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EDITORIAL NOTES

For the Catholic Archives Society the highlights of the past year were two-fold. Firstly, the visit to England in the spring of Archbishop Marchisano, President of the Pontifical Commission for the Cultural Heritage of the Church; and secondly, the Society's own visit to Ireland in the summer.

*Accompanied by Dr Carlo Stella, Archbishop Marchisano attended the Annual Conference at Upholland and, in the presence of the Archbishop of Liverpool, addressed the members of the Society on the Commission's recently-issued document, **The Pastoral Function of Church Archives**. This talk is reproduced as the first article in the present edition of **Catholic Archives**. The Society's visit to Ireland is recalled by a summary of the holdings of the National Archives in Dublin, as well as by further contributions of Irish interest: Sister Pius O'Brien's charming reflections on the archives of the Mercy Convent in Ennis, and Sister Christine Loughran's account of the Presentation Sisters' educational work in Madras.*

The variety of religious life in the Church is represented by Brother Jonathan Gell's article on Mount Saint Bernard Abbey and its archival holdings, a contribution followed by that of Patricia Vaultk on the Daughters of the Heart of Mary, an altogether different expression of the consecrated state which owes much to the circumstances of the Church in Revolutionary France. Lastly, John Davies offers a summary of archival material in the Public Record Office relating to the Catholic Church and the 1944 Education Act.

*Each of the contributions to this year's journal will widen our appreciation and knowledge of the world of Catholic archives and archivists. Indeed, it is the Editor's sincere hope that the variety of content and style represented in **Catholic Archives** 18 will appeal to the ever-increasing readership of this publication: clerical and religious, lay, Catholics and those from other Christian traditions, professional archivists and those who work on a voluntary or part-time basis. On behalf of the Officers and members of the Catholic Archives Society I wish to thank all those who have written for this edition of the journal. Each and every such contribution serves to deepen our understanding of the value and importance of the cultural heritage of the Church, and as the Conclusion to the Pontifical Commission's document states, 'Archives, as part of the Church's cultural heritage. . . can really bring about a valid contribution to the process of new evangelization.'*

Father Stewart Foster

ARCHBISHOP MARCHISANO'S ADDRESS TO THE CATHOLIC
ARCHIVES SOCIETY

Given at the Annual Conference, Upholland, 28 May 1997

I want to thank whole-heartedly the Chairman, Mr Robin Gard, and each member of the Society for inviting me here today to take part in this important Annual Conference, as well as my brother bishops in Christ who honour me with their presence. I am particularly glad to be here with you because it gives me a chance to see many of you again after your visit to our Pontifical Commission for the Cultural Heritage of the Church in Rome. This time I am in your lovely country of which I have fond memories dating back to when I was working at the Pontifical Congregation for Catholic Education.

Just like the previous occasion, this is also quite a memorable event for me since it gives me the opportunity to express to you all our gratitude for your work and dedication. It allows us to learn more from your expertise and to work together on special concerns in an area of the Church's cultural heritage - viz. church archives - which is truly fundamental to her very existence and her mission of evangelization.

But there is also another reason why I hope we will look back to our meeting today as a significant landmark in our day-to-day work. As you know, the Pontifical Commission for the Cultural Heritage of the Church has just issued a specific document on archives (**The Pastoral Function of Church Archives**) and I am here to present it to you. I will give some background information on how it evolved, and will present its major points, what we hope it will mean for the particular churches in every nation, and its general significance within the context of the activities and projects - past, present and future - of the Pontifical Commission.

Let me begin by saying that this document could not have been conceived without your precious contribution and that of those who have gone before you and who have kept alive, through generations in time, this important vocation to search out, collect, protect, conserve, and pass on historical records and documents as part of a written and oral tradition which is embedded like a foundation-stone in every ecclesial community and family. Indeed, it is your daily and often tedious work, carried out in silence and often unnoticed, your loving care and concern, as well as your patience and timely efforts, which has permitted us to even address this issue.

THE PONTIFICAL COMMISSION
FOR THE CULTURAL HERITAGE OF THE CHURCH



Circular Letter

**THE PASTORAL
FUNCTION
OF CHURCH
ARCHIVES**

VATICAN CITY, FEBRUARY 2, 1997

COVER OF THE NEW VATICAN DOCUMENT

But why has the Holy See decided to address the topic of the role of archives with a specific document at this particular moment in time? Some will say that in a worldwide society where so many countries are facing major economic crises, and some serious political instability, social issues should be at the centre of attention. Yet we know from our forefathers in the Faith that there is a proper time for everything, a *Kairos* born from the development of human events and from divine supervision of our spiritual beings. Bearing in mind that numerous reminders have been issued through the ages by the Church regarding

the mandatory and fundamental task of diocesan bishops and their community to look after their archive collections in an adequate way - as reported in our document - I believe that developments and attitudes in recent years within our contemporary society have now prompted the Holy See to underline a special concern for this area as a vital part of the Church's pastoral mission. I do not want to sound over-critical of modern society, but I think we can observe objectively one major fault with it: a general lack of knowledge of history which leads to a very superficial interpretation of political and social events. Mass media and technological developments have contributed to shading our daily reality with the ephemeral, the spectacular, a 'use and throw away' mentality. In a society where reproductions of all kinds (forgeries, recyclable materials) are invading a fast-growing and demanding market, where has the value of the authentic and genuine gone?

We who have experienced the joy of receiving a handwritten letter from a distant family member or a dear friend, especially during time of war when communications were difficult, are, I am sure, wondering how these manuscripts will be considered fifty years from now in view of the fast spreading instantaneous messages travelling through our polluted ozone atmosphere and onto our computer screens. What is to become of that pleasure we have all felt as researchers find that lost clue to our quest in the pages of a dusty old volume or by unrolling a precious yet forgotten manuscript? And I am sure that some of you have also experienced finding a parchment or document whose value was completely ignored and saving it from total destruction. With this in mind, I think we can say that there is a real need to strengthen an overall consciousness of the intrinsic value of learning about, conserving, and protecting historical documents, records, and manuscripts within our society in general. And many governments, I am glad to say, are beginning to strengthen their efforts with regard to the conservation and promotion of their national archive collections (as for example in France, Italy and Spain). Within the Church, the tradition of this kind of attention to archival material is also based on theological considerations, some of which I will just briefly mention.

Following the mystery of the Incarnation (the Word made Flesh) whereby God the Father has wanted to entrust His Truth to a history, an experience, a Revelation, the concept of *Memory* has assumed a very special significance within the Church. Through the words and deeds of our Lord Jesus Christ, who is the source of mankind's Redemption,

and as recounted by our forefathers in the Faith and the first Christian communities, man has been called to be a witness of His Memory: 'Do this in memory of me. . . ' as Jesus has said. This also implies that we must perpetuate and translate that Memory and Tradition through time by our own words and especially our actions which, inspired by the Holy Spirit, makes Revelation evolve and unfold continuously. '... I shall ask the Father and he will give you another Paraclete to be with you forever. . . I shall not leave you orphans. . . ' (John 14:16). Thus the attitude of remembering, of fixing that Memory and Tradition, handing it down to future generations, is an intrinsic attitude of the Church because it means unravelling the *transitus Domini* in human history. It becomes a source of spiritual renewal and growth as the *semina Verbi* becomes implanted in our soul and intellect.

As important as it is to keep in mind these theological considerations for anyone working with church archives, they also reveal how fundamental it is to consider the **pastoral** perspective associated with this very view. This is precisely the major concern of our document, as its title implies: **The Pastoral Function of Church Archives** - in other words, their meaning and practical use within the daily reality of the Church. This same perspective also reflects a more modern and comprehensive definition of what it means to conserve the cultural heritage in general, whereby efforts at conservation are tied to a more general intention of spreading a real awareness in society. As we all know, the Church, throughout her history, has imbued her cultural heritage with a precise didactic function which has its origin in the fundamental concern of perpetuating the Memory and Tradition through the work of evangelization. The Holy Father has insisted time and time again on the need to recover and strengthen this functional role in today's society, precisely within the context of that 'new evangelization' which should increasingly become a primary concern of each particular church as we enter into the Third Millennium. We therefore inserted this particular pastoral aspect within our very definition of 'archives' as 'places of memory of the Christian community and storehouses of culture for the new evangelization.'

And you will find that throughout our document a precise dichotomy has been stressed: conserve but also put into use; protect but also make accessible; store but also display. Before I mention what we consider to be some of the most important points, I want to give you some background information on the nature and *iter* of the document

itself. As a document issued by a dicastery of the Holy See, it must reflect the universal character of the Church. Thus, it must take into account the various situations and conditions faced by the particular churches of every nation around the world. In consulting these types of documents, each particular church must feel that it can identify in some way with the issues and aspects treated.

The drafting procedure usually involves starting out with a very basic text prepared by a small and selected group of experts in the field. This text is then sent out to specialists in various particular churches around the world who are asked to comment, amend and evaluate. According to their feedback, a second draft is prepared and sent out again for evaluation both to the group of experts and the group of specialists. Based on the latter, the final text is then issued. Our document has followed this normal procedure. The specialists selected, some of whom I am glad to say are honorable members of this Society, represented various types of individuals working with church archives: diocesan administrators, clergy, religious, laypeople and historians. To all of them goes my profound gratitude for their precious contribution. Of course, it was not easy to include and synchronize all the suggestions and comments sent in. Let me just say that the finished product which you see here today has represented for us nearly a three-year project. For this reason, while the document intends to touch upon most of the major areas of concern, it does not by any means presume to be a technical handbook (for example, we have at times purposely avoided using a strict technical vocabulary because it would prove to be inapplicable to conditions and situations found in quite a few particular churches in the developing world). And we do not pretend to have covered all issues exhaustively.

The document, as stated in the Introduction, is simply meant to provide each and every diocese and ecclesial community around the world - since it is being sent to each individual bishop as well as religious families - with some general guidelines to deal with common concerns faced today. Furthermore, it is intended to stimulate each diocese and each religious family to concentrate efforts and initiatives on those aspects which better characterize the nature and type of their archive collections as well as their ecclesial community, keeping in mind the need to look after some major and basic issues.

Let me now summarize for you what some of these are. First of all, we have wanted to open up the range of definition of archive

collections in order to emphasize their wide variety and types, so that each may receive the due attention it deserves on an equal basis. In addition, special emphasis was placed on the following:

- the importance of maintaining and properly managing the archive for current affairs as well as parish archives;
- the need to gather minor archives together, whenever possible, in order to prevent dispersal and loss of documents, particularly when the original premises have fallen into disuse or are unprotected and unguarded, while carefully recording the original provenance and location;
- the need to entrust the care and management of archive collections to properly trained professionals and make use of the counsel of experts in the field.
- the need to make proper use of the new technological means available in order to conduct systematic and coherent inventory and cataloguing procedures;
- the need carefully to evaluate storage spaces and their suitability and to ensure in them proper protective measures (as for example temperature and atmospheric control, fire prevention, burglar alarms etc.);
- the need to develop a working policy for access, consultation and research;
- the need to make every effort to develop a wide range of outreach activities in order to promote the potential use of archives as part of the pastoral mission of the local Church;
- the need to encourage archivists to remain in contact with and participate in national and international archive associations so that they may receive updated information and professional training offered by these important organizations;
- the need to harmonize efforts and co-operate with national civil entities working in this field so as to make use of their available resources;
- the need actively to involve archives as an instrument of evangelization and catechetical training within the Church but also as an important vehicle of inter-cultural and inter-religious dialogue.

As we mentioned at the end of our text, the document is intended to stimulate a productive dialogue with each particular church

so that resulting comments, suggestions and information may work towards strengthening a raising of awareness within every local ecclesial community. When one is more aware and knowledgeable of the value of the material at hand, and is willing, as a responsible member of the Church, to contribute one's energies to the service of the good of the universal Church, then I am sure that in future years we will witness a real renaissance of the Church's cultural heritage founded on a real sense of caring brotherhood which in itself is the best way to evangelize. As our Lord said, 'Love one another as I have loved you, so others will know you are my disciples.' Our document is meant to represent a small step, to provide a stonger stimulus in this direction which we hope will bear good fruits. Initiatives like these - conferences, seminars, regular assemblies - enable an exchange of information and opinion on various pertinent matters applicable to this field of work. The wonderful fraternal spirit of co-operation which is present among you constitutes a truly exemplary and precious contribution which the Church in Great Britain - a country in which there is a strong tradition of archival care and management - continues to make towards the realization of the Holy Father's wishes that the cultural heritage of the Church becomes a primary vehicle to plant our Lord's message in the hearts of each of the faithful.

I say this not as a mere compliment, but based on facts regarding the enthusiastic response we have received in these past few years when we reached out to contact individuals in their own diocese who are working in the field of archives and other areas pertaining to the Church's cultural heritage. Through that project, which we named 'International Information Exchange Network', some of you have made our acquaintance long before this meeting and have contributed a plethora of useful information on your archive collections. This information has been recorded, and continues to be, as we slowly reach all the dioceses around the world. As soon as we reach a good representative amount of data, we will begin phase two, which will invole the actual exchange process.

Some of the comments we have received from you through this project reflect problem areas which are being worked out and discussed in other particular churches. In these past few years, in fact, exciting initiatives have taken place in order to co-ordinate efforts on a national and international level, so as to come up with general criteria as well as to establish data banks as support aids. I am sure that most of you are

familiar with the work carried out by your fellow archive associations elsewhere - as for example, and just to mention a few, the ACDA in the United States, national archive associations in Germany, France and Italy, and the International Council of Archives (ICA), an organization affiliated to UNESCO. As you probably know already, a new section has been established within the ICA for archives of churches and religious denominations. As major goals they plan to create provisional educational and publishing programmes, as well as develop a number of archival description projects.

We highly encourage all these initiatives but also those sponsored by individuals in their small communities, often with limited resources. Sometimes it takes just one motivated individual to make all the difference. While our document stresses the need that professionally-trained people be involved and consulted for diocesan and religious archives, we certainly do not want to underestimate the fantastic and precious contribution offered by volunteer groups of archivists (as for example the one working in the Diocese of Syracuse in the United States; and others operating in so many dioceses around the world such as in the Archdiocese of Manila in the Philippines). They carry out their work with a true sense of pride and responsibility but most of all with a really generous and charitable attitude. And I may say that we are highly encouraged in our own work by *their* and *your* example.

The efforts carried out by your Society are particularly important. And I want to compliment you for the useful studies and publications you issue - for example, your journal **Catholic Archives** - the initiatives sponsored by some of your individual members, such as handbooks and guides on entire collections or special ones, as well as seminars on specific areas (e.g. the one for monastic archivists organized not long ago) etc.

As a follow-up to the document we have issued, a document which brings to the fore the pastoral dimension of church archives, maybe each of us can further reflect on how to promote archives within their diocesan or religious community and within their local society overall. For example:

- through a better and closer participation in your Diocesan Committee or Commission for Cultural Heritage, if it exists, and the planning of common projects. If it does not exist, to work towards the establishment of one;

- to intensify outreach initiatives, some especially aimed at the younger generation, in order that the entire local church and civil community may become better aware of your work and the important role played by your archive collection (through descriptive brochures and other material, calendars, posters etc. - issued to commemorate special occasions).

And of course I invite you all to continue to let us know what you are doing - your initiatives, any particular problem areas, specific projects planned etc. The more we share with and support one another, the more productive our efforts will be. Please forgive me if I say that this is the attitude I have wanted to impose on the type of activities carried out by the Pontifical Commission for the Cultural Heritage of the Church: viz. to be of service to the particular churches, to assist, encourage, and stimulate them to renew their efforts and interest in this important area of the Church's pastoral mission.

As mentioned in the brief Introduction to our document (page 10), we have already issued numerous circulars regarding the importance of cataloguing and inventory procedures for the particular churches in Europe back in 1991; the need to train future priests and religious in the field of the Church's cultural heritage in 1992; and the important role of ecclesiastical libraries in 1994. But this represents just a small part of the work carried out by the Commission since it was founded in 1988. Overall, a total of thirty-five circulars have been sent out during this time, each dealing with a particular concern. Our next project, following **The Pastoral Function of Church Archives**, will be a document devoted to the methodologies and techniques of inventory and cataloguing applicable to church collections of artistic and historical material.

In addition to this, we have been active in distributing information regarding special initiatives sponsored by individual dioceses to all the episcopal conferences around the world: e.g. training programmes for the protection and conservation of church monuments; seminars on paper conservation etc. As I mentioned earlier, the 'International Information Exchange Network' represents an on-going project. We are in close touch with various international associations, not only archival, but also, for example, FIUC in order to stimulate initiatives within the Catholic university system. In this same realm, back in 1992, our Pontifical Commission sponsored and encouraged the institution of an Advanced Studies Programme in the Cultural Heritage of the Church at

the Pontifical Gregorian University of Rome. The Programme has been quite successful and has been offered each year. Other particular churches have followed this through and have launched similar initiatives, e.g. in Portugal and France.

We hold regular contacts and participate in meetings and initiatives sponsored by international organizations active in the field of cultural heritage: e.g. the Council of Europe, UNESCO, CCIC, OCVF etc. All of these activities are to be seen as part of our pledge to spread a world-wide awareness-raising campaign within the Church but also within society as well. This is because Christ's presence through the Church has reached just about all the corners of the earth. Indeed, the primary role of the Church remains a missionary one.

Society can hardly be conceived without a Church to fulfil man's spiritual needs, just as the Church cannot be conceived as detached from society or a social component, and just as man can hardly be conceived deprived of a soul or a body. As St Paul tells us in 1 Corinthians 12:12: 'For as with the human body which is a unity though it has many parts - all the parts of the body, though many, still make up one single body - so it is with Christ. We were baptised into one body in a single Spirit, Jews as well as Greeks, slaves as well as free men, and we were all given the same Spirit to drink. And indeed the body consists not of one member but of many. . . '

Let me propose that we all join forces to apply this model as our model so that each sector of the Church's cultural heritage be completely integrated in one body, articulated by co-ordinated efforts and guided by only one central aim: to bring about the flourishing of His loving and saving Gospel for the Glory of God and at the service of the universal Church.

As a concluding remark, let me say that we have just received a letter from the Holy Father, who had been informed in detail about our document on church archives. In this letter the Pope expresses his enthusiasm and congratulations for this important initiative, and has asked me to inform all those involved in this field of work that he imparts upon each one a very special blessing.

THE ARCHIVES OF MOUNT SAINT BERNARD ABBEY

Brother Jonathan Gell OCSO

LULWORTH

One of the chief areas of special interest in the archives of Mount Saint Bernard Abbey is the collection of records from the present monastery's immediate predecessor at Lulworth, Dorset. Before settling near Coalville, Leicestershire, in 1835, the White Monks, as the Cistercians are often known, returned to these shores in 1794 from Switzerland and took possession of the cottage made famous as the dwelling of the spiritual writer Père Grou. A local Catholic benefactor, Thomas Weld, soon built the monks a group of conventual buildings which resembled La Trappe in miniature. English novices began to enter the community from 1795 and soon the Cistercians of Lulworth had gained both the fame and mystique of a 'Roman' monastery. The monks were very enthusiastic and were devoted to the Trappist reform of Cistercian life, but equally they found great joy and happiness in their austerities.

The Trappistine Nuns also arrived in Dorset and established Holy Cross Abbey, Staphill. The two communities encouraged each other. Lulworth, after confrontation with the government, came to an end in 1817 when the whole community of sixty-four monks returned to France for a number of years. The nuns, however, succeeded in remaining at Staphill and continued to be served by Trappist chaplains. Today the remains of Lulworth monastery are recognised by the County Council, and English Heritage has helped in the preservation of some of the buildings.

MOUNT SAINT BERNARD

The majority of archival holdings refer, naturally enough, to the community's permanent home in Leicestershire. The monks found their way to Charnwood Forest, in 1835. A permanent home was given to them by Ambrose March Phillipps de Lisle and was named 'Mount Saint Bernard.' The first superior, Dom Bernard Palmer, was the first mitred abbot in England since the Reformation. He was a true contemplative and claimed to have learned more from the beeches and the oaks than from books. He was very loyal to the Trappist way of life and taught charity by his deeds, which were sometimes very remarkable.

The buildings at Mount Saint Bernard became a centre of attraction because they represented Augustus Welby Pugin's attempt at a purpose-built monastery keeping to the Cistercian plan around the cloister garth and stressing gothic uplift. Many Pugin scholars and enthusiasts visit the Abbey to this day.

The aristocracy gave a strong lead in popularising the Abbey in the first half of the nineteenth century. In 1851 John Wyse's *The Monastic Institute* commented: 'There can be few people in England, whether Catholic or otherwise, who have not heard of Mount Saint Bernard Abbey.' Marianne, the Duke of Wellington's sister-in-law, encouraged many of her friends to see for themselves, and Ambrose Phillipps de Lisle's enthusiasm gave rise to house parties of gentry visiting the Abbey regularly.

ECUMENISM

De Lisle is also famous for his startling brand of 'ecumenism' practiced one hundred or so years ahead of its time. With a growing interest in monastic life among devotees of the Oxford Movement, the Abbey became a focus for Anglicans curious to learn more; and in 1841 the whole monastic community at Mount Saint Bernard addressed a remarkable letter to 'the Reverend Clergy of the ancient Anglican Church, residing at Oxford and elsewhere', which included an extremely warm invitation to unity. Moreover, it was through its support for The Association for the Promotion of the Unity of Christendom (A.P.U.C.) - by Masses and prayers - that the monastic community fostered an ecumenical spirit. The second Abbot, Dom Bernard Burder, was himself an Oxford convert and a friend of Newman.

FURTHER LINKS

Mount Saint Bernard had close links with each of the famous 'Three Cardinals'. Wiseman happened to be the local bishop before he moved to London and he opened Pugin's new monastery in 1844. He kept in touch with the community until his death in 1865, and the archives possess a most remarkable account of the cardinal's last days and death written by the nurse who cared for him. Newman too was aware of the coming of the monks to Charnwood Forest before the community actually arrived there, and he was in touch with Dom Bernard Palmer, Dom Ignatius Sisk and Ambrose Phillipps de Lisle before his conversion. Newman enjoyed closer links with Mount Saint Bernard than with any other monastic house. He wrote in 1846, 'The Trappists are wonderful', and he always counted on their prayers.

Lastly, Cardinal Manning first visited the Abbey before his conversion, and as Archbishop of Westminster continued to take an interest in the community.

Nineteenth-century England was fascinated by the prospect of life in the newly-established colony of Australia. The monks of Mount Saint Bernard attempted a foundation in Australia on two occasions, at Gawler in South Australia and then at Kincumber in New South Wales. These ventures were both made by the Woolfray brothers, and failed chiefly on account of Dom Odilo Woolfrey's early death. Mount Saint Bernard also entertained an extraordinary number of the first bishops from Australia when they visited England. The bishops were usually invited to address the monks in Chapter. Indeed, the monastery was well known in secular as well as Catholic circles. Gladstone visited Mount Saint Bernard as Prime Minister in 1873 and Disraeli mentions the Abbey in his novel *Coningsby*.

The monks also had regard for the local community. Leicestershire was an area of great poverty and the Abbey fed and gave lodging to many people - *The Tablet* reported that thousands were given such help and Abbot Palmer was especially concerned to assist the needy. The Leicestershire villages were the scene of Father Gentili's apostolic labours and many of his poor converts came to the almshouses at Mount Saint Bernard.



MOUNT SAINT BERNARD ABBEY FROM THE SOUTH

NOTABLE MONKS

Abbot Bartholomew Anderson, the third superior of the community and the longest-reigning Abbot, was a remarkable man from a remarkable family. His background was one of humble origins in Worcestershire, with four brothers entering the monastery at Mount Saint Bernard. Bartholomew was elected Abbot but his three brothers were lay monks.

Dom Anselm Baker was a very well known artist, an expert in heraldry, who pioneered new methods in that field and who became much respected by the College of Arms. In his obituary notice in *The Tablet* in 1885 his *Liber Vitae* was described as 'a unique production of the century.'

Henry Collins was a Yorkshireman and a convert Anglican clergyman renowned as a hymnwriter. He continued his literary work as a monk of Mount St Bernard, producing some twenty-six books. He was a founder member of the A.P.U.C. and wrote on the question of Anglican Orders. He was appointed Prior of the community at the age of eighty.

SUMMARY OF ARCHIVAL HOLDINGS

- Cistercian martyrs of the sixteenth century
- Lulworth Monastery, 1794-1817
- British subjects at Melleriaie, 1817-31
- Holy Cross Abbey, Stapehill, 1802-1983
- Phillipps de Lisle Family, including copy of Diaries(1840-90) of Laura de Lisle, wife of Ambrose
- Charnwood Forest
- Grace Dieu and Garendon
- William Railton (architect of first monastery, 1837)
- Augustus Welby Pugin (architect of second monastery, 1844)
- Dom Bernard Palmer, 1782-1852
- Cardinal Wiseman
- Tractarians
- Cardinal Newman
- Cardinal Manning
- The Poor in Leicestershire
- Dom Bernard Burder, 1814-81

- Attempted Foundations in Australia, 1846-56
- St Mary's Agricultural Colony, 1856-81
- Dom Bartholomew Anderson, 1820-90
- Dom Anselm Baker, 1833-85
- Dom Henry Augustine Collins, 1827-1919
- Association for the Promotion of the Unity of Christendom, 1857-64
- Order of Corporate Reunion
- Ignatius Lyne
- Aelred Carlyle
- Chronicles, 1862-90
- Visitors' Books, 1840-1934
- Foundation of Bamenda Abbey, Camerouns

Further information obtainable from: The Archivist, Mount Saint Bernard Abbey, Coalville, Leicestershire LE67 5UL.

THE ARCHIVES OF THE DAUGHTERS OF THE HEART OF MARY IN BRITAIN

Patricia Vault DHM

HISTORICAL BACKGROUND: FOUNDATION

The Society of the Daughters of the Heart of Mary was brought into existence in 1790 as a result of two contemporary inspirations which were received separately by its two founders, Marie-Adelaide de Cice and Pierre Joseph de Clorivière SJ. These inspirations were then united in one comprehensive plan.

Marie-Adelaide (b. Rennes, 1749) was the first to conceive the idea of this new form of religious life. While still living with her family, she gave herself increasingly to relieving the material and moral miseries of the urban poor. From this attraction, she began to envisage a group of women consecrated by vows of chastity, poverty and obedience and devoted to serving the poor and needy. But contrary to all the restrictions imposed on women religious at that time, they were to wear no kind of religious costume, have no conventual enclosure, retain their own property (though not the free use of it) and keep their secular names. In 1785 she wrote an outline plan for this project. In 1787 she met Father de Clorivière and presented her project to him.

Pierre Joseph de Clorivière (b. St Malo, 1735) entered the Society of Jesus in 1756, making his final vows shortly before the suppression of the Jesuits in 1773. After exile in Belgium and England, he returned to France, was appointed as parish priest of Parame and then rector of a college at Dinan, where he met Marie-Adelaide for the first time.

Meanwhile in France the first rumbles of the Revolution were to be heard and came to a head in 1789. The aims were not only to destroy the old system of government, but also the rights and freedom of the Church. The persecution of the Church included laws which closed monasteries and convents, forbade religious vows and made priests the paid servants of the state. Father de Clorivière refused to take the Civil Oath accepting these measures and for some years went into hiding.

In 1790 Father de Clorivière was inspired by the idea of meeting the extraordinary needs of the time by forming a society of men who would supply for those religious congregations which had been suppressed by the civil power. They would live simply 'in the world', with

no distinguishing sign, but consecrated by the three vows of religion. This was to become the Society of the Heart of Jesus.

No sooner had Father de Clorivière sketched out a plan for a society of men than he felt moved to do the same for women. His ideas were similar to those of Marie-Adelaide, but he widened the structure, enabling members to live their religious life with greater flexibility and so be able to insert themselves naturally into any society or culture, even one opposed to Christianity. Marie-Adelaide was happy to recognise her own project and so the Daughters of the Heart of Mary came into being.

On 2 February 1791 Father de Clorivière and five others made their first act of association in Paris and, on the same day, Marie-Adelaide and a small band of women did likewise. Marie-Adelaide was asked to take charge of the female group. This she did, but with some trepidation. Slowly the two societies grew in France, and in 1801 received approval from Pope Pius VII. After the restoration of the Jesuits in 1818, the membership of the male branch dwindled, but exactly a century later it was revived as a secular institute, eventually taking another name. By the 1990s the Daughters of the Heart of Mary had spread to 31 countries. The Anglo-Irish Province was the first to be established outside France and it was from this foundation that missions were opened in India and Pakistan.

THE SOCIETY IN ENGLAND

The first foundation in England was made in 1846 at the instigation of Mme. de Saisseval, the second Superior General. She had fled to England with relatives and friends¹ to escape the Revolution, and when she returned to France in 1800 she retained grateful memories of the generous welcome received across the Channel. There was already in France an English-born member, Lucy Gressier, who had kept in touch with friends at home and who even had a London residence.² It was she who was sent to England to investigate an offer by Rev. John Jones who had property near Hastings which he wished to be used for charitable purposes. Although this offer proved unsuitable, Bishop Wiseman thereupon invited the Society to London itself.

Various addresses emerge at this point, being either the homes of prospective members or rented accomodation. Nothing permanent was found, and thus in 1847 a move was made to Clapham where 8, Old Town was bought as a centre for the community. Here Mass was said,

converts were instructed, and help given to the poor. In 1848 the Redemptorists came to Clapham, followed soon after by the Sisters of Notre Dame. It was then that a further address for the Daughters of the Heart of Mary appears: Britannia Square, Worcester, where a Miss Caroline Walsh had started a small Catholic school. After entering the Society she was assisted by other members and the school continued until 1878.

Meanwhile another attempt was made to find a centre in London, this time successfully. Beginning in 1850, houses were bought in Kensington Church Street, Vicarage Gate and Kensington Park Road. St Vincent's Orphanage was opened in 1851 and continued there until 1914. Other works included hostels and classes for girls, a centre for poor men and a hospital visiting society. In all of these works the members continued to remain 'incognito' as religious, keeping their secular names, wearing secular dress, and with many living in their own homes as had been the custom since the foundation of the Society. For this reason, and because many members were engaged in individual apostolates, it is sometimes difficult to identify the principal centres of the community and its works, and all this at a time when membership of the Society was increasing rapidly and the needs to be met were many.

After Kensington the most important centres were:

1851: Hanwell - convalescent home

Preston - teaching, clubs for working girls, prison visiting

1857: Brook Green, Hammersmith - St Mary's Orphanage and (later) residential homes

1863: Central London (various addresses) - aid to refugees and converts, protection of young girls, employment bureau

1896: Westminster - association for young girls

Southwark (107-111, St George's Road) - St Mary's Home for young workers, other social work

1897: Blackpool - centre for aid to discharged prisoners

1900: Rotherhithe - St Margaret's Centre (aid to the poor)

1902: Wapping - Nazareth Society for dockers' families

1908: Liverpool - hostels for working girls and discharged prisoners, Catholic Aid Society, social work in courts

1911: Vauxhall - St Anne's Centre

- 1928: Greenford - Mass centre, teaching etc.
- 1932: Edinburgh - hostel and shelter for girls in need
- 1935: Wimbledon - hostel for girls
- 1936: Bloomsbury - university hostel
- 1944: Warrington - hostel for women, social service centre
- 1966: Kensington (Cottesmore Gardens) - hostel for girls

Most of these were eventually closed according to circumstances, as needs changed or other organizations provided for them.

THE SOCIETY IN IRELAND

The Irish branch of the Province was founded directly from Paris in 1856. The two branches, English and Irish, were united in 1863. Under the initial leadership of Miss O'Farrell the works undertaken grew rapidly, as did the numbers of Irish members, most of whom lived in quite large communities in Dublin and Dun Laoghaire. In Dun Laoghaire a home was opened to care for the orphans of the Famine, and in Dublin there was a centre for Perpetual Adoration (transferred later to the Sisters of Marie Reparatrice), as well as hostels for discharged prisoners and working girls. Dun Laoghaire also saw the establishment of a retreat house, a guest house, a hostel and a primary school.

As in England, some of the Irish works were phased out as time passed. Changes in public policy and a shortage of personnel resulted in the closure of the orphanage, but the use of the building by the Health Board has opened up a fresh apostolate among the elderly mentally handicapped. Similarly the retreat house gave way to prayer groups. The primary school, however, continues to serve the local community, particularly children from deprived backgrounds.

Archives relating specifically to Ireland are kept in Dun Laoghaire. This is due to historical circumstances, convenience, organization and use, and also because Ireland has its own national association of Church archivists. The greater part of our provincial archives is kept in London, but there is a degree of overlap.

THE PROVINCIAL ARCHIVES IN LONDON

The general archives of the Society are kept in Paris where the original writings and correspondence of the founders are to be found, together with artefacts associated with them and documents covering the early history of the Society and its subsequent development.

The foregoing account of the history of the Society in England will give an idea of the scope of the provincial archives in London. There has never been a full-time archivist, but from about 1970 an attempt has been made to collect and organize relevant material. Other problems, apart from the lack of an archivist, have arisen because:

- a) The Provincial House in Wimbledon was destroyed in an air-raid in 1944 with the consequent loss of much archival material.
- b) The 'hidden' nature of the Society in the past has meant that many records of its involvements do not remain in our possession.
- c) Finally, the removal of the Provincial Centre to a much smaller house in 1996 (with all that followed from hurried packing and diminution of storage space). Most of the material is now in some kind of order but little is listed. Several large bankers' boxes are still labelled 'to be sorted'

I suspect that many congregations face these or similar problems, so it may be of some comfort to share our frustration.

The archives are classified as follows:

- A: *Founders* - Biographies and writings by or about the founders
- B: *Society (General)* - History of the Society, Constitutions and related books, Annals vols. I-VI (1790-1935)
- C: *English/Irish Province* - History of the Province, apostolates, old registers (i.e. diaries, council minutes etc. dating from 1847, being a mine of information although not always easily legible), personnel
- D: *Books* - Books written by or about Daughters of the Heart of Mary
- E: *Chapters and Assemblies* - General and Provincial
- F: *Newsletters* - General and Provincial
- G: *Celebrations* - Bicentenary of the Society, other celebrations and special Masses
- H: *Other Provinces* - mainly those which are English-speaking
- I: *Organizations, Persons and Places* - (not Society) i.e. those having links with the Society
- J: *Audio-Visual Material* - Photographs, tapes, films
- K: *Artefacts*
- L: *Buildings*

M: Financial and Legal - Old account books and other records

V: Vocations - Vocation promotion material and records

S: Special Collection - Books, documents and objects of special value or interest. These include e.g. letters written to Lucy Gressier at 12, Maddox Street in 1864, also letters from Cardinals Wiseman and Manning and Father Faber.

USE OF THE ARCHIVES

In practice the use of the archives falls into two categories:

a) requests which come from members of the Society. These are sometimes in preparation for celebrations such as the bicentenary of the Society in 1990 and later the 150th anniversary of the English foundation in 1996. Considerable research was involved in providing English/Irish material for the next volume of the Society's Annals (1935-47). Currently, material relating to Father de Clorivière's year in England (1766-67) is being provided for a 'workshop' taking place in Paris. Finally, the archives are always available for the formation of new members of the Society.

b) enquiries from individuals, parishes and other congregations. These often extend our own knowledge of our history. They can also provide some surprises for the enquirers and to the uncovering of the religious identity of our members who had so strictly remained 'incognito' until comparatively recently.

One such enquiry was initiated by a lady, researching her family history, who had discovered that a certain member of her family had died in St Vincent's Orphanage, Kensington, in 1899 - a fact which led her to us. As she wrote, 'It seemed a slightly odd place for an old lady of 78 to die in.' Our subsequent correspondence and sharing of information revealed that two members of the family had been Daughters of the Heart of Mary: Annette Doyle (b. 1821, first vows 1853) and Anne Conan (b. 1807, first vows 1855). Annette had a favourite nephew, Sir Arthur Conan Doyle, whom she patiently supported through his sad quarrels with the rest of the family³. During the first thirty years of her religious life Annette Doyle lived with her father and brothers, the life of unselfish care of the family which was expected of a single woman at that time. When she was free of her responsibilities she came to live in one of the Society's houses and was able to devote herself more fully to works of charity. Such a life was typical of many of our members in this period.



ANNETTE DOYLE



ADA CAROLINE VERTUE

Another member, unknown as a religious during her lifetime, was Mrs Vertue (Ada Caroline Vertue DHM) who, on the death of her husband, entered the Society. She later became Provincial Superior and eventually gave her house at Grayshott, Surrey, to be used as a retreat centre. Not many people, seeing the photograph which hung in the entrance of the retreat house – a portrait of an impressive old lady in Victorian garb engaged in feeding her poultry – will have guessed that she was a religious. Research into her life developed from an enquiry by a parishioner writing the history of the Grayshort parish.

Enquiries from parishes often arise in connection with the commemoration of the foundation of the parish or the construction of a church in places where our members had first established a Mass centre. Such was the case at Greenford⁴ and at Clapham, and also at Wimbledon, where the Church of the Sacred Heart was built through the benefactions of Edith Arendrup DHM⁶. Other members of the Society whose hidden lives have come to light through parish celebrations have been Kate Looney DHM who, with her friend Elizabeth Twiddy, established St Mary's Orphanage, Hammersmith, in 1857, and Miss Looney's successor, Fanny Wilson.

Other members are better known and their lives are already well documented. Enid Dinnis (Provincial Superior, 1935-42) wrote many books, popular in their day but now rather 'dated'. From time to time suggestions for selective republication and other enquiries reach us, mainly from the United States.

The most fully documented life of any Daughter of the Heart of Mary is probably that of Maude Petre. Indeed, there is now little new material that our archives can supply. She entered the Society in 1890 and was Provincial Superior from 1901 to 1905, but eventually left on account of her involvement with the Modernist movement. Maude Petre's life is covered by her autobiography⁷ and other studies of her thought and writings.⁸ However, we do still receive enquiries relating to her life in the Society and the places where she lived.

Having assumed the care of our archives after an active life in other fields, and being only a very 'part-time' archivist, I am very grateful for the help I have received from other archivists and also through the Catholic Archives Society's publications and conferences. As I work through our collection I am constantly making new discoveries. I would welcome copies of any letters or documents

relating to the Society and its works, and would be interested to explore with others the links we find in our respective histories.

Any correspondence should be addressed to: The Archivist, Daughters of the Heart of Mary, 41 Murray Road, Wimbledon, London SW19 4PD.

Footnotes

1. *Jerningham Letters*, 2 vols (London, 1896).
2. *Post Office London Directory (Kelly's)*, 1846 p.618.
3. J.D.Carr, *The Life of Sir Arthur Conan Doyle* (London, 1949).
4. *Souvenir of the Silver Jubilee of the Blessing of a Church* (1986).
5. R.Milward, *Triumph over Tragedy: The Life of Edith Arendrup* (Merton, 1991); *Portrait of a Church* (London, 1987).
6. H.Thurston, *Miss Kate* (London, 1938).
7. M.Petre, *My Way of Faith* (London, 1937).
8. E.g. E.Leonard, *Unresting Transformation: The Theology and Spirituality of Maude Petre* (1991).

NATIONAL ARCHIVES OF IRELAND

The very successful visit of the Catholic Archives Society to Ireland in the summer of 1997 included a tour of the National Archives. By kind permission of the Keeper, **Catholic Archives** has been able to reproduce some of the 'Reading Room Information' issued to visitors, in the hope that those outside Ireland - in particular members of religious congregations with links to that country - may be encouraged to make use of this rich repository.

GENERAL

In June 1988 the Public Record Office of Ireland and the State Paper Office were amalgamated to form the National Archives. The headquarters of the National Archives is located at Bishop Street, Dublin 8. The National Archives also has premises at the Four Courts, but they are not open to the public. The reading room in the former Public Record Office at the Four Courts closed in August 1992 and the most frequently used archives held there were moved to Bishop Street. The reading room of the former State Paper Office in Dublin Castle closed in December 1990 and the archives held there were moved to Bishop Street. When a reader orders archives which are still held at the Four Courts, they are normally produced in the reading room at Bishop Street at 1.00pm on the following day. Some archives in temporary storage are not available for immediate inspection.

The reading room at Bishop Street is open to members of the public holding a current **Reader's Ticket**, which can be applied for on the day of their first visit. Readers must observe the **Rules for Readers**. The reading room is open **from 10a.m. to 5p.m. Monday to Friday**, excluding public holidays. Archives are produced to readers between 10a.m. and 12.45p.m. and between 2p.m. and 4.30p.m.

Archives stored in the main building at Bishop Street

Departmental Archives

Department of the Taoiseach

- Agriculture, Food and Forestry
- Arts, Culture and the Gaeltacht
- Education (part)
- Enterprise and Employment
- The Environment
- Finance
- Foreign Affairs
- Health

Justice
The Marine
Social Welfare
Tourism and Trade
Transport, Energy and Communications
Office of the Attorney General
the Comptroller and Auditor General
Public Works
the Secretary to the President
Fair Trade Commission
Government Information Services
Labour Court
National Archives
Ordnance Survey (part)
Patents Office
Registry of Friendly Societies
Valuation Office and Boundary Survey
Archives formerly held at the Four Courts
Census 1901, 1911, 1821-51 (fragments)
Cholera Papers (Board of Health)
Customs and Excise
Famine Relief Commission
National School applications, registers and files (pre-1922)
Valuation Office and Boundary Survey
Archives salvaged in 1922 (part)
Chancery pleadings
Church of Ireland parish registers
Ferguson Manuscripts
Genealogical Abstracts (Betham, Crossle, Groves, Grove-White and Thrift)
Irish Record Commission
Lodge's Manuscripts
O'Brien set of Incumbered/Landed Estates Court rentals
Will books and grant books
Archives acquired from private sources (M,D,T,975-999,1000-series etc)
Trade Union archives
Archives moved from Dublin Castle
Rebellion Papers
State of the Country Papers

Chief Secretary's Office Registered Papers

Official Papers

Outrage Papers

Convict Reference Files

Privy Council Office

Chief Crown Solicitor's Office

Dail Eireann Records

Government and Cabinet Minutes

Department of the Taoiseach

Office of the Governor General

Archives available only on microfilm

Tithe Applotment Books (35ram microfilm rolls)

Primary or Griffith's Valuation (microfiche)

Archives stored at the Four Courts

Court records

Wills, 1900-73

Schedules of Assets (Principal Registry), 1922-73

Administration papers, 1971-73

Archives salvaged in 1922 (part)

Companies Registration Office

National School salary books

Office of Public Works (part)

Ordnance Survey (part)

Prison registers

Quit Rent Office (part)

Royal Hospital Kilmainham

Shipping agreements and crew lists

Business records

Boards of Guardians records

Hospital records

Archives stored in the warehouse at Bishop Street

Administration papers, 1900-70

General Prisons Board (part)

Office of Public Works (part)

Ordnance Survey (part)

Quit Rent Office (part)

THE HUMAN FACE OF ARCHIVES

Sister Pius O'Brien RSM

We celebrated the centenary of St Xavier's Convent of Mercy, Ennis, Co. Clare, in 1954. I was then a novice and was taken aback one day when the Superior handed me the first volume of the Annals and asked me to write a short article for the forthcoming centennial magazine. This was quite a task, particularly as there were many gaps in the entries. In those pre-Vatican II days doing more research on the subject was out of the question, and need I add, my article was not printed.

In the late 1970s I was asked to write the Annals and I then resolved to satisfy my curiosity of some twenty years and probe more deeply into our past. The word 'archives' had not entered my vocabulary at that time. I simply wanted to accompany the early Sisters on a voyage of discovery. What were considered the essentials of our heritage were kept in the safe in the Superior's office. The remainder was stored in presses throughout the convent. These yielded boxes of unsorted material: letters, rentals, rate receipts, accounts, leases, building contracts etc. Sorting it was like doing a giant jig-saw puzzle, but the measure of enjoyment derived from each new morsel of information spurred me on to keep going until the last piece was filed away.

In a timely move in 1990 we engaged a professional archivist, Marianne Cosgrove, who was asked to catalogue our collection. Consequently, when St Xavier's Convent closed in 1994, there was ease of transfer to the new smaller convent where an archives room had been specifically designed. The archives came alive for me in the intervening years as I became acquainted with the Sisters of our past, journeyed with them to various foundations, rejoiced with them in celebrations, sorrowed in their grief, and engaged in dealings with landlords, bishops and builders.

Our Registers are a rich source of information, detailing the birthplace and parentage, as well as the relevant dates, in the life of each Sister. A sociologist would, in fact, find them compelling reading, particularly in the last century when many members of the same family entered in Ennis. Mother Vincent McMahon was the first Superior of St Xavier's, appointed to that position by Mother Elizabeth Moore of Limerick. No fewer than five of her nieces joined her in Ennis, while

many of the early Sisters were also from Limerick. Between 1871 and 1884 seventy-six women entered St Xavier's. Why did so many enter at that particular time? Was it regarded as an acceptable way of life for young ladies or did they find the prospect of going on the missions a compelling motive?

Fifty-four Sisters left Ennis in those same years to establish convents in Meriden and Middletown in Connecticut, Singleton in New South Wales, and Hokitika in New Zealand. Theirs was a one-way ticket, and while no mention is made of the pain of departure, a sentence in a letter of later years from one of the pioneers sums it up for me: 'When my soul is on its way to Heaven I shall ask the Lord to let me have one peep in at loved St Xavier's.'

I empathise with Michael and Honoria Molony as they bade goodbye to their only child, Katie, when she went with the founding group to Hokitika. Laura Von Troll, too, left Rattenberg in the Austrian Tyrol to teach German in our Pension School. She entered the community in 1877 and like her Irish Sisters in foreign countries she never forgot her homeland. Her file contains an album of cards depicting the Stations of the Cross with the prayers in German and English. There are also letters in German, some of which are translated as they dealt mainly with inheritance. In one of these she is upbraided for 'forgetting by degrees your beautiful mother tongue', and she is encouraged 'to employ as much time as possible to German lecture' so that she can more effectively teach it.

That particular decade had its sombre side too. Consumption had found its way into the convent and many of the Sisters - for the most part those in their early twenties - succumbed to the ravages of the disease. Yet, I marvel that despite these losses there was never a thought of abandoning the foreign foundations. It seems that these Sisters were in the mould of Catherine McAuley, single-minded in their intent to carry Mercy to the ends of the earth.

A letter from Bishop Redwood of Wellington in April 1878 accepted unreservedly the conditions laid down by Mother Vincent McMahon in making a foundation. They included 'the full exercise of the customs peculiar to your Order, in accordance with your Rule and Constitutions without any interference from Ecclesiastical or secular government.' This request challenged the status quo of the time and displayed courage and a degree of independence which we would expect

of religious in post-Vatican II years.

The diaries written on their travels tell us much about the Sisters, giving us in Mother Stanislaus' words, 'the feelings and actions of each day.' They reveal women of quick minds, well versed in languages and interested in the people on board as well as in ports of call and views from the steamer. They sketched the Rock of Gibraltar and the Suez Canal, and painted pen pictures of scenes such as that from the docks in Malta:

We are about 1/4 mile from the shore in what is called the quarantine harbour. Phaetons, foot passengers with umbrellas, bread carts, women with loads on their heads, cars and what seems to be a description of curricule-flat, all before me.

Mrs Grierson, the head stewardess, took them on a tour of the ship, visiting the engine rooms, the kitchen, the bakery and 'immense sheds in which cattle are kept, sheep, black and white, five cows and as for cocks, hens, ducks, turkeys, rabbits, pigeons and canaries etc. they are innumerable.' With modern technology providing cold rooms and freezers, it would not occur to us that a steamer of that time would have to carry its food on the hoof. The passengers certainly enjoyed fresh milk and meat. I wonder how they fared for vegetables?

Two portraits hold pride of place in our new convent. They are of Dean John Kenny and his sister, Catherine. Experts inform me that neither portrait was by a professional but that they were, more than likely, the work of the Sisters.

The stern appearance of the Dean belies the kindly man who invited the Sisters to Ennis and who, throughout his long life, was friend and benefactor to the community. Our museum treasures, among other things, his bible and crucifix as well as a silver jug and bowl presented to him by the parishioners of Kilrush in 1848 when he was transferred to Ennis. When I look at this set I am immediately transported back to Famine times and to Kilrush which suffered more than any other area in the country at the time. Yet in that era of hopelessness, homelessness and starvation these people somehow managed to purchase what they considered an appropriate farewell gift.

From her position on the landing Catherine Kenny, in her Victorian dress, looks out at me with kindly expression, just what I would expect of the gracious lady who visited the Sisters on their first Christmas Day in Ennis to present them with a beautiful silver chalice.



"Miss Kennedy distributing clothes in Kilmash" — from The Illustrated London News, 1849

THE FAMINE IN KILRUSH

A ciborium donated later and a collection of plate and 1825 fiddle-pattern cutlery bequeathed to the community serve as a reminder of the gentle Catherine.

Archivists of future years will find our present computerised accounts dull and boring by comparison with those of the past, where figures told their story but were enlivened by the language and even at times (particularly on the acquisition of a house) by a short history of the building. One of the entries in our 1880 ledger reads: 'Arm chairs for the pleasure grounds.' They cost only £5, but language conjures up an age of gracious living, comfort and the luxury of a well laid out old-time garden.

On the other hand I pity poor Dan who built our chapel. He was unfortunate enough to fall foul of the architect who refused to sanction payments to him because of the unsatisfactory quality of his work. Dan became bankrupt, lost his business, and when he sent his final bills to

the Reverend Mother he poignantly added: 'Is a poor man like me to suffer this loss through the neglect of a tyrannical architect?'

The complexities and insecurity of the land system are brought home to me as I peruse rentals and leases of the last century. The Sisters were simply tenants at will in their first home in Ennis. The Gale days, 1 May and 1 November, when £25 rent was paid, always posed the threat of termination of the lease. The pages of history are rolled back to the seventeenth century as I read the lease of one particular property. There I meet Brigadier General Gore of Cromwell's army whose faithful service earned him as a reward much of the lands around Ennis. However, all leases were not as simple as that one because very often the property was let and sub-let, a practice which caused many problems when we were buying out the leases and establishing titles in this century.

The main staircase of the new St Xavier's holds a special attraction for me. Displayed there are the illuminated works of the Sisters of the 1880s, a living testament to their talent and a priceless cultural legacy. They encapsulate for me the story of the day to day lives of the Sisters as they depict the horarium of 1894, excerpts from our Rule, days of Benediction and sayings of our Foundress. In the midst of a busy life these artists spent many hours at their craft, but not one of them signed their masterpieces. That they will forever remain anonymous is a source of great regret for me.

In today's world of rapid change and uncertainty I come away from even a short journey through the archives with courage and a sense of hope, because there I have walked with women of zeal whose whole trust was in Providence. Without counting the cost they undertook daunting tasks and never gave in despite difficulties and misunderstandings. I salute these women of our past and express my appreciation of all the Sisters who, down the years, collected and stored the documentation and artefacts which comprise our present archives. They have ensured that we will not fall into the category of people described by Cicero: 'Not to be aware of the past is to remain forever a child.'

THE PRESENTATION SISTERS IN MADRAS

Sister Christine Loughran PBVM

INTRODUCTION

The Presentation Sisters' links with Madras date back to 1842. My own association with our High School there began in 1945. I am one of the early vocations from the Presentation Convent School at Matlock, Derbyshire - a community founded in 1927 from India in order to encourage missionary vocations for that sub-continent¹. I taught in Madras until I returned to England in 1970, but in 1983 I visited India again while on sabbatical. Since I knew the Archbishop of Madras-Mylapore, I asked him if I could browse among his historical books, papers and records to see if I might find some mention of our early Sisters.

OUR PIONEERS

The story of the opening of the Presentation Mission in Madras begins with the convents at Maynooth and Rahan. Sisters from these houses were the first to volunteer to go to India, with Mother Francis Xavier Curran of Rahan as their first Superior. The Maynooth convent gave three professed Sisters to the venture, and it is to its credit that five of its members worked in Madras during the first twenty years of the foundation. A fifth member of the pioneering group was a young postulant from Kilkenny. Together with Dr John Fennelly, a Maynooth priest who had been appointed Vicar Apostolic of Madras, they sailed for India aboard *The Lady Flora* in September 1841. Bishop Fennelly had visited Rahan and Maynooth in search of Sisters to work in Madras.

There were many joys and sorrows during those early years. Perhaps the first disappointment was when one of their number, Sister Ignatius Healy, decided that the climate and conditions were more than she could bear. After just thirteen months Sister Ignatius, with permission from Bishop Fennelly, 'removed' to the convent in Calcutta.

The Loreto Sisters from Rathfarnham had sailed to India at about the same time as the Presentation Sisters, but their voyage was faster and they reached Calcutta two weeks before our own Sisters reached Madras. Dr Carew, the Vicar Apostolic of Madras, had been translated to Calcutta, and under his firm hand the Loreto Sisters functioned with great difficulty in their new mission. Sister Ignatius had surely met Bishop Carew when he visited Maynooth to look for

Sisters for India. There was thus no hesitation in her application to transfer to a convent under his jurisdiction. The Loreto annals refer to the event as follows: 'The nuns accomodated themselves to the vagaries of the Bishop's policy. . . The Bishop insisted on their accepting candidates for the Noviceship whom the Superior considered quite unsuitable. The first was a professed nun of another institute who had come up from Madras and asked to be transferred to Loreto.' Sister Ignatius Mealy was professed as a Loreto Sister but lived only for six more years. Her death is recorded in the Loreto annals in 1849.

A second great hardship for the small band of Presentation Sisters in Madras was the untimely death of their Superior, Sister Mary Regis Kelly, who succumbed to cholera in July 1844 aged only thirty-three. Two years later the Sisters buried a second pioneer, Sister Martha Kelly. This was a great blow to the small community, but fortunately help was at hand with the arrival of a second party of Maynooth nuns in February 1844. Mullingar came forward in 1850 with more Sisters to help the struggling mission, and in 1880 the Limerick convent joined the Indian venture, followed by Kilcock in 1890.

These pioneers are indeed the unsung heroines of the Presentation Convents of Ireland who risked everything to spread the Gospel in distant parts. There was no hope of return to their native land. Theirs was the supreme sacrifice. Dr Fennelly was a courageous man who needed nuns to open schools for neglected Catholic children, many of whom were orphans of Irish soldiers and Indian mothers. Details of the journeying and arrivals of these nuns are given by Dean Hutch in **Nano Nagle: Her Life, Her Labours and Their Fruits**, a volume which celebrated the first centenary of the foundation of the congregation in Cork.

MADRAS SCHOOLS

Among my discoveries was a set of records giving details of the schemes of work followed by each teacher in her classroom in 1867 - even the pages of the textbook to be studied are given - and the examination results in 1869. These papers give an invaluable insight into what was then taught in English medium schools to orphans and the Anglo-Indian children of the English and Irish soldiers stationed in Madras. The results, published in **The Madras Catholic Directory**, reveal the high standards achieved, and I was particularly fascinated by an account given in **The Madras Mail** of the examination results and prize-giving.

In an era when there was the practice of payment by results, we gather from the long list of Premium Awards that the school fees of many of the pupils would have been paid by the government. Block grants would have helped the Sisters to cope with financial worries which must have posed continuous problems for them. The results were definitely gratifying.

During the years these results were attained Mother Francis Xavier Curran would not have been teaching because by then she was a great age. She would, no doubt, have played an active part behind the scenes, for she was at that time Mother Assistant to Reverend Mother Ignatius Murphy, herself a member of the Mullingar community, who was responsible for the Presentation Schools in Blacktown, Madras.

The School Inspectors at this time were all English, graduates of British universities, and selected for their excellence in the field of education. There were many applicants for these well-paid colonial posts. Most of them would have been non-Catholics with little sympathy for those engaged in Catholic missionary work, but they were nevertheless just and fair in their work, and did not fail to recognise and approve of the complete dedication of the Presentation Sisters.

The nineteenth-century method of conducting examinations may come as a surprise to teachers today. The tests were both written and oral, and covered all classes from the youngest to the oldest children. The curriculum was wide and the standard expected high. The oral examination took place in the presence of the bishop, priests, parents and School Inspectors, and must have been a daunting experience especially for the younger teachers. The high standard of music attained reflects the talent of Anglo-Indian children.

CONCLUSION

The Presentation Sisters now have an Indian Province with more than two hundred Indian members. There are very few Europeans attached to the Province. The study of the archives of the Archbishop of Madras-Mylapore has revealed just how important a contribution the Sisters have made to the progress of education in India. As our Indian Sisters look back to their roots, Rahan, Maynooth, Mullingar and Limerick are known and loved by them.

Footnote

1. The High School closed in 1990 and is now a Catholic parish school, with the boarding section used as a thirty-bed nursing home.

Madras Catholic Directory and General Annual Register for the year of the Lord, 1868

Statement of Work done in the Presentation Convent Schools in Madras in the year 1867

Pay School

Class	Number of Girls	Subject	Book and Patron for Examination	By whom taught
4th Class	9	English	Fourth Book of Lessons – 78 pages	Sister Mary Bernard
		"	Spelling Assistant – pages 126 to 143	" " "
		"	Murray's Grammar to the end of Syntax	" " "
		History	Pierce G. Grace's History of England – The whole	" " "
		Geography	General	" " "
3rd Class	11	Arithmetic	School Series Part 1 to the end of Vulgar Fractions	" " "
		Catechism	Butler's Long Catechism 52 pages	" " "
		English	Third Book of Lessons – The whole	Sister Mary Agnes
		"	Spelling Assistant – Three syllables only	" " "
		"	Murray's Grammar to the end of Syntax	" " "
2nd A	7	Geography	Europe particularly	" " "
		Arithmetic	School Series Part 1 to the end of Proportion	" " "
		Catechism	Butler's Short Catechism 52 pages	" " "
		English	Sequel to the Second Book of Lessons – The whole	Miss Kate Green
		"	Spelling Assistant – Two syllables only	" " "
2nd B	13	"	Murray's Grammar (Abridged) 24 pages	" " "
		Geography	Geographical Primer – Europe	" " "
		Arithmetic	School Series – Part 1 The Compound Rules	" " "
		Catechism	Butler's Short Catechism 52 pages	" " "
		English	Sequel to the Second Book of Lessons 78 pages	Miss Theodora Paul
		"	Spelling assistant 21 pages	" " "
		"	Murray's Grammar (Abridged) 12 pages	" " "
		Geography	General Geography of Europe	" " "
		Arithmetic	School Series Part 1 – the four simple Rules	" " "
		Catechism	Butler's Short Catechism 15 pages	" " "

Female Orphan School

Class	Number of Girls	Subject	Book and Patron for Examination	By Whom Taught
2nd A	16	English	Second Book of Lessons – 134 pages	Sister Mary Angela
		"	Spelling Assistant – 20 pages	" " "
		"	Murray's Grammar (abridged) the Parts of Speech	" " "
		Geography	General Outlines	" " "
		Arithmetic	School Series Part 1 – Simple Multiplication	" " "
		Catechism	Butler's Long Catechism – The whole	" " "
2nd B	14	English	Second Book of Lessons – 70 pages	Miss Frances Baubley
		Arithmetic	Tables of Multiplication to 'Six Times'	" " "
2nd C	14	English	Second Book of Lessons – 26 pages	Miss Anne Emmett
1st A	15	English	First Book of Lessons – The whole	Miss Drussilla Rylands
1st B	11	English	First Book of Lessons – 11 pages	Miss Mary Geeran

Female Orphan School

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Class	Number of Girls	Subject	Book and Patron for Examination	By whom taught
4th A	6	English	Fourth Book of Lessons – 78 pages	Sister Mary Bernard
		"	Spelling Assistant – pages 126 to 143	" " "
		"	Murray's Grammar to the end of Syntax	" " "
		History	Pierce G. Grace's History of England – The whole	" " "
		Geography	General	" " "
4th B	16	Arithmetic	School Series Part 1 to the end of Proportion	" " "
		Catechism	Butler's Long Catechism 52 pages	" " "
		English	Fourth Book of Lessons – 64 pages	Sister Mary Ignatius
		"	Spelling Assistant from pages 45 to page 156	" " "
		"	Murray's Grammar (Abridged) to the end of Syntax	" " "
3rd	20	Geography	General	" " "
		Arithmetic	School Series Part 1 – to the end of Proportion	" " "
		Catechism	Butler's Short Catechism – The whole	" " "
		English	Third Book of Lessons – 56 pages	Miss Mary Fernandez
		"	Spelling Assistant 45 pages	" " "
2nd A	14	"	Murray's Grammar (Abridged) to the end of Etymology	" " "
		Geography	General Geography of Europe	" " "
		Arithmetic	School Series Part 1 – Four Compound Rules	" " "
		Catechism	Butler's Short Catechism – The whole	" " "
		English	Sequel to the Second Book of Lesson – 60 pages	Sister Mary de Sales
2nd B	15	Arithmetic	Addition and Tables	" " "
		Catechism	Butler's Short Catechism – The whole	" " "
		English	Second Book of Lessons – 52 pages	Miss Harriett Collins
1st A	13	Arithmetic	Tales to 'Six Times'	" " "
		Catechism	Butler's Short Catechism 14 pages	" " "
		English	First Book of Lesson 15 pages	Miss T Rozario
1st B	2	Catechism	Prayers	" " "
		English	Alphabet	" " "

NB All Classes from the Fourth to the Second Class A division inclusively write from Dictation

At the Annual Public Examination of the Presentation Convent Schools at Madras on the 16th of December 1869, Premiums were awarded to the most distinguished pupils in the following order:-

Examination Results of the Presentation Schools Madras 1869

Special Class

Class	Subject	Award First Premiums	Second Premiums
2nd	Catechism	Anne Lazaro	-
3rd	English	Ellen Holmes	Kate Paterson
"	History & Geography	Kate Paterson	Agnes D'Souza
"	Arithmetic	Agnes D'Souza	Ellen Holmes
"	Catechism	Anne Sullivan	Ellen Holmes
4th	English	Selina D'Souza	Mary Paterson
"	History & Geography	Rose Doyle	Mary Paterson
"	Arithmetic	Selina D'Souza	Rose Doyle
"	Catechism	Rose Doyle	Selina D'Souza
"	Needle Work	Mary Paterson	Rose Doyle

Pay School

2nd	English	Emily Dargan	Ellen Munro
"	Geography	Beatrice D'Souza	Isabella D'Cruz
"	Arithmetic	Alice D'Vaz	Henrietta Munro
"	Catechism	Eva Aubert	Cecilia Rencontre
3rd	English	Ellen Moore	Caroline Attock
"	Geography	Mary Rencontre	Georgina D'Silva
"	Arithmetic	Ann J Howell	Beatrice D'Silva
"	Needle Work	Grace Kennedy	Julia Dennehy
4th	English	Bertha Craen	Clementine Rodrigues
"	History & Geography	Adelaide Brown	Jane Daily
"	Arithmetic	Grace D'ima	Teresa D'Silva
"	Catechism	Mary Brown	Mary Casander
"	Needle Work	Grace Kennedy	Julia Dennehy
"	Declamation	Agnes D'Souza	-
"		Lucy Evans	-
"		Julia Dennehy	-
"		Lizzie Croker	-
"		Lizzie Parker	-
"		Ada Aviet	-
"	Music	Jane Daily	-

Infant School

2st A Division	English	Lizzie Falvey	Emily Moran
" B "	English	Edith Watkins	Charles Carmody
2nd A Division	English	Mary Croker	Selina Munro
" " "	Arithmetic	Kate Evans	Rose Howell
" " "	Catechism	Agnes Brown	Agnes D Caster
" B "	English	James Doyle	Augusta Fonceca
" " "	Arithmetic	Osmond Watkins	Mary Aviet
" " "	Geography	Edmond Watkins	Edmond D'Souza
" " "	Catechism	Eugenie Casmier	Mary D'Vaz
" " "	Writing	Edmond D'Souza	Edmond Watkins

Orphans Girls School

CLASS	SUBJECT	FIRST PREMIUMS	SECOND PREMIUMS
2st Class	English	C Peters	M Dally
2nd A Division	English	Mary Sullivan	Cecilia Stubbs
" " "	Arithmetic	Mary Sullivan	Cecilia Ryan
" " "	Catechism	Anne Kelly	Druseilla D'Silva
" B "	English	Lizzie Kelly	Mary Anne Donoghoe
" " "	Catechism	Margaret Bymes	Mary Anne Donoghoe
3rd Class	English	M Beck	L Romeo
" " "	Arithmetic	A Peters	L Romeo
" " "	Catechism	A Peters	M Hurly
4th Class	English	Margaret Rozario	Mary Anglum
" " "	History & Geography	Mary Peters	Catherine Emmett
" " "	Arithmetic	Agnes Baker	Ellen James
" " "	Catechism	Charlotte Innis	Anes Baker

Orphanage

	FIRST PREMIUMS	SECOND PREMIUMS
Monitresses	Frances Lee	-
	Theodora Paul	-
	Teresa D'Rozario	-
	Mary Peters	-
	Harriet Paul	-
	Emily Tumbull	-
	For Needlework	Hannah Moss
	Louisa Moracs	-
	Mary Sullivan	-
	Mary Carroll	-
	Caroline Snell	-
	Catherine D'Cruz	-
For Good Conduct	Frances Williams	A Silver Medal

THE CATHOLIC CHURCH AND THE 1944 EDUCATION ACT:
MATERIAL IN THE PUBLIC RECORD OFFICE

John Davies

INTRODUCTION

Whilst working on a number of articles on the Catholic Church and the 1944 Education Act¹, I found a wealth of material in the Public Record Office at Kew. I prepared a working calendar/rough guide to the material which I offer here in the hope that it may be of value to others. It could also be argued that some record of this material should be easily accessible in the Catholic domain. At Kew there are four files which record the negotiations between the Board of Education and the Catholic Church from May 1941 - when the Catholic authorities made their first response to the Board's Green Book on educational reform - until July 1944: Ed 136-271 (discussions over the Green Book proposals, May 1941 to January 1942); Ed 136-226 (October 1941 to April 1943); Ed 136-412 (July to December 1943, with Archbishop Downey of Liverpool taking a leading role during the vacancy at Westminster following the death of Cardinal Hinsley); and Ed 136-458 (January-July 1944, by which time Archbishop Griffin had been appointed to Westminster and had taken charge of affairs).

ED 136-271

- Catholic Hierarchy and Catholic Education Council (hereafter CEC) to Board of Education (hereafter BOE), 21 May 1941: request for deputation to meet President of Board to respond to Green Book.
- Bishop William Brown (Pella) to Cleary (BOE official), 20 May 1941: agreed syllabus might satisfy Anglicans but not Catholics.
- CEC to BOE, 29 May 1941: re-date for deputation; memorandum enclosed.
- BOE comment on CEC memorandum, 25 June 1941: admission that Catholics were already unable to shoulder the burdens of voluntary elementary schools. Plea for further aid. Likelihood that deputation will press for adoption of Scottish system (whereby voluntary schools were funded by Education Authority); arguments against this.
- CEC deputation, 13 June 1941: presented memorandum stressing burden of expenditure on schools and poverty of Catholic community. Sympathised with BOE's attempt to establish national education on 'a definitely Christian basis.'

- BOE, 25 June 1941, report of meeting with CEC deputation (13 June): Hinsley wanted full equality for Catholics, who should have a say in any reform of the dual system. Brown saw a gloomy future for Catholic schools. Sir John Shute M.P. (Liverpool Exchange) asked for guarantee that damaged schools would be rebuilt after the war. Lord Rankeillour advocated Scottish system while R.A. Butler (President BOE) thought nothing would be settled without the 'advice of the religious bodies'. Scottish system could not be adopted because of different conditions. Appreciated difficulties of Catholics but more aid would mean more control. Catholics would benefit from transfer of all children over eleven to secondary schools.
- Note by Butler, 7 November 1941: account of meeting with Hinsley, who was disturbed by Green Book's raising of 'the whole religious question.' Butler assured him that Green Book was in no sense government policy. Hinsley asked for another Catholic deputation, to include Bishop Brown and Mgr Vance (Westminster), to meet BOE. Hinsley was concerned that suspended Catholic proposals under 1936 Act would still qualify for grant aid and sought continuation of Catholic teaching without interference. Catholics wished to stay in state system.
- Note by Butler, 19 November 1941: Account of meeting with Vance, who called Green Book 'a shame and iniquity.' Catholics could not afford to build new schools and Green Book ruled out capital grants for such. Butler said plan was fairer to Catholics than any other which could be devised. Had Vance assessed the value to Catholics of the aid for maintenance offered by the Green Book? He assured Vance that the Green Book had not 'torpedoed' 1936 Act. Vance rejected suggestions about wealth of Catholic community, which could not reorganise to the extent wished by government. Butler concluded that Vance was influential with Hinsley and was determined to obtain extra state grants for Catholic schools. It was important that England's 4m Catholics 'should be carried along with us.'
- Sir Maurice Holmes (Secretary of BOE) to Butler, 21 November 1941: comment on Butler's meeting with Vance. Green Book attempted a 'permanent solution', which, as a matter of practical politics, could not include capital grants to non-provided schools. Drew Butler's attention to opposition to concessions to Catholics. Butler noted: 'In so far as raising the age and the difficulties of reorganisation will still be a problem, the R.C.s have a case.'

- BOE, 25 November 1941: report of meeting with Bishops' Committee of CEC. Re-Green Book, Brown saw three issues as predominant, viz. character of religious instruction in schools, appointment of teachers, and provision of adequate buildings. Vance regarded the printing and issue of Green Book a dangerous precedent. Its proposals for children at 11+ were wholly unacceptable. Catholics could not afford to build new secondary schools. Impossible on financial grounds for Catholics to accept Green Book. Mgr Traynor (Liverpool) re-Liverpool Education Act 1939: had adopted new principle. LEA could provide accomodation for denominational bodies in return for rent. Act could be extended nationwide. Butler: fortunate that negotiations were confidential for 'the publication of some of the statements. . . would hurt the Catholic cause. . . ' Would need time to study representations. Holmes: Green Book was a new departure insofar as it had been printed as an economy measure. It proposed definite offer of financial help for denominational schools. J. Chuter Ede (Parliamentary Secretary): Catholics at 11+ in provided schools would be able to receive Catholic religious instruction. Vance considered this insufficient: Catholics wanted their own secondary schools.
- Brown to Holmes, 29 November 1941: 'Since Tuesday I have been thinking over the incident at the deputation and I feel I should tell you it was quite unexpected by the other members.' Had always had good relations with BOE.
- Holmes to Brown, 2 December 1941: puzzled by reference to 'incident'. Must refer to Vance's attack on Holmes for printing Green Book. Had not marred good relations between BOE and Catholics. Wondered whether proposals on secondary education were so disadvantageous as deputation seemed to think. Enlarged on proposals for financing new 'modern' secondary schools.
- Note by Holmes, 16 December 1941: report of meeting with Brown. Discussed appointment of Catholic teachers and Holmes' suggestions for financing secondary schools. Butler and Chuter Ede noted these developments with interest but Ede doubted whether Brown's influence in Catholic community was as great as ten years ago.
- Brown to Holmes, 18 January 1942: suggests writing to Viscount Southwell (Chairman, CEC) re-his proposals for financing secondary schools but without referring to his meeting with Brown.

- Holmes to Brown, 20 January 1942: could not write to Southwell out of the blue.
- Brown to Holmes, 21 January 1942: reluctantly agrees his name can be used in any letter to Southwell but hopes 'there will be no broken china.'
- Holmes - Draft letter for Butler to Hinsley: had met the Archbishop of Canterbury and advisers about Green Book. Did not wish to hurry Catholic deliberations but would be happy to meet Hinsley and his colleagues as soon as 'you think the time is opportune.'

ED 136 - 226

- Hinsley to Chancellor of the Exchequer (copy: date?) protest at cost to Catholics of Green Book proposals. Would end dual system.
- Note by Holmes, 23 October 1941: Hinsley's protest premature. BOE in no way committed by Green Book.
- Note by Butler, 27 November 1941: report of meeting with Major Desmond Morton (Prime Minister's Office), a useful contact on Catholic matters. He was impressed by Green Book.
- Hinsley to Butler, 11 June 1942: had arranged full meeting of Hierarchy for 24 June on education question.
- Butler to Hinsley, 22 June 1942: re-meeting that day. Glad to confirm Hinsley's impression that BOE wanted to continue (revised) dual system to suit the necessities of the day. Butler would avoid hurried discussion. Requested collaboration of Hinsley and his colleagues, but there could be no indefinite delay.
- Hinsley to Butler, 23 June 1942: convinced of his sympathy and good will.
- Note by Butler, 25 June 1942: report of meeting with Hinsley at Buntingford (Archbishop of Westminster's country house) after Hierarchy meeting of 24 June. Hinsley wanted Catholics included in state system and did not want Catholic children disadvantaged, nor Catholics to delay educational reform. Would appoint small group to negotiate with BOE. Catholics '... desire to be as closely associated to the state as possible in order, presumably, to get as much money as possible.' Afternoon discussion (Butler, Hinsley, Mgr Elwes) on financial resources of Church. Butler referred to money spent on Liverpool Cathedral. Hinsley disapproved of Liverpool plan as financially unsound. Hinsley said Church urgently needed financial help

for educational development. Raised question of existing secondary schools run by religious orders.

- Chuter Ede to Butler, 26 August 1942: Butler's meeting with Hinsley had brought problems into focus. Uneasy that only one layman, Rankeillour, likely to be member of Catholic delegation. Recommended J.T. Tinker, M.P. as a member.
- Butler to Hinsley, 27 August 1942: would meet Catholic delegation on 11 September. In national interest to find solution. Suggests Tinker and Shute join delegation.
- Note by Cleary, 10 September 1942: discusses possible ways of including Catholics in state provision. Could not see Catholics conceding greater powers to LEAs. Did not think 50% grant proposal sufficient to put Catholic schools right and carry out reorganisation.
- Paper by J. Williams (BOE Official) for Butler: Catholic schools and dual system. 60,000 extra places would be needed for secondary children in post-war period. Catholics would find difficulty in raising 50% required of them. Threat of controlled status and syllabus teaching would, however, be a potent spur. Liverpool Act not a solution as it failed to relieve churches of burden of raising large capital sums in limited time.
- BOE Note, 7 September 1942: summary of position and proposed rough lines of policy re-Catholic secondary schools. Useful to obtain Catholic view of financial position of religious orders and attitude towards system of aid via LEAs on terms envisaged in dual system proposals.
- Note by Williams: Catholic secondary schools. 1936 Act a recognition that public authorities could no longer remain indifferent to condition and adequacy of denominational school buildings. Discussion of Direct Grant system, possible changes and likely response of Catholics. Disadvantage of Direct Grant to state.
- Note by Butler: Draft to be put to Catholic delegation. Outlines scheme. Two alternatives for Catholic elementary schools, viz. 1) controlled; 2) voluntary. Under second alternative managers of non-provided schools would keep all existing rights and privileges while halving their statutory liability.
- BOE report, 15 September 1942: re-meeting with Catholic delegation. Archbishop Amigo (Southwark) said Catholics would continue to make sacrifices to have children taught in Catholic atmosphere by

Catholic teachers. Bishop Flynn (Lancaster) deplored fact that Catholics were forced to fight perpetual rearguard action. Rankeillour said Catholics wanted to be part of homogeneous state education system. Brown favoured something on lines of Scottish system. It was hopeless to assume Catholics could find money for school buildings. He suggested conference of all interested parties but did not think confidential conversations furthered agreement. Butler thought understanding could emerge from private talks and form basis for joint conference. He was impressed by Catholic insistence on being part of state system and set out alternatives of controlled or voluntary status. Brown believed second alternative to offer Catholics less than the first offered Anglicans. Chuter Ede thought the offer of 50% grant courageous on part of Butler. Amigo said Catholics felt they were being penalised for their conscience. Butler replied that Church of England was giving up much under first alternative and that he must be even-handed in treatment of denominations. Many currents were running against denominational schools. Amigo said 50% grant was a help but not enough. Would higher grant be forthcoming if Catholics yielded on appointment of teachers? Shute raised the question of replacement of voluntary schools destroyed by enemy action. Butler spoke about Catholic secondary schools. Brown said that some religious orders were very short of funds.

- Butler to Amigo, 16 September 1942: Outlines alternatives 1) and 2). Anxious to help Catholics but had to be 'realist.' No hope of carrying through a policy of 100% grant while leaving school managers their present powers.
- Hinsley to Butler, 3 November 1942: response to telephone call from Butler after letter from Hinsley had appeared in **The Times**. Hinsley had assumed Butler's proposals as outlined to Amigo (16 September) were not absolutely definite and not intended for the public. His main reason for publishing the letter was to allay Catholic uneasiness caused by T.U.C. resolution at Blackpool conference.
- Butler to Hinsley, 3 November 1942: Hinsley right to assume Butler's proposals were not definite and thus not intended for public. 'It is our desire to do our best for your schools within the framework of our homogeneous plan.'
- Sylvia Goodfellow (BOE Official) to Morton, 7 November 1942: Butler appreciates offer of help in working with Catholics. Butler expected Hierarchy's reply to his proposals.

- Morton to Goodfellow, 9 November 1942: As Anglican convert to Catholicism he was glad to be of service. He knew most of the Catholic clerics involved in discussions 'and do not close my eyes to their shortcomings when they exist.' Bishops believed in Butler's sincerity but doubted whether government really understood 'their outlook in matters of principle.' Did not think Catholics were being well served in negotiations. Should appoint one negociator to speak for all and avoid confusion. Amigo was too old for this task.
- Cleary to Butler, 11 November 1942: report on telephone conversation with Elwes re-delay in Catholic response to Butler proposals. Reply approved at Bishops' meeting three weeks ago. Delay due to muddle on part of Amigo 'who was now getting a very old man.'
- Amigo to Butler, 12 November 1942: reply to proposals. Alternative 1) unacceptable as it would 'destroy Catholic character of our schools.' Careful consideration given to 2), which would leave Catholics with unsupportable burden. Recognised proposal was an unprecedented step 'towards a sympathetic appreciation of our needs' but would leave Catholics with 100% burden for new schools, and the grant of only 50% for cost of repairs, alterations and improvements nullified the offer 'as a practical basis of co-operation.' Bishops hoped government would amend offer. 'While not abating our claim to that full support which we consider to be our right we are eager to co-operate with the Government in any scheme which will help all the interests concerned, be acceptable to the country as a whole, and at the same time enable us to give our children the best possible education in that Catholic atmosphere which our conscientious conviction demands'.
- Morton to Butler, 18 November 1942: Had discussed bishops' response with Brown. Thought it was 'over simplified'. Conceded that dispute with government was 'financial', not 'doctrinal.' Claimed Catholics still had a card or two to play but had not indicated what these were. Hinsley's *Times* letter had been prompted by T.U.C. Bishops would have appointed a single negociator if doctrinal matters had been involved but, as it was, it was to their advantage to 'keep things nebulous.'
- Note by Holmes, 23 November 1942: report of meeting with Brown. Amigo's letter of 12 November drafted by Flynn. Brown thought it 'incomplete and indeed jejeune.' Had wanted full statement of Catholic difficulties. Hinsley had decided against elaboration of Flynn's draft after hearing Butler was disturbed at delay. Brown

compared treatment of Catholics and Anglicans, restated Catholic opposition to 'syllabus', and discussed possible Catholic concessions on appointment of teachers in return for further concessions. Holmes thought Brown was anxious to find solution, not pursuing wrecking tactics, and suggested possibility of raising grant to 60% and revival on generous scale of 1936 Act.

- Note by Butler, 25 November 1942: account of meeting with Amigo, who had apologised for delay in response to proposals. Accepted government offer was an advance, but Catholic community was poor and could not bring schools to standard envisaged by government on 50% grant. No question of doctrine, merely 'ways and means.' Butler restated promise of review of Catholic schemes under 1936 Act. Amigo had always hated this Act because it involved dependence on goodwill of LEAs, and had suggested Labour was better disposed to Catholics than Conservatives. Butler thought this view was outdated and discussed possible extension of definition of the term 'maintenance.'
- Note by Holmes, 27 November 1942: re-'repairs, alterations, improvements.'
- Note by Butler: 'The clean way is to extend the 36 Act to cover improvements and alterations as well as reorganisation.'
- Note by Holmes, 4 December 1942: 1936 Act already covered 'alterations and improvements.'
- Note by Chuter Ede, 7 December 1942: report of meeting with Brown on cost of bringing Catholic schools up to standard. Pastoral letters of some bishops unhelpful. Brown indicated they were directed at T.U.C. Chuter Ede again pressed that Tinker be a member of Catholic delegation.
- Note by Chuter Ede, 8 December 1942: report of meeting of Hinsley and Arthur Greenwood (Labour leader in Commons). Hinsley had pressed for revival of deferred 1936 Act schemes. Catholics needed financial help to maintain their schools. Had assured Greenwood that the *Times* letter was because of T.U.C. attitude and not attack on Labour. Greenwood was prepared to meet Brown and agreed Tinker a suitable person to be involved in negotiations.
- Note by Chuter Ede, 2 January 1943: report of meeting with Brown (1 January). Surprised to hear Vance talking of denominational technical schools. Brown was interested to know how Anglicans would

settle. Chuter Ede concluded Brown would not like Catholics to be blamed for wrecking settlement but feared 'some of his colleagues in the Hierarchy may be less unwilling to accept responsibility.'

- Amigo to Butler, January 1943: report of meeting of Committee for the Catholic Schools chaired by Downey (7 January). Decided against any 'agreed syllabus', demanded 100% grant: 'We cannot let Catholic children be penalised on account of their religion.' Amigo wanted BOE to meet Committee.
- Note by Butler, 15 January 1943: report of a meeting requested by Hinsley, who had always wanted to negotiate directly with Butler. No progress being made. Butler surprised at Amigo's reference to 100% grant ('unrealistic'). No attempt by government to impose 'syllabus'. Butler confused by emergence of new Catholic Committee chaired by Downey. Hinsley referred to his recent ill-health. Downey was deputising. Suggested that Brown's and Chuter Ede's discussions continue to supplement any negotiations between BOE and new Committee. Hinsley asked whether 75% grant was a possibility. Butler replied that there was no question of exceeding 50% for repairs etc., but might give some help to 1936 schemes. Butler said pastoral letters might give impression that Catholics wished to stand in way of progress. Hinsley said pastorals were directed at T.U.C.
- Note by Chuter Ede, 19 January 1943: meeting with Brown at which latter produced estimates from some dioceses of cost of BOE proposals. He thought Church of England had prejudiced its position by suggesting 'syllabus instruction' as basis of instruction in church schools.
- Note by Chuter Ede, 27 January 1943: meeting with Brown, who produced estimate for Southwark. Only Liverpool and Lancaster now outstanding. Brown disturbed by Downey's arranging of delegation to meet BOE on 3 February. Had not invited all 16 members of committee. Rankeillour, David Logan M.P. (Liverpool, Scotland) and representatives of nuns excluded. Logan informed Chuter Ede that after indignant telegram to Downey he had been included. Chuter Ede suggested to Brown that Tinker should be a member.
- Catholic Deputation to BOE, 3 February 1943: Amigo stated need for 100% grant. Flynn said Catholics would not be able to raise their 50% and asked re-possibility of interest free loan. Downey thought 1936 Act had not been fully effective, with voluntary schools left to 'tender

mercies of a Local Authority like Liverpool.' Bishop of Clifton said grant should be raised above 50%. Shute believed Catholics were prepared to make concessions on appointment of teachers. Logan also thought the 50% grant insufficient. Vance said there was alarm and concern in Catholic community over secondary schools. Mrs Bower (U.C.M.) said that, in asking for provision of schools out of public funds, Catholics were asking nothing more than their due. Downey believed Catholics unable to raise 50% and hinted at Scottish system. Butler informed the meeting that there was no possibility of 100% grant. He would welcome memorandum on direct grant schools. Grant aided schools could be treated in the same way as elementary schools under second alternative. Flynn thought Catholics were being asked to bear impossible burden.

- Hinsley to Butler, 15 February 1943: Butler may have misrepresented his views to deputation. Wished to remove any ambiguity over his attitude to proposals. Accepted complexity of Butler's task, but that should not be construed as approval of government plans. Catholics were in justice entitled to equal treatment with other sections of community; they were willing to make sacrifices for conscience sake, but there was a limit. Government's financial offer inadequate. Proposals re-new schools meant Catholics would be squeezed out of new system. Bishops did not accept a Bill which discriminated between citizens, penalising religious convictions of Catholics. Hinsley anxious to avoid revival of controversy but Agreed Syllabus religion was as denominational as any church programme of instruction. Catholics should have right and financial assistance to establish new schools where population justified them.
- Butler to Hinsley, 17 February 1943: had investigated issues raised by deputation and had done nothing privately to deputation nor publicly to compromise Hinsley's position. When meeting delegation had merely referred to conversations with Amigo and Hinsley, and was fully aware of Catholic position, which demanded full cost to be borne by state without any restrictions on Catholic liberty within schools. Did not accept that Anglicans were receiving better treatment than Catholics.
- Note by Butler, 18 February 1943: report of meeting with Mrs Bower. Downey had prompted and probably drafted Hinsley's last letter. She and other members of deputation did not believe Butler had misrepresented Hinsley. Mrs Bower said doctrinal teaching essential if

Catholic position on family and birth control to be maintained. Butler should provide loans for new schools. Butler referred to 1936 Act in cases of population transfer: 'I think we should keep our minds elastic here on the subject of loans.' Bower said northern bishops had been instructed by Hinsley to give series of six sermons on attacks on their schools.

- Richard Stokes M.P. to Butler, 5 March 1943: requests meeting of Editor of **Catholic Herald** with Butler and Chuter Ede, as newspaper was only really independent Catholic journal and had taken strong line on educational questions. Comments in several hands on above. Stalling response.
- Note by Chuter Ede, 9 March 1943: meeting with Brown re-Anglican attitudes to BOE proposals which, Chuter Ede thought, Downey misrepresented in **Universe** article (5 March), wrongly suggesting they were financially less satisfactory than 1936 Act. Brown to inform Chuter Ede of results of meeting of Downey's committee (11 March).
- Robert Mathew (Secretary, CEC) to Goodfellow, 15 March 1943: enclosed memorandum on secondary schools agreed (12 February) by representatives of convent schools and Catholic colleges, laying down principles and making proposals for grammar, independent, multilateral and technical schools, 11+ transfer and direct grant.
- Note by BOE, 17 March 1943: G.G.Williams (BOE official) asked to draft reply to above.
- Morton to Butler, 31 March 1943: meeting with Brown, who said Catholics, while recognising Butler's goodwill, united in conclusion that they are unable to accept 50% proposal. Claimed Labour leaders, as trustees of working class children (majority of Catholic children in this category), prepared to go beyond 50%.
- Chuter Ede to Butler, 1 April 1943: had met Greenwood to explore Brown's claim that Labour not content with Catholics receiving only 50%. Greenwood denied such conversation had taken place. Brown may have spoken with Stokes and Cove but no one speaking for Labour made promises. Greenwood finding difficulty persuading Labour to agree to 50%.
- Deputation of Education Committee of Catholic Hierarchy (?date): discussion of Catholic memorandum on secondary schools. Butler's response 'profoundly unsatisfactory' No financial help for new

grammar schools, grant for existing ones insufficient, parental rights only partly taken into account, only non-Catholic schools offered for technical education. Cases of conscience had not been met. Further discussion of technical schools and provision of new schools: Abbot of Downside said, 'Catholics wanted to help Butler and work in harmony with him but they could not be expected to do that on the terms proposed. . . Unless Roman Catholics got a square deal there was nothing to expect but a bitter fight.' Butler said ' . . . no question about the government's desire to maintain Roman Catholic schools. . . aim was to ensure complete liberty to Roman Catholics in their schools of conscience, teaching and doctrine.' Question of ways and means. All denominations had to be treated alike. Difficult to secure all round agreement except on basis of proposals such as BOE's. For secondary education BOE aimed to secure 'social equality of choice.' Thus it was necessary to secure approximation of conditions in modern, technical and secondary schools. Butler promised to examine secondary school transport. In 'industrial areas' Catholic secondary schools could be developed with a technical bias. Brown replied that many Catholic schemes under 1936 Act had been affected by Blitz and population movements. Butler was prepared to discuss ways of dealing with this and Chuter Ede welcomed Vance's support for multilateral schools. General discussion on agreed syllabus and likely cost to Catholics of extension of secondary education. Butler concluded: 'There was no desire to penalise Roman Catholics but there was no hope of getting state money for denominational teaching.'

- Folder marked 'Convent Secondary Schools': discussion of BOE with representatives of convent schools, 20 April 1943.
- Folder marked 'Roman Catholic Reorganization': figures obtained by Brown for Chuter Ede and Cleary's figures based thereupon.

TO BE CONCLUDED

Footnote

1. J. Davies, 'L'Art du Possible: The Board of Education, the Catholic Church and negotiations over the White Paper and the Education Bill, 1943-1944' in *Recusant History* vol.22, no.2 (October 1994), pp.231-50; 'Palliatives and Expedients: The 1944 Education Act, Archbishop Downey and the Catholic response' in *North West Catholic History* vol.20 (1993), pp.47-70; 'A Blunt, Unsophisticated Working Man: J.T. (Joe) Tinker and the 1944 Education Act' in *North West Catholic History* vol.21 (1994), pp.27-35.

BOOK REVIEW

Starting An Archives by Elizabeth Yakel (The Society of American Archivists & The Scarecrow Press, 1994, pp.99: £23.75 available from Shelwing Ltd, 127 Sandgate Rd, Folkestone, Kent CT20 2BL).

This book is 'designed for institutional administrators, archivists and record managers thinking about beginning a historical records program in their organization', and largely addresses the theoretical and practical considerations involved in establishing one. Even so, it covers almost all aspects of archive administration and provides salutary reading for all practising archivists, especially for those in our own Society who have had to start from scratch with few resources and limited vision.

Dr Elizabeth Yakel, an experienced American professional archivist and consultant, who, incidentally, has contributed two articles to this journal, uses American models throughout the book, but the archival advice given is of universal application. An archival programme must encompass three definitions of archives, namely the actual records themselves, the agency responsible for them, and the place where they are preserved. Initial plans must thus satisfy such factors as what records are to be collected, the administration of the agency, the physical conditions of record preservation, and the ongoing support for the archives. The programme must likewise be strong enough to outlast the initial reason for its establishment by showing that it can be an integral part of the institution and contribute to its overall mission, and not become just 'an executive broom closet.'

The book covers the decision-making process before an archival programme is begun, the first steps to be taken, and describes fully the basic functions of an archives, including archival administration, collecting policy, appraisal, records management, arrangement, description, outreach, preservation and the planning of facilities. The book's format, layout, sequence of and sectional divisions within chapters, clear language and a good index make it easy to use as a manual. American readers will derive much help from a bibliographical chapter identifying useful further reading on most of the topics covered, an aid which our Society might conveniently provide for its own members.

Dr Yakel's personal credit is sufficient guarantee of the merit of the book but, additionally, it has the warranty of publication by The Society of American Archivists, and is among the best handbooks on archival theory and practice published in recent years.

Robin Gard

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1997

The eighteenth annual conference of the Society was held at Upholland Conference Centre, Wigan, from 26 to 28 May.

The first talk at this year's conference was given by Mrs Valerie Bonham who has spent fourteen years working on the history of the Anglican community of St John the Baptist at Clewer. Her trilogy of books on the Clewer sisterhood has involved much research in the community's archives. Likewise the second speaker, Dr Margaret Thompson, shared many of her experiences in studying the archives of women religious in the United States. She had a number of very helpful suggestions concerning the ways in which religious congregations might develop their archival holdings.

The Tuesday morning of the conference began with Anna Watson of the Lancashire Record Office speaking about Catholic records kept in that repository. The wealth of material housed at the L.R.O. represents a very significant portion of English Catholic heritage. Her talk was followed by the address given by Archbishop Marchisano, President of the Pontifical Commission for the Cultural Heritage of the Church. His talk encompassed a commentary on the Commission's recent document (**The Pastoral Function of Church Archives**) as well as a personal testimony to the importance of the archivist's work in the Church. After Mass, at which the chief celebrant was the Most Reverend Patrick Kelly, Archbishop of Liverpool, the afternoon was given over to a visit to the Talbot Library and St Walburghe's Church, Preston.

The conference also included another very useful 'Open Forum', at which the following topics were among those discussed: the work of the Catholic Record Society; the future of the Catholic Central Library; the history of Oscott College; the CAS **Directory** and other publications; training sessions. The 1998 conference will take place at High Leigh Conference Centre, Hoddesdon, Hertfordshire, from 25 to 27 May.

EDITORIAL NOTE

The full text of Archbishop Marchisano's address may be found on pages 3ff of this edition of **Catholic Archives**. A summary of each talk given at the 1997 conference appears in **CAS Bulletin** no.19 (Autumn 1997).