativity in a number of fields embracing both literature and art. One of the greatest figures of note in this regard is **Eric Gill** (1882-1940), the famous stone carver, engraver, sculptor, and writer. The collection in the Burns Library is made up primarily of Gill's artwork. There is some variety to the collection; one will find wood cuts, pencil sketches, annotated drawings, sculpture rubbings, and a splendid Latin inscription on stone of Psalm 103, Verse 30.

At Ditchling, Sussex, Gill and a circle of other artists and thinkers gathered to live and work in pursuit of common ideals. One of the most famous members of this circle was David Jones (1895-1974). Jones originally pursued an artistic career, but by 1927 he had also taken up writing. Jones' artistic and literary output is reflected in the Burns Library collection. Original art works include signed prints, sketches, proofs of engravings, and a large watercolour portrait of Joanna and Petra Gill. There is also a series of literary works, which is made up of both prose and poetry manuscripts. The collection also includes personal and business correspondence of Jones, dating from 1924 to 1973. Many of the letters were written to the poet Vernon Watkins, who helped to bring Jones and his work to the attention of the American literary community. Finally, it is worth noting that the Burns Library possesses an extensive collection of Jones' published works. The Jones Collection is one of the largest of its kind outside Wales.

Ditchling is also known as the location of *St Dominic's Press*, founded by Hilary Pepler (1878-1951) in 1916. During the next twenty years the press emerged as one of the most important English Catholic presses of the period. The Burns Library's holdings on *St. Dominic's Press* are representative of the various kinds of books Pepler published. They include such items as *Sculpture: An Essay on Stone-cutting* by Eric Gill; *God's Book* by Father Vincent McNabb (1930), with wood engravings by Thomas Derrick; and *Pertinent and Impertinent: An Assortment of Verse* (1926), with engravings by Desmond Chute, David Jones, and Harold Purney.

As a young man Brocard Sewell (1912-) learned how to set type from Hilary Pepler. Sewell worked for the Press of Edward Walters before the Second World War, and then later, after ordination as a priest of the Carmelite Order in 1954, he directed the operation of *St Albert's Press* at Aylesford and Llandeilo. Early on the press printed and published *The Aylesford Review*, which appeared from 1955-1968. The library holds a nearly complete set of the periodical. In addition, there are a number of books which have been published by the Aylesford Press in more recent years.

Located in Worcester, *Stanbrook Abbey* serves as home to a community of English Benedictine nuns. In 1876, at the initiative of Rev. Laurence Shepherd, the *Stanbrook Abbey Press* was founded. The press has been noted for its work, especially in the post-war era. The library has brought together a fairly extensive collection of materials produced by the press. These include books, bookplates, broadsides, catalogues, Christmas and Easter cards, correspondence, holy cards, invitations, pamphlets, poems, postcards, and other miscellaneous material.

Apart from these holdings on private presses, the library also houses collections of other British Catholic publishers. One of the most prominent Catholic publishing firms in contemporary times is *Burns and Oates* (for a time Burns, Oates, and Washbourne). The firm was begun by James Burns (1808-

1871), a convert who became a publisher in 1832. In the 1970s the Burns Library purchased the firm's file library. Individual titles date from as early as 1840, and continue up to 1970. For many years Burns and Oates was known for the special series it issued, such as *The Dublin Review*, *The New Library of Catholic Knowledge*, and the *Faith and Fact* series.

Lastly in the area of publishers and presses there is a small collection of business records of *The Tablet*, the premier English Catholic periodical. Mention has already been made of the Woodruff-Acton Papers, which include a substantial series of papers of Douglas Woodruff, who edited *The Tablet* for many years. In addition the library houses correspondence to the editorial offices from the 1970s. Much of this material concerns submissions to the publication and related administrative matters.

CURRENT AUTHORS

The work of collecting books and manuscripts and developing areas of strength is very much an on-going process. The Burns Library continues to seek out and respond to offers to acquire important collections to the holdings. In recent years the papers of several British Catholic writers have been added to the library. Boston College has become the principal repository for the papers of **Peter Levi** (1931-). Levi has enjoyed careers as theologian, poet, classical scholar, archaeologist, and social activist. A very large collection has been gathered at the library. It includes manuscripts of literary works; academic materials; sermons, interviews, and reviews; and a vast series of correspondence.

Another contemporary writer whose papers have been collected by the library is **Elizabeth Jennings** (1926-). Jennings has published several volumes of verse. Much of her poetry deals with religious themes. The collection in the Burns Library consists largely of poetry notebooks of Jennings, which include drafts of poems. There is also a small collection of correspondence. Most of the material dates from 1970 to the present.

Arrangements have also been made for the transfer of the papers of the late **Peter Hebblethwaite**. Hebblethwaite was best known as a biographer of Pope John XXIII and Pope Paul VI. He also wrote a number of other books on the Catholic Church, and for many years served as Vatican Correspondent to the *National Catholic Reporter*. The addition of the Hebblethwaite Papers to the Burns Library will strengthen holdings on the role of the Church in the modern era.

LESSER COLLECTIONS

In addition to these many holdings, the library has developed other collections of British Catholic writers which, though not extensive, are suitable for projects on special aspects of an author's work. These collections relate to authors like **Robert Hugh Benson** (1871-1914); **Arnold Lunn** (1888-1974); **J.R.R. Tolkien** (1892-1973); **John Bingham Morton** (1893-); **Elizabeth Longford** (1906-);

and Derek Patmore (1908-). Most of these collections consist of books, though some letters and manuscripts can also be found. There are also scattered samplings of the published works of other British Catholic authors.

CONCLUSION

While many of the individual collections mentioned above are significant in themselves, together they help to create a wide-ranging resource dealing with the British Catholic experience from the nineteenth century to the present.

Over the years the British Catholic Authors Collection has been of great use to scholars, students, and other researchers. The importance of the collections to the research community is made clear in the appearance of a number of publications. In recent years books have been published which discuss particular aspects of the British Catholic experience from the nineteenth century to the contemporary period. Examples of works based at least in part on holdings in the Burns Library include Jay P. Corrin, *G.K. Chesterton and Hilaire Belloc: The Battle against Modernity* (Athens: Ohio University Press, 1981); Brigid Boardman, *Between Heaven and Charing Cross: The Life of Francis Thompson* (New Haven: Yale University Press, 1988); Thomas Dilworth, *The Shape of Meaning in the Poetry of David Jones* (Toronto: University of Toronto Press, 1988); Ian Anstruther, *Coventry Patmore's Angel: A Study of Coventry Patmore, his Wife Emily and the Angel in the House* (London: Haggerston Press, 1992); and Kathleen H. Staudt, *At the Turn of a Civilization: David Jones and Modern Poetics* (Ann Arbor: University of Michigan Press, 1993).

The richness of the collections and the ongoing development of this area of interest suggests that work will continue to be done in the Burns Library on British Catholic authors and their times. The Library welcomes questions regarding the holdings, and looks forward to serving researchers interested in specific topics. Inquiries should be forwarded to: The Burns Librarian, John J. Burns Library, Boston College, Chestnut Hill, MA, 02167.

CATHOLIC ARCHIVES IN FIJI

Margaret Knox

A tropical climate, destructive hurricanes, and an abundance of insect life are hardly ideal conditions for the preservation of records and it is something of a miracle that the Fiji Catholic Church has such a good collection of archival material comprising around 50,000 items. These include manuscript letters, diaries, reports, notes and hand-written dictionaries as well as legal documents, printed books, pamphlets and circulars (many of them imprints of the Fiji Catholic Mission Press), building plans and photographs. Also included are the records of the Catholic Church in Rotuma, which was part of the Vicariate of Central Oceania until 1888, when it was joined to Fiji. Rotuma is a small Polynesian island about 300 miles north of Fiji and it has its own distinctive language and culture. The Catholic archives are housed in an air-conditioned room at the Archdiocesan Office, Nicolas House, Pratt Street, Suva (P.O.Box 109; Telephone 679 301955 FAX 679 301565).

The sorting of the records for the period up to 1941 was carried out in 1972 by Mr Robert Langdon, Executive Officer of the Pacific Manuscripts Bureau, Canberra, Australia, and a selection was microfilmed and a short catalogue of those items prepared. Copies of the microfilms have been lodged at the National Archives of Fiji in Suva and in the libraries of Universities around the world that specialise in Pacific Studies. Later material is also housed in the Archives, filed as it was in the Diocesan and later Archdiocesan Office. This material has so far not been available to the public.

INDEX TO THE ARCHIVES

Those wishing to consult the Fiji Catholic archives in the past faced two problems - there was no index and most of the documents of the first 100 years of the mission are in French, whereas the *lingua franca* of Fiji is English. In 1976 while living in Fiji I was asked by the Archbishop's secretary to prepare an Index to the Archives covering the period 1837 (the date of first Catholic contact with Fiji) to 1941 (which marks the end of the 'French' period of the Catholic Church in Fiji). I did this work on a voluntary basis. I am not an archivist but I had become interested in the history of the Catholic Mission in Fiji while teaching at the Catholic Teachers' College. I took advice on preparing an Index from members of the Library Staff of the University of the South Pacific, where my husband was working. I spent about three years reading the documents and noting their contents. Each item was listed under relevant headings - topics, names of missions and missionaries and other persons - altogether approximately 500 headings. For each document there are usually three or more headings. Each entry gives where possible the date; author; a short summary or description in English; the language (omitted if the original is in French). The collection of photographs is not included in the index. Material already filmed has been given its Pacific Manuscripts Bureau (PMB) call number

in the index and the rest have been given the Roman Catholic Archives of Fiji (RCAF) call number.

I left Fiji in 1979 having completed the Index and shortly afterwards Fiji was visited by the late Fr Theo Kok, SM, the Marist Archivist from Rome. He supervised the printing of the Index which is now available from the Archdiocesan Office in Suva. The archives are not open to the general public but they are available to *bona fide* researchers. Requests for information or permission to research in the archives or for photocopies should be addressed to the Archdiocesan Office. No full time archivist or librarian is employed and requests may take some time to be processed.

I visited the Archives again in 1990 and found many documents were crumbling in spite of being stored in an air-conditioned room. Unfortunately, the air-conditioning was frequently switched off and the altering hot humid atmosphere followed by the drying and cooling effects of air conditioning was causing damage. The Procure material from the 1910s to the 1930s seems particularly vulnerable, partly because of the thick pens and heavy ink used then. The use of the Archives was not always supervised and some materials were missing. With so many demands on the time of the staff and on resources it is not surprising that the care of the Archives is not a high priority. On my next visit, in 1993, storage conditions and supervision had much improved.

OUTLINE OF THE HISTORY OF THE FIJI MISSION

Two French Marist priests and a Brother were brought to Fiji by Bishop Bataillon in 1844, three years after the martyrdom of St Peter Chanel on the tiny island of Futuna which lies to the north east of the Fiji Group. Wesleyan missionaries were already established in Fiji at Lakeba in the Lau Islands on the extreme eastern edge of the Fiji Group and within relatively easy reach of Tonga. The rest of Fiji was considered too dangerous, both on account of the fierce reputation of the Fijians and the hazards to ships among the uncharted reefs. As a result it was at Lakeba that the Catholics also set up their mission, to the consternation of the Wesleyans Ministers. The Catholic missionaries remained there for eleven years under conditions of extreme hardship, barely tolerated by the Fijians and their Tongan overlords, and making little progress. Three more Marist priests and three Brothers arrived in Fiji in 1851 and attempts were made to establish missions on the main islands but in vain. In the second period of the Mission, the Bishop transferred three priests to Levuka in the centre of the Group, where English speaking Europeans had settled as traders and planters. Levuka proved a safer haven and the first permanent mission was established there. The cession of Fiji to the British Crown brought law and order and enabled a handful of Catholic missions to be established, often in remote rural areas among the traditional enemies of the Wesleyan chiefs, now in the ascendancy.

More French missionaries, including Sisters, arrived and in 1888 the first Catholic Bishop was appointed, Bishop Julian Vidal S.M. This energetic and charismatic Marist transformed the Mission. He bought land and embarked on

an ambitious building programme in 'stone' - a form of cement being made by burning coral. Education and health became important concerns under Bishop Vidal, to the approval of the Colonial government. Conversions followed although the dominance of the Wesleyans was never really challenged. Neither the Catholics nor the Wesleyans made any real progress in evangelising the rapidly growing Indian population, first introduced as indentured labourers in 1879.

Bishop Nicolas, another French Marist, succeeded Vidal in 1922 and consolidated his work, especially in the field of education. The death of Bishop Nicolas in 1941 marks the end of the 'French' period. From that time English became the official language of the church, an English Bishop was appointed and gradually English speaking missionaries replaced the French.

FIJI'S HISTORICAL RECORDS

During the Lakeba period of the Fiji Catholic mission it was led by Fr P. Roulleaux SM but after he became ill and returned to France, he was succeeded by Fr-J-B. Bréhéret SM who was created Prefect Apostolic in 1863. Fr Bréhéret was in no sense 'clerical', ('The tiller is my pen', he wrote) and the few records from this period in Fiji are mainly in the Marist Archives in Rome. Bréhéret's *Lakeba Journal*, 191 of his letters to his Marist superiors and reports to the Propagation of the Faith are all held in Rome; nor are there any letters or notes in the Fiji Archives by the founding priests of the important catechists' school and nothing concerning the builder of the timber church at Levuka, Fr Louyot SM. The Fiji Catholic Archives do, however, contain correspondence between the mission stations and the colonial Government, a French-Fijian Dictionary, the Treaty of Religious Freedom and good early material on Rotuma.

With the arrival of Bishop Vidal and a group of more scholarly priests more extensive records and correspondence find their way into the Fiji Catholic Archives including notes on the native religion, customs and legends, as well as liturgical and catechetical material, some of it in Fijian.

Under Bishop Vidal the organisation of the Vicariate was more efficient as his copious correspondence and printed pastoral and circular letters reveal. There are also mission station correspondence and reports, Procure accounts and correspondence, and the Marist Visitors' reports. Nevertheless, the material is patchy and there are many gaps, particularly in the financial records. Vidal's correspondence is much more complete in the Marist Archives in Rome. With the coming of Nicolas the records are more 'Official' and bureaucratic - he was not a great correspondent. Bishop Nicolas is reported to have destroyed much of his correspondence at the end of his term as Marist Provincial before becoming Bishop and he may well have destroyed material when head of the Fiji Vicariate.

In the 1920s Bishop J. Blanc (Vicar Apostolic of Central Oceania 1912-1953) was preparing to write his *Histoire Religieuse de L'Archipel Fidjien*

(Toulon, 1926). He encouraged priests in Fiji to write short monographs on the history of the mission stations and much of this is in the Fiji Catholic Archives, some on PMB microfilms. Unfortunately, not all the materials cited by Bishop Blanc are still in existence. Later, under Bishops Foley and Archbishop Pearce, retired priests were encouraged to record their memoirs; those of Fr J. Castanié (1875-1959) and Fr J.L. Guinard (1899-1961) are held in the archives and are of particular interest. These are on Pacific Manuscripts Bureau microfilms.

In 1948 Fr P. O'Reilly, the French archivist, visited Fiji in order to search out and catalogue the *Imprints of the Fiji Catholic Mission including The Loreto Press*. A catalogue under that title was published in 1958. As he says in the foreword 'I tried to discover some specimens, rummaging through drawers in sacristies and in the attics of rectories, disputing their food with termites and cockroaches.' As a result an almost complete collection of those imprints is deposited in the Fiji Catholic Archives. The catalogue also contains a history of the Catholic Mission presses. Fr O'Reilly was assisted in this work by Fr J. Castanié, SM, whose local knowledge of Fiji and the Fijian language were invaluable.

OCEANIA MARIST PROVINCE ARCHIVES, SUVA

In addition to the Archdiocesan Archives, records of the Marist Fathers (Society of Mary, or S.M.) are held in the Oceania Marist Province Archives at 7 Lavena Road, P.O.Box 1198, Suva, Fiji. These Archives were established in 1971 when the Province's administrative headquarters were transferred from Villa Maria in Sydney, Australia, to Suva. All the pre-1898 holdings were shipped to the Archivio Padri Maristi in Rome and the post-1898 archival material was transferred to Suva, 1898 being the date when the Province was established.

150TH ANNIVERSARY OF THE FIJI CATHOLIC CHURCH

The Fiji Catholic Archives are not accessible to the majority of the Catholics of Fiji, partly because the early material is in French. Yet the Fijians are the very people to whom the archives are of the greatest interest. With the aim of increasing awareness of the early history of their Church among Fiji Catholics and to celebrate the 150th Anniversary of that Church in 1994, I decided to prepare a short history of the first 100 years of the Catholic Church in Fiji and Rotuma, based on the records in Fiji and Rome and illustrated by 80 photographs of the early mission from the collection held by the Marist Archives in Rome. The publication of the book, entitled *Voyage of Faith*, is being made possible by generous financial assistance from the French Government. A prospectus for *Voyage of Faith* is being prepared at the Archdiocesan Office, P.O. Box 109, Suva, Fiji, giving details of the format, content, and price; and will be available to enquirers early in 1995. Publication will follow later in the year.



MAP SHOWING THE LOCATION OF CATHOLIC MISSION STATIONS AND CENTRES
IN FIJI 1844 - 1841

THE CURRENT STATE OF CATHOLIC ARCHIVES IN IRELAND: AN OVERVIEW

David C. Sheehy

Ireland has been described as 'a country with a unique manuscript heritage but with a poor archival tradition'. In spite of its geographic peripherality, Ireland has contributed significantly to European civilization. The Irish have produced a rich culture and a literature that was the earliest vernacular in western Europe. Their role in the preservation of western values from the sixth to the twelfth century was significant, and Irish missionaries contributed greatly towards the Christianising of Scotland, England and much of western and central Europe.

A key aspect of this achievement was the influence of Irish monastic foundations on the production and decoration of medieval manuscripts. The *Book of Kells* and the *Book of Durrow*, preserved in the library of Trinity College, Dublin and the *Stowe Missal* and the *Book of Lecan*, housed in the library of the Royal Irish Academy, are some of the finest extant examples of the artistic output of the 'island of saints and scholars'.

Compared to its illustrious manuscript tradition, Ireland's archival tradition is still in its infancy. Happily, however, this writer is able to report that the all-important first tentative steps have been taken and over the past quarter of a century, in particular, a firm foundation has been laid in terms of the development of an indigenous archival profession, legislative enactment, and measures taken to preserve Ireland's archival heritage.

The Roman Catholic Church has been a major beneficiary of this rising tide of archival progress in Ireland. Indeed, it would be fair to state that the Church has in fact been in the vanguard of institutions which have recently begun to take seriously their responsibilities towards the records in their keeping. This is all the more remarkable given its turbulent and troubled administrative history.

In the wake of the Reformation in Ireland, and with the later violent upheavals of the Cromwellian and Williamite eras, Catholic episcopal organisation suffered severe disruption. During periods of active persecution, bishops, far from hoarding records, needed to distance themselves from their own potentially incriminating papers. In 1713, for example, Edmund Byrne, the then Archbishop of Dublin, was ordered by the Lords Justice and Council 'to be apprehended and committed in jail and his papers to be sealed up and sent to the Council offices'. The subsequent search of Byrne's family home failed to turn up any sign of the archbishop or his papers—nothing except 'some old accounts of hoops and barrelis', evidence of cooerage, the Byrne family trade. In reality, toleration rather than persecution governed official policy towards the Catholic Church during the eighteenth century. From about the middle of the century,

bishops began, tentatively at first, to keep records, an indication that Catholic episcopal organisation had by this time been firmly re-established, and that the Penal Era was perceived, at least by some, as coming to a close.

Even as the Catholic Church emerged from the shadows, however, caution for some remained an enduring instinct. Thus Archbishop Carpenter of Dublin kept transcripts instead of originals, refused to trust the postal system with confidential documents intended for the Holy See, and in 1776, the year of the Declaration of American Independence, advised the Papal Nuncio, then based in Brussels, to address him 'as a private person - as Dr Carpenter, living in Usher's Island, Dublin'.

By the early decades of the nineteenth century the Catholic Church in Ireland was asserting itself with increasing confidence. From about 1820 the bishops met annually as a body and kept a record of their proceedings. Parishes began to systematically record baptisms and marriages, though some urban areas had already been doing so from about the middle of the eighteenth century.

As bishops strove to reform their dioceses, develop a sense of corporate identity, negotiate with government, and keep in touch with their episcopal colleagues and their priests, so their correspondence multiplied and broadened. The advent of the 'penny post' in the 1840s fattened their postbags as lay members of their flock put pen to paper to voice opinions or seek assistance of some kind. However, administrative discontinuity, the lack of fixed episcopal residences, and the often vexatious nature of episcopal succession in Ireland all mitigated against the building up of an archival tradition.

'The absence of proper episcopal archives in Ireland is much to be regretted, and the disappearance of such papers as many of the leading Prelates thought fit to preserve is not a little singular.'

Thus lamented the historian, William John Fitzpatrick, in his famed *Life and Times of Bishop Doyle*, published in 1861. The writer went on to relate a number of archival horror stories involving the loss of papers of eighteenth and nineteenth century bishops of Armagh, Dublin, Ferns and Ossory. Readers were regaled with such anecdotes as that concerning Dean Meyler of Dublin finding soft goods he had ordered from a Dublin shop wrapped in a portion of Dr Troy's manuscripts. Readers were further informed that 'the voluminous papers of the late distinguished Primate, Dr Curtis, were found, in the year 1841, scattered around the hayloft of premises belonging to a grocer in Drogheda'. Some prelates, such as Archbishop Croke of Cashel, destroyed their papers as a matter of course. 'I keep very few letters', Croke admitted in a letter to Michael Davitt in 1892. Others such as Archbishop McHale of Tuam seemingly took steps to ensure that their immediate successors were denied sight of their papers. In May 1850, Dr Paul Cullen arrived at Drogheda as successor to Dr George Crolly as Archbishop of Armagh. 'Not a scrap of paper in the archives', Cullen complained in a letter to a friend in Rome, 'not even to tell me the name of the

priests'. Cullen himself proved to be archivally enlightened. When contemplating the construction of a permanent archiepiscopal residence at Drumcondra, in Dublin, in the 1860s, archival priorities were to the fore in his thinking. 'The new house', he wrote, 'would have a good library, archives and rooms for a strange bishop and four or five priests. A fixed home for the Archbishop and for the archives would be most important'. In the event, Cullen's plan was implemented by his successor but two, Archbishop William Walsh.

As each diocese settled on a fixed episcopal residence over the period 1850 to 1950 so one of the essential prerequisites for successful archival accumulation and survival was finally obtained. In the largest dioceses, such as Armagh and Dublin, the sheer complexity of modern diocesan administration required that fully kept records be available to each new office-holder. Admonitions from the National Synod at Thurles in 1850 and from later diocesan synods concerning the orderly keeping of diocesan archives as an important element in diocesan administration were given added force by the provisions laid down in the first edition of the Code of Canon Law in 1917. Against all this, however, the human factor vitiated against any degree of uniformity of archival progress.

Besides diocesan archives, the archives of religious congregations and societies form a major part of the ecclesiastical archival inheritance of Ireland. Indeed, the treasures of such renowned archival repositories as the Franciscan Library at Killiney, County Dublin, the Jesuit Archives in Dublin and the Benedictine Archives at Glenstal Abbey, County Limerick, testify to the fact that religious archives are of significance, in a wider, national, context. This is particularly true of religious archives in the nineteenth and twentieth centuries, which document, firstly, a period of unprecedented expansion and, latterly, a period of contraction for religious orders and which record their unique contribution to the development of modern Ireland.

The nineteenth century witnessed a phenomenal growth in organised religious life in Ireland. For example, at the beginning of the century there were a mere 11 convents in Ireland. This rose to 89 by 1851, 368 by 1900, reaching a peak of 882 by 1985. The Irish urban landscape was transformed by the building of monasteries, convents, seminaries, schools, hospitals, orphanages and asylums. The religious orders played a vital role in areas such as education and public health to the extent that the Catholic Church effectively established an alternative social service structure to that provided by the State. All this activity was reflected in the steady accumulation of records. By the 1970s religious orders and congregations found themselves in the same position as diocesan archives. A mass of often disorganised archives documenting their institutional history had accumulated - a veritable embarrassment of riches. Administrators seeking to lay their hands on important documents became increasingly frustrated by the disordered jumble of archival strong-rooms and by their inability to satisfy the clamour of secular historians seeking access to

this new source material. Fortunately one of those historians was to provide part of the answer to these problems.

From 1937 to 1978 Robin Dudley Edwards was Professor of Modern Irish History at University College, Dublin. Dudley Edwards, together with Professor Theodore Moody of Trinity College, Dublin, launched a new approach to the study of Irish history which challenged the prevailing romantic and simplistic assumptions about Ireland's past through rigorous argument based on the close scrutiny of primary source materials. However, Dudley Edwards did not merely view archives from a utilitarian perspective but saw them as having intrinsic value and thus worthy of independent administration and professional preservation. As a doctoral student at University College, London in the 1930s, he had attended lectures on archives given by Sir Hilary Jenkinson - the 'Father' of the modern archival profession in Britain. Towards the end of his own career Dudley Edwards founded the Archives Department at University College, Dublin, which not only served as a working repository but also as a teaching agency. For the first time in Ireland student archivists could gain a professional training and qualification.

Since 1972 the availability of professionally qualified young graduates from the Archives Department at University College, Dublin, has had a dramatic effect on the archival situation in Ireland. A wide number of institutions in the public and private sectors have employed professionally qualified archivists either full-time or on a contract basis and thus for the first time made proper arrangements for the preservation and management of their archives. Dublin Diocesan Archives now has a full-time professional archivist whilst the dioceses of Galway, Clonfert, Limerick and Kilmore have in recent years taken on UCD graduates on contracts of varying length. St Patrick's College, Maynooth, Ireland's national seminary, has also employed a young archivist to put its archival house in order and a number of religious orders have taken a similar path. Religious have themselves directly benefitted from the training available at University College, Dublin. A few have taken the one year full-time course leading to a Diploma in Archival Studies while a greater number have participated in the short summer courses given by the staff of the Archives Department at U.C.D. These latter undertakings have been specifically organised for the benefit of members of the Association of Church Archivists of Ireland (formerly the Association of Religious Archivists of Ireland). The A.C.A.I. shares common origins with the Catholic Archives Society and its successful blossoming from a modest narrow-focused beginning into a multi-denominational organisation with a broad perspective owes much to the dedicated work and indefatigable enthusiasm of Father Leo Layden of the Holy Spirit Fathers. Professional training opportunities and the support service network provided by the Association of Church Archivists of Ireland are key factors underpinning the current revolution in ecclesiastical archives in Ireland. A measurement of the success achieved to-date is the fact that a quarter of the entries in the second

edition of the *Directory of Irish Archives*, published in 1993 were church archives.

Major problems still remain, such as the uneven nature of archival progress both at diocesan and congregational level, lack of funding for archives, and the lack of continuity of office-holding. However, a start has been made in the vital work of protecting and making available the records which have survived the ravages of time and which constitute an important part of Ireland's archival heritage. With the positive encouragement and occasional prodding of bodies such as the Association of Church Archivists of Ireland and the Catholic Archives Society this forward momentum will surely be maintained.

EDITORIAL NOTE

Mr David Sheehy is Archivist to the Archdiocese of Dublin and an article by Mr Sheehy on the archives of the Archdiocese appears in *Catholic Archives*, No. 9, 1989, pp.3-9

SCOTTISH CATHOLIC ARCHIVES 1993 - 94

Christine Johnson

When I last wrote for this Journal (1993 issue), I was able to report that five out of the eight Scottish dioceses had deposited their records in the Scottish Catholic Archives (SCA) in Edinburgh. Gratifying though this response was, it did make me aware of the danger of concentrating so much in one place. If the archives of only one diocese were destroyed something at least of its history could be reconstructed from the archives of the other dioceses, should each diocese retain its own records. But, with five entrusting their archives to SCA, the responsibility for their safety becomes a heavy one. Surveys conducted by the Royal Insurance Ltd and the Scottish Record Office established ways of improving the security of the premises and increasing the protection of the documents, thus reducing any risks. The fire alarm system was extended; the intruder system was upgraded, and British Telecom's RedCare installed. Security bolts and mesh were fitted to windows and doors. The electrical installation was tested and brought up to recommended safety standards; the lighting circuits were rewired. Search Room security was tightened up and stricter rules for readers introduced. Documents were removed from inadequate folders and placed in folders large and strong enough to afford complete protection, Substandard archive boxes were replaced. Finally, a second range of mobile shelving was installed.

It was fortunate that the decision to install this shelving had not been delayed as, in October 1993, the Archdiocese of St Andrews & Edinburgh deposited a very large quantity of records. For some time I had been pressing for the deposit of the remainder of Archbishop Andrew Joseph McDonald's papers (1929 - 50), which were at risk in poor storage conditions. What I finally received was not just this small rump of papers but also the entire archives of the late Cardinal Gray, from 1951 to his retiral in 1985. It took eight months to sort and subdivide these files into manageable bundles. In the end they filled 725 archive storage boxes.

Although the Archdiocesan deposit was by far the largest received over the past two years, it was by no means the only one. The Dioceses of Motherwell and Argyll & the Isles added to their previous deposits, the former with a few Seminary files, the latter with two major deposits. Cardinal Gray, shortly before his death, gifted a number of personal papers. Archbishop O'Brien deposited the Minute Books of the first meetings of the restored Hierarchy. Gillis College, when it closed, handed in some of its files, files which turned out to relate mainly to the previous College at Drygrange. Unfortunately, the earliest Drygrange files were missing while the most recent files of Gillis College have been retained in the Archdiocesan Offices. Hopefully, at some time in the future the complete records of the two Colleges will be reunited in the SCA.

This bringing together of separate deposits to complete a picture is one of the most satisfying elements of my work in the SCA. Sometimes it is a national picture that is built up, at others a more local one. But, before describing particular examples, it might be helpful if I were to fill in something of the historical background. Scotland was originally a single Vicariate. In 1732 it was divided into two: Lowland and Highland. In 1829 these two were replaced by three: the Eastern, Northern and Western Vicariates. (In each case it took several years for the original decree promulgated in Rome to be enacted in Scotland; the year given above relates in each case to the enactment). The core collection of archives in SCA was put together by Bishop Kyle, first Vicar Apostolic of the Northern Vicariate, and comprises mainly Lowland Vicariate documents, supplemented by Northern up to Kyle's death in 1869. Its two main series of correspondence are now known as the Blairs Letters and the Preshome Letters.

When it lost much of its funding because of the French Revolution and the Napoleonic Wars, the Scottish Mission was forced to look to other means of supporting the clergy in the poorest mission stations. The Lowland Vicariate decided to take advantage of the 1793 Act of Parliament 'for the Encouragement and Relief of Friendly Societies in Great Britain' and to set up a Clerical Friendly Society of its own. Like all Friendly Societies, it relied for its funds on the subscriptions of its members. The capital was invested, and the interest used to supplement the incomes of the poorest members.

The records of Clerical Friendly Societies give much useful information and the SCA has been lucky enough to acquire a reasonably comprehensive collection. A number of years ago the records of the Friendly Societies of the Eastern and Western Districts were acquired in two separate deposits. Then, in 1987, the Friendly Society of Aberdeen Diocese deposited its Treasurer's papers, followed, in 1993, by its Secretary's. These last two deposits were found to include the records both of the previous Northern Vicariate, and of its forerunner, the Lowland Vicariate, back as far as the foundation of the original Society in 1808. Since the Highland Vicariate never had a Friendly Society, this means

that records of all the pre-1878 Friendly Societies are now collected together under one roof.

Another achievement is the gradual accumulation of Highland archives. The earliest records form part of the Blairs Letters. They consist of letters written by bishops and priests of the Highland Vicariate to their Lowland counterparts. No letters written to bishops of the Highland Vicariate have yet come to light. With the division of Scotland into three Vicariates, Northern, Eastern and Western, the old Highland Vicariate was divided between Northern and Western. Letters written to Bishop Kyle of the Northern Vicariate can be found in the Blairs and Preshome Letters. Those written to Bishops Scott and Murdoch of the Western Vicariate were deposited in 1974 by Colin MacPherson, Bishop of Argyll & the Isles (1969 - 90), and now form the Oban Letters. In 1992, Bishop MacPherson's successor, Bishop Wright, deposited some post-1878 records to form the basis of the Argyll Diocese deposit. A survey of these last records revealed that the papers of the first Bishop of Argyll & the Isles, Angus MacDonald 1878 - 92), were missing. They were traced to Glencoe and subsequently added to the Argyll Diocese deposit. Finally in 1994, Bishop Wright deposited a further series of files, thus completing the run of Argyll Diocese papers in the SCA from 1878 to the translation of Bishop McGill to Paisley Diocese in 1967.

Other deposits have complemented the main deposits of Highland episcopal correspondence. The Oban Letters contain Borrodale family papers (1771 - 1858), and pastoral letters (1842 - 68). A deposit from Oban in about 1985 included pastoral letters (1870 - 77) and *ad clera* (1885 - 1920), while a deposit from Taynuilt at about the same time contained *ad clera* (1850 - 62). The Taynuilt deposit also contained Arisaig Mission papers which had become separated from the Bishop Martin correspondence in the Argyll Diocese deposit. The records of the Friendly Societies of the Western and Northern Vicariates contain information on the financial position of the various Highland Mission Stations. In 1975 Rev Anthony Ross of the Edinburgh Dominican Community gifted correspondence about the building of the primary school at Fort William (1926 - 32). He himself had received these papers from Mgr William MacMaster, parish priest at Fort William (1922 - 58).

In this way a picture of the history of the Church in the Highlands is building up as records accumulate in the SCA. One notable gap remains. To date no records of any of the old Highland seminaries have been discovered. It is my hope that somewhere, some time, some at least of these records will be discovered. And therein, I think, lies the appeal of being the Keeper of the Scottish Catholic Archives: the challenge of tracking down records known to have at one time existed, and the excitement when completely unknown records arrive on the doorstep.

See also *Catholic Archives* nos 1 pp 10-19, 4 pp 68-69, 6, p 61, 9 pp 55-60, 13, pp 62-67.

THE SYDNEY ARCHDIOCESAN ARCHIVES AND AUSTRALIAN BICENTENNIAL FUNDS: A RETROSPECTIVE BIBLIOGRAPHY

Frank Carleton

In the course of a 1990 article in the *Australian Catholic Record*, Dr John Atchison referred in passing to 'the historical records of St Mary's Cathedral, Sydney.'¹ With reference to the vast holding of Cardinal Moran's papers there, he gave an opinion which was referenced as 'indebted to discussion on 17 January 1989 at St. Mary's Cathedral, Sydney, with Chantal Celjan and the late Gavan Cashman. . .'² The writer stated: 'The task of indexing Cardinal P.F. Moran's correspondence, alone, may employ an archivist for many years.'³ As a basic local text in archives administration, published by the Australian Society of Archivists, points out, preparing indexes to archives can be very time consuming but 'can supplement the *essential finding aids* (my emphasis).'⁴ To put it bluntly, without the prior work of arranging and describing archives in accordance with the fundamental principles of provenance and respect for original order,⁵ indexing them, other than in some incomplete and *ad hoc* way, of limited, if any, use to researchers, will probably be impossible.

Such description of the holdings of archives at St. Mary's Cathedral as may be useful will be entered in the following work which is approaching completion: *Sydney Archdiocesan Archives, St. Mary's Cathedral: a critically annotated bibliography of published and unpublished items on the organisation and holdings since the inception of the New South Wales Bicentennial Archives Program in the Cathedral crypt in December 1986*.

The New South Wales Bicentennial Archives Program consisted of three unrelated archival projects, of which two were for private archives, namely 'Archives of St Mary's Cathedral (sic)' and 'Archives of the Labour Movement (sic)' (actually the archives of the New South Wales Branch of the Australian Labor Party, chiefly from 1956).⁶ The third project, 'Archives of Local Government',⁷ was devoted to the preparation of a published general records disposal schedule for local councils in New South Wales.⁸ Each project received a grant of 100,000 dollars from the New South Wales Bicentennial Council, and the management of the whole program, which attracted a percentage management fee, was committed to the Archives Authority of New South Wales, a public body, whose statutory authority is for public, not private, archives.⁹ The Program's tenure was for two years.

The title of the Cathedral project was both inaccurate and misleading. While the archives in the Cathedral crypt include records of the building and administration of St. Mary's Cathedral, they are, as they have been designated in numerous works of Australian Catholic history by professional historians, the *Sydney Archdiocesan Archives*¹⁰ and have holdings reaching back before the inception of the Archdiocese in 1842.¹¹ Included, for example, are Archdiocesan records for parishes, clergy and religious orders, and private and

official papers (insofar as they survive) of past Archbishops of Sydney, including J.B. Polding OSB (1842-1877), R.B. Vaughan OSB (1877-1883),¹² Patrick Francis Cardinal Moran (1884-1911) and Michael Kelly (1911-1940).

Diocesan archives are, of course, subject to particular provisions of the 1983 *Code of Canon Law*, of which Canon 491, specifying episcopal responsibility, is fundamental. Its first two sections state:

1. The diocesan bishop is to see to it that the acts and documents of the archives of cathedral, collegiate, parochial and other churches in his territory are diligently preserved; also, inventories or catalogues are to be made in duplicate, one of which is to be kept in the church's own archive and the other in the diocesan archive.

2. The diocesan bishop is also to see to it that there is an historical archive in the diocese in which documents having historical value are diligently preserved and systematically arranged.¹³

It will be noted that while the first section refers to such basic forms of archival description as inventories and the second prescribes systematic arrangement, neither makes any reference to 'indexing'. While the utility of proper indexing of 'essential finding aids', like those mentioned, is obvious, 'indexing', in my direct personal experience, can often mean random rifling through valuable and sometimes fragile archives in order to create *ad hoc* lists of names or notional subjects, crude proceedings which are quite foreign to the techniques of controlled indexing employed by professional archivists, librarians and indexers.

Within a month of the commencement of the Cathedral project, J. Burke, Program Coordinator, in a Progress Report for October 1986 - January 1987 on the Bicentennial Archives Program, noted that it had started later than the other two projects, and observed:

'Although St Mary's Cathedral is a comparatively small archive, which has been in existence for some seventy years, it has many problems. These include: a diverse un-catalogued collection; acute shortage of space; preponderance of genealogical enquiries; uncoordinated activities initiated by 'volunteers', etc. . .'¹⁴

According to the preface of a publication issued at the end of 1988 by the Archives Authority, with the names of the Principal Archivist, B.J. Cross, and the Chairperson, K.W. Knight, of that body at its foot:

'This is the first time that the Archives Authority has been directly involved in the publication of material not exclusively part of the State Archives collection.'¹⁵

Apart from an explanatory preface and separate indexes of personal and corporate names and of the provenance of archives referenced in items entered in it, the projected bibliography will consist of over thirty detailed entries, each

with critical annotation. Entries will vary in length according to the nature and extent of the items described. Among others, these will describe three publications with ISBNs and the imprint of the Archives Authority,¹⁶ periodical articles, newspaper articles, and typescripts consigned to the statutory deposit libraries. Overall coverage is of published and unpublished items which deal wholly, or in part, with the organisation and holdings of the Sydney Archdiocesan Archives since December 1986.

The forthcoming bibliography should serve to introduce some Australian archivists in public employment to the more elementary practices of physical and reference bibliography, provide insights into basic historical method and some aspects of Australian Catholic history, and indicate examples of modes of description for church archives. However, on present indications, the entries in it will reference only a portion of the holdings of the Sydney Archdiocesan Archives.

An appendix to the bibliography will list eleven entries for archives contributed to the National Library's *Guide to collections of manuscripts relating to Australia* (Series E), of which five are represented in Part I of the microfiche issue of the series.¹⁷

NOTES

1. John Atchison, 'Development and conservation of diocesan and parish archives', *Australian Catholic Record* October 1990, p.450.
2. *Ibid*, note 25, pp.456-7.
3. *Ibid*, p.450.
4. A. Pederson and others, *Keeping Archives*, Sydney: Australian Society of Archives Inc., 1987, p. 168.
5. *Ibid*. p.6. 'The principle of provenance requires that the archives of an organisation or person be not mixed with the archives of another.'; 'The principle of original order requires that the order in which an organisation or person created, maintained and used records be respected and reserved.' To what extent the loss of the original order of Cardinal Moran's papers has been effected would require detailed archive appraisal to determine even approximately. The writer recalls seeing in 1987 immense piles of transcriptions of historical documents gathered by Moran in Rome in the middle of the nineteenth century and stacked, not stored, in another room, well from the filing cabinets holding his papers.
6. Cf. John Burke, 'The New South Wales Bicentennial Archives Program', *Archeion: the Newsletter of the State Archives*, 6, November 1989, pp. 15-17. the paragraphs entitled 'Archives of St Mary's Cathedral', on p.15 include the statement: 'The State Archives was given Bicentennial funds to assist the Archives of St Mary's Cathedral [sic].' The nature of the assistance is not specified.
As anyone with an elementary knowledge of Australian history will know, as can be confirmed by standard works on the subject, the Australian Labor Party and the Labor Movement (however defined) are not precisely and historically coextensive. Therefore, the archives of the Australian Labor Party, or any branch of it, could not comprehend the Labor Movement, whose nineteenth century origins antedate the formation of the Party, but only part of it.
7. Project titles as in *loc. cit*.
8. *Ibid*. p. 16.
9. See New South Wales *Archives Act*, 1960, no.46.
10. For example, T.L. Suttor, *Hierarchy and democracy in Australia 1788-1870*, Melbourne UP, 1965,

- 'Some notes concerning sources', p.318; James Waldersee, *Catholic Society in New South Wales 1788-1860*, Sydney UP, 1974, 'Bibliography', p.294; Delia Birchley, *John McEncroe: colonial democrat*, Blackbum, Vic.: Collins Dove, 1986 [Studies in the Christian Movement; 10] 'Bibliography', p.270.
11. There are, for example, three items of correspondence associated with the Irish convict priest, James Harold (1744-1830) dated from 1799 to 1803 (C/HAROLD - location at June 1987) and five quarterly returns of baptisms, marriages and deaths, 30 Dec. 1820 - 10 Nov. 1822, by Fr. Therry's companion, Rev. Philip Conolly (1786-1839) (C/CONOLLY - location at June 1987).
 12. The writer does not know whether the surviving private and official papers of Archbishop Polding have been arranged and described. For a description of the Vaughan papers, see F. Carleton, 'Some archives of Benedictine provenance at St Mary's, Sydney', *Tjurunga*, 37, September 1989, pp. 62-77.
 13. *Codex iuris canonici*, Vatican Library edition, 1983, p.90. For an exposition of the provisions of the canons relating to archives, see P. Ingman, 'The new Code of Canon Law and Archives', *Catholic Archives*, 5, 1985, pp. 50-55.
 14. John Burke, N.S.W. *Bicentennial Archives Program: Progress report: October 1986 - January 1987*. 2. Archives of St Mary's Cathedral (sic), p. (I). This is the only such progress report seen by the writer. My written request in December 1988 to the Archives Authority for access to subsequent reports was refused by the Chairman (file ref. AO 87/109A).
 15. J.H. Donohoe, *The Catholics of New South Wales 1788-1820 and their families*. Sydney: Archives Authority of New South Wales, 1988, p.iii.
 16. *Ibid.* and Anonymous, *Guide to the records of Rev. John Joseph Therry and related papers held in the Archives of St Mary's Cathedral*, Sydney (sic), including Rev. Philip Conolly, Rev. Daniel Power, John O'Sullivan, Sydney: Archives Authority of N.S.W., 1988 (4), iv, 36p. ISBN 0-7240-7990-4; Anon, *Guide to records of baptisms, deaths (sic) and marriages in the Archives of St Mary's Cathedral*, Sydney (sic), Sydney: Archives Authority of N.S.W., 1988, (4), iv, 34p. ISBN 0-7240-7998-X. Errata and addenda sheets numbering four typescript leaves for the first guide and three for the second, plus a six-leaf index of names and locations in the latter (as it has no index) were lodged in the statutory deposit libraries in 1989. The availability of these sheets was advertised in the *Public Libraries Division Newsletter*, July 1989, p.23, by courtesy of the editor. The State Library of New South Wales received permission to photocopy these deposit copies in 1989.
 17. See F. Carleton, 'Some nineteenth century papers in the Sydney Archdiocesan Archives: entries in the *Guide to collections of manuscripts relating to Australia*', *Catholic Archives*, 12, 1992, pp.56-57.

RELIGIOUS ARCHIVES GROUP CONFERENCE, 1994

The 1994 Conference of the Religious Archives Group of the Society of Archivists was held on 26 September at College Hall, Malet Street, London.

The theme of the Conference was that of Roman Catholic Archives and the morning session was devoted to three talks on this subject. Introducing the session and speakers, Fr David Lannon reminded the audience of the historical background of persecution, the introduction of Vicars Apostolic which led eventually to the Restoration of the Hierarchy in 1850, and the type of archive that this background would have generated. He then described the typical content of a diocesan archive and, by way of comparison, that of a religious archive. Finally, he outlined the story of the St Mary's Reformatory Colony at Mount St Bernard's Monastery, which the Salford Diocese had run for a number of years, and gave a list of the different ecclesiastical and civil archives in which material relating to its twenty-five years of history might be found.

Fr Michael Williams then took up the story of the English Catholic Colleges on the Continent, the archives of which he had used in research, and gave descriptions of the other archives in Rome and elsewhere, on which he had worked, giving useful advice about access, transport, and refreshments. The third and final talk in the morning was given by Mr Michael Gandy, who spoke about other archives in England which held material on Roman Catholics, stressing the often pragmatic and episodic nature of the sources.

After a buffet lunch and a short plenary session, the Conference divided into two work groups. Mrs Anna Hardman, of the Lancashire Record Office, led the first group into an exploration of Finding Aids. Beginning with a selection of terms such as list, catalogue and about twenty other similar words, the group sought to link them together, clarifying their purposes and identifying the needs they were designed to answer, in relation to differing types and sizes of archives. Meanwhile, the second group, led by Joy Fox and David Cambridge, looked at oral history and discussed the central control, costings, practices, value and drawbacks that the recording of oral history entailed. Their experience was based on the recent Oral History Pilot Project run by the Overseas Division of the Methodist Church, in which former missionaries had been interviewed.

It is intended to publish the proceedings of this and the 1993 Conference within the next few months, and to distribute them to participants.

Rev. David Lannon

THE ASSOCIATION OF DIOCESAN ARCHIVISTS OF ENGLAND AND WALES

Almost all the dioceses in England and Wales now have diocesan archivists, and while these are mostly part-time and include serving parish priests, diocesan officers, and some lay people with archive or related experience, the Association can justifiably claim to represent their interests and, more importantly, the interests of the archives for which they care. The Association, like the Catholic Archives Society itself, seeks to achieve the highest professional standards of and for its members but its initial objectives have been to establish its own credentials and corporate identity and to distinguish the classes of records which constitute a diocesan archive. Thus, at its two meetings in 1993, the Association prepared reports on twelve classes of diocesan archives or related topics, which were listed in last year's journal (page 73) and in 1994, members at their first meetings following the Society's annual conference in May, were invited to prepare further reports for a meeting in November. This meeting, held at the English Martyrs' Church, Cambridge, on 8 November was attended by nine diocesan archivists. The papers submitted for this meeting comprised reports on Diocesan Synods, Diocesan Magazines, *Ad Limina* Reports, The Channel Islands as Part of a Mainland Diocese, School Log Books, The Historical Potential of Wills, and the Mark Cross Junior Seminary. While these reports describe the character of the relevant records found in a single diocese, they nevertheless enable other diocesan archivists and interested persons to assess the potential of diocesan archives generally and, in any event, build up an extremely useful corpus of information about diocesan archives.

Topics for reports to the 1995 meeting were suggested and among longer term aims of the Association is a guide to diocesan holdings, which it is hoped may be ready for publication by the year 2000, and represent one way by which the Association could commemorate the 150th anniversary of the restoration of the Hierarchy in 1850. The next meeting of the Association will take place at the May Conference of the Society.

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.

R.M. Gard

BOOK REVIEW
Keeping Archives

Edited by Judith Ellis. Second Edition, 1993. Pp 491. ISBN 1 875589 155. Published by D.W. Thorpe in association with the Australian Society of Archivists. Price £25.00. Obtainable from Bowker-Saur, Maypole House, Maypole Road, East Grinstead, Sussex (Tel: 0732 88456).

The late review of *Keeping Archives* in this journal can be likened to the pleasure given by a belated greeting-card, it is increased because it is unexpected. The acclaim which greeted the first edition in 1987 assured its place as a standard text for archivists. The demand for this book and the developments in information technology have inspired the appearance of this Second Edition.

The new Editor *Judith Ellis* and her eminent contributors have ensured that it will continue to be of lasting value for the potential archivist and the professional who wishes to develop expertise. The text has been expanded from 374 pages to 491, most of the original chapters have been retained but revised. This is evident in the chapter on Preservation which replaces that on Conservation. Here the onus for preservation is placed on the archivist at every stage in the archival process. The skill of the Conservator being reserved for major work, bearing in mind the access to other means of reproducing the original, the relative cost, etc.

Two new chapters have been added. Legal Responsibilities highlights the legal obligations of archivists and issues relating to them in an age when accountability, is demanded at every level. Inevitably, here and elsewhere the references are drawn from an Australian context. Managing Records in Special Formats discusses the multi-disciplinary approach needed when arranging, describing and preserving photographs, cine-films videos, optical discs, sound recordings etc.

The clarity and depth with which each author deals with the subject matter is matched by the enthusiasm and practical suggestions they offer. As a result, archivists are enabled to make informed decisions concerning new and established archival thinking as well as information technology. The text is supplemented by tables, checklists and photographs. The provision of an enlarged glossary of archival terminology and a good index complete this excellent book. At conferences and elsewhere one has often been at a loss to recommend a textbook which would combine initiation for the beginner and proficiency for the professional archivist.

Once again, in this second edition, the Australian Society of Archivists have produced a book which is a monument to co-operation as well as the quality of Australian archives. Echoing the praise accorded the first edition, I would suggest that *Keeping Archives* is the answer to every archivist's prayer.

Sister M. P. Lonergan, LSA.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1994

The fifteenth annual conference, held at Ushaw College Conference Centre on 30 May - 1 June, was attended by some sixty-two members, including several from Ireland and one from Rome.

The conference was opened on Monday afternoon, 30 May, by *Sr Mary Campion McCarren FCJ* (Chairman) and the first talk was given by *Mr George MacKenzie* (Head of Preservation Services, Scottish Record Office) on 'Preserving and Using Records'. After supper, *Mr David Sheehy* (Archivist, Archdiocese of Dublin) gave 'An Overview of the Archives Situation in Ireland' (published in this edition).

Before the first talk on Tuesday, 31 May, *Sr Mary Campion* greeted *Bishop Ambrose Griffiths OSB* (Bishop of Hexham and Newcastle), who as well as welcoming the Society to the Diocese also attended the talk given by *Miss Hazelle Page* (Antiquities Conservator for the North of England Museums Service) who spoke on 'The Conservation of Artefacts and Non-Manuscript Materials'. This was followed by two shorter talks by *Miss Jennifer Gill* (County Archivist of Durham) on 'The Survey and Transfer of Ecclesiastical Records', describing the procedure for Church of England parish records under The Parochial Registers and Records Measure 1978, and by *Mr David Butler* (Deputy County Archivist of Durham) on 'The Theory of Records Management', very relevant to those archivists concerned about the need for procedures for the selection and transfer of current and non-current records into the archives.

Tuesday afternoon was given over to a tour of Ushaw College, under the guidance of *Fr Michael Sharratt*, and a visit to the Library and an exhibition on the 200th anniversary of the establishment of the Douai students at Crook Hall in 1794, prior to the move to Ushaw in 1808, arranged and described by *Dr Jan Rhodes* (Librarian). Refreshed by supper, the members then divided into interest groups on putting on an exhibition, work in progress, family history, sorting archives, listing archives, and archive storage.

The final morning, 1 June, was devoted firstly to the usual Open Forum, at which reports from the special interest groups of the previous evening were made and other topics raised, and then by the annual general meeting. In this *Sr Mary Campion* reviewed the Society's work during the last year. The officers gave their respective reports and were duly thanked for their hard work, a special tribute being paid to *Sr Marguerite André Kuhn-Regnier*, Secretary of the Society since 1981. The officers and Council members were then elected for 1994/5 (see inside front cover) and the conference ended. A meeting of the Association of Diocesan Archivists was held in the afternoon.

A full report of the conference is given in *CAS Bulletin*, Autumn 1994, Number 16, distributed to full members but also obtainable from the *Bulletin* editor, *Miss Stephanie Gilluly*. The 1995 conference will also be held at Ushaw College on 30 May - 1 June 1995.