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EDITORIAL NOTES

As I write this editorial foreword I have just finished reading Father Robert O'Neill's excellent new study, Cardinal Herbert Vaughan (Burns & Oates, 1995), a massive 500-page biography of a man who was Bishop of Salford, Archbishop of Westminster and Founder of the Mill Hill Missionaries. In that book there is abundant evidence of the author's use of archival material in the custody of members of the Catholic Archives Society. The appearance of this book, and indeed of other studies as well, acts as a great encouragement to archivists and librarians alike. Moreover, by a happy coincidence, and following upon a year in which the centenary of Westminster Cathedral has been kept with all due solemnity, there is a certain 'Vaughan theme' in this edition of Catholic Archives, with articles on the Salford Diocesan Archives, a report on recent work in the Mill Hill Archives, and a welcome contribution on the archival holdings of the Franciscan Missionary Sisters of St Joseph, a congregation closely associated with Cardinal Vaughan, Mill Hill and the Diocese of Salford.

That Salford connection is maintained in the first of two articles drawn from papers given at the 1995 Catholic Archives Conference: Sister Dominic Savio's account of the use of archival material in writing her much admired biography of Mother Prout, Foundress of the Cross and Passion Sisters and very much a leading figure in Catholic life in nineteenth-century Manchester. The second contribution to emerge from the 1995 conference is Maria McClelland's account of the Hull Mercy Nuns. This edition of the journal also includes material on Catholic records in Liverpool Record Office, a report on the archives of the Servite Secular Institute, and Robin Gard's survey of the records of lay societies kept in the Westminster Diocesan Archives.

I should like to thank all the contributors to this the first edition of the journal which it has fallen to me to edit, and I encourage readers and subscribers to be generous in offering material for future publication. I must also thank the other members of the Society's Editorial Board for their help and co-operation, and likewise acknowledge the good offices of our printers, the Carmelites at Darlington. The opening article reproduces the text of a recent address given by Pope John Paul II to the Pontifical Commission for the Cultural Heritage of the Church, and represents a very positive encouragement to all concerned with the care of archives on behalf of the Catholic Church.

Father Stewart Foster

CATHOLIC ARCHIVES: THE FIRST FIFTEEN YEARS

'The Society hopes that *Catholic Archives* will commend itself to archivists, record repositories, libraries and institutions, and to all who are concerned for the care and use of the archives of the Catholic Church': such was the conclusion to the 'Editorial Notes' in the very first issue of this journal in 1981. Since that date a total of fifteen issues of *Catholic Archives* have appeared, each one edited in a most professional way by Robin Gard with his characteristic eye for detail and concern for scholarship. Indeed, for a comparatively small organisation, and for one which has been in existence for less than twenty years, the Catholic Archives Society may be justly proud of such a highly regarded publication.

Over the years both contributors and subscribers alike have met with Robin's thoughtful and courteous promotion of the aims of the Catholic Archives Society through his editorship of its journal. Contributors will be familiar with his persuasive charm in eliciting from them the required article, report or book review to meet the famous deadline; subscribers will know the pains taken to ensure that the journal reached them; and officers of the Catholic Archives Society will be aware of the care with which Robin has seen each volume through the press, enjoying in the process a very good working relationship with the Darlington Carmel which has printed the journal from its first issue.

It remains for the incoming Editor, on behalf of the Catholic Archives Society and its Editorial Board, to thank Robin for his dedicated work in launching and keeping afloat a journal which has rightly earned a place on the shelves of libraries, record offices and academic institutions, Catholic and non-Catholic alike, in many countries throughout the world. Indeed, a special feature of Robin's editorship has been his concern to publish both internationally and ecumenically while retaining a primary focus on archival holdings in, or of particular interest to, Roman Catholic institutions in the United Kingdom and Eire. This is all the more remarkable given the fact that when Robin was appointed Editor he was still engaged in full-time work as a professional archivist, while since his retirement he has continued to care for the archives of the Diocese of Hexham and Newcastle, as well as editing *Northern Catholic History*, the journal of the North East Catholic History Society. The hope expressed in that first editorial has been fully realised.

Finally, lest it be thought that his retirement as Editor of this journal represents the prelude to inactivity, Robin Gard was elected Chairman of the Catholic Archives Society in June 1995. From that important office this journal can be assured of his continuing help and counsel, for which the new Editor has already had much reason to be grateful.

The Editor

ADDRESS OF POPE JOHN PAUL II TO MEMBERS OF THE PONTIFICAL
COMMISSION FOR THE CULTURAL HERITAGE OF THE CHURCH, 12
OCTOBER 1995

Venerable Brothers in the Episcopate and in the Priesthood,
Distinguished Ladies and Gentlemen,

1. 'Whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, and if there is anything worthy of praise, think about these things' (Phil. 4:8). With these words of the Apostle Paul, I cordially greet you all, dear members of the Pontifical Commission for the Cultural Heritage of the Church, gathered for the first time in plenary session six years after the Apostolic Constitution *Pastor Bonus*, which created your young dicastery, and three years since it was given a new status by the Motu proprio *Inde a Pontificatus Nostri initio*.

I extend a special thought to your President, Archbishop Francesco Marchisano, whom I thank for the words with which a few moments ago he gave a concise but effective outline of the many activities carried out during these years.

2. This meeting gives me the welcome opportunity to stress the importance of cultural affairs in the expression and inculturation of the faith and in the Church's dialogue with mankind. In my ministry as Bishop of Rome I have always maintained an open and trusting relationship with the world of culture and art, trying to approach it even in my Pastoral Visits to Churches throughout the world. Culture and art refer to and reveal each other. No culturally rich historical moment exists that does not flourish in artistic production, just as no artistically flourishing period exists that does not include overall cultural wealth. But between religion and art and religion and culture there is a very close relationship. Numerous are the intellectual works and artistic masterpieces that draw their inspiration from religious values. And everyone is aware of the contribution made to the religious sense by the artistic and cultural achievements that the faith of Christian generations has accumulated over the centuries.

GIVE PRECISE MEANING TO CULTURAL HERITAGE

In this regard, the words of *Gaudium et spes*, which I borrowed in the Motu proprio *Inde a Pontificatus Nostri initio*, are significant: 'In their own way literature and art are very important in the life of the Church. . . Every effort should be made, therefore, to make artists feel

that they are understood by the Church in their artistic work and to encourage them, while enjoying a reasonable standard of freedom, to enter into happier relations with the Christian community'.

3. In these first years of life of your Pontifical Commission I have often had occasion to follow its main projects and to direct its development. Indeed, there has been development. Very soon the word 'preservation', present in the initial description of your Commission, appeared clearly unsuitable because it was limiting and static: if we want to involve cultural heritage in the dynamism of evangelization, we cannot confine ourselves to maintaining and protecting its integrity; we must systematically and wisely promote it, in order to make it part of the lifeblood of the Church's cultural and pastoral activity. The present phrase - 'for the cultural heritage of the Church' - better expresses the purpose of your office.

In reading the various documents published during these years, we discover a real glossary, created for indicating corresponding actions or dimensions of the Church's concern for her cultural and artistic wealth. These are terms that are rich in meaning and heralds of commitment for all those who have at heart the values of human and religious culture.

In this context it was desired that the very concept of 'cultural heritage' should be given a precise meaning and an immediately understandable content: thus it includes, first of all, the artistic wealth of painting, sculpture, architecture, mosaic and music, placed at the service of the Church's mission. To these we should then add the wealth of books contained in ecclesiastical libraries and the historical documents preserved in the archives of ecclesial communities. Finally, this concept covers the literary, theatrical and cinematographic works produced by the mass media.

4. The Pontifical Commission has also tried to clarify the main activities regarding this heritage, identifying it so as to restore, preserve, catalogue and protect it. At the same time, the importance of making use of it was stressed, thus promoting a greater knowledge and suitable use of it both in catechesis and in the liturgy. Nor did the Commission fail to think of the promotion of new cultural wealth, supplying artists with stimulating theological, liturgical and iconographic subjects, motivating them with new and worthy commissions, deepening a renewed bond between artists and the Church, as the Council had

hoped and the unforgettable Pope Paul VI had passionately advocated and put into effect.

ENCOURAGING A REBIRTH OF ARTISTIC CULTURE IN THE CHURCH

The Pontifical Commission also tried to define *the principal agents* of the Church's service in this field, starting with those who are institutionally involved, such as Episcopal Conferences, diocesan Bishops, the Roman Congregations of Catholic Education and Divine Worship, and the Pontifical Council for Culture.

In harmony with these principal agents, a valuable work of creating awareness and providing leadership is carried out by national Episcopal Commissions, the various people in charge of the Commissions of Sacred Art and the Ecclesiastical Cultural Heritage, librarians and archivists, the associations of Catholic artists, the directors of ecclesiastical museums, the teachers of the ecclesiastical and Catholic universities, employees in the schools that specialize in the Church's cultural heritage, which are being created following the example of that already in operation in the Pontifical Gregorian University, the men and women religious who are specifically involved in those delicate sectors or, in any case, are the curators of the artistic and historical heritage of their respective communities, and the craftsmen who restore artistic documents and works.

The harmonious dedication of such an 'army' of workers cannot fail to encourage a rebirth of artistic culture, spreading within the Church and in the world a renewed fervour of thought and work to shed light on the values of beauty and truth.

5. The Pontifical Commission for the Cultural Heritage of the Church has also tried to perfect its working procedures, as defined by the Apostolic Constitution *Pastor Bonus* with the words 'agere una cum' (cf. art. 102). In this regard I am pleased to note the good relations established with the Papal Representatives, the Episcopal Conferences and individual Bishops, as also with local commissions for cultural heritage and individual agents. In this way the Pontifical Commission is increasingly becoming a driving force and a welcome point of reference, because it is discreet, open and purposeful.

I cannot fail, then, to congratulate you on the intense and respectful dialogue established with the international organizations in this area, which, at the time, greeted the birth of the Pontifical Commission as a very positive factor and reacted favourably to the

possibility offered them to discuss these sensitive matters with one central office of the Catholic Church.

In expressing my personal satisfaction with the loyal and dynamic realization of the directives of the Apostolic Constitution *Pastor Bonus*, I thank each one of you, dear friends, for what you have already done during these years and for the projects you have already prepared for the future.

6. I urge you to persevere with enthusiasm in your valuable work. See to it that art continues to celebrate the dogmas of the faith, to enrich the liturgical mystery, to give form and shape to the Christian message, thus making the invisible world palpable (*cf. Message of the Second Vatican Ecumenical Council to Artists*).

BEAUTY COINCIDES WITH GOD'S OWN REALITY

What a noble mission! Spare no energy in promoting sacred art. It is well known how the specific nature of sacred art is not to be found in being merely a decorative veneer applied to realities that would otherwise remain insignificant. In that case art would be reduced to an aesthetic embellishment of a formless subject.

We are well aware that in God beauty is not a derivative attribute, but rather coincides with his own reality, which is 'glory', as the Scriptures state: 'Yours, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty' (1 Chr 29:11). When the Church calls on art to assist her mission, it is not only for aesthetic reasons, but to obey the very 'logic' of Revelation and the Incarnation. It is not a question of sweetening man's bitter path with invigorating images, but of offering him even now the possibility of having an experience of God, who contains within himself all that is good, beautiful and true.

7. Dear brothers and sisters, in creating your Pontifical Commission I meant to respond to the need for a more conscious and watchful attention on the Church's part to both ecclesiastical and civil cultural heritage: thank you for having made this aspiration your own and for the generosity with which you try to express the directives received in concrete decisions.

I offer to you and to all who support your professional work my best wishes for ever renewed enthusiasm in your dedication to such a noble cause. As I assure you of a special thought before the Lord for you and your activities, I sincerely bless you, together with those who work with you and all your loved ones.

SALFORD DIOCESAN ARCHIVES

Rev. David Lannon

The Salford Diocesan Archive consists of a miscellaneous collection of papers, manuscripts, correspondence, printed material, books and ledgers, photographs and memorabilia preserved by design and by chance from the working documents of the diocese. Few items predate 1850, and little remains from the nineteenth century. Bishop Turner, the first bishop, had little in the way of diocesan administration, and even Bishop (later Cardinal) Vaughan left few papers in Salford.



WILLIAM TURNER, 1ST BISHOP OF SALFORD

The main archives are kept in storage at the Administration Offices in Gerald Road, Pendleton, with some material being located at Wardley Hall (the residence of the bishop), and some at Salford Cathedral. Certain items are kept at Derker, where the archivist is based, to enable ready access to be had to them.

It is at Derker that researchers are usually given access to archive material. A room can be set aside for work, and photocopying facilities are available. It must be stressed that the archives are private, and no right to access exists, though whenever possible the archivist will facilitate bona fide researchers. In general, no research can be undertaken for individuals, and certainly not for genealogical reasons. Prior arrangement is always needed, and the archivist can be contacted on 0161 624 8760 or by fax on 0161 628 4967.

Much work still needs to be completed before the full richness of the archive can be opened to researchers. Clergy biographical notices are being compiled. The indexing of the main contents of the storage boxes is being undertaken by Mr Edwin King, and Miss M Kay is preparing a card index to the *Harvest* magazine which was published for nearly a century by the Diocesan Rescue Society. The archivist is

engaged in cataloguing parish files from the Deed Room, and is preparing a list of nineteenth century parish registers, with brief historical notes and details of location.

One major content is the working papers of the bishops. Bound volumes of their letters to the clergy, pastoral letters and similar documents are held. Some memorabilia are also held. An annotated list of some of Bishop Turner's *acta* has been prepared. Reports for or by Bishop Vaughan on San Lucar and Sir John Sutton's seminary in Bruges are held. The diaries and copy letters of Bishop Casartelli form an invaluable resource.

Some records of early diocesan administration have been preserved, including financial ledgers, minute books, and property deed indexes. Boundaries Board material, Building Office papers, and School Emergency Fund documents are complemented with a host of unsorted correspondence to the Vicar General in the early 1900s, and a complete set of parish visitation reports for 1900.

There is an extensive collection of individual parish histories, booklets, and brochures, together with material connected with property and site transactions. Parish registers however are not held centrally. They are kept in the individual parishes, although certain parishes have placed their earlier registers into the care of the Lancashire County Record Office at Preston.

Information on many Catholic societies is held, usually in connection with their correspondence with the bishop. Some material, notably from the Catholic Women's League, and the Diocesan Scout Guild, has been deposited with the archives directly.

Material on religious congregations, past and present, constitute a substantial holding. The Society of the Divine Pastor and the Franciscan Sisters of the Holy Spirit were two diocesan foundations which did not survive, while the Cross and Passion Sisters and the Franciscan Missionaries of St Joseph were two which thrived.

An extensive holding concerns education. It reflects the history of the various Education Acts since 1870, and local and national activity before and after the different Acts. As the diocesan commitment to Catholic schools and education at every level has been heroic and substantial, these holdings offer rich rewards to diligent researchers. Material is also kept on individual schools and institutions. In passing, reference must be made to the ED files at the Public Record Office, Kew.

There is also an extensive amount of miscellaneous material, mainly covering congresses and meetings held in the diocese on different occasions. Finally there is a substantially complete set of the national *Catholic Directory* from 1840 to the 1920s, and of the diocesan *Almanac* and the *Harvest* magazine. A selection of maps and town plans is also held. Access can be arranged to the archivist's own library with some seven hundred books, mainly devoted to nineteenth century and local Catholic history.

Some four hundred photographs have been indexed, and a substantial amount of unindexed ones awaits attention. These include a series of photographs of the diocesan Lourdes Pilgrimages of recent years, a set of historically important photographs of Salford Cathedral before recent reordering, and a collection of photographs of some of the diocesan clergy.

EDITORIAL NOTE

Father Lannon is Archivist of the Diocese of Salford. This article is reprinted with permission from *North West Catholic History*. Since this article was first written the author has moved to: St Mary's Presbytery, 3 Todmorden Road, Burnley, Lancashire BB10 4AU. Tel. 01282 422007.



HERBERT VAUGHAN, 2ND BISHOP OF SALFORD, 3RD ARCHBISHOP OF WESTMINSTER,
FOUNDER OF MILL HILL MISSIONARY SOCIETY

THE ARCHIVES OF THE MILL HILL MISSIONARIES SINCE 1982

Rev. William Mol MHM

INTRODUCTION

In *Catholic Archives 2* (1982) I wrote an article on the archives of the Mill Hill Missionaries. In that article I narrated how in August 1976 I was asked to build up a proper archives for all the material which for over a century had accumulated here but was never properly sorted out. I started by dividing all this material into five groups: 1) Founder; 2) Generalate; 3) Members; 4) Missions; 5) Colleges and Houses. I then divided each group into sections, using for each section a code consisting of three capital letters. Every ecclesiastical territory on the missions (diocese, vicariate, prefecture) received its own code. The same happened to each college and house in Europe and the United States. In the end there were so many codes that it became difficult rather than easy to find one's way. Since 1982 the codifying system has been greatly simplified. Three reasons led to this simplification: a) The difficulty visitors to the archives encountered in finding the material they are looking for; b) My visit in 1984 to the archives of the Missions Etrangères de Paris and to the archives of the White Fathers in Rome; c) The start of two more groups: Periodicals and Photographs.

A SIMPLER CODIFICATION

When I started codifying all the material I found, I placed it under the ecclesiastical territory or under the college from where the letters and other documents and publications originated, e.g. the material sent by our missionaries in the Diocese of Soroti (Uganda) I placed under the code for Soroti, SOR. At first this looked a very sensible thing to do, and it worked out all right for myself and other Mill Hill Missionaries acquainted with the names of all the different mission territories. After all, whenever a missionary receives an appointment, he is always sent either to an ecclesiastical territory or to a particular college. However, people who call here to consult the archives will know where Kenya is, or Uganda or Borneo. But the names of ecclesiastical territories, like Soroti, Eldoret, or Miri, often cause difficulties for them in locating these names. Moreover, not only are there too many names, but ecclesiastical territories also have a tendency to divide and subdivide, and to change both their names and their status. A good example is our mission in Borneo. The Prefecture of Labuan and North Borneo (erected in 1855) was entrusted to the Mill Hill Missionaries in

1882. In 1927 the territory was divided into the Prefecture of Kuching and the Prefecture of North Borneo. The Prefecture of North Borneo became in 1952 the Vicariate of Jesselton and in 1976 the Diocese of Kota Kinabalu. This would have meant four different codes for one ecclesiastical territory, viz. one for Labuan and North Borneo (LBN), one for North Borneo (NBN), one for Jesselton (JES), and one for Kota Kinabalu (KKB). Our original mission in East Africa was the Vicariate of the Upper Nile. Today the territory comprises twelve dioceses divided over two countries. In order to avoid confusion I decided to place the material from the missions under the country of origin rather than under its ecclesiastical territory. Thus all the material from six dioceses in Kenya is now under one code (KEN). This method has reduced the number of codes considerably. A subdivision of the different dioceses is maintained in each box.

A VISIT TO THE ARCHIVES OF TWO MISSIONARY SOCIETIES

In October 1984 I was asked to visit the archives of the White Fathers in Rome so as to learn more about the building up and organisation of archives. I decided to travel by train because I had never been in France and Italy, and from a train one gets at least some idea of what the country looks like. I interrupted my journey in Paris, and stayed for two days at the headquarters of the Missions Etrangères in the Rue du Bac. To my great relief I found out that their archivist spoke English very well, because my knowledge of French never went much further than 'la plume de ma tante'. I was shown the archives and I was given an explanation of the work done since the beginning of their society in 1660. At first letters from their missionaries were all pasted in large-sized books. Gradually this method did not prove very satisfactory, especially with letters written on both sides of a sheet. The present system is modern and the collection of letters and documents of the last three centuries is very impressive. Father Archivist told me that at the outbreak of the French Revolution many important documents were placed in a large trunk and buried to wait for better times. When eventually better times arrived nobody could remember where the trunk had been buried, and even today the documents remain hidden somewhere beneath French soil. I was also shown the library, which contains a large collection of very old and very rare books. The weight of all these books was such that the seminary authorities had started reinforcing the foundations beneath that section of the building. The seminary also has a very large and impressive museum.

From Paris I travelled by rail to Rome. The archivist of the White Fathers, Father Lamey, knew I was coming, and after having welcomed me at their headquarters he started showing me around his archives, explaining his method in French. I managed to make it clear to him that I did not know French, and for a moment I feared that my journey to Rome had been in vain. 'What about German?', he asked. Since I speak and understand German fairly well, the build up and organisation of the archives of the White Fathers in Rome was explained by a Frenchman to a Dutchman in German. Father Lamey was a very pleasant man who went out of his way to explain everything to me very clearly. For three mornings I travelled from our house in Trastevere to the Generalate of the White Fathers in the Via Aurelia.

The archives of the White Fathers are placed in a modern building and well spaced. The division into sections is arranged according to the periods of office of the Superiors General. Then there follows a subdivision into provinces. Each member has his own file, and these files are placed in alphabetical order regardless of nationality or date of ordination. Along one of the walls in his office Father Lamey had a large board on which all the names of the members appear, each under the place where they are. This board is kept up to date, and once a month he takes a photograph of the board and thus builds up a month-by-month account of the work and whereabouts of all the members. Another system to keep the number of members up to date is a card for each one on which only the name of the member has been typed out. The cards are divided between two boxes, one for the living members, the others for those who have died or left. Father Lamey was also building up an historical survey in the form of annual reports. These have the layout of a magazine, and all the happenings of each year are placed in the appropriate survey, e.g. ordinations, obituaries, opening of missions etc. These annual surveys contain maps drawn by Father Lamey himself. The White Fathers also have a very extensive library in which publications by their own members are placed with a reference in the archives as to their place in the library.

HERBERT CARDINAL VAUGHAN, THE FOUNDER

Back in Mill Hill I started simplifying the code system as explained above. I kept the division into five main groups and in later years added two more groups. The first group is that of our Founder, Cardinal Vaughan. All the letters, notes and articles written by or about

him are contained in fifty uniform boxes and a few 'oversized' ones. These boxes contain the following:

- 1: 1832-52
- 2: 1852-63
- 3: 1863-65
- 4: 1860-65 Accounts
- 5: 1865-71 The acquisition of *The Tablet*
- 6: 1871-75
- 7: 1876-80
- 8: 1881-85
- 9: 1886-90
- 10: 1891-95
- 11: 1896-1900
- 12: 1901-03
- 13-18: Sermon Notes
- 19: Notebooks
- 20: Pastoral Letters
- 21: Books written by Cardinal Vaughan
- 22: Books mentioning Cardinal Vaughan
- 23: Books written by members of the Vaughan Family
- 24: Books written on members of the Vaughan Family
- 25-26: Studies on the life of Cardinal Vaughan
- 27: Background information on the times and lives of Catholics in eighteenth and nineteenth-century England
- 28: Biographical articles
- 29-30: Biographies
- 31-40: Books containing paper-cuttings collected by Miss Caroline Hanmer (1818-1908), covering the years 1868-1903 and taken from national newspapers and from local papers and periodicals.
- 41: Liturgical books left by Cardinal Vaughan
- 42-43: Personal effects left by Cardinal Vaughan

- 44-45: Miscellaneous
- 46: The Vaughan Family
- 47: Transcribed letters
- 48: Preparations for the centenary year (1966) of the founding of St Joseph's Missionary Society
- 49-50: Material collected since 1980.

The 'oversize' boxes contain items left by Cardinal Vaughan which are too big to be placed in the uniform boxes, e.g. his cardinal's hat. When Vaughan died in 1903 he left a set of bound volumes of mission magazines, viz.: *Annals of the Propagation of the Faith* (1838-1902); *Missions Catholiques* (a French illustrated weekly, 1868-1903); a very incomplete set of the *Illustrated Catholic Missions*, a monthly Cardinal Vaughan helped to start in 1885. These magazines have been placed in the Cardinal Vaughan group. An acquisition of a much more recent date is a set of *The Edmundian*, the magazine of St Edmund's College (1896-1962), where Vaughan served as Vice-Rector from 1855 to 1860.

THE GENERALATE

This second group is divided thus: a) The Generalate: containing the correspondence, meetings, notes, logbooks, lists of appointments and anything else connected with the daily government of the Society. They are divided between more than two hundred boxes and are arranged in chronological order. b) The General Chapters: this section holds not only the acta of the General Chapters, but also papers relating to their preparation and results, e.g. the Constitutions of the Society. c) Rome: since 1924 the Society has had a Procurator in Rome. All the correspondence between Rome (including the Vatican) and Mill Hill, as well as the correspondence between missionary bishops and Rome, is kept under this section. This section also contains a complete set of *Fides*, the magazine of the Vatican News Agency. d) Finance: All correspondence dealing with financial matters, legacies and old ledgers is kept in this section.

THE MEMBERS

In this group the files of all the priest-members are placed according to the year of their ordination, and of the brothers according to the date of their perpetual oath. Only the files of our deceased members are kept here. The files of our living members with their correspondence are kept in the office of the daily government of the Society.

THE MISSIONS

All the correspondence, surveys and publications from our missions are placed under this group. As mentioned above, the divisions in this group are no longer into ecclesiastical territories but into countries. This group contains:

- a) United States of America (1871-93). Mission amongst the coloured population in the Southern States of the U.S.A. together with its continuation by the Josephites (from 1893): 30 boxes.
- b) India (1875-1975): 40 boxes.
- c) Pakistan and Kashmir (from 1878): 30 boxes.
- d) Borneo (from 1881): 80 boxes.
- e) New Zealand (from 1887): mission amongst the Maoris: 16 boxes.
- f) Uganda (from 1894): 72 boxes.
- g) Zaire (from 1904): 28 boxes.
- h) Philippines (from 1905): 24 boxes.
- i) Caribbean Islands (1912-25): 2 boxes.
- j) Cameroon (from 1921): 40 boxes.
- k) Kenya (from 1924): 40 boxes.
- l) Sudan (from 1938): 12 boxes.
- m) Falkland Islands (from 1952): 6 boxes.
- n) Brazil (from 1974): 4 boxes.
- o) Australia (from 1984): mission amongst the Aborigines: 1 box.

COLLEGES AND HOUSES

This group has been divided into five sections according to the five areas where our houses and colleges are situated:

- a) Britain (7 houses).
- b) The Netherlands and Belgium (6).
- c) Ireland (2).
- d) Austria, Germany, Italy (4).
- e) North America (3).

PUBLICATIONS

Since 1982 this group, together with Photographs, has been added; and since in my earlier article they were not mentioned, I will give a more detailed survey of them here.

When in 1976 I started building up our archives I found large bundles of back-copies of our Society's publications. The completion of the different sets was not very difficult since most of our own houses were able to provide me with the missing copies. These publications (magazines) have now been bound into books, each containing a set of magazines of one year, viz: *St Joseph's Advocate* (quarterly), 1882-1936; *St Joseph's Advocate* (quarterly U.S.A. edition), 1883-89; *St Joseph's Advocate* (quarterly Irish edition), from 1935; *St Joseph's Advocate* (quarterly Scottish edition) from 1936, although some issues from the 1950s and 1960s are missing. The English edition of *St Joseph's Advocate* was continued in 1937 in *Missions and Missionaries* (changed to *Mission Today* in 1992). Our archives have a complete set of this magazine.

The Society also has two magazines for private circulation: *Millhilliana* (quarterly), 1948-94; *Central Newsletter* (six times a year), from 1970. Outside England the Society published: in the Netherlands, *Annalen van Mill Hill* (monthly), 1890-1967; *Kontaktblad* (quarterly), from 1968. In Belgium: *Contact met Mill Hill* (quarterly), 1956-70. In Austria and Northern Italy: *St Josefs-Missionbote* (monthly), from 1896. In the U.S.A.: *Mill Hill World* (quarterly), from 1959.

In the late 1960s most missionary congregations on the continent decided to issue one magazine for each country. These publications are of first-class quality, and because of their excellent articles and superb photographs I have collected the following magazines: *Bijeen* (Netherlands, monthly from 1968); *Wereldwijd* (Belgium, 10 times a year from 1969); *Peuples du Monde* (France, 10 times a year from 1967); *Kontinente* (6 times a year from 1966); *Alle Welt* (6 times a year from 1977).

Besides these national mission magazines I have also collected periodicals from the following missionary societies:

White Fathers: *White Fathers and White Sisters*, England from 1968; *Vivant Univers*, Belgium from 1969.

S.M.A.Fathers: *African Missionary*, Ireland from 1914.

Kiltegan Fathers: *Africa*, Ireland from 1982.

Holy Ghost Fathers: *Missionwide*, England from 1981.

Consolata Fathers: *Consolata Missions*, England from 1971.

Bethlehem Fathers: *Bethlehem*, England 1970-82; *Wendekreis*,

Switzerland from 1972.

Maryknoll Fathers: *Maryknoll*, U.S.A from 1970.

Columban Fathers: *Far East*, Ireland from 1918.

Comboni Fathers: *Comboni Missions*, England from 1985; *Comboni Missions*, U.S.A. from 1970.

Scarboro Fathers: *Scarboro Missions*, Canada from 1980.

A few years ago our own archives received a donation of a full set of the German mission magazine *Die Katholische Missionen* from 1875 onwards. There are also some bound pre-war mission magazines from the U.S.A., Belgium and The Netherlands. Moreover, under 'Publications' I have added a section of about sixty boxes containing books and articles written by our members only. A spare copy of these books and articles will be placed in the personal file of the author.

PHOTOGRAPHS

Our archives treasure thousands upon thousands of photographs. At the moment they are in the process of being sorted out and catalogued. Photographs from the missions and colleges are being mounted on sheets of cartridge paper measuring 10 x 13 inches. Albums containing photographs, either from the missions or colleges, are placed under the same codes as used for all the other material in our archives. Family albums and photographs left by our members will be placed under the code and number of their personal files. Boxes containing slides are also placed under this group and catalogued in the same way as the photographs. There are also a number of black and white films, some as old as sixty or seventy years, most of them shot on the missions. At present I have not seen these films and I am unacquainted with their contents. In the last few years we have been sent videos from our missions and from some of our colleges. These show mainly special occasions, e.g. the consecration of a bishop, an ordination ceremony or some jubilee.

FUTURE PLANS

Earlier in 1995 I wrote to Mr Robin Gard, Chairman of the Catholic Archives Society, for advice about placing the index to our archives on computer. Mr Gard not only gave me advice, he also asked other archivists to do the same. I received several letters from different archivists, and following their advice I bought a database computer in April 1995. It took a while to get to know its workings and possibilities,

but now I am that far and I am busily entering all the data of our members. Later on I hope to add a complete index to the contents of our archives in detail. I also plan to add a little museum which will contain objects sent to us from the missions. As soon as I have more storage room I will, with the permission of our Librarian, place his collection of *The Tablet* (from 1895), and of the English edition of the *Osservatore Romano* (from 1968) in the archives.

EDITORIAL NOTE

The author is Archivist of the Mill Hill Missionaries (St Joseph's Missionary Society) and may be contacted at: St Joseph's College, Lawrence Street, Mill Hill, London NW7 4JX.

THE ARCHIVES OF THE FRANCISCAN MISSIONARY SISTERS OF ST JOSEPH
Sister Germaine Henry FMSJ

BRIEF HISTORY OF THE CONGREGATION

On 2 May 1871, Alice Ingham, a forty-one-year-old Lancashire woman, her stepmother and two friends began community life together. In Franciscan simplicity and apostolic zeal in the mill town of Rochdale, they worked for the poor, ignorant, sick and dying. They earned their living, and the resources with which to help the poor, by means of a millinery and confectionery shop on the ground floor of their house.

Alice had been attracted to the Franciscan monastery established at Gorton, Manchester, in 1861. She had been directed and encouraged by Father Gomair, a Belgian friar. The then Bishop of Salford was informed of the group but died before the period of probation he imposed was completed. Herbert Vaughan, founder of St Joseph's Society for Foreign Missions was chosen as his successor. After a period of testing the community's intentions, he invited them in 1878 to go to London to take over the management of his missionary college: 'To be to the priests of the St Joseph's Society what the holy women in the Gospels were to the Apostles'

Alice, now Mother Francis, and eleven of her companions, all professed members of the Third Order Secular, made religious vows of poverty, chastity and obedience on 8 September 1883. They became 'Sisters of St Joseph's Society of the Sacred Heart of the Third Order Regular of St Francis'. Associates of Mill Hill, the Franciscan spirit of the community was fostered by the Friars Minor at Stratford, East London.

Besides the management of St Joseph's College, and before religious profession, the Sisters had a separate novitiate, ran an orphanage in Hampstead and did parish work in Malmesbury, Wiltshire. In 1885 five Sisters went to South East Asia to the new mission territory of Borneo. In 1886 Bishop Vaughan requested the Sisters for his newly-established 'Rescue' Society in Salford to take care of abandoned children at risk of losing their faith in the establishments of the proselytising societies of the times.

The main branches of the Congregation were established within three years of the official foundation and continue today, excepting that

the college management has been superceded by care of the elderly. Missionary endeavour spread to West Africa in 1925, East Africa in 1929, and South America in 1972.

A 'defection', which eventually led to the foundation of two further Franciscan Missionary Congregations, resulted in a return to the north of England. The Mill Hill community continued until 1990. Mother Francis went to Blackburn and 'rescue' work expanded. The first community was sent to Holland.

The foundress died in August 1890 at the age of sixty years. Her remains were taken to Mill Hill for burial at the express wish of Bishop (later Cardinal) Vaughan. Her successor, an original companion in Rochdale, was Mother Catherine Prescott, but she served only seven months in office before she too died. Mother Elizabeth Smith then became 'Good Mother' both to the young congregation and to the children of the Rescue Society for the next twenty-six years. During her period of office the first community was appointed to Ireland (1906).

Through the Mill Hill connections the international character of the Congregation was established. Dutch and German/Tyrolese candidates joined the English, Scottish and Irish members. Later others came from the United States and the Phillippines, and recently the first Kenyan Sister has made perpetual profession. In 1925 the Congregation obtained aggregation to the First and Second Orders of the Franciscans and the title was changed to 'Franciscan Missionaries of St Joseph'. The decree of praise and approval from the Congregation for Religious in 1929 meant separation from Mill Hill. This was a legal act, however, and did not affect the close co-operation in the apostolate.

RECORDING THE ARCHIVES

In 1975, as noted in a recent article in *Catholic Archives*,¹ I was a 'novice religious archivist, an amateur appointed by my superiors, struggling to cope etc.' I did cope, and after 1979 found a source of interest in the meetings, at Spode House, of the Catholic Archives Society. In 1975, after moving the archives office from the Mother House in the Staffordshire countryside - the Generalate being moved to Manchester - I attempted to reorganise and rationalise the Congregation's papers. Surrounded by a proliferation of archival material, some 114 items listed without categorization or grouping, recorded on three typed sheets of A4 paper, my task did not appear unsurmountable.

Yet it was 1977 before I had managed to examine what actually had been preserved. Having once acted as school librarian, I was familiar with the Dewey Decimal System and so devised a classification system for: i) easier reference; ii) logical storage; iii) facility for incorporation of further material, without at the time considering what use would be made of the archives.

The Generalate is in Manchester, England. There are no Provinces, but there were Regions in Sabah & Sarawak (now defunct) and Kenya. Ireland and the United States were later given regional status, while Camerouns, Holland/Tyrol and Peru/Ecuador had Representative status.

The First Summary: CLASSES

- 100 Government-Administration
- 200 Government-Legislation
- 300 Historical & Biographical
- 400 Personnel
- 500 Foundations
- 600 General Information
- 700 Apostolates and Associations

The Second Summary: DIVISIONS

- | | |
|----------------------------------|------------------------------------|
| 100 Administration | 300 Biography & History |
| 100 General Council Minutes | 300 Diaries-Mothers General |
| 120 Reports of Administration | 310 Diaries-Mother House |
| 130 Visitation Reports | 320 Diaries-others |
| 140 Rome Reports | 330 Memoirs, esp. Missions |
| | 340 Miscellaneous |
|
 | |
| 200 Legislation | 400 Personnel |
| 200 General Chapter Minutes | 400 Profession Registers |
| 210 General Chapter Preparations | 410 Admission Registers |
| 220 General Chapter Dossiers | 420 Analytical Registers |
| 230 Constitutions | 430 Records of Vows |
| 240 Customs | 440 Canonical Examinations |

250	Prayers	450	Mother Foundress & Generals
260	Native Congregations ²	460	Deceased Sisters
270	Rome Decrees	470	Sisters Left, Dismissed, Dispensed
280	Plenary Councils		
500	Foundations & Superiors		
510	United Kingdom		
520	Eire		
530	Holland & Tyrol		
540	Borneo		
550	East Africa		
560	West Africa		
570	United States of America & Phillipines		
580	South America		
600	General & Miscellaneous	700	Apostolates & Associations
600	Record of Archives	700	Congregational Projects
610	Items removed/borrowed	710	Rescue Society
620	Other Congregational Interests	720	Mill Hill
		730	Bishops,Dioceses,Parishes
		740	Overseas Missions
		750	Franciscan Associations
		760	Others

All were stored in cupboards, filing cabinets and (after Spode meeting) non-acidic boxes in the office of the Secretary General. It was gratifying to find on my return from Kenya, when asked to provide copy for *Catholic Archives*, that the system had been equal to its task, to date.

The Third Summary: TABLES

This lists items under further divisions, e.g. 460.1 Obituaries pre-1952.

VALUE TO THE CONGREGATION³

Division 400 contains original letters from 1871, the time of our foundress's initiation of the 'work' which was to become a Pontifical Religious Congregation, up to her death in 1890. These, together with photocopies of letters to, from and about her and her Sisters and their connections with Cardinal Vaughan and others of the St Joseph's Society for Foreign Missions (in the Mill Hill archives), enabled the 'return to the sources and original charism' of the Congregation. The reorganisation of the archives permitted the centenary of the official commencement of the Congregation to be fittingly commemorated in print.⁴

Photographs and cuttings from the Salford *Harvest Magazine* (1886-1967) and the St Joseph's Annual Reports (1870s-1890s) give a record of the early years of the sisterhood. Our own *Franciscan Missionary Herald* magazine (1936 to date), with ninety per cent of the contents being articles, with photographs, by Sisters about their apostolates and experiences, covers the last sixty years. It is my ambition to index the 120 editions. Congregational newsletters since the 1969 Renewal Chapter pinpoint people, places and events.

There are gaps: e.g. the Borneo Mission (1885-1978). The Sisters were under the care of the Mill Hill Missionaries, and the first visitation by a Mother General took place only in 1930. It was 1951 before an air-mail postal service was available (and that only once a month for personal correspondence). Lack of communication, humidity and insects all militated against the preservation of papers. The absence of the Sisters from 1942 - 1945, when they were imprisoned in Japanese Internment Camps, leaves us with little original archives. However, there is a strong oral tradition kept up by the ex-Bornean missionaries who heard the stories of their predecessors who never came home. The long association with the Salford Rescue Society means that records of our apostolate are in their archives.

Division 200 (Legislation) has expanded enormously with the renewal and adaptation process of the 1970s and 1980s. The arrival of technology (videos, personal computers, laser printers) has provided more reams of paper. Microfilms and diskettes no doubt have a part to play, and will take up less storage space, in the archives of the future. One would hope that the masses of documents now printed will have as much to offer us as the poor, cramped, faded letters of our forebears.

EDITORIAL NOTE

The author was Archivist of the Franciscan Missionary Sisters of St Joseph (1975-84) and is currently Editor of *The Franciscan Missionary Herald*.

NOTES

- 1 cf. B. Bailey OP, 'Fr Conrad Pepler, OP (1908-1993)' in *Catholic Archives* 14 (1994), p.77.
- 2 Sisterhoods in Borneo, Cameroons, Kenya and Phillippines in whose foundations we had participated.
- 3 Also researched by Dr Susan O'Brien for Historical studies - The Nun in Nineteenth-Century England.
- 4 *Light After Darkness* (1962); *A Short History of the Congregation* (1983); *The Preparation Period* (1982); *Letters of the Foundress Mother Francis Ingham* (1983), written and produced by FMSJ members.

THE WHOLE STORY ? USING ARCHIVES TO WRITE BIOGRAPHY:
ELIZABETH PROUT, FOUNDRRESS OF THE CROSS AND PASSION
SISTERS

Sister Dominic Savio Hamer CP

ELIZABETH PROUT

When beginning my exploration into archives for my investigation into the life of Elizabeth Prout (Mother Mary Joseph of Jesus), I decided to cast a wide net and to search under every stone. That was necessary because comparatively little was known about the Foundress of the Cross and Passion Sisters.

I began with the information that she was born in Shrewsbury on 2 September 1820; that she was baptised into the Church of England in St Julian's, Shrewsbury, on 17 September 1820; and that she was the daughter of Edward Prout, a cooper, and his wife Ann (née Yates) of Coleham, Shrewsbury. We also knew that in the summer of 1848 Elizabeth Prout entered the convent of the Sisters of the Infant Jesus in Northampton but had to leave after a short time because of ill-health; that she founded the Congregation of the Cross and Passion in Manchester about 1851 in order to provide consecrated religious life for women of the middle and working classes who could not afford the dowry required by the established orders; that the first group of Sisters, apart from Elizabeth Prout herself, all caught fever; and that she taught in the schools in St Chad's, St Mary's and St Joseph's in central Manchester, and in Levenshulme and Ashton-under-Lyne, as well as in Sutton, St Helens, where she died on 11 January 1864. In addition to these facts, there were oral traditions that she received the grace of the Catholic Faith at a service of Benediction; that she was received into the Church by the Passionist, Blessed Dominic Barberi; and that her parents, despite their initial opposition to her conversion, eventually became Catholics themselves. With that information I began my investigation from where I stood, which happened to be on Victoria Station, Manchester, as I waited for a train back to Scotland after being appointed to this research.

BEGINNING THE TRAIL

Inspirations come at odd moments and in strange places: I found myself gazing at a notice adverting to the bicentenary of Boddington's brewery. Two hundred years, I thought, and coopers might work in



ELIZABETH PROUT
MOTHER MARY OF JESUS

breweries. After meditating on that for the five hours of my journey northwards, I wrote to Boddington's and that led me, or rather others on my behalf at that stage, through the brewery's archives to those of Greenall Whitley and Allied Breweries, and finally drew me to the present owners of a brewery in Coleham, Shrewsbury.

Shrewsbury is an historian's paradise on account of its archives, libraries, museums and its many ancient buildings. By making use of the Shropshire County Record Office and by searching newspapers and old journals in the Local Studies Library, I was able to see Elizabeth Prout's baptismal entry; to browse through papers belonging to the Coleham brewery; and to make a tentative reconstruction of the type of education she might have had. I was also able to locate the brewery, the cottages beside it - in one of which she might have been born - the church where she was baptised and the Abbey where possibly she attended Sunday school. I also discovered that she could well have left Shrewsbury when she was about eight years old, because the brewery was put up for sale, sold, and closed down within a few years. My next task was thus to discover where Edward Prout found another job.

Because Blessed Dominic Barberi founded the first Passionist monastery in England at Aston Hall, near Stone, I enquired about a brewery in that town. I was overjoyed when an assistant in the Staffordshire Record Office not only told me about Joule's brewery in Stone, but also that the Prout family were living in New Brewery Yard at the time of the 1841 census. This was a major breakthrough because it meant that Elizabeth Prout was living near Aston Hall when she reached her twenty-first birthday in September 1841, only a few months before Blessed Dominic's arrival in 1842. She found herself in the one place in England where she had ample opportunity to see him, to hear him preach, to be converted by him and from him to receive conditional baptism. The oral tradition that she had been received into the Catholic Church by Dominic Barberi was likely to be true.

MORE ARCHIVES

There were seven sets of archives in the Stone area which interested me: those in the Staffordshire County Record Office; the newspapers in the Salt Library, Stafford; the registers at St Dominic's, Stone, St Michael's, Stone, and Aston Hall; the archives of the Dominican Sisters, Stone, and those of Colwich Abbey. At Colwich there were some letters from Blessed Dominic Barberi, Father Ignatius Spencer,

and Father Gaudentius Rossi, who was Elizabeth Prout's co-founder. The newspapers and census returns in Stafford gave me a wealth of background material, as well as further details about the family's presence at Stone in 1841, 1851 and 1861. Although the various registers at Aston Hall and Stone failed to prove that Elizabeth Prout was received into the Catholic Church by Blessed Dominic Barberi, they *did* verify that other oral tradition that her parents died as Catholics, while the Dominican archives revealed that Edward Prout had in fact been a Catholic all along but had lapsed before his marriage.

I then visited the diocesan archives in Birmingham and Northampton. The first yielded what all researchers have to be prepared for: hours of mainly fruitless labour. At Northampton, however, I was taken down the cellar steps of Cathedral House, ushered through a creaky door into a room resplendent with cobwebs, dusty cardboard boxes and rusty iron cases, and invited to help myself. Several hours later I emerged in triumph, holding one single document. The next day I discovered a copy of the same document in our own General Archives.

The Cross and Passion Archives were the main source for my research but they needed the other sources to elucidate them. It was this need that led me to the Westminster Diocesan Archives, to those of the Catholic Education Council, and to the educational papers in the Public Record Office, Kew. There, in the section relating to the Manchester schools, I found a goldmine, viz. the evidence that Elizabeth Prout taught in St Chad's in December 1849; that her school was inspected in 1850; and that, as a result of her dedicated service in the most adverse circumstances, the government gave St Chad's a building grant of £620 as well as money for books and apparatus. There, too, were descriptions of the social conditions in which she lived and worked and I was able to supplement these accounts from archives in Manchester itself.

From October 1989 I was based in Manchester and so had access to the excellent John Rylands University Library and Central Reference Library, the latter housing collections of parliamentary papers, journals, magazines, newspapers, and the archives of the City of Manchester. Here I spent many long and fruitful hours, and discovered Elizabeth Prout listed in Stocks Street in the 1851 census returns and her convent at Levenshulme recorded in the Ratebooks of 1858 and the census returns of 1861. In the Salford Diocesan Archives I found the school deeds that supplemented the government papers in the Public Record

Office. Gradually, as I filled out the minutiae of the primary sources with the information in secondary sources, there began to emerge a picture of Elizabeth Prout in the Manchester of her day.

Outside Manchester there were still more archives to visit. The census returns microfilmed in the Local Studies Library in St Helens showed Elizabeth Prout in her convent and school at Sutton in 1861. In the provincial archives of the Passionists at Sutton I was able to identify a document as the Mission and Retreat Book kept by Father Gaudentius Rossi, and this helped to date a number of his letters in our own archives. In the Passionist provincial archives in Dublin there was, as at Sutton, another goldmine. Here in Dublin were the writings of Elizabeth Prout's friend, Father Salvian Nardocci, while in the National Library of Ireland I found the newspaper accounts and street directories that established that she was in the city at the time of the Great Winds of November 1857. From Dublin I moved to Rome, to Propaganda Fide and the Vatican Archives, but above all to work in the Passionist General Archives, where I found yet another treasure trove in the letters of Father Ignatius Spencer. From Rome I went to the United States, to the Passionist provincial archives in Pittsburgh, Pennsylvania, where Father Gaudentius Rossi lived for some years and where I found invaluable material on his missionary journeys which formed the background to his letters to Elizabeth Prout from North America. In other Passionist archives in Union City, New Jersey, where Father Gaudentius died, I found more material and made the discovery that a barber was paid three dollars for shaving him after he had died

On my return to England I went to the Lancashire Record Office in Preston, where I found the Reports of the Religious Inspections in the parishes and schools in which Elizabeth Prout or her Sisters taught. In the libraries of Downside Abbey, Oscott College, Upholland, Wardley Hall and the [Salford] Catholic Rescue Society, and in the Catholic Central Library in London I found wonderful material on nineteenth-century English Catholicism. In the Liverpool Record Office I ploughed through several years of baptismal entries, with as many as 1,100 to 1,400 baptisms per annum in each parish I searched. It also paid to visit the places where Father Gaudentius Rossi gave missions and from where he wrote his letters - especially St Anthony's, Liverpool - and it was likewise important to follow literally in Elizabeth Prout's footsteps. It was only when I walked through the streets of Manchester myself that I began to have any conception of the distances she tramped

and the pain she must have endured in her tubercular knee; and it was only when I too stayed, as she had done, with the Presentation Sisters in Fermoy and went out each day to the neighbouring towns in my quest for information that I began to appreciate her humility and endurance as she sought alms in the winter of 1857-58.

THE USE OF ARCHIVES

This point leads to the question of the purpose for which archives are used. Historians use archives because they seek to produce a final picture. In my case I wanted to find Elizabeth Prout. What kind of person emerged as I put together the precious pieces of mosaic collected in so many archives ? The education papers in the Public Record Office proved that, as the archives of the Cross and Passion Sisters said, she did indeed teach in St Chad's, George Leigh Street, in 1849; that her school was no more than a ramshackle old warehouse; that her desks and furniture were only moderate and that her books and equipment were rather scanty. They also recorded that her discipline was good and that she was personally well disposed, although she was apparently lacking in energy – which is not surprising given that these papers also suggest that she had at least 100 girls in a long, low-ceilinged room. If we add to her own tubercular condition the smoke, fog, rain and smells that characterised central Manchester in the mid-nineteenth century, we begin to appreciate that she endured a great deal.

To reach George Leigh Street from her residence in Stocks Street, Elizabeth Prout probably walked across Angel Meadow. It is also likely that she would have taught in Dyche Street, Angel Meadow, from November 1851 to about September 1852. As described by Father Sheehan in his application for a school building grant, this district was 'the most densely populated part of the town. . . where the poorest, the less educated and the most criminal members of the community' resided. One-and-a-half miles in length and a mile wide, Angel Meadow had a population of 15,000 Catholics, 'chiefly employed as handloom weavers, hawkers and factory operatives. . . the poorest members of the community'. In 1852 Elizabeth Prout went to teach in St Mary's, Royton Street, off Deansgate, an area Father Henry Browne described on his building grant application form in 1854 as one of 'back streets and cellars' and 'noted for wickedness and crime'. He described the school as 'a few miserable rented rooms' Elizabeth's unsuccessful attempts to find a house in the area meant that she had to limp all the way from Stocks Street to Deansgate throughout the winter of 1852-53. In early

1853 she was seriously ill, but before she had recovered she was asked to take care of a school at St Joseph's, Goulden Street. As described by Father Gaudentius, it had not a single desk, no books, maps, ink or slates, and no stove to heat the room in winter. It was 'at the very centre' of a 'densely populated' part of Manchester, where the majority were 'poor Irish Catholics'. He understood there were about 4,000 parishioners but said that no more than two or three families could be considered 'respectable' and none 'independent'. Nevertheless, he wanted Elizabeth to move her convent into St Joseph's parish: 'The sooner you go there the better. . . Take my advice and find a home in St Joseph's district, and if you cannot find a very fine palace learn to be satisfied like the Holy Family to dwell in a stable or at least to live in a poor house in Nazareth.' But she could not find a house. The empty ones she inspected were either too small for her religious community of ten or were 'full of bugs', and so she continued to limp across Angel Meadow from Stocks Street until in 1853 all her Sisters caught fever.

The parliamentary papers in Manchester's Central Reference Library add another dimension to the picture. Elizabeth Prout knew that she was needed in the city especially because of the crucial debate then being waged about education on the rates and the threat of the exclusion of Catholics and Jews from rate support in order to reduce the number of children needing free education. It was proposed to enforce the use of the Authorised Version of the Bible as the criterion for granting rate support and to provide this free schooling in those working class areas where there were insufficient schools. As a result, especially in view of Irish immigration from the Great Potato Famine, the Catholic Church in Manchester was desperately in need of teachers and schools. In teaching in first one working class area and then another, Elizabeth Prout was helping to meet that need. When S.N.Stokes, the H.M.I., came to inspect her school at St Joseph's in 1853, he found a mixed class of 179 girls and boys. He regretted the school was too poor to receive a grant. 'This very interesting school', he reported, 'situated in one of the poorest and most populous parts of Manchester, and crowded with children, is not in a condition to claim aid from my Lords. It is imperfectly furnished, and ill supplied with indispensable requisites'. 'Nevertheless', he added, 'the children seem to attend with willingness, and to be much attached to their two amiable teachers, who cannot fail to exercise a moral influence of high value.' Thus my search in the education papers in the Public Record Office revealed

Elizabeth Prout to have been a person 'well disposed', 'amiable' and much loved by her children.

WRITING A BIOGRAPHY

One of the demands of writing a biography is to follow the lead of one's subject. From an academic point of view Elizabeth Prout, as a foundress of a religious order, might seem to present a fairly well contained unit. However, for a delicate, diminutive woman who had lived mainly hidden and unknown, and was to remain so in history even within her own Congregation for over one hundred years, Elizabeth Prout presented a very complex subject for research. It must be remembered that archival documents present only the raw material of history. Each one is like a piece of a jigsaw puzzle. In some cases they can be put together to create a section of the final picture, but they will not tell the whole story especially if the subject of research is a person. Human beings live in time, are influenced by the ideas of their age, and are conditioned by their environment. Their lives can also be deeply affected by the prejudices of their contemporaries. It is thus necessary to read around the archival evidence and to supplement it with secondary sources. For example, to understand the information that Elizabeth's father was a cooper, I had to read what historians had to say about a cooper's work and lifestyle at that time. When I had done that I was able to understand what one of the annalists meant when she wrote that the Foundress was a 'gently-nurtured lady' from a 'comfortable home'. Similarly, it was only by reading about the religious controversies of the time that I could even begin to understand the charges levelled against Elizabeth Prout in 1858 and why the parliamentary papers, of all archives, should be concerned with the 'Forcible Detention of Females in Religious Houses'. Literature from the period is also important, because it reveals how people of that time thought, as well as incidentals of their domestic living, such as the blue and white check cotton curtains that the Manchester working classes used in their homes and which were still being used in our convents when I entered in 1954!

In writing a biography it is of course the thought of one's subject that is most important, but this is also likely to be most elusive. In the case of Elizabeth Prout this is a particular problem because so few of her letters have survived. The archives do, however, provide some pointers. Father Gaudentius Rossi's letter to Father Robert Croskell on 25 June 1852, for instance, indicates his deliberate intention to found an order that was both contemplative and active, like his own Passionist

Congregation. The writer of *Annals A/E* assures us that Elizabeth Prout would never allow the 'active work of Martha' to interfere with the 'contemplation of Mary'. Father Croskell's letter to Elizabeth on 2 July 1858 clarifies the point that the spirituality of her Congregation had always been Passionist and was constantly reinforced by close contacts with such outstanding Passionist priests as Fathers Ignatius Spencer, Bernardine O'Loughlin and Salvian Nardocci, as well as Father Gaudentius Rossi.

CONCLUSION: THE WIDER CONTEXT

Finally, something must be said about the wider spiritual and ecclesial context of Elizabeth Prout's life. St Paul of the Cross (1694-1775) founded the Passionists in 1720 and received papal approbation of his Rule in 1741. Elizabeth Prout made her profession of vows in 1854, and the Sisters of the Cross and Passion were granted aggregation to the Congregation of the Passion in 1874-75. Thus any study of the life of the Foundress required the integration of biographical detail with an appreciation of the theology and spirituality of the Passionist tradition. In particular it required an understanding of the importance of the conversion of England as an element in the mystical experience and spiritual teaching of St Paul of the Cross, as well as the fulfilment of that commitment in the Passionist mission to England in the nineteenth century.

The Passionist spirituality was the message that Blessed Dominic Barberi first began to preach in Aston Hall by Stone in the spring of 1842, the message that reached the heart of Elizabeth Prout. Moreover, strong circumstantial evidence points to her reception into the Catholic Church by Blessed Dominic in March 1844. Thus again it was necessary to seek to understand Elizabeth Prout against the background of Blessed Dominic's own life and mission, especially his role in the establishment of the Passionist presence in England and Ireland, his commitment to Christian Unity, and his contact with Wiseman, Newman, Lord Shrewsbury and other leading ecclesiastical figures. Through Blessed Dominic Barberi, the Founder of the Passionist Congregation in England and the direct heir to the promises made to St Paul of the Cross, Elizabeth Prout, the future Foundress of the Sisters of the Cross and Passion, entered into her own Passionist inheritance. It was that Passionist spirituality that formed the essence of her life as a Catholic and which is thus an essential part of her biography. Without it the documents in the various archives I visited must remain little more than dry bones.

EDITORIAL NOTE

This is an edited version of a paper given at the Conference of the Catholic Archives Society held at Ushaw College, 1995. *Elizabeth Prout 1820-1864: A Religious Life for Industrial England* by Edna Hamer (Sister Dominic Savio) is published by Downside Abbey, Stratton on the Fosse, Bath BA3 4RH at £27.

IN SEARCH OF THE HULL MERCY NUNS: AN ARCHIVAL TRAVELOGUE

Maria McClelland

THE HULL MERCY NUNS

Some years ago I registered for a Master's degree at Hull University with the intention of tracing the history of Endsleigh Teacher Training College from 1905 to 1976. My first encounter with the Mercy Archivist at Hull, however, resulted in a change of focus when it was revealed that the early papers relating to the founding of Endsleigh had probably been destroyed by bombing. The story of the Hull Mercy community itself had hitherto been neglected, and I determined to try to fill that gap instead. The result was a study of the work of the Hull Mercy nuns from 1855 to 1930, with particular reference to their educational endeavours. I concentrated on their struggle to find their feet and their vocation as new nuns in a new country, and have shown elsewhere how that struggle was an intensive one culminating in what has come to be called The Great Convent Case, when in 1869 all the Hull Mercy nuns were effectively 'on trial' for a month before the Court of the Queen's Bench at Westminster Hall.¹ The case against them was that they conspired between them, under the direction of Mothers Starr and Kennedy, to cause another nun, Susan Saurin, to have to leave the convent against her will. It was an extraordinary case that rattled the composure of the Catholic Church in England for the duration of the trial and reverberated throughout the Irish dioceses of Meath and Dublin.

I also examined the ways in which these nuns worked with Fr Edward Clifford, the first incumbent of St Edward's Church in Clifford near Boston Spa in the West Riding of Yorkshire, to establish schools for a growing Catholic community in that village. They were assisted by the Grimstons, descendants of a recusant martyr and the chief landowning and mill-owning family in the village. However, the priest and the nuns did not share the same understanding of the role of the nun in a parish, and this inevitably led to difficulties. As lay observers of the build-up to the Great Convent Case, the Grimstons became disenchanted with Starr and Kennedy and eventually withdrew their financial support in sympathy with Sr Saurin.

When the nuns moved to Hull (partly in 1857 and completely in 1867), they worked with Fr Michael Trappes and his curates to establish a strong Catholic community in the city. Their considerable educa-

tional success has been shamefully neglected hitherto by historians, probably deliberately so, to ensure that the Great Convent Case skeleton was well and truly buried before the city was spotlighted again. This is a pity, particularly since that success was won in the teeth of opposition from local officials on the Hull School Board and (after 1902) on the Local Education Committee. In 1905 the Hull Mercy nuns opened their training college at Endsleigh for Catholic women teachers, at a time when such provision was very much in a developmental state throughout the country.² The birth of the college and its growth and survival was a tribute to the true grit personality of Mother Dawson who had, in turn, been trained and formed by Mother Kennedy.

Whilst this story is a localised one, it could not be properly told or understood without reference to its wider context. As well as being the story of a new convent in Clifford and then in Hull, it was also a significant part of the larger story of the spread of the Mercy congregation founded by Catherine McAuley. It was equally the story of an intrepid band of women who set sail for England from Dublin in 1855 and another chapter in the story of the Irish diaspora in the nineteenth century; of a community of women religious and the growth of a city's Catholic lay community; of the foundation of Catholic schools in Hull and of the wider struggle for education for



ACCOUNT OF THE HULL MERCY TRIAL

Catholic children and their teachers. There was also a social dimension to this study. The nuns came to England at a time when the country was becoming openly and increasingly hostile to nuns. From the 1850s there was a growing public campaign to secure state inspection of convents on the grounds that 'factories, prisons, mines, workhouses, madhouses had to be open to public scrutiny, why not convents too?'¹³ With or without state inspection, the lives of these first Hull Mercy nuns were under a public microscope as they necessarily interacted with people in their uncloistered apostolate to the young, the old, the poor and the needy.

It will be appreciated, therefore, that this wider context of a Hull-based story required a spread of archival resources. Little did I realise that my travels through these archives were to become as educative for me as the secrets they were about to unfold.

PRESBYTERY RECORDS : 'WATCH YOUR LANGUAGE'

Presbyteries can be difficult places to penetrate. One might never have had the courage to broach the wonderful (yet terrifying) housekeeper of one Hull parish were it not for an organised visit to the church with a group of Catholic history teachers. We were given a guided tour of the church and were then taken to the cellar to look at some wall burials. The floor was littered with bric-a-brac and there were papers and old ledgers strewn around as well as a collection of framed pictures standing against one wall. Enquiries as to what they might be led to an invitation to 'have a look'.

Imagine the delight when the very dusty collection yielded photographs of Dean Trappes and some of his curates, including Arthur Riddell and John Motler. Trappes had been responsible for bringing the Mercy nuns to Hull in 1857. Naturally, the find fuelled a belief that there was a goldmine of information in this presbytery and permission was instantly sought to quarry in it. Back came the reply, 'We have no records or archives here'. Undaunted, I offered to clear out the cellar, convinced that by doing so I would find my goldmine under the dust.

Arriving a week later, suitably dressed for the job, the housekeeper greeted me at the door with a 'What do you want?', to which I replied, 'Father has asked me to come to help him clear the cellar'. 'I don't know where he is', she said as she disappeared into the house, leaving me standing, with the front door slightly ajar. Presumably, she hoped I would be gone before the priest could be found. As it happened,

the contents of the cellar were brought to me in a large cardboard box, and I worked through them *alone* on the floor of the parlour.

They did not yield a goldmine but they provided some very useful stepping stones. Membership books and ledgers of the Catholic Men's Club provided clues to surnames, as also did advertisements for church events, e.g. St Charles Grand Bazaar, which could raise over £2,000 in three days for the purpose of 'reducing the debt. . . and for the completion of the sanctuary'. Some notable Catholics emerged from the list. It was as if the floorboards of the world into which the nuns came were being laid for me. An early handwritten attempt at the history of St Charles contained a more vivid oral history of the Hull Catholic scene than some of the pamphlet-type histories printed at a later date.

A reliable sequence of parish priests and curates was gleaned, together with odd snippets of personal details, including reference to the public recognition of the service given to the Hull School Board by Fr Randerson, one of Trappes' curates. There were also many photographs in the collection, including those of children processing through crowded streets in white dresses and veils and accompanied by nuns. The message for the researcher was that Catholics and non-Catholics did respect each other sometimes, did work together on public bodies and did make an impact on one another. This was a factor that needed to be kept in mind in the interests of presenting a balanced account. One of the chief rewards of this search was the chance to become acquainted with the handwriting of some of the priests.

Shortly after this visit to the presbytery two typed sheets came into my possession. Printed on headed notepaper from the County Archives Office in Beverley, they were clearly a recently inspected set of Catholic records from 1840 to the present day, and were stated to be housed at St Charles' Presbytery. I came to realise that I probably had asked incorrectly in the first place: had I enquired about *registers* etc. rather than *letters* or *archival material*, perhaps I would have been led directly to the contents of these two pages. A valuable lesson was learned: it pays to rehearse one's words when seeking information. I now went for the *direct approach*, with a letter to the Parish Priest asking for permission to see the 'Status Animorum' book of 1853, the Parishioners Book of 1854, and the printed Summary of Decrees from the Synod of the Diocese of Beverley (1862-69). There was no problem about access: yes, they had these items but did not know that I was interested in them.

Two public repositories warranted attention: the national P.R.O. at Kew, which was important because the nuns had been prolific in establishing schools in Hull; and the Beverley Records Office, because of its proximity to Hull. On my way to Beverley library one day I chanced to call in at the Beverley Office to enquire about any Catholic records. The assistant told me there were none, but I was free to consult the catalogue. This had references to the Constable Maxwells, the local landed Catholic family, and I determined to make a note of the file for future reference. Having no paper, I picked two discarded A4 photocopied sheets from the bin - these were the aforementioned typed inventory of the St Charles' records. I returned to the assistant to ask how one might have access to these files and was met with a protest that nothing was known about Catholic files and that I had no business reading things from the bin. It was a curious encounter, but I mention it because rumour has it that much of what is on these two sheets has now been deposited at Beverley. One hopes it will be kept intact as a Catholic section rather than be dispersed into a myriad of unrelated files.

The P.R.O. at Kew conjures up more helpful memories once one has cracked the intricate system of tracking, ordering and using the facilities. I confined myself to the section of the catalogue relating to elementary and secondary schools for the period in question and was particularly grateful for the introduction to that section in the catalogue itself, which summarised educational provision for the period, thus giving an informed context in which to study individual files and thereby enhancing considerably the value of their contents.

True to the traditions of Catherine McAuley, the Hull nuns were ever keen to submit their schools to government inspection for the sake of receiving a grant and for self-evaluation. Catherine McAuley had always maintained that critics of religious institutions would have to re-think their position if such institutions were supervised by the National Board.

H.M.I. reports on individual schools in the second half of the nineteenth century were every bit as tedious as such reports today. Their value to researchers, however, lies in the variety of information that they can supply about school populations, accommodation and resources, as well as information about the quality of teaching and learning. This is the kind of information which in turn can be translated into an understanding of the impact of these nuns on the emergent

Catholic population. It was in these reports that one was alerted to the chapel-up/school-down pattern of development in all Catholic elementary school buildings in Hull until the turn of the century. The only exception was St Joseph's, which was purpose built as a school in the grounds of the Mercy Convent in Anlaby Road. This pattern was provided for by the Provincial Synod of Westminster in 1851 which declared, 'wherever there may seem to be an opening for a new mission, we should prefer the erection of a school so arranged to serve temporarily for a chapel, to that of a church without [a school]. . . for it is the good school that secures the virtuous and edifying congregation'.⁴

The real pearls of interest in the P.R.O. nestled among the letters of members of the Hull School Board and of Hull priests about Catholic schools, and were a real test of one's impartiality. The Hull nuns presented a collective image of being formidable women well able to fight their corner. A study of the machinations of the School Board and its successors, however, reveals that the nuns needed to be made of true grit to contend with them.

The School Boards were established as a result of the 1870 Education Act that sought to provide elementary education for all. Their function was to equip, maintain and staff schools for those not provided for by voluntary denominational schools. Board schools were to exist alongside the latter, but were empowered to raise rates to finance their activities. As a result of this access to the rates they soon outstripped, or at least rivalled, the voluntary schools. The Hull School Board felt threatened by any spare accommodation in church schools, especially the ever-increasing numbers of schools under the direction of the Mercy nuns. It feared that should its own schools be filled, Protestant children could be required to attend a Catholic school with vacancies. Thus it kept a close watch on applications for extensions to Catholic schools and opposed applications for new ones.

The correspondence in the P.R.O. witnesses to much haggling over numbers at Catholic schools and the accuracy of returns of average yearly attendance. The reaction of Whitehall officials is particularly interesting: many evinced very narrow feelings about not permitting Catholics to spread out so freely. Thus the Minute Papers to and from government officials cannot be overlooked. Written on poor quality foolscap paper, often in pencil, spontaneously annotated by each recipient and containing many frank asides in the margins, they can help to

build an appreciation of the true nature of the struggle to establish Catholic schools in England and particularly in Hull.

The Hull Board opposed extensions to Catholic schools on the grounds that the overflow from one school could easily fill the vacancies in others - which always existed, it was contended, where average attendances did not match numbers on roll. But this made no allowance for the fact that very young children would be obliged to walk over a mile-and-a-quarter through dangerous busy streets with tram lines in the heart of the town. Nor did the analysis of average attendances take into account absences because of illness or epidemics, or because of the need to withdraw children from school for seasonal work. This latter point was also drawn to the attention of officials by non-Catholic groups in Hull.

The Hull Board's protests seem unreasonable when one considers that the overcrowded city centre schools of St Charles and St Patrick were repeatedly refused permission to extend until in 1893 the situation was so desperate that St Gregory's School had to be built nearby to relieve the strain. Within a year of its opening this school required extension into the chapel above, with space for 226 pupils, leaving the ground floor for the infants. One year later, across the city at the Boulevard, plans were submitted for a church and school dedicated to St Wilfrid. As Whitehall dragged its feet over the school, the church went ahead and - in the process - occupied 100 square feet of playground space. Government officials were furious at this 'very cool proceeding' and the Minute Papers indicate the debates between three of their number as to what could be done to make the Catholics pay for their crime. Restoration of the space was demanded by 1898, and from then until 1910 all applications for extensions to that school were refused on the grounds of inadequate playground space.

To opponents of state aid for Catholic schools, the Church must have evinced one very irritating characteristic, viz. the principle that once a school had been erected, then God would provide children to fill it. Its school building policy was thus proactive rather than reactive, and this scuppered the plans of officialdom. This is seen in the construction of St Vincent's School. On 30 January 1901 Fr Francis Hall, Parish Priest of St Charles, wrote to Whitehall with a proposal for a new elementary school in Queen's Road. Six months later the Secretary of the Board of Education replied that the Hull School Board disputed the need for such accommodation. The Minute Papers suggested it was time to stop

Catholics 'building on as big a scale as they liked' and to limit their accommodation to their 'probable RC requirements'.⁵ 'We have several times allowed grants to RC schools which were technically unnecessary', wrote Mr Cowrie, but an annual grant for this new school would be clearly unjustifiable.⁶ Marginal notes indicate that many representations were made on behalf of St Vincent's School, including personal visits to Whitehall by the Duke of Norfolk. When H.M.I. L T Munro investigated, Fr Hall convinced him that he had a ready-made population of at least 176 children and that there was every possibility of this number increasing as a result of the rapid housing development around Newland Avenue and Queen's Road. His school population was to be drawn from St Vincent's Orphanage in Wright Street and orphans imported from Middlesbrough. The orphanage was eventually built in the school grounds and provided a steady flow of pupils.

The plans were approved in January 1902 and building was completed in November 1903. Meanwhile LEAs took over from School Boards, and a fresh dispute arose. The LEA's brief was to 'maintain and keep efficient all public elementary schools including voluntary schools in the area'. The empty St Vincent's building could not be deemed to be a school, declared the new Hull LEA, because it did not have 'school desks, furniture or any apparatus of elementary education'. Furthermore, as it was not already an elementary school, its establishment as one would mean the provision of a new public elementary school under Section 8 of the 1902 Act, and all the proper procedures would have to be gone through! Once again it was intimated that there was no need for such a school. It was a clever move to settle old scores against Catholics for the proliferation of schools hitherto, but it heralded even greater arguments. Fr Hall furnished the school on a shoestring, and it was opened in May 1904. Six years later, after an inspection by HMI Leaf, the LEA was ordered to replace the furniture on the grounds that the desks were totally unsuitable for the children.

LOCAL HISTORY ARCHIVES : 'SYMPATHISING WITH THE GRAFFITI ARTIST';
AND NEWSPAPER LIBRARY : 'ACCESSING THE OPINION POLLS'

Having consulted the Minutes of the Proceedings of the Hull Elementary Education Committee and those of the Higher Education Committee, I had an instant rapport with the feelings of graffiti artists. Why? We have in central Hull an Alfred Gelder Street, a Hall Road, a Francis Askew School, and a well-known firm of estate agents called Larards. However, these and others were the names of those on the Hull

Education Committee who would have cut off the educational oxygen to the nuns and their schools were it not for the incredible galvanisation of all local Catholic forces behind the priests and nuns. As a result of the machinations of these antagonists, Catholics set out to forge 'a real live effective organisation which can penetrate every municipal ward of the city and which can speak authoritatively for and direct the entire Catholic vote when election time comes around'.⁷ To this present day, I cannot walk down Alfred Gelder Street without entertaining an extreme urge to daub the walls with 'Three cheers for the Mercy Nuns'. One could select from a whole range of examples of simple or more prolonged tales of opposition from these men, each one minuted in the Committee Proceedings records and then more fully covered in the newspapers.

In 1903 new regulations sought to improve the training of pupil-teachers by stipulating that intending pupil-teachers remain in full time education until the age of sixteen; and that a period of apprenticeship (16-18 years) was to be accompanied by 'at least 300 hours of instruction in approved centres or classes for pupil-teachers'. The Mercy nuns applied for recognition of St Mary's High School and their Pupil Teachers Centre in Anlaby Road under the new regulations. At the same time the LEA applied for recognition of its High Schools and Pupil Teachers Centre. The buildings were inspected and both parties were alerted to certain defects which had to be remedied before recognition could be granted.

On receipt of the nuns' plans, the Board of Education granted temporary recognition (6 February 1904), as long as the Hull Education Committee agreed to allow pupil-teachers to attend the Catholic centre for five half-days per week. The Committee refused permission until the nuns completed their improvements, although it sanctioned attendance at its own centre. It also refused to appoint probationary teachers to supply for those pupil-teachers already in the Catholic system of training. This effectively prevented them from attending *any* Pupil Teachers Centre, and was a severe blow to the nuns because they had nearly 70 pupil-teachers in training. Moreover, it was unfair because the Committee had clearly sought to give its own Pupil Teachers Centre a headstart before the nuns could compete for custom. The pages of the *Eastern Morning News* and the [Hull] *Daily Mail* were peppered with debates on the issue and letters supporting both sides of the argument. The Hull Education Committee was accused of trying to

supplant voluntary schools and of taking undue advantage of misplaced confidence in its powers. It was reminded that through its many years of ratepaying, the Catholic community had contributed 'more than £50,000 to build Board Schools for the general public, from which schools they have not received a fraction of benefit because their conscientious convictions compelled them to send their children to their own schools'.⁸ The Committee was unimpressed with warnings about the growth of intense indignation among Catholics who feared that the supply of Catholic teachers would dry up and that within a very short time school managers would be forced to employ non-Catholics for Catholic elementary schools.

When repairs to the Catholic Pupil Teachers Centre were completed in August 1904 full recognition was granted by the Board of Education, and the Hull Education Committee could no longer refuse to recognise its status. However, improvements to St Mary's High School were still under way and the Committee explored that weak link through the Bursaries dispute.

In June 1904, under the auspices of the Hull Education Committee, an entrance examination was held for all sixteen year olds desiring to become pupil-teachers. A scholarship worth £10 for each of two years was on offer to 125 of the best examinees. Sixteen Catholics sat the examination and twelve qualified. When they applied for the bursary to be tenable at St Mary's High School they were refused on the grounds that St Mary's was still deemed 'inefficient' in relation to its science, English and history provision : it was not formally removed from that list until March 1906, by which time the two years had elapsed. None of the candidates received the bursaries. Eight of them persisted through the nuns' scheme, but without financial help, while the others were forced to abandon their teaching ambitions. From June 1904 to June 1906 this dispute was the most contentious issue in Hull and it became a key feature in attracting or losing votes at the local elections.

The Education Committee's opposition to the holding of bursaries at inefficient schools appeared legitimate, but some of their own schools were also on that list. Furthermore, it was active in preventing science teachers from taking part-time Saturday jobs at the nuns' school lest this should assist St Mary's to remedy its problems in this area. Twenty-nine of the sixty members of the Committee favoured the Catholics' claim to the bursaries, some of them arguing that the nuns had contributed magnificently to the good of the city, having spent

nearly £65,000 on buildings since their arrival and having paid considerable sums to local tradesmen. Their annual rate contribution of £177-10-0d was also mentioned, as well as nearly thirty years of rate aid for education paid by Hull Catholics to no benefit for themselves.⁹ The thirty-one members who were opposed to payment of the bursaries to Catholics made no secret of their prejudices and would do nothing to help Catholicism or further its exclusive educational practice which, like the Irish education scheme, made it 'a matter of sin for a Catholic and a Protestant child to learn their multiplication tables together'.¹⁰ The award of bursaries to St Mary's would simply fill the coffers of the 73 nuns working in Hull who were deemed to be occupying jobs that lay people could not thus hold.

When changes to the school were completed in September 1905 the grand opening was attended by Bishop Lacy of Middlesbrough, who took full advantage of the occasion to give his distinguished audience, which included Lord Mayor Larard, a few home truths: the bishop called for fairness in the treatment of Catholics, adding that the city would have to accept that 'she could not mould all the citizens in one shape and that she would have to give a certain amount of latitude to each individual taste and sentiment so far as it was legitimate'.¹¹

DIOCESAN ARCHIVES: 'LOOKING FOR MICHAEL EMUS'

At the time of the nuns' arrival in England, Clifford and Hull were under the jurisdiction of Bishop Briggs of Beverley. His successor in 1861 was Bishop Cornthwaite. In 1878 the diocese was divided into the new territories of Leeds and Middlesbrough, and Lacy became the first Bishop of Middlesbrough while Cornthwaite was translated to Leeds. Hull was in the Diocese of Middlesborough, but Clifford fell within Leeds.

Compared with the public record offices, the welcome at the two diocesan archives was altogether different. In each case the archivists and their assistants seemed to want the story to be discovered and told. Catalogues were detailed and very effective in helping to locate material under the headings of bishops, parishes or religious orders. Nor was there any 'drip-feeding' of files. This was an important luxury because it removed the frustration of having to work on a curtailed view of resources at any one time. Some parish files proved useful for odd pieces of information because many of the 'home-grown' nuns had brothers and uncles who were priests and this generated some corre-

spondence, e.g. Mother Dawson had six brothers, of whom four were priests.¹² Examination of a wealthy parish priest's will can sometimes extend the horizons of research when possessions are left to a lay legatee.

There is, however, another but more complicated way to do this. As a child I sometimes had difficulty pronouncing long words - one which always attracted my attention in local newspapers, mainly because it screened some very interesting information, was 'miscellaneous', which I chose to call it 'Michael Emus'. To this day I have the greatest interest in the Michael Emus section of any collection.

After hours spent over the papers of Bishop Cornthwaite and the Mercy nuns working in the Diocese of Leeds, and of parishes associated with them, I could not understand how there was never mention of the Great Convent Case, which had aroused such interest at the time. I was certain that records were filed in someone's Michael Emus section, and so I took the direct approach: 'May I see the file on Bishop Cornthwaite's legal affairs?' There was none. 'Tomorrow I would like to concentrate on the Great Convent Case. Will it take long to find that file?' There was none. 'But there must be some record. What could it be called? Where would one normally file something as important as this?' Note the questioning technique. By hinting at the possibility that an obviously very competent archivist has misfiled something important, one hopes to charge him with the determination to find it. The information turned up in a simple pink folder whose importance had become dimmed over the years, thus causing it to be located in the Michael Emus collection somewhere in the cellar.

THE CONVENT ARCHIVES : 'BEING A GUEST IN THE PARLOUR'

Elizabeth Smyth has this to say about working in convent archives:

Several challenges are inherent in the study of women religious. The archives of religious communities are private archives. The researcher is using the sources as a guest of the community and must abide by the community policies. Further, while the archival holdings may be rich, they are often informally catalogued. The researcher is directly dependent upon the archivist for the identification of and access to relevant materials. Materials are

brought to the researcher and browsing through the collection is frequently prohibited. To undertake research on women religious, one must accept these challenges and work within the regulations established by the community.¹³

I cannot decide whether this was written in plaintive or informative tone. Her experience of convent archives was for the most part similar to my own. The desire to be given open access to all that an archive contains is strong and very human, but there is part of me that feels it is better not to be given such freedom until some process of initiation into the *esprit de corps* of the community has taken place.

Having abandoned the initial focus of my study, and having decided to trace the roots of the first Hull Mercy nuns, I was given permission to work in the Baggot Street Archives in Dublin, the Mother House of the Mercy Congregation. I was there on 10 April 1990, the day on which Catherine McAuley was declared Venerable. It was an extraordinary experience for me as an outsider: there was an almost tangible sense of joy and celebration, of collective pride and thanksgiving, of renewed vocation and determination. It was as if God had telephoned to say 'Catherine has made it to Paradise. Keep doing what you are doing and you will all get there too.' This guest in the parlour was quickly made to feel one of the family. Every nun could adduce some information about Catherine to acquaint me with this celebrity. Every nun 'knew' her personally and felt related to her, every nun was proud to have a relative who was a saint-in-the-making. If these Mercy nuns could identify so closely with their foundress in 1990, I reflected, then these same close ties could not be overlooked in those first Hull nuns who had lived at Baggot Street just eleven years after McAuley's death. It was a timely lesson for me and the rest of that week was spent studying the two-volume *Positio Super Virtutibus* of Catherine McAuley – the documentary study presented to Rome in support of her claim to eventual canonisation.

On my return to Endsleigh I could much more easily accept the visitor-in-the-parlour relationship where information would be released to me piecemeal and haphazardly. More importantly, I knew that every visit would provide an opportunity to become acquainted with the Hull nuns' current self-image and with their image of their own past. The slow release of material gave time for reflection. Explanations



SISTER SUSAN SAURIN

had to be sought when the first five names on the Hull Register failed to tally with those acquired in Baggot Street. The Hull *Register* – at least the first page – had been compiled by Mother Kennedy and she had changed it to put her own name first and Mother Starr's second. She had eliminated Susan Saurin's name altogether despite Saurin's sixteen years as a nun. This simple indicator alerted me to the fact that even convent sources might sometimes be *managed/manipulated*, and that all information needed to be carefully scrutinised wherever possible. Short commemorative pamphlet-style histories of the Hull nuns were abundant and very repetitive. They became signposts to other avenues of exploration, e.g. names of streets, schools, benefactors, priests, visitors etc., as well as triggering enquiry in themselves. More than eleven of these pamphlets glossed over the twelve years' work of the nuns in Clifford. This studied erasure of their first abode in England begged an explanation and accounts for my foray into the Clifford parish records.

I visited the Hull convent many times over the three-year period of research for my thesis, and I built up an enormous respect for and a much-valued friendship with Sr Imelda, the Mercy archivist. She was patient and interested, and very knowledgeable about her community's history. Moreover, she was very generous with her time. On one occasion when I called to see her she said she had been tidying up and had found two large cardboard boxes. She had not had time to go through the contents but they seemed to be the type of thing I might enjoy browsing through: two more chapters were added to the thesis, for in the boxes was the whole story of the Founding of Endsleigh Training College.

This was a study that began as a purely academic exercise and developed into an enjoyable and long-term 'disease' because of the talents and skills of archivists. I envy them their roles as custodians of Michael Emus collections and as discoverers of exciting stories. I pray God that they may always thrive and prosper.

EDITORIAL NOTE

This is an edited version of a paper given at the Conference of the Catholic Archives Society held at Ushaw College, 1995.

NOTES

1. M. McClelland, 'The First Hull Mercy Nuns: A Nineteenth Century Case Study' in *Recusant History*, October 1994, pp. 199-221
2. Catholic Teacher Training Colleges in England at that time were: St Mary's, Hammer-smith; Mount Pleasant, Liverpool; Digby Stuart, Wandsworth; and Cavendish Square College, London. The Holy Child College, St Leonards-on-Sea had closed.
3. G.F.A. Best, 'Popular Protestantism in Victorian Britain' in R. Robson (edit.), *Ideas and Institutions of Victorian Britain* (London, 1967), p.128.
4. See J.P. Marmion, 'Cornelia Connelly's Work in Education 1848-1879', unpublished PhD thesis, University of Manchester 1984, p.88.
5. P.R.O. Ed 21, 19271: Minute from J. White, Board of Education, London, to Sir Leo Kendrick, 30 March 1901.
6. Ibidem. Mr Cowrie to J. White, 30 March 1901.
7. Endsleigh Archives, Hull: undated [late January/early February 1905] report in *The Catholic Herald*.
8. F.W. Morrissey in [Hull] *Daily Mail*, 18 May 1904.
9. See Bishop Lacy's Lenten Pastoral, Middlesbrough 1905.
10. S.P. Wood in *Eastern Morning News*, 4 January 1905.
11. 'Bishop Lacy on the School Question' and 'Bishop of Middlesbrough and the City Council' in *Eastern Morning News* 15 September 1905.
12. Edward and Charles were Canons of Middlesbrough, the latter being Provost at the time of his death in February 1920. Frederick became a Cistercian at Mount St Bernard's, Leicestershire, in 1859; Percy was also a priest; Richard, the eldest, became a lawyer and settled in Beverley, while Philip, the youngest, died of consumption in 1865.
13. E. Smyth, 'Teacher Education Within the Congregation of The Sisters of St Joseph of Toronto, Canada, 1851-1920' in *Historical Studies in Education (Canada)*, 6,3, (1994), p.111.

CATHOLIC RECORDS IN LIVERPOOL CITY RECORD OFFICE

John Davies

Concern has been expressed in a number of places about the condition of Catholic records in Liverpool. Archdiocesan records seem to be deposited in a number of places while parish records, when they have been deposited, seem to have been done so somewhat unsystematically. Liverpool City Record Office (LRO), while containing no Archdiocesan records as such, does have an extensive, if incomplete, collection of parish records for the City of Liverpool. These records fall into two main groups: parish registers and school records.

PARISH REGISTERS

In most cases these are Baptism and Marriage Registers, although for some parishes there are Confirmation and Burial Registers. Although the majority of parishes within the city itself have deposited their registers in the LRO, there are some exceptions. It would seem that the decision to deposit or not was left to the initiative of individual parish priests.

The registers variously cover periods from the early nineteenth to mid-twentieth centuries. In one case, viz. St Brendan's, Old Swan, they cover the 1980s. For some parishes these formal registers are supplemented by additional material, a brief history of the parish for St Anne's, Overbury Street and St Oswald's, Old Swan, for St Patrick's papers relating to the Society of St Patrick, and for St Mary's, Highfield Street the Minute Book of the Society of St Vincent De Paul (1868-77).

Although this parish material is much valued, particularly by family historians, the gaps in the deposits are obviously very large, as is clearly illustrated by the material from St Peter's, Seel Street. St Peter's, which ceased to function as a parish in the 1970s, indicates the diversity of parish records which are missing in the case of other parishes. One can only assume that similar records from other parishes have been lost, destroyed, or still lie in presbyteries throughout the city.

In 1930 Father Louis Joseph D'Andrea OSB came from Ampleforth Abbey, which serviced the parish, to St Peter's, Seel Street. From then until his death in November 1945 he was very active in collecting historical and contemporary materials relating to the parish. On his death his papers were bequeathed to Liverpool City Library and now form the D'Andrea Collection in the LRO. However, the photographs

and small prints have been separated from the written material and can be consulted via the Photographs and Small Prints Index. Father D'Andrea was especially keen to collect lists of residents from the local directories and to match them with members of the parish. In the 1970s, when St Peter's ceased to function as a parish – although the church is still used for worship – an extensive deposit of parish records was made. These records cover many aspects of parish life, including as they do the Minute Books of the Society of St Vincent De Paul, the registers of various confraternities and guilds, pew rent registers and extensive school records. Taken with the D'Andrea Collection, there is here an extensive archive for this one parish, which unfortunately is not available for any other Liverpool parish.

SCHOOL RECORDS

In the LRO there is an extensive collection of school records - mainly log book and registers (admissions, withdrawal, attendance), and in some cases architects' and builders' plans. These records date variously from the late nineteenth century. However, because the depositing has been haphazard and dependent on the enthusiasm and foresight of individuals, the archive is by no means complete.

As an example of the haphazard depositing procedures, it is perhaps instructive to look at the records of the former Catholic secondary modern schools (LRO 352 EDU 1/123/-). The secondary modern schools were created in response to the 1936 and 1944 Education Acts, and in some cases were based on existing parish senior schools, while in others they were entirely new foundations covering several parishes. In the major reorganisation of Catholic secondary education which took effect in September 1983, these schools ceased to exist, as did also the Catholic grammar schools. They were replaced by comprehensive high schools. In some cases the sites of the secondary modern schools continued to be used, at least for a time, as part of the new high schools. The records of many of the secondary modern schools have been deposited in the LRO, seemingly on the initiative of the Director of Education. But there are some omissions. In some cases the records may not have been made available because the former secondary modern school formed the basis of the new high school. However, this does not provide a full explanation. The site of St Bonaventure's School was used by the new Archbishop Beck High School. The records of St Bonaventure's have been deposited. But this is not the case with,

for example, St John Almond School (now St John Almond High School), or for All Hallows, Speke (now Pope John Paul High School). In other cases, such as St John's, Kirkdale, St Martin's, and St Anne's, the records of the girls' schools have been deposited but not those of the corresponding boys' schools. Interestingly enough, the records of none of the Catholic grammar schools, which also ceased to exist at this time, have been deposited in the LRO. One must assume that they have been retained by their successor schools. A complete deposit of school records for the post-1944 Education Act period up until the comprehensive reorganisation of the 1980s would have provided a fascinating archive for the educational history of that era. This is perhaps just one example of the somewhat sorry state of Catholic records in Liverpool.

Apart from the parish and school records there are a small number of other Catholic deposits in the LRO, notably the records of the Liverpool Catholic Benevolent Society, the Liverpool Catholic Reformatory Association (later the Liverpool Catholic Training Schools Association), and the Liverpool Children's Protection Society (records of Catholic children emigrating to Canada). Whilst again these records are useful, they are by no means the complete archive. Notably missing in this area are any of the papers of the pioneer and founder of Catholic social provision in Liverpool, Monsignor James Nugent. Monsignor J Bennett clearly drew on Nugent's papers for his *Father Nugent of Liverpool* (1940), but these papers are no longer in the archives of the Nugent Care Society, the successor to Catholic Social Services.¹

LIST OF RECORDS (with accession codes)

PARISH REGISTERS²

All Saints, Oakfield, Anfield 282 ALL

Bap 1889-1930, Mat 1890-1941, Def 1889-1960, 1968-1979, Conf 1891-1965.

All Souls, Collingwood Street 282 ALS

Bap 1872-1922, Mat 1873-1921, Conf 1880-1940.

Blessed Sacrament, Walton Vale 282 BLE

Bap 1872-1914, Mat 1878-1934.

Ford Cemetery 282 FOR

Registers - Interments 1859-1963, Superintendents' Registers 1893-1963, Deed Owners' Registers 1916-1980, Grave Owners' Registers

1884-1988, Superintendents' Grave Owners' Registers 1858-1929.

Holy Cross, Great Crosshall Street 282 FOR

Bap 1849-1907, Mat 1856-97, Conf 1861-98.

Our Lady of Good Help, Chestnut Grove, Wavertree 282 GOO

Bap 1871-1944, Mat 1872-1904, Def 1871-1986, Conf 1875-1912, Copy Registers: Mat 1904-40, Def 1886-1907.

Our Lady of the Immaculate Conception, St Domingo Road 282 IMM

Bap 1857-1966, Mat 1860-1940, Def 1960-87, Conf 1874-1986.

Our Lady of Lourdes and St Bernard, Kingsley Road 282 LOU

Bap 1884-1944, Mat 1886-1944.

Our Lady of Mount Carmel, High Park Street 282 CAR

Bap 1865-1902, Mat 1867-1910, Def 1865-1903, Conf 1868-1912, Other 1887-1947.

Our Lady of Reconciliation of La Salette, Eldon Street 282 REC

Bap 1854-1926, Mat 1856-1966.

Sacred Heart, Hall Lane 282 SAC

Bap 1859-1933, Mat 1869-1937, Conf 1856-98, 1900-33.

St Alban, Athol Street 282 ALB

Bap 1849-1918, Mat 1856-1908.

St Alphonsus, Great Mersey Street 282 ALP

Bap 1878-1933, Mat 1878-1940

St Anne, Overbury Street 282 ANN

Bap 1843-1923, Mat 1848-1925, Def 1860-1914, Conf (1840s)-1906.

St Anthony, Scotland Road 282 ANT

Bap 1804-1913, Mat 1837-1906, Def 1859-94, Conf 1861-1915, Other 1833-75.

St Augustine, Great Howard Street 282 AUG

Bap 1849-1922, Mat 1854-1916, Def 1859-70, 1875-92.

St Austin, Grassendale Street 282 AUS

Bap 1856-82, Mat 1858-95, Def 1856-95.

St Brendan, Old Swan Unlisted Accessions (Acc.4952)

Mat 1981-91.

St Brigid, Bevington Hill 282 BRI

Bap 1870-1918, Mat 1872-1967.

St Francis de Sales, Hale Road, Walton 282 SAL

Bap 1884-1902.

St Francis Xavier, Salisbury Street 282 SFX

Bap 1848-1923, Mat 1850-1921, Def 1891-1907, 1941-69, Conf 1849-52, Indexes 1866-1913.

St Joseph, Grosvenor Street 282 JOS

Bap 1845-1929, Mat 1856-1920, Conf 1857-1925, Other 1877-1919.

St Mary, Woolton 282 MAR

Bap 1875-1969, Mat (1802)-1907, Def (1802)-1901, Other 1725-1957.

St Mary, Highfield Street 282 HIG

Bap 1741-1895, Mat 1837-1919, Def 1856-83, 1889-1900, 1918.

St Mary of the Angels, Fox Street 282 ANG

Bap 1910-24, Mat 1910-25.

St Michael, West Derby Road 282 MIC

Bap 1862-1903, Mat 1867-97, Def 1888-90, Conf 1871-1910.

St Nicholas, Copperas Hill (includes Liverpool Workhouse) 282 NIC

Bap 1815-84, Workhouse Bap 1848-1905 (5 vols), 1880-1938, Mat 1827-1972, Def 1813-1912, Indexes 1826-1938.

St Oswald, King and Martyr, Old Swan 282 OSW

Bap 1840-1924, Mat 1846-1927, Def 1842-1959, 1930, 1961-1968, Conf 1852-1919, Other - no date.

St Patrick, Park Place, Toxteth 282 PAT

Bap 1827-1906, Mat 1827-1913, Def 1827-41, Conf 1849-54, Other 1820-1906, Indexes 1850-1906.

St Paul with St Vincent's School for the Blind, West Derby 282 PAU

Bap 1881-1936, Def 1881-1901, 1961-65, Conf 1882-1950.

St Peter, Seel Street 282 PET

Bap 1872-90, Mat 1812-90, Other: 19th & 20th Century. Also stored with 282 PET: Unlisted Accession (Acc.3225) Bap 183990, Mat 1837-90.

St Philip Neri, Catherine Street 282 NER

Bap 1864-94, Mat 1864-81.

St Swithin, Gillmoss 282 SWI

Bap 1757-1877, Mat (1764)-1860, Def 1831-56, Other 1757-1878.

St Sylvester, Sylvester Street 282 SYL

Bap 1875-1916, Mat 1876-1913.

St Vincent de Paul, St James Street 282 SVP

Bap 1852-1908, Mat 1858-1889.

Yew Tree Cemetery. 282 YEW

Interments 1893-1965, Other 1893-1975.

PARISH MATERIAL ADDITIONAL TO THE REGISTERS

St Anne, Overbury Street

Anon., *St Anne's, Edgehill, Liverpool, 1846-1921: A Brief History* H 282.2 ANN.

St Anthony, Scotland Road 282 ANT

4. Burial Books, 3 vols, 1833-58; 5. Draft Burial Books, 2 vols 1841-43, 1851-57; 6. Registers of Vaults and Graves, 2 vols 1833-75.

St Mary, Highfield Street 282 HIG

Chorley Street and Sir Thomas Buildings Chapels: independent ministry of Father John Price, a Jesuit until the Papal suppression of 1773. In 1777 he moved to Chorley Street and in 1778 to larger premises on the site of the former Sir Thomas Buildings. He died in 1814.

Bap 1783-1814, Transcript of Registers of St Mary's 1741-73 edit. J.S.Hanson (cf CRS vol 9 pp.179-333), 361 VIN Society of St Vincent de Paul Conference of St Mary's, Highfield Street, Minute Book (1 vol) 1868-77.

St Mary of the Angels, Fox Street Unlisted Accessions (Acc.3424)

Notice Books, Cash Books c.1900.

St Mary, Woolton 282 MAR

4. Miscellaneous volumes and papers (2 vols, 18 documents) 1874-1919; 5. Printed and literary items (4 items) 1910-57; 6. Deeds relating to the Priory, Orchard and Ivy Cottage, Watergate Lane (20 documents) 1725-1861; 7. Deeds relating to Higher Bushell Hey (4 documents) 1816-67; 8. Papers relating to Allotment 10, Woolton Enclosure Award (7 documents) 1791-1849; 9. Miscellaneous Deeds (3 documents) 1795-1853.

St Oswald, Old Swan 282 OSW

5. Miscellaneous documents (1 document, no date), Typescript, *The Early History of St Oswald's Church and Schools*.

St Patrick, Park Place 282 PAT

5. Papers relating to the Society of St Patrick (5 documents) 1820-27; 6. Wills (3 documents) 1847: wills of the 'fever priests' who died in 1847; 7. Photographs (1 item), 1900: photograph of 5th Irish Volunteer Bat. of King's Regiment with the Lord Mayor (L.S.Cohen) prior to departure for South Africa; 8. Indexes to Baptisms, 4 vols, 1850-1906.

St Peter, Seel Street 942 DAN

The D'Andrea Collection of materials for a history of St Peter's, Seel Street, Liverpool (96 documents); St Peter's, Seel Street, Additional Deposit (30 August 1978): Unlisted Accessions (Acc.3176), 41 items.

St Swithin, Gillmoss 282 SWI

5. Miscellaneous Papers (8 documents) 1819-57.

INDEX OF SCHOOL RECORDS DEPOSITED

Bishop Goss R.C.Primary School: 282 JOS.4/1; 352 EDU 1/108/1-10.

Campion Bilateral Secondary School : 352 EDU 1/120/6, 1/120/25.

Cardinal Newman Secondary School: 352 EDU 1/123/3.

Druids Cross Catholic Orphanage: 252 EDU 1/69/1.

English Martyrs Secondary Modern School: 352 EDU 1/123/4.

Friary Road R.C.School: 352 EDU 1/18/1.

Holy Cross R.C.School: 370 SCH 5/1-4.

Leyfield R.C.School: 352 EDU 1/125/1-29.

Our Lady of Mount Carmel Schools: 282 CAR 5/1-5/2,6/1.

St Agnes Secondary School for Girls: 352 EDU 1/123/22.

St Alban's R.C.School: 352 EDU 1/143/1-4.

St Alphonsus R.C.School: 352 EDU 1/|.09/1.

St Ambrose Barlow Secondary Modern School: 352 EDU 1/123/23-24.

St Anne's R.C.Secondary Girls School: 352 EDU 1/125/13-15; 370 SCH 10/1-14.

St Augustine's R.C.School: 352 EDU 1/143/5-9.

St Bonaventure's Secondary Modern School: B52 EDU 1/125/16.

St Bridget's R.C.Schools: 370 SCH 14/1-6.

St Catherine's Secondary Girls and St Catherine's Secondary School: 352 EDU 1/123/25-30; 1/125/17.

St Francis Xavier R.C. Boys and St Francis Xavier Senior Boys School: 252 EDU 1/98/1-50; 1/120/1-34; 1/133/4; 370 SCH 18/1-7.

St John's Secondary Girls: 352 EDU 1/125/18-24.

St Joseph's R.C. School (cf. Bishop Goss): 370 SCH 22/1-6.

St Malachy's R.C. School: 352 EDU 1/48/1-3.

St Martin's Secondary Girls Schools: 352 EDU 1/128/1-5.

St Mary's R.C. School, Lower Milk Street: 352 EDU 1/53/1.

St Mary's R.C. School, Ray Street: 370 SCH 25/1-3.

St Matthew's Secondary School: 352 EDU 1/123/31-37.

St Michael's R.C. Secondary School and St Michael's Secondary Modern School: 352 EDU 1/123/38-50; 1/133/5-8.

St Oswald's R.C. School and St Oswald's R.C. Primary School: 352 EDU 1/56/1; 1/96/1-19.

St Patrick's R.C. School, Robertson Street; St Patrick's R.C. Primary School, South Chester Street; St Patrick's R.C. Girls School, Hyslop Street: 352 EDU 1/57/1; 1/147/1-13; 370 SCH 28/1-5; Benevolent Society of St Patrick (foundation of school by, 1807) 352 EDU 1/3; Visitors' Book 1826-1942; Unlisted Accession [Acc.2323].

St Peter's, Seel Street: 282 PET: Unlisted.

St Thomas R.C. Schools, Waterloo: 370 SCH 35/1-3.

Sylvester Street R.C. Schools: 370 SCH 37/1-11.

Convent of the Sisters of Notre Dame (Training College for Mistresses): 370 SCH 38/1-9.

FURTHER CATHOLIC RECORDS

Liverpool Catholic Benevolent Society: 361 CAT: 1/1 Minute Book, December 1850-November 1858; 2/1 Annual Reports, Notices and Memoranda, 1810-1914.

Liverpool Catholic Reformatory Association [from 1940 Liverpool Catholic Training Schools Association]: 364 CAT: 39 vols, 28 documents, 9 items, 1854-1946.

Clarence Reformatory Ship: 344 CAT (cf. Liverpool Catholic Reformatory Association): Committee Minutes, 1896-1902.

Liverpool Children's Protection Society: Unlisted Accession (Acc.4121): shelved at 362 CAT; records of Catholic children emigrating to Canada, 1870-1931 (restricted access: permission to consult must be obtained in writing from the Nugent Care Society, 150 Brownlow Hill, Liverpool L3 5RF).

St Vincent de Paul, St James Street: Unlisted Accession (Acc.2753): plan of club premises 1951.

EDITORIAL NOTE

John Davies is a member of the History Department of Liverpool Institute of Higher Education.

NOTES

1. Some of Monsignor Bennett's papers are kept by the Nugent Care Society.
2. Abbreviations: Bap: Baptism Registers; Mat: Marriage Registers; Def: Register of Deaths; Conf: Confirmation Registers.

THE ARCHIVES OF THE SERVITE SECULAR INSTITUTE: AN INTERIM REPORT

Mary Burchfield SSI

HISTORY OF THE INSTITUTE

In 1947 the Servite Secular Institute was founded by Joan Bartlett OBE, DSG with the opening of 17 The Boltons, in Kensington as a residential home for the elderly made homeless as a result of the war. The idea of starting an Institute had been in Joan's mind for sometime, as can be seen from her writings.

During the Second World War Joan Bartlett had been received into the Catholic Church by Father Gerard Corr OSM. To become a Servite Tertiary was the next step. Joan writes:

I subsequently made private vows, but still the knowledge that God was calling me, claiming me for Himself was ever present! To what? I was in a reserved occupation. Twice I tried to enter the Convent. Twice this was blocked. Father Corr had other plans!

At that time Joan was told it was not God's will she should enter the convent, but that she would found something which would bring religious life into the world. She was very bewildered and writes:

In a mysterious way God's will and mine became one, although I had no idea at the time how I was to set about what seemed an impossible task. *Provida Mater* did not yet exist. Like my mother I was independent and hard-working, but now I was travelling into a world of obedience and loneliness; the unknown was frightening, but I do remember cycling through Eaton Place from work to hospital, filled with joy and singing to the Lord in my heart that I was now all His; I had become a free person.

On Passion Sunday in 1945 Joan attended a meeting in Caxton Hall, London, to hear the late Violet Markham speak about the plight of the homeless, especially the elderly who had lost all their possessions and homes.

As I left Caxton Hall that afternoon the interior darkness received light. I knew I had to give up a secure job in

European Broadcasting where I had known nothing but happiness, and become a wanderer without security.

In 1945, after studying *Provida Mater* it became clear that, to form a Secular Institute there must be a stable work, so a Housing Association was formed and duly registered. The opening of 17 The Boltons, a bombed property in a beautiful part of London, hitherto housing the wealthy, took place in January 1947, and in a few days bombed-out elderly and homeless people were taken in.

Since her reception into the Church, Joan Bartlett had been closely involved with the Servite Friars in Fulham Road. The Servite Order, which had lent her £8,000 to help purchase the freehold property, was repaid. Today there are over 5,000 tenancies including full care homes, accomodation for (still) homeless families, confused men and women, and Alzheimer patients.

As Servite Houses has spread, so also has the Secular Institute, and it is now present in Europe, North and South America, and Africa. Pontifical recognition and the Decree of Approval of Constitutions have both happily occurred during Joan's lifetime.

THE ARCHIVES

I came to the Archives about ten years ago, at which point they had not been touched. With no knowledge of how to set about the task of creating an archive, I came to the Catholic Archives Society where help was at hand. From the conferences and material available in the journals, light began to dawn. Then the course at University College Dublin was brought to my attention. This I attended one summer and it really put me on the right track. I left Ireland with a confidence that had previously been lacking.

Being members of a Secular Institute we live in secular circumstances, mainly alone. Unlike religious, for us a central house is not a necessary requirement. In view of this we are grateful to the Servite Sisters in Dorking for allowing us to house our Archives on their premises.

So far several closed collections have been sorted and listed. The current work is on the founding country and Constitutions work up to the time of Pontifical Approval. Progress is slow as the Archives have to take second place to other Institute work. Nevertheless, things are taking shape. Maybe it will be possible to give details of completed collections and some of our early history in the not too distant future.

THE SURVEY OF RECORDS OF LAY SOCIETIES: RECORDS IN THE
WESTMINSTER DIOCESAN ARCHIVES

Robin Gard

Following the publication in *Catholic Archives* no.10 (1990) of a provisional list of lay societies active in England and Wales between 1870 and 1970, the Catholic Archives Society promoted a survey of the records of the listed societies. This was undertaken by a few volunteers by questionnaire and correspondence and obtained a reasonable, if incomplete, response. An assurance was given to the societies circulated that none of the information given would be published without permission, but the contributor of this note, who holds the returns to the questionnaire, is able to advise researchers as to the existence and whereabouts of the records of those societies which sent in returns.

A brief report on the results of the survey was published in *Catholic Archives* no.14 (1994). This ended with an appeal 'for enlightened suggestions upon which further enquiries may be made.' The Society continues to be concerned for the safe preservation of the records of all lay societies, but is particularly anxious about the fate of records of defunct societies. Through its volunteer surveyors, the Society is willing to follow up any information which may lead to the discovery of and then, hopefully, arrangements for the preservation of such records. The 1990 list evidently omitted several former societies and it is therefore hoped to publish an additional list in due course. Again, the writer will be pleased to receive any information.

In the meanwhile, Father Ian Dickie, Archivist of the Archdiocese of Westminster, has kindly allowed the records of lay societies deposited in the Westminster Diocesan Archives to be examined and listed, and lists, albeit of an interim nature, have been made. Space does not permit these to be published in extenso, but it is hoped that the following summaries may be helpful to potential researchers, as well as encouraging more interest in the preservation of this very important class of records of the Catholic Church in England and Wales during the last century and half.

Permission to examine the records should be solicited from the depositors through the good offices of Father Dickie and, when permission has been obtained, the records may be seen during normal office hours. Enquiries, accompanied by a stamped addressed envelope, should be sent to Rev Ian Dickie, Westminster Diocesan Archives, 16A

Abingdon Road, London W8 6AF. Enquiries and information concerning the survey should be addressed to Mr R M Gard, 21 Larchwood Avenue, Wideopen, Newcastle-upon-Tyne, NE13 6PY.

CATHOLIC UNION OF GREAT BRITAIN

A representative body of the laity, founded c.1850, to watch over Catholic interests, especially concerning government policy and legislation, and the activities of local authorities and other public bodies.

Minutes, 1877-1925; correspondence, 1870s-1958; accounts (few), 1881-1930; *Catholic Union Gazette*, 1882-1912 (incomplete) and printed papers.

CATHOLIC ASSOCIATION

Founded in 1891 to promote unity and fellowship among Catholics and to support Catholic organisations and to promote pilgrimages to Catholic shrines at home and abroad.

Minutes, 1891-1988; newspaper cuttings of Association notes and pilgrimages, 1891-1922; *Catholic Association Circular*, 1898-1906, 1920-1924; *The Scrip*, 1933; diary of Father George OFM, of a pilgrimage to the Holy Land, 1904.

CATHOLIC EVIDENCE GUILD

Founded in 1918 to train public speakers on the Catholic Faith.

Minutes, 1918-1986; newspaper cuttings, 1918-1926; *The Guildman*, 1973-1987; Westminster Catholic Evidence Guild newsletter, 1988-1994.

NATIONAL COUNCIL FOR THE LAY APOSTOLATE

Founded in 1951 as a consultative and advisory body to the Hierarchy on matters concerning lay involvement in apostolic works.

Minutes, 1951-1968; correspondence, 1950-1973; papers re-Rome Congress, 1967, and European Forum of National Committees of the Laity, 1970-1974; *Acts of the First Council of the Lay Apostolate* [French], 1951.

THE NEWMAN ASSOCIATION

An association of University Catholic men and women, founded in 1942, as the graduate branch of the University Catholic Federation, founded in 1920.

Minutes and reports, 1940-1970; correspondence, 1947-1955; *Unitas*, 1947.

Information correct as at August 1995.

BOOK REVIEWS

The Catholic Historian's Handbook 1829-1965 by Brian Plumb (North West Catholic History Society, Wigan, 1995, pp 33): available from the Society's Treasurer, 10 Ellesmere Road, Pemberton, Wigan WN5 9LA.

This booklet is a useful source of reference for any archivist or researcher concerned with English Catholic records from the past 150 years. Covering the period from Catholic Emancipation to the end of the Second Vatican Council, the booklet contains lists of popes, bishops, seminaries and religious orders, as well as a useful glossary of terms which would prove especially helpful to newcomers to the world of Catholic archives in England and Wales. Even for more experienced hands the lists are a practical resource when seeking a quick reference to the identity of a particular prelate mentioned in correspondence, or when checking technical terms used in ecclesiastical life. There is also a welcome list of County Record Offices and principal Catholic historical societies. This publication stands as a companion to *The Recusant Historian's Handbook* and is to be recommended to readers of this journal.

S.F.

Dom Mauro Inguanez 1887-1955, Benedictine of Montecassino by Carol Jaccarini (Malta, 1987, pp 190).

Few archivists or librarians have had a full-length biography dedicated to them. An exception is Dom Mauro Inguanez (1887-1955), the Maltese Archivist of Montecassino, whose life, written by Carol Jaccarini, appeared in 1987 and coincided with a documentary exhibition of his life and work held at the Cathedral Museum, Mdina, Malta. I was given a copy of this book on a recent visit to the island.

Malta, at the crossroads of so many worlds, has had a stirring history, not least in the last century. Montecassino, too, the cradle of Benedictine monasticism, was centrally involved in the military history of the Second World War as it had been in so much else. Malta, in recent times, has looked both to England and to Italy for its contacts. Inguanez, who had spent a year in London studying pharmacy, entered Montecassino as a Benedictine postulant in 1906 and was ordained priest in 1911. He was appointed Archivist-Librarian of Montecassino in 1915, a post he was to retain until the bombing of the abbey in 1943.

He did not return to the monastery after the war and was appointed, in 1947, Librarian of the Royal Malta Library. He was awarded the O.B.E. in 1954.

His academic work was centred on the Middle Ages, an area in which the Montecassino collection was (and is) particularly strong. He was a prolific author and editor. In his most productive period between 1928 and 1942 he published 104 studies. Jaccarini's footnotes, which are very full, provide a commentary on the bibliography which forms part of the book, and on some interesting connections with England in Dom Mauro's academic and personal life. The correspondence between W.E.Gladstone and the great rebuilder of nineteenth-century Montecassino, Abbot Tosti, is highlighted. The monk's unlikely friendship with the writer D.H.Lawrence, who visited the abbey, is also chronicled.

The excitements of the archivist and librarian, at least at a professional level, are generally limited to the cerebral, but Dom Mauro had some difficult and delicate moments during 1939-45 not least in his journey to Rome taking back the Keats-Shelley manuscripts from safe-keeping at Montecassino.

This book, well-illustrated and providing an accessible introduction to recent Maltese Catholic history, was translated from the Maltese by Victor Buhagier and published for the Mdina Museum by the Mid-Med Bank.

Dom Aidan Bellenger

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1995

The sixteenth annual conference of the Society was held at Ushaw College, Durham, from 30 May to 1 June.

The first paper on the Monday evening was given by Ian Foster on 'The Clergy of the Embassy Chapels' and focused on Catholicism in eighteenth-century London. Maria McClelland's talk, reproduced in this edition of the journal, offered a fascinating and amusing account of her quest to piece together the story of the Hull Mercy Nuns. On the Tuesday morning Father Christopher Smith, Diocesan Archivist of Plymouth, gave a tour de force on the use of registers of faculties and dispensations in seeking information about the historical development of the Church. He was followed by Sister Dominic Savio CP on 'Using Archives to Write Biography', an account of her study of Mother Prout, Foundress of the Cross and Passion Sisters (reproduced in this number of the journal).

Delegates were able to visit the Lisbon Room at Ushaw College to view the collection which houses artefacts and documents from the former English College in that city, while another trip went further afield to view the Bede's World exhibition at Jarrow.

This year's conference witnessed a new departure in 'Archivists' Question Time', which allowed delegates to pick the brains of a specially selected panel of experts. In the Open Forum on Thursday morning delegates were given the opportunity to respond to a number of issues, and a number of short talks and appeals were also given. The usual reports and elections took place (for new Officers etc. see inside front cover). A full report of the conference is given in *CAS Bulletin*, Autumn 1995, No.17, distributed to full members but also obtainable from the Editor of the *Bulletin*, Miss Stephanie Gilluly. The 1996 Conference will be held at All Saints Pastoral Centre, London Colney, Hertfordshire, from 28 to 30 June.