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EDITORIAL NOTES

*The present edition of **Catholic Archives**, being the last before the new Millennium, seeks to look to the past and very much to the future. The world of the archivist is always a blend of both past and future.*

*The past is very well represented in the articles by Edward Walsh on Father Tuomey and Dr John Davies in the conclusion to his previous contribution (**Catholic Archives 18**) on material in the Public Record Office relating to the Catholic Church and the 1944 Education Act. Likewise Professor McClelland offers a timely synopsis of the position of Cardinal Manning's papers.*

The future is to the fore in Dr Brenda Hough's stimulating article on possible ecumenical co-operation in archival matters, while Dr Christopher Kitching sheds light on Catholic archives as they relate to the wider archival context.

*One of the chief purposes of this journal is to make available descriptions and assessments of current archival holdings. The Editor is particularly pleased to be able to publish four such descriptions in this edition of **Catholic Archives**: Dr Meg Whittle's report on the Liverpool Archdiocesan Archives; Robin Gard's incisive account of the Hexham and Newcastle Archives; and Sandre Jackson's timely summary of the holdings of one of the more recently-established English dioceses, Arundel and Brighton. Robert Johnson-Lally's most welcome contribution from the Archdiocese of Boston helps to maintain the journal's international flavour.*

Monsignor Michael Williams (and we congratulate him on his recent Papal honour) offers a thought-provoking reflection on 'making connections' in archival matters in the context of his own current work, while Sister Alice Lechnir's poem captures the more reflective side of the archivist's lot. On behalf of the Catholic Archives Society the Editor thanks all the contributors to this year's journal.

If the Editor may be permitted to offer his own short reflection, it is simply this: Catholic archivists, and indeed all concerned with the archives of the various Christian traditions, will enjoy a remarkable opportunity during the coming Millennium celebrations to reiterate the true meaning of the Jubilee. The two thousandth anniversary of the Birth of Christ is the very reason for the existence of the archival heritage of the Church, and for the Church herself. The Mystery of the Incarnation permeates all that the Christian archivist seeks to achieve.

Father Stewart Foster

LOOKING FORWARD TOGETHER: THE FUTURE OF THE CHURCHES ARCHIVES

Dr Brenda Hough

INTRODUCTION

The apostrophe in my title is a plural one: I really am having the temerity to try to reflect on what we can all do together to foster the archive of the religious life in Britain. I mean 'religious life' in the general not the specific sense: not, this time, members of religious communities, but the life of everyone who still holds that unfashionable view that God, however you define the term, is a living and powerful force in our everyday lives. All our churches are recording what it means to be a Christian in the late twentieth century in our corner of Europe, as well as preserving the records which have survived of earlier generations' efforts in the same direction. My only real qualification for the task of 'Looking Forward Together' is that I care very much about it; and that I have spent some time in recent years thinking about ways in which we can perhaps work more closely. I am now just three months from my retirement, which I interpret as giving me a good excuse to ponder a little on both past and future.

This is not a paper offering a great vision for the future. There have been exciting developments in thinking in recent years which *have* offered vision – your own Pontifical Commission's letter, **The Pastoral Function of Church Archives**, is the leading example. Statements like that (so ably summarised for us recently by Robin Gard in the **Journal of the Society of Archivists**) will be key documents in formulating a new attitude to archives in all levels of administration in our churches, and are as welcome as the sunbeams from heaven. The official recognition that archives have their part to play in the mission of the Church will give strength and significance to everything we try to do for the records in our care. But today I want to suggest a few practical steps we, as the people at the sharp end, can begin taking. The aim will be to prepare ourselves for the new responsibilities which will, I suspect, come our way in the next decades. If we can begin to work more closely together, we shall indeed also be playing our part in the ecumenical movement, another area where I fully hope to see great strides in the years to come.

THE CHURCH OF ENGLAND RECORD CENTRE

But first, a word about how my own work fits into the general picture. I last spoke to the Catholic Archives Society in 1984, long before my present organisation, the Church of England Record Centre, came into being. Robin Gard has asked me to say a little about what has happened in the years since then. In 1984 I was the archivist to the General Synod, the Church of England's Parliament. Some four years later it was decided that we should join forces with the Church Commissioners, the other main administrative organisation in the central Church of England as well as with the National Society, the body which looks after the church's interests in education. The archives of the three bodies together moved out of their expensive Westminster storage and were found a large warehouse on the edge of London's Docklands: and in 1990 we went into joint operation. Some of you may have heard about the structural changes in the Church of England's administration which are under way at present. Those of us who work in the archives take great pleasure in telling the rest of the Church of England that we got there first. Being a pioneer is not easy, so we deserve some kind of perk for putting up with the role for ten years.

Our main work, of course, is that of providing a service to our parent organisations. The business of locating the files and information needed by our administrators, together with the provision of finding aids, keeps about twelve of the twenty-one staff fully occupied. We also have two specialist records managers who try to keep the growing paper mountain in the central offices under some sort of control. Some of the rest of our time goes on looking after members of the public, from professors of ecclesiastical history to the inevitable family historians, who want to carry out research into the records whether in person, by 'phone, or by letter (or often, these days, by FAX or e-mail).

In any time that is left, we try to give advice to other parts of the Church of England. Sometimes the dioceses look to us for help with their record needs though the storage of those records, and indeed much of the day-to-day advice and support, is the work of the local authority record offices. This is a long-established arrangement between the Church of England and the record offices and, generally speaking, works to the advantage of both parties. The record offices become custodians of an historical resource which is in great demand, thus ensuring high reader figures; and the Church of England is saved what would otherwise be a hugely demanding and responsible task. There are also

numerous surviving voluntary societies in the Church of England, though much reduced from the hundreds which were in existence a century or so ago. Sometimes they have archive collections of a size and importance out of all proportion to the societies' present scale of activity. Many of those collections have now been deposited in record offices, but there are still occasional requests for advice on sorting, listing, storage and so on. It is part of our role at the Record Centre to help such societies, though always working in tandem with the other Anglican offices, and with the other organisations represented at this conference by Amanda Arrowsmith and Chris Kitching¹.

As one part of our work with the large 'voluntary sector' of the Church of England, the Record Centre has, through the years, held occasional one-day meetings for members of Anglican religious communities. Sometimes we have been pleased to welcome members of Catholic orders too, especially those working in our own area of London.

This work has made me realise just how much all 'religious' archivists have in common, yet how many work in isolation. Your own society is a splendid example of mutual support and sharing of information, and I have had reason through the years to appreciate the welcome you have always extended to archivists from other traditions. The Society of Archivists' Religious Archives Group has also provided a forum for discussing matters of mutual interest. But such meetings are inevitably special events, something which happens by careful planning and pre-arrangement, and in a relatively formal way. Do we perhaps need other ways of keeping contact with one another? We also tend to have to fight our battles for recognition and resources as lone voices, whereas a joint appeal would sometimes give us greater strength both in relation to our individual churches and in the eyes of the archives world as a whole.

A large feature of life since we moved to Bermondsey has been a daily tussle with an unfortunate building – huge, but unsuitable in almost every other way for the storage of archive material. This is not exactly a criticism of my church, since the building had to be bought very quickly, and no-one could tell in advance just how well it might serve our purposes. All will, we hope, come right in the end, since a new building is planned for sometime in the future. Even at present prices the venture is likely to cost something like £6 million, a lot of money by any church's standards, and it is vital to get it right. Preliminary

planning for this building has also made me think long and hard about the function it should serve; and whether, in these ecumenical days, it betrays narrowness of vision to be thinking about a resource to serve one church alone.

THE CHALLENGE OF ECUMENISM

I see occasional nods, and I am in no doubt that we have everything to gain by working together. I will come later to some specific suggestions. But for the moment let us look at the difficulties. Unless we face up to them honestly, any attempts we might make at common enterprise are doomed to failure.

There is the doleful and cruel history of opposition between our churches. I, as an Anglican, stand here covered with bitter shame at what members of my church have done in past centuries to members of yours. Yes, it is history: we cannot conceive of a similar situation today. But we do not have to look beyond the British Isles to know that such things are still all too possible, and so often done in the name of the God we all claim to serve. Past warfare leaves its blood running down the paths of the future, and unless we make a conscious effort to staunch the wounds they will continue to burst open and stain all that we try to do. Could it be that the decline in numbers many churches are experiencing, at least in England, is just what we need to heal our differences and make us see what we have jointly to offer to the sad world around us? Could it even be that church archivists, by proving that it is possible to work together on a day-to-day basis, can provide our leaders with a useful example of co-operation?

The long years of suspicion will need to change gradually into a shared experience of working together. We shall need to challenge each other's perceptions of what is public material, and what should be kept closed. Of course it is right and proper to keep some material from public view for a time – e.g. personal material or anything which might influence the course of negotiations internal or external. No church is going to reveal the personal files of those offering themselves for the priesthood or other ministry, or for the religious life, until a very long time after the death of the individuals concerned. With policy files, too, I would far rather accept a long period of closure than have my administrators decide it was safest to do all their business by 'phone, or to destroy the papers before they ever came into my care. But we learn about each other from the records of our administrations, as does the

non-church world; and I would personally favour as open an approach as possible on access to papers. Closure always invites criticism and suspicion from historians outside the churches; and in truth probably none of us has a large proportion of records which need to be kept secret. Perhaps this is an instance where archivists can gradually break down the traditional views in our churches and encourage less stringent control over papers which it is not strictly necessary to keep closed for long periods.

Our different histories have led to very different structures within our churches, and this is reflected in the arrangements made for our archives – again, something which needs to be understood emotionally as well as intellectually before closer co-operation between us would be possible. The Catholic Church is diocese-based, and this, together with your enormously important records of the religious life (and here I do mean the life of congregations and houses) forms the basis of your archival arrangements. The ‘Free Churches’ in England – Methodists, Baptists and so on – are congregational churches, by which I mean that the individual worshipping community is the basis of administration and decision-making. The Free Church records tend to be organised by larger groupings of these individual congregations, e.g. the Methodist ‘Connexional’ archives, as they are known. In the Church of England there has always been something of a centralising element: but to all intents and purposes until this century, the bishop and diocese, and for certain purposes the parish too, were largely autonomous. All that has changed with the advent of synodical government and the inclusion of the laity in the decision-making processes. The records of the central administrations are where you would now look for evidence of the policy-making process, though there is of course still a three-way process of information-sharing and opinion-gathering between centre, diocese and parish.

THE QUESTION OF ESTABLISHMENT

One particular problem about co-operation is the whole question of the ‘establishment’ of the Church of England, that special status of being the legally-recognised manifestation of Christianity in England. This is not the place to go into a consideration of all the pros and cons of establishment, even if I were qualified to do so; but it is, again, a fact which influences our archival co-operation. The other churches will, quite rightly, look for any signs that the Church of England thinks it is the ‘boss’ church. Any offers we make to lead in a particular area can

so easily look paternalistic or insensitive. If I, or my successor, were to offer cheap archive storage space in a new building to another church, could this be interpreted as a wish to help the poor relations? (It wouldn't to anyone who knew anything of the Church of England's finances, but that is another matter). Even more worryingly, might it look as though the Anglicans wanted to see what the other churches were up to; get the low-down on what was really behind that business we have always wondered about . . . ?

The diversity of structure of our churches has had a powerful impact on the location of our archives, which again makes it difficult for us to relate directly to each other. The central Church of England is London-orientated, again partly because the establishment links make it necessary to have easy access to Government offices. It shares with the Catholic Church a strong diocesan basis too; whereas the Free Churches have on the whole gone to provincial centres for administrative purposes. This means that we, the religious archivists, are a widely scattered group of people; and meetings are expensive and time-consuming.

People fall out sooner about money than about almost anything else, and another difficulty about archive co-operation is the whole question of who pays for what. Splendid schemes for co-operation between archives in the Church of England have before now bitten the dust once the stage of financial allocation was reached. It would not be easy to find a scheme which helped everybody but penalised no-one; but if we are to get the full advantages of bulk purchase, still more of shared facilities, then it is a nettle which has to be grasped sooner or later.

WORKING TOGETHER

So, after much warning about difficulties, what do I think we could do to begin to draw closer together? I have five suggestions to make, ranging perhaps from common-sense to cloud-cuckoo.

1. Do religious archivists need something akin to the Society of Archivists' register of specialist expertise? Many of the archivists in the Catholic Archives Society, both diocesan and religious, have built up some very real specialisations through the years. The Society of Archivists' enterprise, for those who do not know about it already, aims to provide an uncomplicated way of finding out who can help with a problem. Is something of the same kind needed for the archivists in the churches? Suppose someone in the Catholic Archives Society has

undertaken a study of community annals or journals. It would be tremendously useful to have a phone number so that you could ring up and ask about the best ways to catalogue or index such a volume. Many Anglican archivists have profession rolls which are treasured in the same way as your profession registers. There might be useful skills to be shared, in one direction or the other, on handling or storing a fragile roll or register. Perhaps you could find out what it might cost to have it brought back to pristine condition, so that you or your Anglican counterpart can plot how to break the news to Mother without inducing a heart attack. There must be expertise out there on all the issues which cause you problems, from photographic conservation to how to identify that nasty little creepy-crawly you found last week in one of your archive boxes. Do we need to discover if we could all have access to the Society of Archivists' list, whether or not we are members? Or could that useful section at the end of your own membership list perhaps be expanded to include such information? If so, what is the best way to get it to religious archivists from other traditions?

2. The idea of an information resource leads into my second question: whether we need a further forum for exchange of ideas and information across the denominations. Now I know the thought of yet more meetings fills most of us with something akin to desperation, to say nothing of the cost of getting to meetings, and the time cost involved in being away from our workplace. The forum would not *have* to involve meetings – we could have a religious archivists' newsletter, something a bit more specific to our needs than the papers which come from the Specialist Repositories Group. Yes, we should have to find an editor, and make sure he or she did not have to write the entire thing single-handed; and someone has to meet the costs of printing and postage. But it might fill a gap. We need to think what shape the gap is – if indeed I am right in thinking there is one – and whether an occasional newsletter would fill it. On the other hand, if there were to be meetings, these do not have to be full-scale efforts miles away from home. How about a North-West regional meeting of archivists with an interest in religious records? Representatives from the Lancashire Record Office could talk over matters of mutual interest with archivists and historians from Ushaw and Ampleforth; Catholic and Anglican diocesan archivists could compare notes; we could lure over the Methodists from John Rylands Library in Manchester to swap tips with local Friends' branch archivists. We should all at least get to know one another better,

and next time there was a difficulty there might be someone not too far away who could offer ideas on a solution, or even come over to lend a hand.

3. Is there any future in exploring the possibilities of joint purchase of items which we all use regularly, such as archive boxes or photographic wallets? One of the problems for the budgets of religious archivists is that they need to buy just a few of any one item, and that is usually a very expensive thing to do. There are very considerable savings for large orders of items such as boxes which are made up to customers' requirements. Buying in bulk would not harm the interests of suppliers since their unit costs are considerably reduced when larger orders are taken, presumably leaving a similar profit margin. There would be some problems to sort out, such as VAT, and transport from the delivery point to other offices; but with goodwill it ought to be possible for the churches to work out a mutually helpful arrangement.

4. My two final ideas are perhaps more from the realms of fantasy, for the present anyway: but why should we not at least begin to think about the possibility of sharing certain kinds of storage, to the advantage of the pockets of all our church members? Could we not even begin to contemplate employing a few joint staff? Why do something separately which could perhaps be done together more efficiently, as well as more economically? Few of us in the churches can afford specialist conservation staff. Jointly, we could perhaps set up a properly-equipped conservation unit, with its own staff and a collection and delivery service, and work carried out on a basis proportional to the financial contribution of the church in question. Records management, too, is something which we shall increasingly be drawn into. How many of us have the expertise to deal with these issues ourselves? Wouldn't the answer be to buy in the temporary services of a records manager to work with us on a scheme for our organisations? How about a religious archives computer expert who could trouble-shoot all those day-to-day difficulties, as well as give us objective advice when we needed to extend our systems? With common employees or access to specialists on a fee-paid basis, there would, again, be questions of who would act as employer, provide pensions, arrange insurance, pay salaries if work ran low, and all the million and one other considerations involved in such an operation – but none of them unanswerable if only the will is there to make the scheme work.

5. As for joint storage, don't most of us have too little space? Don't we also have some semi-current records which are only needed once in a while, and which could perhaps be kept away from our main office, provided that information from them could be speedily retrieved? With modern technology developing at the rate it is, the need for physical proximity to our records is diminishing by the day. Of course we shall want to keep by us the most precious parts of our archival heritage. But the Bursar's accounts from six years ago – perhaps that is another story. A record centre owned by all the churches, or perhaps by one renting out space to others, could maintain more adequate environmental conditions than most of us can manage individually, and supply a retrieval system which made it irrelevant whether the building was five miles away or five hundred.

These suggestions about possible joint storage or specialist staff would in no way undermine the place of the religious archivist. It would still be your task to use all your hard-won skills to select the record of the past for the future, and to prepare your papers in the ways which make them accessible and able to serve your churches well. No-one but you could fill that vital role as the link between church, archive and archive-user. But to have some of the more mundane tasks taken from us, and to be able to call on help for the tasks where we feel out of our depth . . . perhaps a pipe-dream, but one I think worth a little pondering.

CONCLUSION

Religious archivists are, perhaps, a slightly unusual breed in that most of us are enthusiastic members and supporters of our organisations. I do not mean, of course, that archivists outside the 'religious' world are not whole-hearted advocates of the good of their employers. Nor do I mean to imply that archivists in religious organisations are any less objective or professional in their aims and standards than those working in the secular world: indeed those of you in the Catholic Church are blessed with specific archival responsibilities bestowed by Canon Law. But many of you here are, first and foremost, members of a religious congregation, with the responsibility for archives given to you as an additional charge. And many archivists in other churches are men and women who have consciously chosen to ply their trade in an organisation whose view of the world they personally share and promote.

In my view, our close involvement with our parent organisations brings both risks and rewards. We need to ensure that our professional standards are not compromised by our affection for the bodies we serve. Take an example such as confidential material. Our authorities might well feel that the risk of papers relating to a dispute getting into the public arena make it better to destroy the material. Perhaps, as archivists, we can see that that the papers might, in a hundred years' time, provide a fascinating insight into an important controversy. I think our duty in a case like that is to use every means in our power to ensure the preservation of those papers. Of course, in the last resort, our superiors will make the decision – it is a key element of our relationship as employees or servants that they have that power; and I do realise that many of you are under vows of obedience, which is an added imperative to conform. But that does not mean we cannot cajole, plead, argue, promise and generally pester until we get our own way whenever we can. The guile of the serpent has, after all, official backing, and a useful part to play in archival science.

As for the rewards: one of them is, I think, the chance to influence, just a little, the future development of our churches. If the religious archives world could set a shining example by working closely together across the differences of our heritage and traditions, who knows what might follow? Even if the attention of our various authorities is first drawn by reduced costings, the deeper message might get across too. It might seem fanciful that a cut-price archive box could bring church unity just that shade nearer: but, in God's mysterious ways, stranger things have happened.

EDITORIAL NOTE

Dr Hough has recently retired as Director of the Church of England Record Centre (15 Galleywall Road, South Bermondsey, London SE16 3PB). This paper was delivered to the Catholic Archives Society Conference at High Leigh, 25 May 1998.

Footnote

1. President of The Society of Archivists and Secretary to The Royal Commission on Historical Manuscripts respectively.

THE WIDER CONTEXT OF CATHOLIC ARCHIVES¹

Dr Christopher Kitching

Archives serve to document the activities of individuals, organisations and communities of all kinds.² A single document, if you know enough about its context, can often be of historical significance. There is no better place to start our discussion than where we are. In one of the corridors at High Leigh there is a note on the wall that 'the earliest recorded settlement at High Leigh, shown on a deed dated 1403, is of a group of farm buildings then known as High Wyches.' This single document assumes more importance the more you know about the place and the people who have lived here down the ages. It is just one piece of a much larger 'jigsaw' of the history of High Leigh. That in turn is only a small part of the history of the county, and so on: the image can be applied at several different levels.

This can stand very well as a model for what I want to say about Catholic archives. Each individual document in your care as archivists has some significance in the context of the whole picture or 'jigsaw' which the entirety of your archive would represent. But you must resist the temptation to regard the entirety of what is in your charge as the end of the story. Instead, go upwards or outwards a 'level' (or two or three). For what you each have in your charge is in its turn only a small piece of the wider picture constituted by the archives of the Catholic community in this country as a whole. That in turn is only a part of the picture of the worldwide Catholic community. Perhaps even more importantly, the Catholic communities, whether locally, nationally or internationally, are themselves only a part of a wider series of communities. And I should like to suggest that, on the one hand, we shall not fully understand the history and archives of those wider communities if we do not see the Catholic parts of the jigsaw and, on the other hand, you will not fully understand your Catholic archives and their significance in the broader scheme of things, if that is the limit of your horizons.

A major question I should like to sow in your minds for further meditation and discussion is the extent to which you should continue to think of 'Catholic archives' as something distinct and separate, differentiated from the whole wider body of archives. The good reasons for doing so could not, I think, be better formulated than in the recent circular letter from the Pontifical Commission.³ Here you have, clearly

spelt out, a *raison d'être* for 'Catholic' archives. For some purposes it is certainly helpful to categorise archives (and communities) in watertight compartments. This might serve, for example, to define or limit the challenge of managing them, or to facilitate specialist research.

But for many purposes it is not helpful. You have things to learn from, and in turn to teach, archivists and scholars from other backgrounds. You will have many insights in common, but also some that are distinctive. But we shall not see the whole potential 'jigsaw' if some of the pieces are closely guarded. It can be argued that the work of historians and researchers is facilitated by assembling as many archives under one roof as possible. By this means they achieve a much greater 'critical mass' than when they are separately housed, and new, sometimes unexpected, avenues of research can be opened up as they are studied in a wider context. For this wider vision, watertight compartments become counter-productive. With this in mind, it was particularly refreshing to see that you had invited a representative of another church, and myself as a representative of a secular national organisation, to address the Society's conference.

It may be easier for me to say all this than for you to comprehend it. The Royal Commission on Historical Manuscripts has been trying since its foundation to build up a comprehensive picture of all the archives there are in this country, so that they may be of use to the widest possible readership. We collect catalogues and make them available in our public search room.⁴ Where we do not yet have catalogues, we look for other clues and pointers, including published references. And here I must pay tribute to your Society's journal **Catholic Archives** for all it has done to spread a wider awareness of your respective holdings. Yet it is very noticeable that in the National Register of Archives we hold remarkably few original lists and catalogues of Catholic archives, and we would welcome more. This is a good way to bring your holdings to wider attention. We are not yet clairvoyant, and if you do not tell us about your archives we cannot take notice of them and their needs, or in turn tell other people about them. (If they remain confidential, we will respect that and keep the list in our own confidential files until instructed otherwise).⁵

We do, of course, appreciate the constraints under which many of you have to work, including the need to respect confidentiality, and the lack of facilities for study of the records. But I would encourage you to challenge some of the old assumptions on these fronts and ask, for

example, how your archives might be made more widely available, even if this means coming up with imaginative new solutions for access. Archives are not much use either pastorally or for the underpinning of knowledge of the faith and history of the community if they are locked away indefinitely. Should not terms be set and arrangements made for their eventual release? If not, might they not as well never exist as far as our 'jigsaw' is concerned? Do your archives all need to be retained *in situ*, or even by Catholic custodians? It is very expensive to look after archives properly according to today's best standards, in controlled environmental conditions with appropriate preservation and access provisions. So is there not a strong case for bringing them together in a few centres as possible, whether these are local, regional or denominational, and doing the job properly?

There is a substantial network of local authority and university archive repositories,⁶ and many of these have gladly taken in for safe-keeping the records of Catholic families, parishes and communities. Could these links be strengthened, to mutual advantage? There are also many organisations operating at national level in the field of archives. The National Council on Archives,⁷ which usually meets twice a year, brings together representatives of many such bodies, and a list is appended to this article for reference. As you will see, membership of some of these is open to anyone, and if members of the Catholic Archives Society are interested in developing a wider interest in archives they might, for example, consider joining the British Records Association.⁸

If I could leave you one pithy piece of advice it would be that of an amusing doodle recently reproduced in the admirable Dodo Pad diary for 1998: BE INDEPENDENT, BUT NOT TOO INDEPENDENT. Or to put it another way, see how your part of the jigsaw fits into the main picture.

APPENDIX

The National Council on Archives

Membership comprises representatives of the following organisations; an asterisk indicates that membership is open to all on application and payment of a subscription:

Association of Chief Archivists in Local Government; *British Records Association; Society of Archivists; *Scottish Records Association; Archives Council Wales; *Business Archives

Council; Consortium of University and Research Libraries; Standing Conference on National and University Libraries; Local Government Associations; *British Association for Local History; *Federation of Family History Societies; *Historical Association; Royal Historical Society.

Observer Status:

Advisory Council on Public Records; British Library; Historical Manuscripts Commission; Public Record Office; Scottish Record Office; Public Record Office of Northern Ireland.

Footnotes

1. The author is Secretary of The Royal Commission on Historical Manuscripts. This article is based on a talk entitled, 'Your piece of the Jigsaw: How Catholic Archives fit into the whole picture', delivered to the Catholic Archives Society Conference at High Leigh on 25 May 1998.
2. For more extended discussion of this point see C. Kitching, *Archives, The Very Essence of our Heritage* (Chichester, 1996). **Editorial Note:** This publication is reviewed in the current edition of this journal.
3. *The Pastoral Function of Church Archives* reproduced in *Church Archives* (Catholic Archives Society, 1997).
4. For further information see the present author's article in *Catholic Archives* 15 (1995), pp.13-19.
5. Catalogues and lists may be sent to, or advice on the care of archives sought from: The Secretary, Royal Commission on Historical Manuscripts, Quality House, Quality Court, Chancery Lane, London WC2A 1HP.
6. See the Commission's directory, *Record Repositories in Great Britain* (10th edition, 1997). **Editorial Note:** This publication is reviewed in the current edition of this journal.
7. Kitching, op.cit. includes an appendix giving more details on the NCA.
8. Further details are available from the BRA, c/o London Metropolitan Archives, 40 Northampton Road, London EC1R OHB.

LIVERPOOL ARCHDIOCESAN ARCHIVE

Dr Meg Whittle

INTRODUCTION

In April 1997 I was appointed as Archivist by the newly-installed Archbishop Patrick Kelly of Liverpool to work on the papers of the late Archbishop Derek Worlock. These were deposited at St Joseph's College, Upholland, where for some years I had been a volunteer archivist listing and boxing the archive of St Joseph's Seminary. I was informed that the Liverpool Archdiocesan Archive would also be sent to Upholland to relieve the pressure on available space at the Curial Offices at Brownlow Hill, and this deposit of material duly arrived in November 1997.

My brief was to prioritise the listing of the Worlock Collection in order to facilitate the work of the appointed biographer, Mr Clifford Longley. In Phase Two my brief was to assemble the archive in one location, to establish a system for retrieval for research purposes, and to attend to any conservation work required. Because of these priorities what follows appears, chronologically, in reverse order.

THE WORLOCK COLLECTION

The Worlock Collection was deposited at St Joseph's some time in the autumn of 1996 when I was still a volunteer and unable to allocate more than one day per week to the project. Fortunately, Archbishop Worlock had a meticulous filing system which had all been labelled and stored. Unfortunately, he had a habit of preserving every document, often in duplicate or triplicate, so that the volume of his papers looked an overwhelming task.

Some judicious 'weeding' of duplicates reduced the volume and familiarity with the collection soon dictated a logical order for archival purposes. The papers have been categorised in fourteen series:

1. Private and Family Papers
2. Westminster Years (including his first parish in Commercial Road)
3. The Second Vatican Council
4. Archbishop Worlock & International Forums (e.g. Synod of Bishops & Council of the Laity)

5. Archbishop Worlock and European Forums (e.g. CCEE & OCIPE)

6. Archbishop Worlock & National Forums (e.g. Bishops' Conference, National Catholic Fund etc.)

His involvement with these various international and national organisations spanned his episcopates in both Portsmouth and Liverpool, so chronologically Series 4-6 coincide with diocesan papers.

7. Portsmouth Papers (mostly personal correspondence/sermons/pastorals)

8. Liverpool Papers: Archdiocesan Administration

9. Liverpool Papers: Ecumenism

10. Liverpool Papers: Education

11. Liverpool Papers: Secular/Religious Organisations

12. Liverpool Papers: Secular Matters

13. Liverpool Papers: Miscellaneous Correspondence

14. Liverpool: Personal Memorabilia

Thus far Series 1-7 have all been listed and boxed. Box lists have been made for Series 8-14 and the materials stored in archival quality boxes. Detailed listings for the Liverpool papers comprises my main work in progress at the moment. The Worlock Papers are, of course, the historical documents of the future and the normal embargoes on modern and recent documentation apply.

ARCHDIOCESAN ARCHIVE

In some ways the Archdiocesan Archive presents even more of a challenge than the Worlock Collection, containing as it does some distinctive collections charting both religious and secular developments. For instance we have a large collection of Archbishop Beck's papers (1964-76) which coincide with the changes associated with the Second Vatican Council and the implementation of the comprehensive education system. In due course these will form an important record of twentieth-century Catholic history. We also hold a large collection of Archbishop Downey's papers (1928-53). His episcopate spanned the Second World War, the post-war implementation of the social welfare system, and compulsory secondary education. These papers have already been accessed by scholars from Cambridge and from Edgehill College.



THOMAS WHITESIDE
FOURTH BISHOP AND FIRST ARCHBISHOP OF LIVERPOOL
1894-1921

Other collections include a newspaper cuttings library in bound volumes (1928-76). These cuttings are entered in chronological order, but are subject-indexed at the front of each volume. As a research tool it is excellent and appears to be in a fairly good state of preservation at the moment. However, knowing the fragility of newspapers this will have to be kept under review. We also have a newspaper cutting library in three volumes for the late nineteenth century. This is collated in subject order covering: wills and law suits; Poor Law institutions; burial of paupers; Church census; education. This collection is less robust than the twentieth-century run and has been restored using archival quality paper and tape.

The Archdiocesan Archive also includes a library of bound volumes started by Bishop Bernard O'Reilly in 1873 and running to 1970. Entitled *Liverpolitana*, these volumes contain pastoral letters, ad clera, Diocesan Mission Fund reports, Ecclesiastical Education Fund reports, joint pastorals and encyclicals in chronological order and again are subject-indexed.

The archive also includes a distinctive collection of films. These have been identified as a record of every parish register for every church in the Archdiocese commissioned by Archbishop Downey during the Second World War. It has been customary for registers belonging to parishes within the city boundaries to be deposited at the Liverpool Record Office and those belonging to parishes outside the city boundaries to be deposited at the Lancashire Record Office. This system works well for genealogists and I see no reason to alter this well-established system. These films have thus been allocated to these two depositories.

FORWARD PLANNING

Some material has been retained by the Chancellor at Brownlow Hill. The parish boxes are still there although we have an index of contents. The Chancellor has also retained all files on individual priests and the Secret Archive. Other material concerning the building of the Metropolitan Cathedral has been retained at the Cathedral itself, where it is displayed and used for educational purposes. This has also been indexed and a copy is held in the Archdiocesan Archive.

As for the rest of the Archdiocesan Archive, we hold a full index of material held at the Lancashire Record Office and of registers held at Liverpool. Other material, e.g. the correspondence of the Vicars Apostolic of the Northern District, is deposited between Ushaw, Leeds and

the Lancashire Record Office, but sadly there are some gaps in our holdings. Surviving records for our early bishops (Brown-Whiteside, 1850-1921) are sparse, and I have been unable to locate any Chapter records for this period. There are also few papers surviving for both Archbishop Godfrey (1953-57) and Archbishop Heenan (1957-64). Whether these have been destroyed or deposited elsewhere has still to be determined.

Our holdings will thus be accessed under the following ten collections:

1. Northern District/Early Bishops (Brown-Whiteside) Collection (1850-1921)
2. Archbishop Keating Collection (1921-28)
3. Archbishop Downey Collection (1928-53)
4. Archbishops Godfrey/Heenan Collection (1953-64)
5. Archbishop Beck Collection (1964-76)
6. Archbishop Worlock Collection (1947-96)
7. Auxiliary Bishops' Collection (1976-96)

Categories where there is no clear break between episcopates and whose function continues without apparent interruption will be kept as separate collections. These include:

8. Chancery Collection
9. Finance and Development
10. Parish Material

The collections will be organised in a series of categories in the same way as the Worlock Collection and based roughly, but not exclusively, on the classifications devised by the Working Party on Diocesan Archives (1980):

- The Bishop and relations with Rome & the English Hierarchy
- The Bishop and Diocesan Clergy
- The Bishop and Diocesan Administration
- The Bishop and Education

HOUSING

Finally, the suitable housing of the collection has also been part of my responsibility. The archive is lodged on the third floor of the West Wing of St Joseph's College. The ground floor houses various adminis-

trative offices for the college, CAFOD, diocesan services etc., and is thus always heated and the temperature is maintained at a suitable level between 15-20 degrees centigrade. The solid stone Victorian structure of the college also results in fairly constant humidity, within the 50-60 per cent recommended limits. As with most 'conversion' plans there are some difficulties with the archive. It is glazed along both walls with neither curtains nor blinds, and these have had to be treated with U.V. filter material. The archive is equipped with strong metal shelving and all materials are boxed in archival quality boxes.

Like most archivists I find I am taking more and more time to effect researches for postal and telephone enquiries, and we are now receiving regular E-mail requests. These and listings of the Worlock Liverpool Series are priorities at the present, but I hope to devote one day each week to making a start on the Early Bishops Collection. Clearly there is still much work to be done.

EDITORIAL NOTE

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Robin Gard

It is now almost a truism to say that no single diocesan archive is quite like another, and this would seem to be borne out on reading the articles on different diocesan archives so far published in **Catholic Archives**. That this is at least partially true justifies the publication of a description of each archive because it highlights individual strengths and reveals weaknesses. Even so, the writer still believes, perhaps perversely, in the general proposition that after the Restoration of the Hierarchy in 1850 the bishops and their officials are likely to have conducted their business along similar lines determined by their canonical, pastoral and spiritual responsibilities, outlined in Provincial Councils, as well as by their own like practical experience. From this it would seem reasonable to suppose that the records created would have been similar in character and, further, that differences between diocesan archives would stem from losses of records rather than a failure to create them in the first instance.

This thinking was behind the drafting of the Scheme of Classification for Diocesan Archives prepared by a Working Party appointed at the Society's first annual conference at Spode House in July 1978, published in **Catholic Archives**, No.1, 1981, and re-issued, together with a Scheme of Classification for Archives of Religious Orders, as a separate booklet in 1988. Whatever diocesan and other archivists may think of the Scheme, it is not without merit and has had an influence in the arrangement of diocesan archives. Anyone interested in the preparation of the Scheme is recommended to read the preamble, but one paragraph alone summarises the conclusions of the Working Party:

The Working Party hoped that the final scheme might provide a framework for a survey of diocesan records throughout England and Wales and might encourage the adoption of common procedures so as to ensure that all post-1850 archives and records of long term value would be dealt with uniformly for the mutual benefit of administrators and historians. However, while this remains a desirable objective, the experience of revising the first draft six times, following discussions with various diocesan officials and archivists, has convinced the Working Party that no single scheme could accommodate the differences of administration

and record keeping practice from one diocese to another. This latest draft is therefore published primarily as an aid to officials and archivists in identifying diocesan archives and not as a blueprint for their arrangement.

The writer had a part in the formulation of the Scheme but at that time had practical experience of only part of the Hexham and Newcastle diocesan archives, albeit some of the earliest records of the diocese to have survived. However, since about 1987 he has been engaged in sorting, arranging and listing an extensive range of records, both old and new, kept at Bishop's House, from which the older diocesan archives had been separated many years before. These older records have been retained as a separate group so as to preserve their archival history and, not least, because following their deposit in the Northumberland Record Office in 1975 they have been known to scholars by their Record Office arrangement and listing, as described in *Northern Catholic History*, No.7, Spring 1978. These records will be described briefly in the first section (I) below.

The process of collecting, sorting and listing the records and papers of the bishops and those officials who have worked at Bishop's House has been a lengthy one, due mainly to the archivist spending just one day a week on the work. The present situation is that almost all the records of the bishops' personal and central role in the administration of the diocese have been listed in their distinct categories in a preliminary way but await final classification, sorting and listing in detail. Some categories will require little more than numbering or re-numbering but others, notably the most extensive series, that of the bishops' correspondence, need considerable attention, in effect retrospective filing.

In an effort to sustain the writer's confidence that diocesan archives are broadly similar and reflect, if not conform to, the Society's Scheme of Classification, the main body of the diocesan archives will be described in the second section (II), following the categories set out in the Scheme, but it is emphasised that this is something of a trial classification, and certainly only an interim one. This treatment will at least have the merit of identifying all the main classes of records which have so far been found and will reveal lost or missing records.

The third section (III) will deal with a few deposited archives which are not, strictly speaking, diocesan but which have been received in accordance with Canon Law and the advice of the circular letter on

The Pastoral Function of Church Archives published by the Pontifical Commission for the Cultural Heritage of the Church in February 1997. So far as the accommodation of, and access to, the archives are concerned, the facilities fall very short of the high standards set by the Commission, a situation doubtless shared by other diocesan archivists. However, there is secure strongroom accommodation both at Bishop's House and in an outstore for listed and less used archives, while those still at Bishop's House which are being sorted and listed, as well as those still referred to at times for current administrative purposes, are kept in the archive room, where searchers may study them by appointment. Thus, while there is room for improvement in the facilities provided, not least in the use of technological aids, what is important is that the archives are recognised as an essential part of the heritage of the Church and are preserved as well as circumstances permit, and certainly much better than heretofore.

The letter of the Pontifical Commission recommends that diocesan archivists engage in what is familiarly termed 'out-reach', but soliciting deposits of records kept elsewhere and seeking to advise other record keepers can surely be undertaken only when one's own house has been put in order. Even so, since the records of the diocesan commissions, committees, working parties and advisory bodies based elsewhere form part of the overall administration of the diocese, it is hoped to receive their older records in due course, and there is a need to search for the records of defunct or superseded bodies and branches of national societies once active in the diocese.

THE OLDER DIOCESAN ARCHIVES

In 1975 Bishop Hugh Lindsay (1974-92) transferred to the Northumberland Record Office on loan certain records relating to the diocese and to the Church in the North East prior to 1850, and these were then listed by that Office and made available for public research. The records are, in the main, those which Fr W. Vincent Smith (1900-85), the very knowledgeable historian of the Church in the North East, had collected at Bishop's House, Tynemouth, as being of particular historical interest, and which came to be regarded as constituting 'the Diocesan Archives', by which term they were commonly known. The deposit in 1975 included some records additional to those assembled by Fr Vincent Smith but, regrettably, omitted some which he had found and in some cases transcribed.

These records include a few papers dating from the 17th century and others which are among the earliest evidences of the later history of the Church in the North East. Church historians are very much indebted to Fr Vincent Smith for preserving these records and especially for transcribing so many and interpreting them in various publications. The records are largely the papers of individual bishops and clergy, many relating to mission funds, and those dating before 1850 may be regarded as part of the archives of the Vicars Apostolic of the Northern District. In 1840, the old Northern District, established in 1688 and covering the whole of England from the Humber to the Tweed, was divided into three new districts: Lancashire and Cheshire; Yorkshire; and the new Northern District comprising Durham, Northumberland, Cumberland and Westmorland. East of the Pennines, Bishop Briggs became Vicar Apostolic of Yorkshire and Bishop Mostyn (1840-47), Bishop Riddell (1847) and Bishop Hogarth (1848-50, later Bishop of Hexham and Newcastle, 1850-66), successively Vicars Apostolic of the Northern District.

Many of the pre-1790 episcopal papers were collected by Thomas Eyre, first President of Ushaw and now form part of the Ushaw Collection of Manuscripts (described in **Catholic Archives**, No. 4, 1984). In 1836, Bishop Briggs moved to York taking with him the papers of his four predecessors, Matthew Gibson (1780-90) William Gibson (1790-1821), Thomas Smith (1821-31) and Thomas Penswick (1831-36), but these relate as much to English affairs generally as to Northern District business (described in **Catholic Archives**, No.2, 1982). Few papers of Bishops Mostyn and Riddell have survived but these older diocesan archives contain many of Hogarth, who had been Mostyn's Vicar General before appointed Vicar Apostolic. The following is a summarised description of these older archives, which are listed more, fully in **Northern Catholic History**, No.7, Spring 1978, and in still greater detail in lists in the Record Office and in the Diocesan Archives. While in the Record Office the archives were given the code reference RCD, followed by sub-numbers representing their distinct classes, as below. Items asterisked were transcribed by Fr Vincent Smith, and are available in copy form. These older archives have recently been withdrawn from the Record Office and re-united with the rest of the diocesan archives. The listing and careful preservation of these records by the Northumberland Record Office over thirteen years is gratefully acknowledged.

1. *Letters and papers of the Vicars Apostolic of the Northern District and of the Bishops of Hexham and Newcastle, 1790-1909.*

These include letters (95) to Bishop William Gibson re. Catholic Emancipation, 1790-1814*; letters and papers re-accounts and financial matters, 1790-1874*; copy out-letter books of Bishops Riddell, 1844-47 (1), Hogarth, 1841-57 (7), and Preston, 1904 (1); pastoral letters, fund accounts, and papers of Bishop Hogarth, including pastorals of other dioceses, 1849-64 (6 volumes); pastoral letters and *ad clerums* of Bishops William Hogarth (67), James Chadwick (98), John William Bewick (92), Henry O'Callaghan and Thomas William Wilkinson (78), 1849-1909.

2. *Status Animarum records, 1847-1912.*

Two volumes (with duplicates) of tabulated diocesan statistics, 1847-1912 and 1886-1904, transcribed by Fr J. Lenders from original returns, no longer extant, in 1930.

3. *Records of the Bishops' Treasurers 1860-1905.*

Copy out-letter books of A. Watson and J. W. Bewick, 1860-86 (4), and G. E. Howe, 1883-1905 (2), volume of duplicate accounts and papers of Bewick and Howe re-diocesan funds, statistics, missions and schools, 1871-86.

4. *Papers relating to Northumberland Durham missions, 1651-1897.**

Letters and papers arranged by Fr Vincent Smith by missions, and many transcribed by him.

5. *Papers relating to Northumberland and Durham mission boundaries, inventories, religious orders, returns of papists, colleges, missions in other counties, etc., 1630-1877.**

Likewise arranged by Fr Vincent Smith by place or subject, and many transcribed by him.

6. *Lists and calendars of diocesan and other records made by Fr Vincent Smith, 20th century.*

These include not only the transcripts of diocesan and other records asterisked above but also copies of papers held elsewhere, e.g. the Eyre Papers. and other papers at Ushaw College, extracts from Quarter Sessions records, lists of papists, transcripts of mission registers, and extracts from Benedictine and Jesuit archives. Also in this section is a note of the contents of the Slater Collection, Vols. I and II, 1823-52, comprising letters and pastorals of the Vicars Apostolic,

petitions, decrees, elections, statutes, indulgences, district and mission funds, encyclicals, annual meeting papers, etc., 1823-52, the originals of which are not among the archives.

II THE MAIN DIOCESAN ARCHIVES

The main body of diocesan archives comprises an extensive quantity of records which are essentially the surviving books and papers of successive bishops and their officers when these were based at Bishop's House. Although mostly dating from the second half of the 20th century, they do include some from before 1850 and many from the late 19th century. Despite periodic moves of episcopal residence, a surprising amount has survived. Bishop Hogarth (1850-66) lived at Darlington, Bishop Chadwick (1866-82) in Newcastle, Bishop Bewick (1882-86) at Tynemouth, Bishop Wilkinson (1889-1909) at Ushaw and elsewhere, Bishops Collins (1909-24) and Thorman (1925-36) at Tynemouth, Bishop McCormack (1937-58) lived first at Tynemouth, then at Sandyford House, Newcastle, before moving to the present Bishop's House, East Denton Hall, Newcastle, where Bishops Cunningham (1958-74), Lindsay (1974-92) and Griffiths (1992-) have since lived, and from which the diocesan administration has mainly been conducted, although the Commissions and diocesan officers are now based elsewhere. The records thus represent the bishop's central role in the life of the diocese. As already indicated, the diocesan archives will be described according to the headings (here abbreviated) of the Scheme of Classification for Diocesan Archives.

A. THE BISHOP AND DIOCESE IN RELATION TO ROME AND THE ENGLISH HIERARCHY.

A1. *Papal bulls and other Roman documents.* Bulls or letters of appointment exist for most of the bishops, the earliest being a letter appointing Francis Mostyn as Vicar Apostolic in 1840. Petitions to, and faculties and rescripts granted by, Rome for a wide variety of causes, e.g. property sales, binations, reduction of Mass obligations, etc., survive for various dates from 1847, but are not in a separate series. There are many dispensations in marriage cases and doubtless more are held by the Marriage Tribunal. Files of correspondence with the Apostolic Delegate, now the Nuncio, date from 1951. Bishop Chadwick attended the First Vatican Council, for which there are his copies of the official documents and also letters written by him from Rome, though mainly on diocesan business. Bishop Cunningham attended the Second Vatican Council, for

which there are likewise his copies of official Council documents and related papers, including material concerning the drafting of the Epilogue to the schema *De Ecclesia* on *De Beata Maria Virgine*. In November 1985, twenty years after Vatican II, an International Synod of Bishops was held in Rome and the archives contain the reports to the Diocesan Special Synod Preparation Group from deanery pastoral councils, deanery conferences of priests, diocesan bodies and individuals, but no final report or summary.

- A2. *Meetings of the Hierarchy and Bishops*. A good series of Hierarchy *acta* and papers exist from 1959, and also minutes and papers of meetings of the Northern Bishops relating to Ushaw, Upholland and other clergy training colleges.
- A3. *Papers of Hierarchy Commissions, Committees, etc.* Only those on which Bishops Hugh Lindsay and his Auxiliary Owen Swindlehurst (1977-95) can be readily distinguished within A2.
- A4. *Quinquennial reports*. Copies of *relatios*, or quinquennial diocesan reports to Rome, exist from 1850, *relatios* for Ushaw, 1932-51, and for Christian Doctrine, 1926-71 (gaps).
- A5. *Personal papers of Bishops*. Bishops' correspondence is the largest class within the archives and the least sorted. The earliest letters are those in the out-letter books of Bishops Riddell, 1847, and Hogarth, 1841-57, but there are no similar books or copy letters, nor indeed more than a few personal papers, of Bishops Chadwick, Bewick and Wilkinson. Folders of letters and papers found numbered but in no obvious order in an old filing cabinet include some from the early years of the 20th century and are particularly useful for the inter-War and 1939-45 War years. Bishop Richard Collins (1909-24) made brief notes on some incoming letters but few evidences of Bishop Joseph Thorman's (1925-36) responses have been found. Collins was ill during his last years and Canon James Rooney, his Vicar General, tended diocesan business, and it was during the inter-regnum between Collins (d.1924) and Thorman (appointed 1925) that the Cumberland and Westmorland parishes were detached to form part of the new diocese of Lancaster on 24 November 1924.

From Bishop Joseph McCormack's time (1937-58), the volume of correspondence increases considerably. The correspondence of each bishop has been kept and listed in the order in which it has been

found, although there is an overlap in Bishop James Cunningham's episcopate (1958-74) after Bishop Hugh Lindsay was appointed as his Auxiliary in 1969. There seems to have been no filing system in Bishop Cunningham's time, incoming letters and some copy replies being found in folders just as they had been received. Much retrospective filing is thus required before these papers can be intelligently listed and indexed, but their present order preserves their original 'arrangement'. Although this section is headed 'Personal Papers', the contents are essentially letters and papers on diocesan business, and any papers of a purely personal nature have been kept separately.

Since this class of records is one likely to be of interest to researchers, for example on the response to liturgical, moral and pastoral issues arising from Vatican II and Papal encyclicals, it may be helpful to note that, while the Bishop encourages research and in most cases a thirty-year rule would be applied to access to the archives generally, certain records may be reserved for approved study only.

- A6. *Bishops' correspondence with government and civic bodies.* Any such papers have not yet been distinguished from A.5.

B THE BISHOP AND THE DIOCESAN CLERGY

B1.2. *Clergy lists, ordinations and appointments.* The names, details of ordination and appointments of priests in the Northern District and in the early decades of the diocese occur in the **Catholic Directory**, of which there is a fairly full set from the 1820s (with *Ordos* from 1777), and in the diocesan yearbook, the **Northern Catholic Calendar**, first published in 1869. There are two clergy registers: the first started c.1905 but including details of many priests ordained in the 19th century, even as early as 1856; the second begun shortly after the first, but continues to date. Stub books of certificates and other documents issued for ordinations, testimonial letters and related enquiries, and similar, exist from the 1930s. There are also stub books of appointments to parishes, professions of faith, canonical possession, faculties, celebrets, etc., and also priests' returns and correspondence relating to parish work. For deceased clergy there are obits in the **Northern Catholic Calendar**, *ad clerum* death notices, and files of papers separated from current filing on a priest's death. Thus, a complete listing of all diocesan clergy is possible.

- B3. *Ad Clerum letters*. The earliest *ad clerums* found so far are those of Bishop Collins (1909-24) and are mounted in an album. Those of Bishops Thorman and McCormack, 1925-43, are similarly mounted in an album and indexed. Thereafter, there is a file of *ad clerums* of McCormack, 1944-54, none for Cunningham, 1958-67, but an unbroken series from 1968.
- B4. *Pastoral letters*. Rev. Robert Hogarth, brother of Bishop Hogarth, collected and had bound two volumes of his brother's pastoral letters, covering 1823-49 (119 items) and 1851-2 (c.100) respectively, and these include many pastorals of wider interest relating to the English clergy and Rome, among them the Apostolic Letter of 29 September 1850 restoring the English Hierarchy. Loose folders of pastorals of Bishop Hogarth and his 19th century successors occur in the old diocesan archives (RCD.1), but the main archives also contain bound collections from 1867 to 1947. Thereafter, the Lenten and Advent pastorals, letters on the Priests' Training Fund, etc., are in files or bundles, and there are some letters addressed to the children of the diocese in the 1940s.
- B5. *Status Animarum* records. Statistical details for the years 1847-1912 were extracted from the original returns in the 1930s and these are contained in two volumes in the old diocesan archives (RCD.2). Similar details of baptisms, marriages, deaths, the estimated Catholic population, Mass and Easter duty attendance numbers, school numbers, converts, etc., are in two large volumes covering 1917 to 1971. The actual parish returns exist from the late 1950s, and there are also copies of the yearly entries in parish registers on large proforma sheets for 1962-3 and 1965-6.
- B6. *Diocesan Synods*. Copies of all or some of the printed papers of the seventeen synods held between 1854 and 1961 survive. The early synodal papers mainly register the holding of the synod, with the names of officials (including an archivist, ref. Westminster Provincial Council I, XIV, para 7), and the confirmation of Provincial Council decrees, which were re-affirmed in synods as late as 1961, 'except in so far as they may have been abrogated by later law of the Church'. However, the later synods made decrees on a wide range of matters, including clergy and laity discipline, and on social, educational, marriage and moral issues. The Seventeenth Synod of 1961, the last to be held, included statutes on the clergy and laity, the sacraments, churches, worship, teaching authority, and church

property, with numerous appendices, for example on deanery conferences, attendance of Catholic children at non-Catholic schools, etc. Some synod papers contain a printed or handwritten copy of the Bishop's address to the clergy, providing a valuable insight into their pastoral work and spirituality, as well as referring to the practical and social problems faced by the Catholic community of the day.

- B7. *Deanery Conferences*. Conferences of priests were held in each deanery from the 19th century at which topics of a theological, pastoral or social nature were discussed. A few minute books, the earliest dating from 1865, were found during the recent survey of parish records carried out by the local record offices and these have been transferred to the archives. There is also a series of summaries by the deans of the conclusions of the several conferences held each year, some with statements by individual priests, dating from 1944 to 1981.
- B8. *Meetings of Diocesan Clergy*. Agendas, minutes and papers of the annual meetings of the Council of Priests exist from the first meeting in 1967, and also papers of the National Conference of Priests from 1972.
- B9. *Visitation Records*. The practice of the periodic inspection of missions (later parishes) derives from decree 29 of the 1852 Westminster Provincial Council, while decree 18 covered the bishops' spiritual and pastoral jurisdiction in missions served by regular clergy. The practice of five-yearly visitations does not appear to have been adopted in the diocese until the 1930s. No records of any visitation in Hogarth's time (1850-66) or during Wilkinson's first thirteen years (1889-1901) survive, but there is almost a full series for 1902, perhaps carried out by Bishop Richard Preston (1900-05), Wilkinson's first Auxiliary. The returns are then desultory until 1925, from which date they are nearly complete.

The Visitation records mostly comprise a return giving comprehensive and precise information about the parish, services, fittings, statistics, etc., and an inventory covering the church, presbytery and parish property, both on printed questionnaire forms sent out ahead of the visitation, and from the 1960s also a surveyor's report on the condition of the church and property. The records thus provide a wealth of detail which would certainly be of interest to

the parish historian, but they do not, on the whole, convey any general impression of parish life. A notable exception to this, however, are the forty-six surviving returns to the Visitation of 1868-9, which may be regarded as a stocktaking by Bishop Chadwick soon after his appointment. The priests on this occasion were presented with an enquiry booklet of formidable proportions, a veritable broadside of endless questions, not alas numbered individually and only broadly classified in sections for: I. Personal; II. Property, Finance and Discipline; III. Inventories of Church, Presbytery and Schools; and IV. Mission and Schools Accounts. While headed sheets were provided for the answers, these have to be interpreted by reference to one of the few surviving enquiry booklets. These 1868-9 Visitation returns provide a vast corpus of detailed information, some descriptive, which presents an intimate picture of the clergy, the churches, services, schools, and church life generally, and have already been gleaned by researchers into aspects of parish life in Victorian times.

- B10. *Papers relating to Individual Parishes.* No separate series of parish files has been kept in the past, but correspondence and papers relating to parishes, including parish histories, are now being filed, many being transferred from the general correspondence and from non-current filing.
- B11. *Papers relating to Religious Orders and Congregations.* Annual returns (with gaps) of men and women religious exist from 1968 to 1992 and, as with parish papers, files of correspondence and papers found loose are being created for each community which has worked in the diocese. There is a register of sisters in several convents for 1929-34, a census of nuns in 1947, and reports on canonical visitations of certain convents in 1965-6. There is considerable correspondence with the Carmelite Convent and St Clare's Abbey respectively, both in Darlington, from 1925.

C. DIOCESAN ADMINISTRATION

- C1. *Deeds of Property* The deeds of diocesan and parish properties are kept by the Diocesan Solicitors and the Treasurer, though a quantity of draft deeds have found their way into the archives. There are four registers of property, the first covering the years roughly from 1840 to 1876, but including details of deeds from the 18th century, and the second two begun around 1868. The writing of the first

entries in these two latter volumes is that of John William Bewick, Bishop Chadwick's Secretary and Treasurer, and later Bishop (1882-86), who was clearly, from the evidence of other records, responsible for introducing procedures and practices which combined to establish an effective diocesan administration. In several entries in these registers Bewick also identified himself as Diocesan Archivist. His hand also appears in a description of the boundaries of the diocese in 1876, followed by the boundaries of each mission, these in the second book. All four volumes of course contain details of property of the Cumberland and Westmorland missions, as well as those of Durham and Northumberland, and certain deeds and papers regarding one or two of those missions are still among the archives.

- C2. *Diocesan Financial Records.* These are extensive and as yet not finally sorted, so that it is not possible to categorise them in the four classes (a - d) set out in the Scheme, though all four are represented. The following is merely a brief sketch of the main series of account books and other financial records.

Some records relating to the Northern District and to individual missions and funds prior to 1850 survive in the form of account books and bank pass books. Thus, there are three account books of mission funds, investments and expenses, 1827-48, and three 'day books' of mission receipts and payments, 1827-61. Several account books overlap 1850, including a cash book and a ledger of the treasurer of the 'Northern District Fund', 1841-64, and six bank pass books of Hogarth or the diocesan trustees, 1854-66. A 'Diocesan Fund' was established in 1851 to assist missions in building churches, schools and presbyteries, the income for such loans coming from a levy on missions based on the number of baptisms, plus donations and bequests. Any mission not contributing its quota was 'put out of benefit'. The fund was administered by the Bishop and a Council of Administration. Details of loans and other matters are contained in a Finance Committee minute book, 1854-68, continued in eight minute books of the Council of Administration, 1869-1958, after which similar matters have been dealt with by the Finance Committee, the agendas, minutes, correspondence and plans of which exist in quantity. Allied to these are books recording mission debts at various dates, and one or two treasurer's letter books relating to loans, etc.

The primary financial records, however, are parallel series of cash books and ledgers dating from 1865, to 1972 in the case of cash books and to 1957 for ledgers. A large album contains printed statements of annual and occasional collections from each mission, 1850-86. Draft diocesan accounts exist for 1889-97 and similarly for 1948-88, while statements will doubtless be found in the ledgers throughout the years. Among miscellaneous account books are two small personal expenses books kept by Bishop Hogarth, 1852-63, and an account book of Bishop Chadwick of monies at his 'Episcopal Disposal', 1866-80. Mission accounts occur in the 1868-9 Visitation returns and parish accounts, 1929-33, are among the Visitation records.

It need hardly be said that these financial records offer scope for studies in the history of the diocese and individual missions. Diocesan accounts are now published yearly and further records are likely to be held by the Treasurer.

- C3. *Parish boundary documents.* The first effort to determine mission boundaries appears to have been Bewick's descriptions in 1876 (see C1.). A series of formal statements of boundaries occurs in the 1950s, and there was a boundary revision in 1979/80. These papers and related O.S. maps have yet to be listed.
- C4.5. No records relating to *Diocesan litigation* or the *Chancery* are among the archives.
- C6. *Marriage Tribunal records.* The earliest records in the archives are petitions from parish priests and related papers concerning dispensations for mixed marriages, dating from 1932, stub books of dispensations granted from the same date, and index books from 1959. There are also stub books for dispensations from canonical form, disparity of cult, consanguinity and affinity, while there are papers relating to testimonial letters, freedom to marry declarations, convalidations, etc., including petitions to and rescripts from Rome, mostly dating from the late 1950s. Marriage dispensation papers will also be found among parish records. Marriage records are not open to public access, except in approved instances.
- C7. *Diocesan Schools Commission records.* The Scheme of Classification sets out six distinct categories of diocesan educational records, but these cannot be readily distinguished in the archives. Thus, there was no Education Committee, c.1870-1902 (a), no series of

reports of Diocesan Inspectors of Schools (c), no separate records of Secondary Schools (d), no papers regarding either parish schools (2) or correspondence and papers concerning relations with teachers' professional bodies, parent/teachers' associations, etc. The Diocesan Schools Commission retains its own records, although the archives do include files of papers on the work of the Commission from 1970 or so. Nevertheless, there are many records relating to the provision of Catholic education in the diocese from 1850 to be found in the Visitation returns, pastorals, Hierarchy papers, correspondence and papers of the Catholic Education Council, and with government and local authorities on support for Catholic schools, papers *re* re-organisations, etc. At the diocesan level, too, there are statistics of school attendances in the *status animarum* and parish returns, religious inspection reports, lists of student teachers, and similar. An interim list of Education records is available.

Bishop McCormack (1937-58) played a prominent role in the Catholic response to the 1936 and 1944 Education Acts and his papers include correspondence with the Board of Education, the Durham and Northumberland County Councils, parish priests and others concerning the re-organisation of schools under these Acts. There are parochial files of replies to a questionnaire eliciting details of every school in the diocese in 1945-6, typescripts of the Bishop's speeches, and a notebook and papers recording the attitude of MPs and Parliamentary candidates to proposals to assist Catholic schools, c.1950-1. Similar papers regarding more recent re-organisations of schools occur elsewhere in the archives and are noted in the interim list.

Records of religious instruction appear in the returns of Religious Inspectors, 1955-76, in the papers of the Religious Education Centre, 1967-94, and in the reports of the Centre in the 1990s. St Mary's College, Fenham, features largely in the Bishops' correspondence, and there are various records of student teachers.

- C8. *Other Diocesan Commissions*. The Scheme identifies Social Welfare, Vocations, Missions, and Liturgy, but these are not represented in the archives, or not at least under these titles. Numerous Commissions, Councils, Committees, Ministries, Teams, and Leaders are identified in the **Northern Catholic Calendar**, and it may be assumed that each retains its own records. Even so, as with the Schools Commission, the Bishops' correspondence and papers

contain files for many of these diocesan bodies, including the Ecumenical Commission from 1977, the Liturgical Commission from 1963, Justice and Peace from 1975, and the Diocesan Pastoral Council from 1984. There is little, however, concerning the former Diocesan Rescue Society, now St Cuthbert's Care, which holds registers and other records of the former Diocesan Industrial Schools and Homes established in the late 19th century. Files also exist for several inter-Church and ecumenical bodies in Newcastle and the North East generally, including the North East Ecumenical Group, the Northumberland and Durham Industrial Mission, and the Newcastle Church Relations Group, dating mostly from the 1970s.

C9. *Church Building*. The main evidences for churches, schools and other property are in the Visitation returns of 1868-9, the minute books of the Council of Administration, 1854-1958, the minutes and papers of the Finance Committee from c.1960, among which are many detailed plans, sketches, tenders, estimates and other architectural records, while the Visitation returns from the 1960s include a surveyor's report on parochial property.

C10. *Photographs*. There has been no systematic attempt to collect photographs and the small collection in the archives awaits examination and listing.

ARCHIVES NOT COVERED BY THE SCHEME OF CLASSIFICATION

By and large, most of the diocesan archives can be fitted into the Scheme. Thus, records relating to prospective and actual clergy students could be described under Clergy (B above), where papers concerning Mass obligations could also be included. Certain special topic papers were kept separate at the outset, for instance those relating to the introduction of the vernacular in the Mass, but these are not essentially different from other topic files within the Bishops' correspondence series. No provision seems to have been made in the Scheme, however, for records relating to the laity, such as converts, which date from 1946 in the archives, and more recently those regarding special ministers. Hexham and Newcastle are probably not unusual in retaining the now obsolete service books used by the bishops, and housing a variety of paintings, relics, small church furniture and other artefacts, but the few personal artefacts of bishops are much prized.

The archivist and researchers are fortunate in having access to a set of *Ordos*, from 1777, and *The Catholic Directory*, from 1821, and

a small library of the older standard Catholic historical books, including **Catholic Record Society** volumes. *The Northern Catholic Calendar*, first published in 1869, contains articles on missions, on diocesan saints and martyrs, obituaries, and in its earlier years a chronicle of the previous year's events in the diocese, and other useful background information. Unpublished sources include 'Notes on Durham and Northumberland Missions', by C. R. Baterden, c.1912-16, and 'Notes on Durham Missions', by Fr W. Vincent Smith, c.1945.

RELATED RECORDS

Clergy Fund Records. The records of the Northern Brethren Fund are deposited in the archives. These include a minute book, 1820-85, registers of members, deceased clergy and benefactors from 1705, account books from 1810, rules from 1924, and other records. A full list and a printed history, **The Northern Brethren Fund 1660-1960**, are available.

- E. *The Chapter.* St Mary's Cathedral Chapter was erected in 1852 and its minute books, account books, correspondence and surviving papers, from 1854 to 1985, are in the archives. Early papers include the decree of Propaganda setting up the Chapter, a letter of Pius IX on the Restoration of the Hierarchy, and a letter of Bishop Hogarth appointing St Mary's as his cathedral, all 1852; the decree of Propaganda changing the name of the diocese from Hexham to Hexham and Newcastle in 1861; appointments of Bishops Wilkinson in 1889 and Collins in 1909; and numerous papers concerning Chapter appointments and its role during episcopal vacancies.
- F. *Diocesan Societies.* Only two major deposits have been received so far, the records of the Apostleship of the Sea, from 1946, and of the diocesan branch of the Catholic Women's League (established in 1911) from 1934, lists of which are available. Over the years the bishops have received innumerable requests, appeals, reports and letters from national and local lay societies for support or giving information, and these have been sorted into their respective files, or indexed if remaining in previously listed filing.
- G. *Parish Records.* The 1983 Code of Canon Law (c. 535) requires the careful preservation of registers and other parish records and this obligation rests with the priest and the bishop. In 1987 a Working Party of our Society considered the problems faced by priests in ensuring the safe keeping of their records and submitted a Memorandum

on Parish Records to the Bishops' Conference in November 1988. The Bishops responded by 1) commending the practice of depositing older records and registers in 'an established church archive' or local record office; 2) recommending that registers be made freely accessible after a lapse of 100 years; and 3) recommending the microfilming of registers. (The text of the Memorandum and Bishops' response is printed in **Catholic Archives**, No.9, 1989, pp.62-3).

While other dioceses have followed alternative policies, some even being able to receive parish records into their diocesan archives, Hexham and Newcastle has followed the Bishops' recommendations of 1988. In 1994 it was agreed by the Bishop, the Council of Priests and the four local record offices within the diocese that the record offices would undertake a survey of the records of parishes established before 1900, later 1920, and receive deposits of older registers and records of historical value. This survey has now been completed and in most cases substantial records deposited in the relevant record office. Many of the registers have already been microfilmed or microfiched, so saving wear and tear on the originals. The agreed closure period is 75 years for baptisms and marriages but deaths registers are open to inspection. The record offices also undertake to provide clergy with copies of entries from closed registers which may be required for canonical purposes, to make the open registers available for public research, and to undertake postal enquiries on the terms applied to searches in the registers of other churches. The benefits of this policy to the diocese, to parishes, to the local record offices, and to family historians are self-evident. This policy also accords with the spirit of the circular letter of the Pontifical Commission for the Cultural Heritage of the Church on **The Pastoral Function of Church Archives** in 1997.

The Classification Scheme identified the following main classes of parish records: 1) *Registers*; 2) *Church minutes and accounts*; 3) *School records*, especially managers' minute books and logbooks; 4) *Records relating to the upkeep of the church and parish matters*; 5) *Notice books*; and 6) *Copies of returns to the Bishop*, etc. The 1994 survey revealed that most of the register had survived; that very few parish minute books or old account books have been kept, if ever made; that some managers' minute books had been kept with the parish records but that school logbooks were thought likely to be still with the school or with the local education authority; that most papers relating to the upkeep of the church and to do with parish matters are of

comparatively recent date; that few notice books, except perhaps those immediately before their replacement by parish newsletters, have survived; but that copies of parish returns have been kept. An additional class found is that of the parish copies of marriage dispensations, some being deposited and some retained in the parishes, but in either event they are of course confidential.

The diocesan policy has, on the whole, been fully justified, but concern also needs to be shown for the records of post-1920 parishes, which are subject to the same dangers as those of the older parishes, particularly as the present shortage of priests has led to more frequent change of clergy and the uniting of parishes. Another danger inherent in any practice of listing of records on site followed by selective deposit is that any records not deposited may be regarded in the parish as of no historical interest, even though the decision to leave them in the parish may have been one of date or contemporary reference need, and thus 'at risk' of disposal. A general policy for the standardization of practices in the preservation of parish records is much needed, and perhaps the Association of Diocesan Archivists might take a lead in this on behalf of the Society. For a working model one need look no further than the Church of England's Parochial Registers and Records Measure of 1978 (revised), which required the deposit of all records over one hundred years old in approved record offices and instituted five-yearly reviews of records retained in parishes, leading to subsequent deposits and checks on storage conditions in the parishes.

Correspondence concerning the diocesan archives and requests for access should be addressed, with the courtesy of an SAE, to The Diocesan Archivist, Bishop's House, East Denton Hall, 800 West Road, Newcastle upon Tyne, NE5 2BJ.

ARCHIVAL HOLDINGS OF THE DIOCESE OF ARUNDEL AND BRIGHTON

Sandre Jackson

The Diocese of Arundel and Brighton was formed on 28 May 1965 by the division of the Diocese of Southwark and consists of the three counties of East Sussex, West Sussex, Surrey outside of the Greater London Boroughs, and the Unitary Authority of Brighton & Hove.

The archives for the diocese are housed in Bishop's House, Hove, East Sussex - home of the diocesan curial offices. Archival holdings are divided and housed in four separate parts, viz:

- 1) The historical archive
- 2) The matrimonial tribunal archive
- 3) the finance office archive
- 4) the schools commission archive.

The first of these, the historical archive, is by far the most interesting, and is housed at present in the mezzanine room above the main hall of Bishop's House. Catalogued mainly according to the schema devised by the C.A.S, the overwhelming bulk of the material consist of Class B.10, a series of (aptly named!) Digby Collapsible Box Files containing the holdings of each Parish within the Diocese. The second largest holding is Class B.11 - miscellaneous correspondence relating to both the existing and extinct religious orders in the diocese. Sadly, the fastest-growing Class is B.12 - Dead Clergy Letters, which now number some 8 large box files.

Arundel and Brighton is fortunate to be rich in archival holdings of parishes of historical interest, for example, that of St Edward the Confessor, Sutton Park, nr. Guildford, Surrey, which remains, uniquely, a public church inside a private park. St Edward, the last Anglo-Saxon king (and the last English king to be canonized), who died on 5 January 1066, had a hunting lodge where the present church now stands. The king hunted frequently at Sutton Park and heard Mass daily in the chapel when resident there. In the early 1500s Sutton Manor came into the possession of Lady Margaret Beaufort, mother of Henry VII and benefactress of St John Fisher, who was also her confessor. When she died in 1509 she left the Manor to her grandson, Henry VIII, who subsequently gave it to Sir Richard Weston in 1521. In c.1525 Sir

Richard built a new house, Sutton Place, about half a mile to the south of the old one. The Westons continued to hear Mass during penal times in the private chapel, and kept their chaplains disguised as bailiffs or tutors. The letter overleaf was copied in the late 19th century from the original Loseley MSS of Recusant Papers relating to Sutton Place by a Captain Francis Salvin who then owned Sutton Place. The letter, entitled *Search Warrants for Priests*, is dated 5 September 1578, and tells of the 'Popish Priests who remayne obscurely in secret places'.

The archival holdings for the Parish of St John the Baptist, Brighton, are of some note, for it was from the Brighton mission that Catholicism was reinstated in the town and its environs after the Reformation: the returns for a Commission for April 1724 issued by Thomas, Lord Bishop of Chichester state that in Brighton there were 'no Papists'. Bishop Challoner, in 1773, reported to Propaganda that there were only 700 Catholic laymen and 7 priests in the whole of Sussex. Before the Relief Act of 1791, the founding of a mission was usually the work of a layman (who also appointed the chaplain). The Vicar Apostolic granted him faculties and intermittently visited and conferred the Sacrament of Confirmation. The first entry in St John the Baptist's Baptismal Register is 1799, and this is the generally accepted date of the establishment of a mission in Brighton. Mass was said occasionally locally, but it was not until c.1806 that Mr Hallett built, to the order of a Father Mouchel, not only Brighton's first public post-Reformation Catholic church, but also only the fourth post-Reformation Catholic church in England to be consecrated, viz.:

Winchester (the old Chapel), 5 December 1792

Fernyhalgh, near Preston, Lancs, 12 August 1795

Stonyhurst (College Chapel) 23 June 1835

Brighton, St John the Baptist, 7 July 1835

The consecration certificate (translated) reads: 'On the seventh day of July, 1835, I, Thomas, Bishop of Oleno (Dr Griffiths), consecrated this church and altar, in honour of St John the Baptist, and in it enclosed relics of St Clement, Martyr, and granted to all the faithful of Christ who visit the church to-day 100 days and to those visiting the church on the anniversary day of this consecration 40 days of true indulgence in the usual form of the Church.'

The church of St John the Baptist is also notable inasmuch as it contains the body of Maria Fitzherbert, Morganatic wife of George IV.

Search-Warrants for Priests.

" 5 Sept. 1578.

Order of Council To search for Popish
Priests who remayne obscurely in secret
places or else very secretly do so from
place to place disguised in apparel
after the manner of serving men
or of stray artificers, whereas they be
indeed Popish & Massynge Priests and
do under that visor ~~in~~ ⁱⁿ whispyrynge
manner hould and maynteine harden
of His Matie's Subjects in superstitious
Superstition etc. . . . You shall appre-
-hende them . . . and take sufficient
order for the committing & forthcoming
of such as you shall find to be offenders.
[From the Laseley M.S.]

A COPY OF THE SEARCH WARRANT FOR PRIESTS (1578)

Born on 2 July 1756, she married Edward Weld of Lulworth Castle, Dorset (uncle of Cardinal Weld) in July 1775, but he died within the year. She subsequently married Thomas Fitzherbert in 1778, but he also died, this time within three years of the marriage. It was about four years after her second husband's death that Maria Fitzherbert first became acquainted with the Prince of Wales: she subsequently married the heir to the throne on 21 December 1785. The marriage was not recognized by the State, and Maria died on 6 April 1837. A copy of the following document shows the cost of her funeral:

Brighton
6th April, 1837.

*The Executors of the late Mrs Fitzherbert.
To J. Cooper, Dr for funeral expenses.*

	£	s.	d.
Six Silk Hatbands for Persons employed in and about the Chapel in the preservation of order, etc., at 10s. 6d	3	3	0
Six pairs of Gloves for do		16	0
The preparation of a room in the house for the reception of the body, Black cloth hangings	21	0	0
The preparation of the Roman Catholic Chapel for the funeral by hanging the High Altar, Gallery, Pews, etc., etc	57	10	0
The Rev. Mr Wareing of Isleworth for his attendance, Coach hire and expenses	5	0	0
The Rev. Mr. Hearn	2	2	0
The Rev. Mr Fowler of West Grinstead	2	2	0
Mr Gutchard the Organist	2	2	0
Three Singers	4	4	0
Four 'Acloyts'		15	0
For refreshments for the Choir, Postage, etc.	4	12	9
Palmer Green & Co., for the use of Candlesticks	2	16	0
Tuckers for Wax Candles	4	2	6
Laidlaw for Carpenters Work, etc	30	15	10
Lambert and Son for Bricklayers Work	30	15	10
Keating for Mortuary Bells		12	0
The attendance of the Police Officers	2	12	6
Sundry Amounts			
The undertakers' expenses amounted to £395 17s. 7d, including £58 5s. Od. for unspecified items.			
According to a contemporary report, 'Mr Pounce of the New Road furnished the funeral.'			

Sandre Jackson, B.A. was appointed Diocesan Archivist in September 1998. It is hoped that by 2000 A.D. there will be a new and spacious Archive within Bishop's House, Hove. She can be contacted at Bishop's House, The Upper Drive, Hove, East Sussex. BN3 6NE.

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ARCHIVES OF THE ARCHDIOCESE OF BOSTON

Robert Johnson-Lally

When Pope Benedict XV promulgated the *New Code of Canon Law* in 1917, containing canons requiring maintenance of an archives in each diocese¹, the Diocese of Boston was already well advanced in historical awareness. From its origins in 1808, the see has enjoyed the leadership of many who have emphasized the significance of the historical record. This penchant for history and documentation appeared most fully developed in the person of the second Bishop of Boston (1825-1846), Benedict Joseph Fenwick. Fenwick, a committed creator and keeper of records instituted the recording of daily events in a diocesan journal and compiled a manuscript history of the diocese, **Memoirs to Serve for the Future Ecclesiastical History of the Diocese of Boston.**

Thus Fenwick set an early high standard for maintaining the fabric of history. That standard found renewed and refined expression during the episcopate of William Cardinal O'Connell. O'Connell (Archbishop 1907-1944, Cardinal 1911), insisted on extensive documentation of archdiocesan administration. Cardinal O'Connell also commissioned a comprehensive history of the see: **The History of the Archdiocese of Boston**, published in 1944. The authors, Fathers Robert H. Lord, John E. Sexton, and Edward T. Harrington compiled a considerable amount of material; furthermore they catalogued and arranged many of the original diocesan documents.² The work done by the archdiocesan historians combined with Cardinal O'Connell's administrative style laid the groundwork for much of what is now the archives of the Archdiocese.

For the remainder of the 1940s and into the following decade the archives collections were under the care of the seminary librarian who added to the existing records and began the practice of collecting sacramental records from the parishes.³ By the close of the 1950s custody had passed to a vice chancellor who employed a lay assistant to handle the day to day tasks. So well did they perform those tasks that in 1959, a visiting archivist from the Archdiocese of St Louis lauded the efforts of these proto-archivists, stating that, 'There is much to be praised in the operation and maintenance of the archives of the Archdiocese of Boston.'⁴

Over the next twenty years several of the chancellors took an active interest in the archives ensuring that the holdings would be properly maintained and that the archives would remain accessible for both administrative use and scholarly research. Boston's archives was blessed with support from highly placed administrators, but the programme had developed enough in both size and scope to require the attention of a professional archivist.

In 1974, the impetus toward professionalization came from the National Council of Catholic Bishops, (NCCB), in the United States. That year the NCCB published **A Document on Ecclesiastical Archives**, which called on each diocese to appoint an archivist.⁵ The Archbishop of Boston, Humberto Cardinal Medeiros, and Thomas V. Daily, Auxiliary Bishop and Chancellor, actively supported the establishment of a professionally-run archival programme. In 1976 and 1977, sufficient funding was secured from local and national granting agencies to allow for the hiring of a professional archivist in 1978.

After establishing intellectual control over the records the archivist and a rotating staff of graduate student interns began to access new material, to arrange and describe the holdings, and to initiate procedures for reference, outreach and preservation. Thus established, the Archives of the Archdiocese of Boston became, and has continued to be an important component of archdiocesan administrative machinery. The following is a brief description of the archives, its holdings, and the research conducted in its collections.

The present location of the archives is in a building that was constructed as a library. That gave the facility the advantage of already having stack space and a reading room in place. Recently, temperature and humidity controls were installed in the stacks. While the building is not perfect, it is more than suitable for use as a space for the archives.

Staff consists of four: the archivist; associate archivist; and two part-time staff assistants. These last serve as reading room attendants and also perform most of the genealogical reference work. The archives is open to the public Monday through Friday by appointment.

Records in the custody of the archives amount to more than three thousand cubic feet of material which dates from 1774-present, with the greater portion dating from 1907-present, and which document the origin and growth of the Catholic Church in Eastern Massachusetts. Holdings are comprised of the records/papers of the bishops and archbishops including auxiliary bishops; records of the vicar general/

moderator of the curia; records of the chancellor and offices of the central administration. The archives also collects: parish materials (including sacramental records); institution, agency and bureau records; building plans and blueprints; photographs, films, videotapes and audio recordings. There are in addition a few small collections of personal papers, diaries, and records of Catholic organizations not affiliated with the Archdiocese. Records are arranged according to office of origin, using the filing systems of those offices, thus preserving the integrity of the records and indicating the function of the creating entity.

Access is gained through the archivist. Researchers not affiliated with the administration must submit a research abstract, a written request and/or take part in a reference interview, depending on the type of research. While access is as open as possible certain canonical restrictions apply as well as any other policies or laws that regulate access to archival collections. Such restrictions as exist are applied fairly and uniformly.

Use of the Archives falls into three types: administrative, historical, and genealogical. Users are numerous, averaging over 4,900 per year for the past five years, a figure which includes personal, mail and telephone enquiries. Researchers employ the records in different ways, some using one type of record almost exclusively, while others may utilize similar records in different ways. Still others use a wide range of records.

The Archives' principal clientele is, of course, the archdiocesan administration. It is for administrative purposes that the Archives was created and those purposes remain the primary reasons for its continued existence. Administrative use accounts for nearly one-half of all requests. Records most frequently requested include: building plans; official correspondence; reports; property records; parish boundary and census data; organizational records and financial information. Requests are for the most recent material – from the past twenty years. Working well with the administration certainly has its advantages. Archivists have been able to persuade administrators of the integrity and importance of their records. This in turn helps archives staff locate material more readily which elicits a good deal of respect for archives that can translate into more tangible benefits when resources are allocated. In addition most administrators justifiably view archives as a unit of archdiocesan administration and valuable beyond its role as an historical agency.

This is not to cast aspersions on historians – far from it – historical researchers constitute an important part of our user base. While historians provide only about 15% of our annual enquiries, they use records both extensively and intensively. Their research encompasses projects as diverse as parish histories, theses and dissertations, and scholarly historical publications. They may be informed amateurs, university students or academics. Church records have been used to great effect by historians even if they are not directly engaged in church history; there is much to find using the records of the Church for broad-based historical research.

The final user category under discussion – genealogists – account for nearly 35% of archives use. Genealogists perform research in order to compile family trees, write family histories, and in numerous other creative ways such as applying for dual citizenship or medical information gathering. Clearly, genealogical research may be as unusual or varied as any other enquiry. In return for what they find in the archives, family historians and genealogists provide much support, either financial or in other undefined, but no less important ways.

Genealogists use sacramental records almost exclusively. There are over one thousand volumes upon which they may draw to compile their data. Sacramental records date from 1789-present, but records dated after 1920 (the date of the most recent U.S. Census open for research) are closed except for canonical use.

The future of the Archives of the Archdiocese of Boston holds much of the old as well as some of the new. The age old tasks of acquisition of records, arrangement and description, reference, and outreach continue as ever. To this we must now add records management, electronic records concerns, and new ways – such as the World Wide Web – of reaching our clientele. In Boston, as in other places, diocesan archivists must consider and confront these challenges to continue contributing to the Church, the diocese, and the greater research community.

EDITORIAL NOTE

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Footnotes

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FATHER WILLIAM TUOMEY PP CHURCHTOWN & LISCARROLL AND
BISHOP BRIGGS' NUNS

Edward Walsh

Diaries are always fascinating. What might initially be perceived as idle jottings often demonstrate a sharp understanding of events, and make incisive comment on current happenings which provide a valuable insight on things long past. In *Boswell's Life of Johnson*, Samuel Johnson remarks that 'keeping accounts Sir is of no use when a man is spending his money, and has no one to whom he is to account. You won't eat less beef today, because you have written down what it cost yesterday.' The arid minutiae and detail of accounts when supplemented by comment, the mixed flashes of emotion and humour, invective and indignation, often fill out a more complex and complete picture.

William Tuomey (1804-1872) was parish priest of Churchtown and Lisscarroll in the Diocese of Cloyne north County Cork, from 1859 until his death thirteen years later. His personal account book and occasional diary was found among the papers of the celebrated Vincent Casey O.P.¹ This is a most interesting document to have from any one priest from ordination to death. But how did the literary Dominican, a one time editor of the weekly *Catholic News* in Port of Spain, Trinidad, and the monthly *Irish Rosary* in Dublin, come by this particular book? More often than not this sort of account book was deliberately destroyed either by immediate family or fellow clergy as a possible source of scandal. This unique little volume was initially deposited by Senan Crowe² in the Irish Dominican Archives at St Mary's, Tallaght, Dublin 24, and then given on extended loan to this writer to be transcribed. The fine spidery calligraphy was at times difficult to decipher.

Initially there were few if any clues other than the surname Donegan which occurred seven times on five different pages. Reginald Harrington O.P.³ was well versed and immensely knowledgeable on extended family relationships and it was a topic about which he loved to expatiate and reminisce; he was known to comment that Vincent Casey and Humbert John Donegan⁴ – the latter a native of Cork city – were possibly first or second cousins, 'a nephew or something.'⁵ A somewhat tenuous connection perhaps, but the discovery of another family diary (also found among the papers of Vincent Casey) containing some of the identical family data as in the opening pages of William

Tuomey's diary could not be considered as only circumstantial evidence or sheer coincidence. This latter diary makes mention on a number of occasions of Father John Donegan O.P. and specifically 'cousin Father John Donegan.'⁶ John Donegan (in religion Humbert Mary) was the son of John Donegan⁷ and Helen Tuomey⁸ born in Cork on 21 August 1851, received the Dominican habit at St Mary's, Tallaght 29 September 1872 and was professed there on 23 January 1873.⁹ It is presumed that his mother Helen is the Ellen referred to in this account book and diary.

The surname spellings are of interest for while William always uses Tuomey, his sister is referred to as Tuomy and it appears that Tuomey, Tuomy, Twomey, Toomey are all interchangeable. So the outline Tuomey-Donegan-Casey family kinship and relationship was traced. Father William Tuomey was an uncle of Humbert Donegan, and Vincent Casey was a nephew (?) or cousin of the latter and thus it was possible to account for the book passing to Vincent Casey.

This account book/diary is 15.3mm high x 9.5mm wide, 2mm at foreedge, 2.5mm thick at spine, original vellum over boards grime and age stained, with some wear at head of spine in one place along top joint and corners; spine rounded with no label; brass clasp. Paper ruled faintly in blue horizontal lines, and in light red vertical lines, as for an account book; edges marbled. There are 90 leaves gathered irregularly in 1x8 leaves, 6x12 leaves and 1x10 leaves with 18 blanks. It is unpaginated except for one section, pp. 13 – 15. Writing begins on the front paste-down end paper with '1836 June 22 My Mother died' and continues for 35 pages in clear, neat and well written script recording dates, events and monetary accounts; 4 pp blank and then writing continues as before to 1857; 1 p blank; 7 pp of writing 1857-1859 accounts; 1 p blank; 24 pp of writing; 1 p blank; 21 pp of writing (records of events and accounts 1849-1871); 20 pp blank; 4 pp script; 22 pp blank; the writing now begins at the lower paste-down end paper; 10 pp script; 2 pp blank; 16 pp script including 3 in Latin; 1 p blank; 8 pp script; the writer's obituary card is loosely inserted.

William was ordained priest by Dr Crotty¹⁰ in Cobh on 22 December 1838, receiving all minor and major orders within a space of five days. His priestly life was spent in widely disparate areas of County Cork, starting in Skibereen in 1839, moving a year later to Shirkin Island¹¹ which also included the pastoral care of Cape Clear. In 1843 to Barryroe East, 1849 to Killavullin and then Cloyne before going in 1850

to the old and flourishing port of Youghal. Six years later Tuomey moved to the garrison town of Fermoy and finally in 1859 at the age of 55 as parish priest of Churchtown and Liscarroll.¹²

It seems that William Tuomey came from a family of six children, three sisters and three brothers. He was aged 32 and still a student when his mother died on 22 September 1836. His sister Catherine and father died within four days of each other in September 1843, and brother Michael in December of the famine year 1847, eliciting the comment 'may God Have mercy on him'.¹³ His sister Anne died in 1855 and his priest brother Cornelius (who received minor orders in Paris and was ordained by Dr Delaney¹⁴ on 18 December 1852) died on 6 July 1855 on Spike Island in Cork Harbour where he had been sent three years earlier as chaplain.

What sort of a person was William Tuomey? Meticulous in his accounts (the detail of income and expenses stated by baptisms, marriages, offerings, town and country stations, sick calls, military and civilian hospitals, military barracks, poor houses, nuns' convents, Easter and Christmas collections) with the financial year running from 1 October of one year to 30 September of the next. A system of abbreviations is sometimes used to designate origin, such as SC/sick calls, Int/intentions, Bap/baptisms, Mar/marriages. Obviously zealous, with well prepared sermons both in Irish and English as revealed by the detailed index list of 82 titles from his copybooks and manuscripts; shrewd in his investments, solicitous for the welfare of his brother Cornelius, his sister Ellen and her husband John. Income diminution is evident during the famine years of 1847-1848 and in the immediate aftermath. The detail is bleak. There is exasperation in being reported to the bishop 'that he did not speak Irish'¹⁵ – an allegation which drew the retort 'the greatest lie out' – and not a little humour at finding himself in debt for the 'excess of expenses over receipts' remarking 'so much for discrepancy of accounts,'¹⁶ and whilst in Fermoy commented somewhat pompously after the arrival of a new curate 'I have been exempt from s.calls, to say first mass on Sundays & Holidays, now indeed Admr.'¹⁷ Bishop Murphy's¹⁸ paralysis, illness and death are commented on in October 1856¹⁹ and the detail of the Chapter voting for Bishop Keane²⁰ in Cobh in January 1857 follows. ²¹ There is note of a journey to England between 17 August and 11 September 1867, without any indication as to why or where the traveller went.²² And who

said accounts never make interesting reading?

The purchase of clothes, acquisition of household items including furniture, bed linen, delph and cutlery as well as food and drink are covered during the years 1856-1865 and provides a stark contrast with earlier years and the brief note of five shillings paid in for the 'Cape Fund for carriage.'²³ The Capers were an isolated but unified Irish speaking community with their own king, and down to 1730 their own code of laws. It was a way of life similar in many respects to that which prevailed on An Blascaid Mor, in a community which depended principally on fishing and whatever the sea threw up from shipwrecks.²⁴

Suffrages are listed, and the practice of the time is evidenced by the noticable increase in weddings at Shrovetime – after Advent and before Lent. Investments are in British and Irish debentures with a specific flutter in the Cork Wide Street Commissioners stock.²⁵ A gallon of whiskey cost 5/8 in 1856²⁶ while a decade later income tax stood at 4d in the pound.²⁷

There are two intriguing entries. The first in 1858 while Tuomey was still in Fermoy recording the charitable collection made for among others Michl. Barry of All Hallows, St Colemans College Fermoy, St Vincent Paul and 'Dr Briggs nuns'; the second entry '1859 Sepr Dr Briggs nuns 14.10.0'²⁸ was made after Tuomey had moved to Churchtown. Dr John Briggs 1799-1861 was Bishop of Beverley, North Yorkshire. But who were his nuns? There were no clues. It was easy to wonder and tempting to conjecture, but could it be that Dr Briggs' nuns were the Cross and Passion Sisters whose foundress Elizabeth Prout²⁹ visited Fermoy and stayed with the Presentation Sisters as she quested and begged for alms in the town and surrounding countryside during the 1857-1858 winter? Elizabeth Prout's biographer says Elizabeth Prout and her companions were certainly 'not Bishop Brigg's nuns.'³⁰

Sister Cabrini Delahunty, Cloyne diocesan archivist came across a first draft of my transcription document among the papers of Donacadh O Conchuir PP Kilnamartyra (West Cork) who was tragically killed in a car accident in June 1997. Sister Cabrini was and is engaged in sorting and indexing Dr Keane's correspondence. Canon Troy's booklet **The Great Famine in the Dioceses of Cork and Ross** – a collection of letters and reports from that time – quotes a number of letters to Dr Briggs either asking for help and/or thanking for help.³¹ So before asking for help Briggs was giving it. Sister Cabrini remembered '... coming across

1746.08/27/1857

We, the Roman Catholic
Archbishops & Bishops of
Ireland, beg to lay before
your Lordship, as Her Majesty's
Prime Minister, the follow-
ing Memorial.

There exists, and we
sincerely believe, with good
reason, a universal and strong
feeling in the Roman Catholic
Body in this Kingdom, that
the Roman Catholic Soldiers,
now engaged in the bloody
war in India, have not
their spiritual wants sup-
plied. Their numbers and

MEMORIAL OF THE IRISH BISHOPS TO LORD PALMERSTON, 1857

letters to his nuns, but that was before ever Father W. Tuomey went to Churchtown, so there must have been a second collection. I haven't got that far yet. I'm still at 1861 and have moved to the last quarter of the year. I enclose a copy of a letter from +J. Briggs to +W. Keane and the memorial which he enclosed. The letters speak for themselves.³²

York 28 Decbr 1857

My dear Lord,

Will your Lordships allow a poor Saxon (but a Saxon declared to be *Hibernior Hiberniis*) to presume to ask you whether you think it well for the Irish Prelates to send conjointly a memorial similar to the enclosed copy. If your Lordships should approve of this my humble suggestion, will you take steps to have it carried into effect?

Truely I am faithfully yours

+ John Briggs.³³

We, the Roman Catholic Archbishops & Bishops of Ireland, beg to lay before your Lordship, as Her Majesties Prime Minister,³⁴ the following Memorial.

There exists, and we sincerely believe with good reasons, a universal and strong feeling in the Roman Catholic Body in this Kingdom, that the Roman Catholic soldiers now engaged in the bloody war in India, have not their spiritual wants supplied. Their numbers and their dangers, call loudly for a considerable increase of Priests to minister to these their spiritual wants. These spiritual ministrations the Roman Catholic Soldiers most highly appreciate, and consider that they are justly entitled to receive them from their country, for which they are shedding their blood and giving their lives. We, the Roman Catholic Archbishops and Bishops of Ireland, deeply interested in the spiritual welware (sic) of the majority of the Roman Catholic Soldiers in the British army beg to submit to your Lordship's kind & immediate attention this our humble & earnest Memorial. If it should, contrary to our hope & prayer be unattended to, we shall in our deep anxiety for the eternal salvation of this portion of our flocks, be reluctantly compelled not to advise Roman Catholic young men to enlist, until they see that they shall have the consolation and support of their Religion when they are on the battle field or lying wounded and dying in the Military Hospital.³⁵

After four years work the transcription of the William Tuomey account book and diary was completed in 1989 and the document itself was returned to the Irish Dominican Archives at Tallaght. Historian and provincial archivist Hugh Fenning was of the opinion that since this document was directly connected with the Diocese of Cloyne rather than the Dominican Order itself, it would be proper for it to be deposited in the Cloyne archives. So during a holiday visit to Ireland in October 1998 it was a pleasant commission for this writer to take this marvellous little book from the Tallaght archives and put it into the hands of diocesan archivist Sister Cabrini Delahunty in Cobh.

Footnotes

1. Vincent Casey O.P. 1874-1967. Fearless and vindicated editor of the *Irish Rosary* was the defendant in a libel action brought by the writer Peadar O'Donnell. Casey had called O'Donnell a communist and in court O'Donnell denied that he had ever been in Russia. But there was a witness (a youthful Dominican student Gerard Gardiner) who would testify in court that in his own home at Dungloe, County Donegal, he had heard Peadar O'Donnell talking about his journey to Russia.
2. Senan Crowe O.P. 1918-1994 (or as he preferred to be known by the Irish nomenclature, Senan MacConchra) was a Department of Education civil servant before joining the Dominican Order in Cork in 1945; ordained Dublin 1951. Returned from Rome 1953, and was assigned to St Saviour's Dublin where over a continuous period of forty years he was secretary to seven successive provincials becoming in his own words 'an ordained civil servant.'
3. Reginald Harrington O.P. 1899-1985; Provincial 1957-1961.
4. Humbert John Donegan O.P. 1851-1931; Provincial 1926-1930.
5. My informant was Senan Crowe.
6. Casey family diary No.2, entry for 3 March 1924, p.27.
7. Op. Cit. No.6, John Donegan, Wintrop Street, Cork, died 22 August 1863, p. 19.
8. Op. Cit. No.6, Helen (Ellen Tuomey) Donegan, South Main Street, Cork, died 12 February 1864, p.58.
9. Irish Dominican Archives, St Mary's, Tallaght, Dublin 24, Liber Receptionem 1856-1889, p.58.
10. Bartholomew Crotty 1769-1846, Bishop of Cloyne and Ross 1833-1846.
11. Shirkin Island in Baltimore Bay opposite the entrance to Skibbereen harbour, County Cork.
12. William Tuomey's obit appeared in the *Cork Examiner* 19 August 1872.
13. William Tuomey account book/diary, p. 1.
14. William Delaney, 1804-1886, Bishop of Cork 1847-1886.
15. Op. Cit.No.12, p.71.
16. Op. Cit.No.12, p. 14.
17. Op. Cit.No. 12, p.78.

18. Timothy Murphy 1789-1856; Bishop of Cloyne and Ross 1849-1856.
19. Op. Cit.No. 12, p.76
20. William Keane 1805-1874, Bishop of Ross 1850-1857, Cloyne 1857-1874.
21. Op. Cit .No. 12, 77.
22. Op. Cit.No. 12, 64.
23. Op. Cit .No. 12, 97.
24. Cape Clear is a remote island off the west Cork coast not far from the Fastnet Rock.
See **The Man From Cape Clear**, a translation by Riobard P. Breatnach of Conchur O Siochain's **Siochain's Chleire**, Mercier Press, Cork, 1995.
25. Op. Cit.No. 12, p. 100.
26. Op. Cit.No. 12, p. 110.
27. Op. Cit.No. 12, p. 130.
28. Op. Cit. No. 12, p.84.
29. See **The Whole Story Using Archives To Write Biography: Elizabeth Prout, Foundress Of The Cross And Passion Sisters** by Sister Dominic Savio Hamer CP, *Catholic Archives*, 1996, No. 16, pp.27-36.
The surname Prout is somewhat unusual in Cork city and county, but not unknown since one bearer in an age of larger than life personalities was the eccentric Father Prout parish priest of Watergrass Hill between Cork and Fermoy. 'Father Prout' was the pseudonym assumed by Francis Sylvester Mahony (1804-1866) priest, writer, humorist, who abandoned the priesthood for a literary life in London and Paris, but made a death bed reconciliation with the Church. Known to most Corkonians as the author of the popular poem **The Bells Of Shandon**.
30. Sr Dominic Savio CP, 13 August 1996 letter to the author.
See **Elizabeth Prout 1820-1864: A Religious Life for Industrial England** by Edna Hamer (Sister Dominic Savio CP), Downside Abbey, Stratton on the Fosse, Bath, 1995.
31. See **The Tablet** 1 July 1848 and 8 July 1848.
32. Sister Cabrini Delahunty, 13 May 1997 letter to the author.
33. Cloyne Diocesan Archives, Cloyne Diocesan Centre, Cobh, County Cork. John Briggs 28 December 1857 letter, ref. 1796.04/25/1857.
34. Lord Palmerston 1784-1865; Prime Minister 1855-1858.
35. Cloyne Diocesan Archives. John Briggs 28 December 1857 letter, ref. 1796.04/27/1857.

THE CATHOLIC CHURCH AND THE 1944 EDUCATION ACT: MATERIAL IN THE PUBLIC RECORD OFFICE (CONCLUDED)¹

John Davics

INTRODUCTION

Whilst working on a number of articles on the Catholic Church and the 1944 Education Act², 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 to July 1944, by which time Archbishop Griffin had been appointed to Westminster and had taken charge of affairs).

ED 136-412

This file is entitled 'Education Bill 1943: White Paper on Educational Reconstruction. Public agitation by Roman Catholics against the White Paper.'

- Newspaper cuttings from October 1943: accounts of protest rally in Manchester. Anonymous notes on above from anti-Catholic viewpoint: 'Romanism in England is exactly Iraperjure in Imperio.'
- Butler to J.H.F. McEwan M.P., 15 July 1943: current proposals give more help to voluntary schools than ever before.
- E. Keiling (Board of Education official) to Butler (?date): report of meeting with Archbishop Godfrey (Apostolic Delegate) who said that northern Catholics felt deeply on the issue. He would advise Hierarchy against any precipitate rejection of Butler's scheme, but understood that some Irish priests had made violent and ill-timed attacks on it.
- Butler to Morton, 19 July 1943: recent contacts with Hierarchy

indicated they were taking a 'most moderate and sensible line.'

- Father E. Sutton (Ruislip) to Butler, 22 June 1943: Suggests system of long-term, low interest loans to finance Catholic school building. Enclosed resolution of Catholic parents of Ruislip and Eastcote, Middlesex. Duty of state to provide schools without financial discrimination.
 - Note by BOE (n.d.): comments on Sutton's proposals; concluded that cost to Catholics would be more than 50% grant scheme.
 - Morton to Butler, 22 July 1943: Meeting with Bishop Brown. Hierarchy dissatisfied: on grounds of equity felt they had been unfairly treated. Would try through Catholic M.P.s to move amendments at Committee stage of Bill. Line of approach 'will be confined to intellectual argument . . .'
- White Paper should have been delayed until after reports of McNair (qualifications of teachers) and Norwood (curriculum) Committees.
- Butler to Morton, 27 July 1943: glad that Hierarchy was to approach matters 'intellectually' and not filibuster. Inconceivable that McNair & Norwood would produce proposals at odds with White Paper.
 - Sir George Shuster M.P. to Butler (?date): memorandum on financing of Dutch schools. Religious schools had equal rights to state support.
 - Butler to Shuster, 23 October 1943: any proposal to place whole cost of denominational schools on state would stand no chance of acceptance.
 - Lord Perth to Butler, 5 August 1943: White Paper proposals not in accordance with Minorities Treaty.
 - Holmes to Butler (?date): Legal advice states that nothing in Minorities Treaty requires state to provide denominational schools from public funds.
 - Butler to Perth (draft), 7 August 1943: Response to Lord Russell's statement in Lords that Catholic schools would be forced back to alternative A. No such idea entertained by government or Hierarchy. Speeches in Lords did not show that government's offer was the best ever to Catholics. Speakers were unaware of detailed Butler-Hierarchy discussions. Suggested further government contacts with Catholics be with laity as well as Hierarchy.
 - Butler to Lord FitzAlan (draft: not sent): Catholics free to criticise government offer but should be aware of forces which would like the

offer to fall and be replaced by 'a purely secular settlement'. Was consulting Archbishop Downey re-best way to maintain contacts with Catholic politicians and laity as well as Hierarchy during public discussions.

- Butler to Downey, 11 August 1943: In Downey's absence in Ireland (convalescing) Catholic case gave impression of there being a threat to liberty of conscience. Benefits to Catholics had been 'inadequately assessed.' Had met Duke of Norfolk and FitzAlan. Useful if government had contact with prominent laymen as well as with Hierarchy. Attached aide memoire: Advantages to Catholics of White Paper proposals.
- Downey to Butler, 13 August 1943: had stated (23 June) financial objection to Bill, 'not with regard to religious principles other than that we are being penalised for our freedom of conscience.' Had stated this publicly in speeches & press. There were lay members of Catholic Deputation. Responded to aide memoire: Catholics asked to pay 50% of a large but unknown sum and were being offered no aid for new schools.
- Goodfellow to Downey, 14 August 1943: Butler glad to know issue between Catholics & government did not hinge on question of liberty of conscience and freedom to give religious instruction.
- Southwark Catholic Parents & Electors' Association, 11 August 1943: copy of leaflet ('A Respectful Challenge').
- Butler to Downey, 12 August 1943: Above leaflet illustrated misunderstanding of government's policy by Catholics who failed to understand benefits of proposals.
- Downey to Butler, 21 August 1943: regretted 'misstatements and exaggerated expressions' on education question but it was 'a complex one.' Had some sympathy with some of the fears raised in Southwark leaflet.
- Note by Holmes, 26 August 1943: telephone conversation with Morton in which Holmes told him it was clear that Catholics did not fully appreciate advantages they would gain from White Paper proposals. Assured Morton that government was not the source of a recent article in *The Times* (14 August) which Brown thought was 'an inspired attack.' Morton agreed it was likely that Catholics did not fully appreciate advantages offered by White Paper. He felt that Catholic criticism could be undermined by increased offer of 5%.

Other points made by Morton: Brown was 'flaring up' politicians. Would have been advantageous to Catholics to have had a single negotiator but each bishop was supreme in his own diocese. They were 'a poor lot of bishops.' Catholics had no adequate vehicle to present their views. **The Catholic Herald** was a purely money-making concern, **The Universe** was a bourgeois production, and **The Tablet** was entirely wrapped up in foreign affairs.

- Chuter Ede to Brown, 19 August 1943: no grounds for believing **The Times** article had been inspired by the government. Requests further meeting with Brown.
- Butler to Chuter Ede, 20 August 1943: difficulty in dealing with Catholics is that they were nervous of being fobbed off and told nothing until it was too late and the Bill was passed.
- Butler to Heaton (BOE official) (?date): thanks him for arranging meeting with Downey (27 August).
- Butler to Downey, 23 August 1943: thanks him for adjusting schedule so that they might meet on 27 August. Objections to White Paper proposals would be reviewed carefully before the legislation was introduced. Chuter Ede had discussed many of the Catholics' problems with Brown.
- Duke of Norfolk to Butler, 25 August 1943: must await bishops' decision. Commented that Amigo never had any tact, is always difficult and is too old. Duke would be away for one week but would speak to Butler on his return.
- Downey to Butler, 25 August 1943: will bring Myers (Vicar Capitular, Westminster) to the meeting on 27 August.
- Morton to Heaton, 26 August 1943: thanks him for copy of Agreed Syllabus for Surrey - compiled with sincerity but doctrinally unsuitable for Catholic children.
- Chuter Ede to Morton, 27 August 1943: explains background of Agreed Syllabus for Surrey.
- BOE Report, 27 August 1943: Meeting of Butler & Downey. Downey asked how far the Bill would be mandatory on LEAs and raised the question of the cost of school transport for Catholics. Discussion followed on cost to denominations for non-provided elementary schools, closure of redundant schools, machinery for establishing new Catholic schools. Downey asked about possibility of interest-free loans

from government for new Catholic schools. Butler replied that this would be met with strong protests.

- BOE Report, 30 August 1943: Meeting of Butler & Archbishop Godfrey (Apostolic Delegate), 18 August. Did not pursue the 'intriguing question' of who would be the next cardinal. Butler found it difficult to negotiate with Catholics as each bishop spoke for himself. He lamented the death of Hinsley and the illness of Downey during the critical phase when the White Paper was about to be published. Godfrey hoped Butler would concentrate his attention on Downey. Butler said he would be glad to maintain contact with Downey but he and the other bishops 'when released from the friendly atmosphere of conversations with us, were stirring up agitation in the country.' Godfrey reported that the Pope had congratulated the bishops on their firm stand, to which Butler felt 'a certain element of nausea' in view of Vatican ignorance of the Church school question in England. It would be impossible to concede the full Catholic claim. Godfrey was concerned about LEA powers re-BOE & sought to examine the pressures on Butler, viz. teaching profession, LEAs, Exchequer. Butler responded by saying that the chief pressure was the fact that most people wanted a unified education system, which at the same time gave denominations the right to religious teaching. Catholics were a minority and the state could not be responsible for paying in full for personal religious requirements of any particular group. Godfrey informed him that the Hierarchy failed to understand why the government was unable to pay the full costs for Catholics to provide their form of teaching just as it paid for Agreed Syllabus teaching.
- Summary (signed Downey & Myers), 30 August 1943: meeting with Butler & Chuter Ede, 27 August 1943 (see above).
- Morton to Chuter Ede, 30 August 1943: reply to letter of 27 August. No Catholic compromise with Agreed Syllabus was possible. He had tried to act as a 'small additional bridge' at Butler's request.
- Heaton to Wing Commander A.W.H. Jones, 23 August 1943: discusses cost to Catholics of alternative B and revival of 1936 Act schemes.
- Note by Heaton (? date): telephone conversation with Brown, who had had nothing to do with Southwark leaflet. Discussed details of 50% grant.
- Sir Robert Topping (Conservative Central Office) to Butler, 26 August 1943: enclosed copies of correspondence between Brown & Charles

Pearce, General Secretary of London Teachers' Association, re-Catholic opposition to Education Bill and the likely continuation of this opposition into post-war period.

- Butler to Topping, 30 August 1943: not surprised by Brown's views. Found him 'highly political in outlook.' Inevitably a certain amount of political trouble. Catholics would use whichever M.P.s would do them most service.
- Butler to Downey, 1 September 1943: had given much thought to meeting with Downey & Myers. No real difference between him and those Catholics who took a realistic view of what was and was not possible. Point at issue was whether Catholics would be able to shoulder financial burden. Requested Catholic estimate of what educational proposals would cost. Discussed Catholic fears about LEA powers.
- Butler to Downey, 1 September 1943 (private & confidential): government aware that Hierarchy supported public campaign against educational reform plans. Government's proposals being misrepresented at Catholic protest meetings.
- FitzAlan to Butler, 31 August 1943: many Catholic difficulties with proposals were financial.
- Butler to FitzAlan, 1 September 1943: Government did not wish to prejudice future of Catholic schools or force Catholic children into an atmosphere which did not suit them.
- Note by Chuter Ede, 30 August 1943: Much Catholic propaganda centred on argument that denominational schools unable to find the money required under Alternative B would have to accept Alternative A, which was offensive to them. BOE must make it clear to denominations that they will not be forced to accept what they describe as 'an atheist form of solution.'
- Note by Holmes (?date): nothing new in proposition that if Catholics wanted Alternative B they must raise their share of the money. Butler commented: 'This does not mean the Catholics' point that they are being asked to meet an unknown and astronomical commitment. How can we put a 'ceiling' to their fears?'
- Holmes to Butler, 2 September 1943: only way to dissipate Catholic fears is assurance that the extent of commitment will be limited by BOE's new building regulations and that it will not be astronomical

because neither BOE nor LEAs were in a financial position to indulge in extravagant building.

- Downey to Butler, 3 September 1943: reply to Butler's letter of 1 September. Downey not responsible for 'public utterances of any individual bishop.' Had done his best to advocate temperate language and accurate statements. Would continue to do so but feeling was running high in many parts of the country. Without some concession on new schools there was bound to be a determined opposition to the Bill. Reply to official letter: FitzAlan and Rankeillour had suggested Catholics appoint two chartered accountants to meet two appointed by government to discuss cost of proposals.
- Butler to Chuter Ede, 9 September 1943: Lord President and Chancellor think Butler should 'take his troubles to ministers.' This would entail a statement of Catholic attitude and the way the BOE intended to deal with Catholics. BOE could not depart from main lines of settlement but could attempt to relieve Catholic anxieties, attempting to get from them a statement of financial implications as they saw them.
- Note by Butler, 9 September 1943: account of meeting with Archbishop Williams of Birmingham and Mr Rigby (a Catholic), Chairman of the Elementary Sub-Committee, Birmingham. Butler had explained principles underlying the proposals for denominational schools. He did not think a 100% grant accompanied by full state control would appeal to Catholics. Alternative B was as generous as he could persuade the country to accept. Discussion of position re-new schools. Williams wanted Butler to meet the Bishops of Salford and Hexham & Newcastle when visiting their areas.
- P.H.Edwards to Butler, 1 September 1943: wanted Butler to meet Catholic representatives when he visited Newcastle.
- Edwards to Butler, 10 September 1943: repeated request for a meeting.
- Edwards to Chuter Ede, 17 September 1943: requests him to meet Catholic deputation when he visited Newcastle.
- Goodfellow to Chuter Ede, 20 September 1943: re-above request. Arrangements for meeting of Butler & Chuter Ede with northern bishops at Ushaw, 29 September.
- Chuter Ede to Goodfellow, 22 September 1943: copy of reply to Edwards. Suggests his group join Catholics of South Shields in meeting him on 30 September.

- Edwards to Chuter Ede, 28 September 1943: had no wish to intrude on meeting between Chuter Ede and his constituents in South Shields.
- Edwards to Butler, 27 September 1943: encloses resolution of Catholic meeting in Hull, 26 September, demanding there be no financial discrimination against those wanting liberty of conscience.
- Butler to Captain J.H.F.McEwan (?date): discusses advantages to Catholics of Alternative B as compared with existing situation. Did not think financial costs beyond capacity of Catholics. No public support for providing new voluntary schools.
- Heaton to Butler (?date): report on contacts with Morton. Morton's position was unchanged.
- Bishop McCormack (Hexham & Newcastle) to Butler, 14 September 1943: encloses estimate for his diocese of cost of Butler's proposals. Suggests Butler address annual meeting of northern bishops at Ushaw. Downey agrees.
- Butler to McCormack, 18 September 1943: hopes to meet bishops at Ushaw. Diocese of Hexham & Newcastle estimates (12 September 1943) amount to be found = £1,479,382.
- BOE comment on estimate: appears to be a genuine attempt to assess cost. Similar estimates from other dioceses would be useful.
- Further examination of Hexham & Newcastle estimate, 20 September 1943: spread over 25 years the annual cost to Catholics would be £1 per head.
- BOE re-Dual System (?date): statement of BOE position.
- McCormack to Butler, 3 October 1943: as White Paper stands Catholics must fight. They were left with a balance they could not find. Encloses copy of his address given in Newcastle City Hall on previous Sunday.
- Butler to McCormack, 5 November 1943: prepared to meet him.
- Bishop Marshall (Salford) to Butler, 15 September 1943: preferred to meet Butler with his fellow bishops at Ushaw rather than privately.
- Topping to Butler, 22 September 1943: copy of letter from Brown to Pearce re- article in **The Schoolmaster**.
- Shuster to Butler (?date): prepared to put question to Butler re-existing costs of denominational schools. Enlarges on these costs: Shuster wanted 100% grant for Catholic schools.

- Butler to Shuster, 24 September 1943: wanted to examine Shuster's fears. Whole question was very complex.
- Draft letter to Shuster (?date): suggests Butler would be prepared to answer the following parliamentary question: 'What percentage of the total annual cost of non-provided public education is borne by public funds?'
- Butler to Downey, 30 September 1943: thanks him for Ushaw meeting. Will examine points put, e.g. Marshall's suggestion re-limit to Catholic liability. Warns Downey of possible danger to cause of Catholic education of lack of co-operation with White Paper proposals. Government did not underestimate difficulties facing Downey and his colleagues.
- Copy of article from **Liverpool Echo**, 16 October 1943: account of Downey's public meeting at Liverpool Stadium.
- **The Times**: account of same meeting.
- Marshall to Butler, 8 October 1943: suggested Catholics pay half the cost of reorganising their existing schools and of building new ones. Total commitment should not cost more than £15 per place. Provided estimate on this basis of cost to Diocese of Salford.
- Note re-Marshall's figures, 11 October 1943: £15 per head suitable for primary schools but would only amount to 12.5% of cost of a new senior school place.
- BOE Notes re-Hierarchy (?date): basis of response to Catholic objections to White Paper. No movement on new schools. Proposes limitation of financial liability of managers for building costs of voluntary schools.
- BOE Note, 15 October 1943: suggests 'ceiling' on costs. Proposes £25 per primary place and £45 for secondary schools outside of 1936 Act. No ceiling for 1936 Act schools. Makes some estimate of cost to government.
- BOE: Discussion of Bill (?date): account of meeting of Butler & Chuter Ede with Hierarchy, 19 October. Downey's Liverpool speech indicated Catholic wish to continue Dual System. Advantages to Catholics of present plan: under Alternative B they would sacrifice none of their freedom in return for increased aid. Ultimate Catholic liability would be £0.5M per annum in loan charges. BOE unable to accept Marshall's figure of £15 per capita ceiling. No public funds for new

denominational schools, but formula devised for new schools necessitated by government action or that of planning authorities. Butler believed new educational proposals could be made to work in the interests of Catholics.

- Captain E.C.Cobb, M.P. to Butler, 27 September 1943: had the impression that Catholics had reached limit of their concessions.
- Butler to Chancellor of Exchequer, 14 September 1943: issue of new voluntary schools the most difficult. Free Churches adamantly opposed.
- BOE Report to War Cabinet, Lord President's Committee, 1943: Butler reported on reception of White Paper. He proposed to warn Catholics, at Ushaw, that as a result of overstating their case, there was a risk of considerable reaction among other interests.
- BOE Draft re-Catholics and White Paper (? date): outlines proposals re-Alternative B. Difficulty of fully reviving 1936 Act. Impossible to make mandatory on LEAs.
- Butler to Sir John Anderson (draft), 2 October 1943 (not sent): discusses Ushaw meeting. Desires meeting with Anderson at Treasury. Butler had clear impression that Catholics were determined to go down fighting despite the most emphatic warnings given by him and Chuter Ede. Hierarchy convinced that Catholics were unable to raise their share of the money under Alternative B. They wanted the costs pegged. Butler wished to discuss this with him.
- Rev. J.Coughlan (Principal Catholic Chaplain to Army) to Butler, 6 October 1943: discontent among Catholics in forces over Bill. Interference with their parental rights to have children educated in accordance with Catholic principles. Catholics unable to meet financial liabilities of Bill.
- Shuster to Butler, 14 August 1943: thanks for help with drafting parliamentary question. Would like to discuss the Dutch system with Butler's advisers.
- Butler to Shuster, 16 October 1943: investigating Dutch system.
- Canon E.F.Brale (Principal, Bede College, Durham) to Butler, 21 October 1943: Downey was the 'fighting chief in England of Popish educational policy.' Government should resist Catholic aggression.
- Butler to Braley: difficult to understand Catholic response to White Paper offer.

- Butler to Downey, 20 October 1943: re-their meeting of 19 October. Financial 'ceiling' was being studied by Holmes. Suggests this should remain confidential.
- Downey to Butler, 21 October 1943: accepts discussion of 'ceiling' must remain private. Suggests meeting of episcopal deputation with BOE on 2 November.
- BOE Notes: re-meeting with bishops on 2 November. Ceiling applicable to all denominations for schools receiving 50% grant but not for 1936 Act schools. There should be provision for new schools necessitated by population movement. BOE's objective was to maintain contact and working arrangements with Catholics.
- Sir Robert Carey, M.P. to Butler, 26 October 1943: reports on sense of grievance of his Catholic Manchester constituents. Could Alternative B be completely revised?
- BOE Note (?date): report of meeting with bishops, 2 November. Discussion re-'ceiling'. Butler was sorry to hear the general tone of Catholic criticism, the popular strand of which had been allowed to go too far. The £15 'ceiling' was far too low. Discussion of arrangements for new schools caused by population shifts.
- Butler to Anderson, 3 November 1943: report of meeting with bishops. Downey less desirous of breaking off negotiations with government than some others who appeared frightened of their own supporters.
- Morton to Butler, 1 November 1943: Rankeillour, FitzAlan & Shute had asked to see Prime Minister to discuss Catholic education.
- Churchill to FitzAlan, 4 November 1943: he was too busy to see him.
- Butler to Downey, 5 November 1943: BOE attempting to find rough estimate of costs to Catholics of White Paper proposals. Asked Downey to nominate representatives to facilitate this.
- Downey to Butler, 10 November 1943: restated fundamental Catholic objection to some White Paper proposals.
- Butler to Downey, 12 November 1943: disorientated by Downey's last letter, but would leave no stone unturned to narrow differences between BOE and Catholics. Conscious of Downey's anxieties re-new schools issue.
- Downey to Butler, 17 November 1943: if government moves the population it was incumbent upon it to provide new schools. This left

untouched the question of 'brand new' schools. Future of Catholic education depended on this question.

- BOE Note, 19 November 1943: re-'brand new' schools Butler had never concealed from Downey the difficulty of providing money for this purpose.
- Note by Butler, 12 November 1943: lunch with Godfrey. Tone of meeting helpful. The Archbishop tried to explain recent behaviour of bishops and sense of grievance among Catholics.
- Note by Butler, 18 November 1943: account of meeting with FitzAlan, who deeply distrusted Downey. Butler regretted that Westminster was vacant.
- Butler to Downey, 16 December 1943: enclosed copy of Education Bill published today. Hoped Catholics would note concessions to their schools needing to change site because of population movement.
- Butler to Downey, 16 December 1943: estimates of Catholic costs have now been sent to bishops.
- Downey to Butler, 17 December 1948: thanks Butler for copies of Bill. Hierarchy to meet on 4 January to discuss BOE estimates.

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- Archbishop Griffin (Westminster) to Butler, 7 January 1944: report on Hierarchy meeting (4 January): bishops wanted further clarification of 50% grant for 'transferred schools.' All phases of educational reconstruction, including nursery education, would have to be taken into account for a complete estimate of Catholic burden. Proposed new 'ceiling' figures.
- BOE Note (?date): Griffin's 'ceiling' proposals ambiguous.
- Butler to Griffin, 11 January 1944: unclear why Catholics wanted to enter field of nursery education.
- BOE, 21 January 1944: meeting between Butler & Chuter Ede and Griffin & McCormack. Bishops requested further concessions but Butler replied that increased aid meant greater control. Agreed that fixing 'ceiling' was unsatisfactory method of control and that loan system was better. Bill was at Committee stage thus 'hole and corner' decisions taken by BOE and Hierarchy were undesirable. Further meetings not ruled out.

- Catholic estimate of costs of Education Bill proposals, 17 January 1944: annual average cost estimated at £1.8M (eight times previous annual burden).
- BOE (?date): comment on Catholic estimate. Calculation included several irrelevant items & national figures were grossly inflated.
- Note by Chuter Ede, 28 January 1944: report of meeting with McCormack. Discussed question of appointment of teachers to Catholic schools, guarantee of 1936 Act schemes, possibility of government loans for 50% Catholic commitment, powers given to LEA by Bill.
- Note by Butler, 4 February 1944: meeting with Griffin (3 February). Latter wanted to remove any bitterness from the atmosphere. Discussion of appointment of Catholic teachers and possibility of government loans.
- Copy (from Griffin to Butler) of Bishop Moriarty (Shrewsbury) to Griffin, 31 January 1944: special problems of his diocese. Apart from narrow strip south of Mersey from Stalybridge to Wallasey, in the rest of Cheshire and Shropshire there was no Catholic senior school.
- Butler to Griffin, 5 February 1944: 'I am sure you attach as much importance as I do to establishing as favourable an atmosphere for the consideration of our difficulties in the Committee stage of the House as possible . . .'
- Griffin to Butler, 5 February 1944: assumes Butler has no objection to Catholic MPs tabling amendments to the financial clauses of the Bill.
- Butler to Griffin, 8 February 1944: 'impracticability' of altering general basis of proposals.
- Prime Minister's Office to Butler (?date): encloses letter from FitzAlan (2 February) re-position of Catholic schools under Education Bill. Requests draft answer.
- BOE draft letter in response to FitzAlan (?date): precise burden on Catholics uncertain but being estimated. It would not be beyond their means.
- Note by Goodfellow (?date): discusses response to letter from Griffin (10 March 1944).
- Butler to Griffin, 13 March 1944: most 'brand new' schools would be replacements and eligible for 50% grant.

- Griffin to Butler, 17 March 1944: Hierarchy met on 15 March and while pressing claims for justice they accepted that government had gone a considerable way to meet Catholic representations. Added suggested amendments.
- Note by Goodfellow, 18 March 1944: comment on Griffin's 'adjustments'. Added comment from Butler: 'This is all moving the right way.'
- Butler to Griffin, 21 March 1944: reply to Griffin's letter of 17 March.
- Stokes to Butler, 17 March 1944: re-amendment to clause 23 of Bill.
- BOE, Education Bill: notes on Catholic members' amendments to clauses 30-90.
- BOE draft reply to Stokes:
- Copy of speech made by Griffin at Brighton, 19 March 1944.
- Butler to Griffin, 31 March 1944: discusses amendments re-loans.
- Stokes to Butler, 27 March 1944: encloses memorandum from Brown in support of claim that Catholics were only brought into the discussions over education proposals after pledges had been made to Church of England and the Free Churches.
- BOE Note: re-Stokes' letter and Brown's memorandum. Refutes Brown's claim.
- Butler to Stokes, 1 April 1944: Brown had failed to recall negotiations which had lasted over two-and-a-half years.
- Stokes to Butler, 3 April 1944: copy of a further amendment.
- Butler to Griffin, 1 April 1944: indicates form of words he will use in forthcoming debate on grant clauses of Bill.
- Griffin to Butler, 3 April 1944: thanks for above. Refers to suggested loan clauses.
- Griffin to Butler, 20 April 1944: thanks for amended copy of Bill; 'We have not received justice but the Board has gone a considerable way towards meeting Roman Catholic representations.'
- Brown to Chuter Ede, 29 April 1944: re-maximum and minimum distances for which school transport would be provided.
- Chuter Ede to Brown, 1 May and 2 May 1944: avoids committing himself re-maximum & minimum distances.

- Archbishop of Westminster, Memorandum re-Education Bill, 5 April 1944: states what Catholics have received under Bill.
- Butler to Griffin, 9 May 1944: re-school playing fields.
- Brown to Pearce, 13 June 1944 [copy from Topping]: government has got its way and imposed 'intolerable burdens on our working class people.'
- Griffin to Butler, 18 July 1944: re-Rankeillour's amendment to clause 102, loans to voluntary bodies & LEAs.
- Butler to Griffin, 25 July 1944: reassurance re-loans.

In addition, there is in this file correspondence from Stokes during the passage of the Bill through the House of Commons, April to May 1944.

Footnotes

1. The first part of this article appeared in *Catholic Archives* 18 (1998), pp.43-54.
2. J. Davies, 'L'Art du Possible: The Board of Education, the Catholic Church and negotiations over the White Paper and the Education Bill, 1943-44' 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.

WORK IN PROGRESS

Rev. Michael E. Williams

Following my work on the English Colleges in Rome and Valladolid¹, for some years I have been researching the English College in Lisbon. As the college is now closed it is doubtful whether a book will ever be published. However, the editors of the new and revised **Dictionary of National Biography** have sent me from time to time entries that require updating and suggestions for new articles. It is surprising how, generally speaking, so much fresh material has come to light since the old dictionary was compiled at the turn of the century. This is due not only to the painstaking work of individual scholars but to the labours of countless anonymous archivists cataloguing documents and making them accessible to scholars. One needs to remember that one hundred years ago the Records Series of the Catholic Record Society had not yet commenced its publication.

Although my own main interest and curiosity is about the past and the contribution of the overseas colleges to English Catholicism at home, there are others who approach the territory from a different angle. As most readers will know, there is something of a crisis in Western Europe concerning the shortage of vocations to the priesthood and consequently the future of the seminary. This has led some to take a look back at the past to find out not only what exactly happened in those days but why certain measures were taken and how we arrived at the present situation. There is a desire to try and locate events within their context. Present day topicality leads to seeking the topicality of the past.

So it must be remembered that archives are of interest not only to the chronicler who wants to record what happened and when – dates, names, college timetables, finances – but also to the investigator who is anxious to make connections, draw conclusions, and discern motives and reasons for why things turned out as they did. Unless he wants to write fiction, he must keep his imagination in check, and so at times has to admit ignorance and leave matters open and undecided. In the desire to penetrate beyond the bald facts, letters and other forms of correspondence can be a great help. But often clues can be found elsewhere. Books of accounts can appear as dreary statistics, but the presence of an overall debit account at a certain time or the purchase of a particular book or painting can have a special significance in a specific context.

That is why the preservation of such apparently useless details might have a relevance for some future investigator.

Lisbon College is now closed and its archives are well catalogued and accessible to researchers. But this does not mean that the Lisbon Collection at Ushaw College holds all the information that there is about the establishment. For example, the Annals of the Lisbon College refer to an official visitation made by Mgr Bernard Ward (the President of St Edmund's, Ware, and the future Bishop of Brentwood) on behalf of Cardinal Bourne in 1915. The Annals state that the results of this visitation have never been made known. However, I discovered a copy of Ward's report in the Westminster Diocesan Archives. A casual browser might easily pass this over as of little interest: *never destroy even what appears to be irrelevant to your particular archive.*

Often research involves looking through documents that do not provide what you are seeking, and you appear to have wasted hours of your time. But sometimes there are surprises. In 1910 when the Republic was established in Portugal and an anti-clerical government came to power, the Papal Nuncio was recalled to Rome and a *charge d'affaires* remained to look after the nunciature. This much is known from the English College archives since the Nuncio was not only Protector of the college but was also on very friendly terms with the teaching staff. But what I discovered among Bourne's correspondence in the Westminster Archives was quite unexpected. At the request of Cardinal Merry del Val, the Papal Secretary of State, the Archbishop of Westminster was asked to accept the whole archive of the Lisbon nunciature for safe-keeping in London. Some twelve cases of documents were, with the co-operation of the British Legation in Lisbon, shipped to England. There they remained for several years before being forwarded to Rome, unread, unopened, and with seals intact. The object of my researches, the English College in Lisbon, does not figure directly in this business. It is not mentioned in the Bourne correspondence, nor is there any reference to the negotiations in its own archive. But knowledge of the episode throws a new light on college events: viz. Cardinal Bourne's visit to the college in 1908, when he met the Nuncio and British consular officials, as well as the eagerness with which he accepted the invitation to attend the tercentenary celebrations in 1922. The college was a true catalyst. Without actually doing anything, the existence of an English Catholic college in Lisbon was able to serve the interests of the Holy See.

Finally, the story also tells us something about the preservation of archives. Although British officials felt that the Church's fear of a violation of the Vatican delegation by the new government was ungrounded (and so it proved to be), the transfer of archives nevertheless took place, and it was in the interests of security that they remained for seventeen years in London unconsulted and unread.

Footnote

1. M. E. Williams, *The Venerable English College Rome: A History, 1579-1979* (London, 1979); *St Alban's College Valladolid: Four Centuries of English Catholic Presence in Spain* (London & New York, 1986).

POEM

Sister Felicity Moody RJM of the Convent of Jesus and Mary, Felixstowe, has submitted the following poem sent to her by one of her Sisters in Rome:

On Being an Archivist
O ancient One
Let my voice sing a Glory
for the histories and stories
that are recorded and stored
in grey cardboard boxes.

Let my hands be gentle
as I touch the
fragile letters, dated
hundreds of years ago.

Let my hands be loving
as I file and store
the histories and memories
of holy people.

Let my body be reverent
as I walk among the treasures
of the great, and not-so-great ones
who have gone before.

Let my heart pray for those
whose names in a bank of files
show only their birth
their life and their death.

Let my soul be astounded!

Sister Alice Lechnir SSND
Summer 1992

THE MANNING ARCHIVE

V. Alan McClelland

With the recent publication of important new studies into the life and work of Henry Edward Manning, interest has been renewed concerning the locations and dispersal of the extant Manning archive. David Newsome's *The Convert Cardinals* (1993) and James Pereiro's *Cardinal Manning: An Intellectual Biography* (1998) have taken their place alongside of earlier revisionist studies by Shane Leslie (1921), myself (in 1962 and 1972) and Robert Gray (1985) in presenting the public achievement and inner spirituality of Manning in terms of a more sustainable historical and theological dimension than that offered by the damaging biography (*'malicious'* as Wilfrid Ward judged it) by E.S. Purcell (1896) or its direct progeny in Lytton Strachey's *Eminent Victorians* (1918). Furthermore, Peter Erb's stimulating and important 1996 *Thomas Aquinas Lecture* at Pitts Theological Library in Atlanta on the politics of Manning's conversion has whetted the appetite of scholars for his forthcoming analytical edition of the extant Manning-Gladstone correspondence, a collection that includes the letters Purcell wrongly alleged were destroyed. Erb's book will present a major aid to Manning studies and will obviate the necessity of working through the Manning letters in the British Library's Gladstone collection.

There are no longer, of course, any Manning papers located at St Mary of the Angels in Bayswater. The Oblates of St Charles were Manning's literary executors and, after the Cardinal's death in 1892, his papers were conveyed to the community house of the Oblates for safe keeping. It was from Bayswater, indeed, that Edmund Purcell succeeded in removing about half of the collection that was to form the basis for his subsequent biography. The limited nature of what he received, of course, explains to some degree the gaps, inaccuracies and misinterpretations of much of what was to be written. After Purcell's death, the Oblates failed to recover all that he had removed and, indeed, some of the papers were offered for sale and have since disappeared from view. It remains possible to find Manning letters for sale at public auction from time to time. To compound the difficulty, the Oblates, as time progressed, lacked the scholarly propensities among their community that had marked the interests of earlier members and, hence, they failed fully to value their possession by taking appropriate care of it. If it had not been for the commitment of a visiting French priest, in 1946-1947,

who organized and studied the extant papers for a doctorate he was to obtain some ten years later at the Sorbonne, the collection would have been lost or badly damaged by the ravages of time. Although a substantial number of the letters were catalogued by the Abbé Alphonse Chapeau, the rest were eventually stored in file-boxes and makeshift containers. The papers never became fully accessible, even as a semi-public archive, the Abbé's 'custodial' rôle being confined to the short period each year when he was able to visit London from the post he held at l'Université Catholique de l'Ouest, Angers. The Oblates, as busy parochial clergy, tried to protect themselves, at other times, from the constant stream of casual enquiries and were largely unfamiliar with the detailed arrangement of the archive. This is not to say that, from time to time, access was not permitted to particular scholars who knew what they were seeking. Personally, I always enjoyed a warm welcome over the many years I visited Bayswater.

On the withdrawal of the Oblates from the parish of St Mary of the Angels and the subsequent demise of the Congregation itself, the question of the permanent housing of the collection became acute. By 1981, when the Abbé Chapeau was officially appointed as archivist by the small number of surviving Oblates, a good deal of the post-1865 Manning material (relating to the 'Catholic' life) had been removed to France where, after his retirement in 1982 from the Catholic University at Angers, Chapeau hoped to continue with further work on the papers. This, of course made other scholarly access even more difficult than heretofore.

By 1982, the decision was finally taken to locate those papers relating to Manning's 'Anglican' life (the years to 1851), and to his family, at the Bodleian Library in Oxford where they are now kept as a collection and are easily available for consultation. Particularly interesting are Manning's letters to his brother Frederick between 1832 and 1866, to Archdeacon Julius Hare between 1840 and 1851 and with successive bishops of Chichester. Among other material there are letters to and from Newman (1836-1845), Frederick Oakeley (1844-1845), Pusey (1837-1851) and Samuel Wood (1831-1843). Of especial significance for the development of Manning's religious views are the letters to and from the Wilberforce family and those to and/or from James Hope, T. W. Allies and William Dodsworth. In fact, the Bodleian collection is now the most important archive of Manning material in this country.

In the National Library of Scotland, there is a valuable source of Manning material in the J. R. Hope-Scott papers, covering the period 1838-1872, a collection that frequently escapes the attention of Manning researchers. Again, the bulk of it is concerned with the pre-Catholic period. Particularly important for Manning scholarship are the letters of Pusey to Hope-Scott in the same collection. Manning's letter to Hope-Scott of 23 January 1850 holds the key to the Archdeacon's conversion. Referring to the Gorham case, he writes '... our present crisis forces the whole question again upon us, for believing as I do in the Infallibility of the Church as the only foundation of Faith, I am unable to yield to any other authority a final power to interpret ...'

It had been expected that the papers relating to Manning's 'Catholic' period would have been returned to Manning's diocese on the death of Abbé Chapeau. This did not happen but, through recent negotiations by the diocesan archivist, it has been possible to recover the important correspondence between Manning and Wiseman (1855-1865), Manning and Ullathorne (1858-1888) and Manning and Vaughan (1859-1889). Other material did not return to the Westminster diocese, including that relating to 'the social question' which remains at Angers and the 'missing' Gladstone-Manning correspondence which found its way to the U.S.A.

The Manning collection in the Pitts Theology Library at Emory University, Atlanta, Georgia is an important resource. As the outcome of two initial major purchases (involving the cost of something like \$70,000), the university succeeded in acquiring 800 volumes of Manning's personal library from Brian Carter, an Oxford bookseller, and a collection of 1,500 manuscripts, 3,500 books and pamphlets through the agency of Anthony Garnett and Benjamin Weinrab, booksellers of London. The earlier provenance of some of the material is obscure but most of the books came from Bayswater. Emory has made further acquisitions since then, not least that of the Gladstone/Manning material from the original Bayswater collection which Peter Erb is including as part of his edition of Manning-Gladstone documents. Of particular importance in the Emory collection are the drafts of issues discussed at the First Vatican Council, encapsulating Manning's corrections and marginal notes. In the collection there is a substantial number of pamphlets of the 1870 period and a series of Odo Russell's secret reports to the Government on the work of the Council. Correspondence of the period from 1840 is supplemented by a substantial collection of

sermon and meditation notes, drafts of articles and other writings. It is sad that Manning's magnificent library should have been broken up in England but a pleasure to acknowledge its reassembly, in almost pristine form, at Emory. In England, however, the Allen Hall Library still retains a good selection, albeit not a comprehensive one, of Manning's major publications.

A further source of importance, still largely unused by Manning students, is that of Manning's correspondence in the archives of Propaganda, Rome. There is also a number of his letters in the Kirby collection of the Irish College, Rome. Cardinal Manning was a prolific correspondent and his letters continue to surface in a wide variety of collections and locations, including less well-known Catholic archives in Ireland and Scotland.

BOOK REVIEWS

Record Repositories in Great Britain (Tenth Edition) edited by Ian Mortimer, The Royal Commission on Historical Manuscripts (PRO Publications, 1997, pp.72: £3.99)

This invaluable resource lists those institutions in Great Britain 'whose objectives include the systematic collection and preservation of written records other than those of their own administration and which also make regular provision for their public use.' National and local record offices and libraries with archival holdings are listed with full details of how to contact the respective institution, hours of opening, restrictions on entry and use etc. For the first time information is given about repositories established as a result of local government reorganisation. The Scottish Catholic Archives and the Westminster Diocesan Archives are among those listed in Part 1 (National, Special and University Repositories).

Record Offices: How to find them (Eighth Edition) by Jeremy Gibson & Pamela Peskett (Federation of Family History Societies, Bury, 1998, pp.64: £3.50)

This publication will act as a companion to that reviewed above inasmuch as its strength lies in providing a sketch map of (chiefly) county and city record offices in Britain, although the section on London does include details of the location of other repositories. Although information about entry and use of each archive is less expansive, the practical advantage of this booklet to those seeking access to record offices etc. is seen by the very clear directions regarding parking, railway stations, and location in relation to other institutions within the same city. Being a resource intended for family historians, the booklet also contains a very helpful Code of Practice for those using archival collections. Indeed, this Code could well form the basis for individual archivists' own 'house rules' for receiving researchers.

S.F.

Archives, The Very Essence of our Heritage by Christopher Kitching, (Phillimore, Chichester, 1996, pp.80: £14.95)

Dr Christopher Kitching, as Secretary to the Royal Commission on Historical Manuscripts, is uniquely placed to review the activities of the numerous official and private bodies which make up the archive scene in the United Kingdom. He needs no introduction to our members

for he spoke at the 1998 annual conference and writes in this edition of **Catholic Archives**. The breadth of his knowledge, experience and wise counsel is demonstrated in this masterly survey of the archive situation today. In this beautifully produced and lavishly illustrated book, Dr Kitching first explains and emphasises the value of archives as the main source of evidence for national and local history, 'a rich resource and part of our heritage of which the nation can be justly proud.' He then explores the diversity of archives in their official and private custody, revealing the partnerships between owners, custodians and users 'which have opened up to public study an ever expanding wealth of historical records.' The National Council on Archives, which sponsored the book, was established in 1988 to consider (and presumably to attempt to resolve) current issues regarding the care, custody and use of archives, to make the public more aware of these issues, and to co-ordinate the activities of its member organisations, the individual functions and services of which are fully described in an Appendix. When the book was published in 1996, the services of the Catholic Archives Society to the wider public were not sufficiently established to merit any mention, but members will gain much more from reading this valuable survey and identifying the various agencies which serve archive owners, carers and users. Several of the organisations described in the Appendix are open to private as well as institutional membership, e.g. the British Records Association, while those who are primarily engaged in archive work may be eligible for membership of the Society of Archivists, with which our Society seeks closer links. (Here it would not be out of place to urge members to join the Catholic Record Society, with which we share parallel interests). Only by taking part in such well-established national bodies can members widen their experience and in due course be able to introduce to national and local historians the 'rich resource' which Catholic archives can offer. This is one way in which members can seek to implement the evangelising role of archives recommended in **The Pastoral Function of Church Archives**.

Dr Kitching does not hide weaknesses and dangers (e.g. in the economies forced on public archive services) but shows how these can be overcome, not least by co-operation and combining resources. Above all, he conveys that sense of awe and intrinsic respect for archives which we should all feel and from which we can draw inspiration and encouragement. All who cherish archives are much indebted to for this admirable, scholarly and popular book. Order your copy now.

Robin Gard

Among recent publications in the field of Catholic history there are a number of books which show evidence of having utilised the archival resources of members of the Catholic Archives Society. **Dominican Gallery: Portrait of a Culture** by Aidan Nichols O.P. (Gracewing, Leominster, 1997, pp.xiii + 433: £30) is a detailed study of seven of the most prominent members of the English Dominican Province of the past seventy years: Fathers Victor White (theologian and psychologist); Gerald Vann (spiritual writer); Thomas Gilby (philosopher); Sebastian Bullough (writer on aesthetics and exegete); Gervase Mathew (Byzantinist and medievalist); Kenelm Foster (expert on Dante and Petrarch); and Conrad Pepler (theologian). Father Pepler will be remembered for his part in the foundation of the Catholic Archives Society and as Warden of Spode House (1953-81), where the first few Annual Conferences of the Society were held. The author has made good use of the English Dominican Archives and acknowledges the assistance given by the archivist, Father Bede Bailey. The book includes two interesting preliminary chapters on the English Dominicans and the wider English Catholic setting. Indeed, the preface (p.xiii note 8) contains a quotation on the philosophy of archivship from an article in this journal written by Sister Dominique Horgan.

Father Martin D'Arcy: Philosopher of Christian Love by H. J. A. Sire (Gracewing, Leominster, 1997, pp.xii + 223: £17.99) is a carefully constructed study of the life and thought of perhaps the best known English Jesuit of modern times. The author pays tribute to the generous help of Father Geoffrey Holt at Farm Street, and an examination of the sources reveals judicious use of Father D'Arcy's papers deposited in the Archives of the British Jesuit Province, as well as the Campion Hall Archives, Oxford, the D'Arcy-Waugh correspondence at the British Library Manuscript Department, and the Shraday Papers at Georgetown University.

Father D'Arcy was a well known figure in America, and a study of another English Catholic figure famous on both sides of the Atlantic is Dana Greene's **The Living of Maisie Ward** (University of Notre Dame Press, Notre Dame IN & London, 1997, pp. xii+ 255). This study relies on a wealth of interviews, in person, or by 'phone or letter, given by those who knew Maisie Ward and Frank Sheed, and it is significant that in her bibliography the author notes that copies of the interviews have been deposited in the Archives of the University of Notre Dame. In addition to an extensive use of printed material, the chief manuscript

sources employed in writing the book were letters from Ward to Dorothy Day (Dorothy Day Catholic Worker Collection, Marquette University Archives) and the Sheed and Ward Family Papers (1832-1982). Not the least interesting aspect of this study is the way in which the history of the Catholic Evidence Guild and Catholic Housing Aid Society feature in Maisie Ward's life, and this in itself should act as an encouragement to the care and development of the archives of lay organisations.

Dr Denis Evinson's **Catholic Churches of London** (Sheffield Academic Press, 1998, pp.281: £16.95) is an illustrated survey of the Catholic places of worship in the Cities of London and Westminster and the Inner London Boroughs. All the buildings fall within the Archdioceses of Westminster and Southwark. The author is an architectural historian and among his references one sees the use he has made of the Westminster and Southwark Archives as well as those of the Jesuits at Farm Street. This book is a worthy successor to Rottmann's **London Catholic Churches** published as long ago as 1926. Mention of the Southwark Diocesan Archives leads us to Father Michael Clifton's latest publication, **A Victorian Convert Quintet** (The Saint Austin Press, London, 1998, pp. 212: £9.95). This book is a study of five Oxford Movement converts from the last century and in each portrait the author has utilized much original archival material, viz. Robert Coffin, a Redemptorist and later Bishop of Southwark (English Province Redemptorist Archives, Clapham; Southwark Diocesan Archives); Frederick Oakeley, a companion of Newman and Canon of Westminster (Balliol College Library; Westminster Diocesan Archives; Bodleian Library); Richard Waldo Sibthorp, an Anglican clergyman who reverted to that communion after reception as a Catholic but who was reconciled to the Catholic Church before his death (Magdalen College Library); Richard Simpson, the famous Liberal Catholic (Southwark Diocesan Archives; Downside Archives); and St George Jackson Mivart, the scientist who was eventually excommunicated for heresy (Southwark Diocesan Archives; Downside Archives; Westminster Diocesan Archives). Although by no means exhaustive biographies, these essays offer a rewarding glimpse into the lives and religious journeys of five important figures in the history of Victorian Catholicism and should encourage further forays into the archival resources of Catholic Archives Society members. Lastly, Canon Maurice Abbott has given us a very useful biographical guide to the clergy of the Diocese of Shrewsbury,

To Preserve Their Memory: Shrewsbury Diocesan Priests (Deceased) 1850-1995 (available from Curial Offices, 2 Park Road South, Birkenhead L43 4UX: £8 incl. p & p). Again fully referenced, and showing careful use of the diocesan archives, this publication will surely prove indispensable to parish historians in the Diocese of Shrewsbury and serves as a model for any similar endeavour in other dioceses.

S.F.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1998

The nineteenth annual conference of the Catholic Archives Society was held at High Leigh Conference Centre, Hoddesdon, from 25 to 27 May.

The theme of this year's conference was 'Looking Forward', and each of the three main speakers gave papers which both challenged and encouraged the participants to reflect on the way in which the Society and its individual members might prepare for the future. Dr Brenda Hough, Director of the Church of England Record Centre, gave the first talk on the Monday evening. Her paper, which appears as the first article in the current edition of **Catholic Archives**, represented an honest and most stimulating survey of the importance of ecumenical co-operation in archival matters. She concluded by offering a number of suggestions to assist a closer relationship between archivists of different Christian traditions.

The Tuesday morning of the conference began with Dr Chris Kitching, Secretary to the Royal Commission on Historical Manuscripts, speaking on the theme of how Catholic archives fit into the larger picture of the archival heritage of the nation. His talk, a version of which is reproduced in the present edition of this journal, was particularly enlightening in that it situated the work of the members of the Catholic Archives Society within the context of the wide range of official and semi-official bodies established to protect and assist the care of archives at the national level.

Dr Kitching's contribution was followed by that of Amanda Arrowsmith, President of the Society of Archivists. Her long association with the Catholic Archives Society, coupled with her presidency of the national body of professional archivists, was admirably illustrated in a masterly contribution on the importance of a professional approach with regard to church archives.

The conference also included a slide presentation by Stephanie Gilluly of the Society's Irish Tour of 1997 and (two separate) visits to the Essex Record Office and the Archives of the Canonesses Regular of the Holy Sepulchre at New Hall. Together with the Special Interest Groups on Tuesday evening and the Open Forum and Annual General Meeting of the Catholic Archives Society on Wednesday morning, the conference afforded ample opportunity for members to meet and discuss matters of common interest, both formally and informally. The 1999 conference will take place at Ushaw College, Durham, from 31 May to 2 June.