

Catholic Archives
2001

Number 21

THE JOURNAL OF

The Catholic Archives Society

EDITORIAL NOTES

Catholic Archives 21 has a particular focus in that a number of this year's contributors write about the life and work of the archivist. Father Joseph Fleming, in the first part of his study on archival theory and standards, offers an overview of some of the professional and technical issues which concern all archivists. Lynda Crawford writes from personal experience as a student for the Society of Archivists' Diploma in Archive Administration, while Sister Mary Coke gives an insider's view of being a religious archivist. Father Holt, himself an historian and archivist of distinction, offers a portrait of Father Joseph Stevenson, a nineteenth-century scholar and archivist who became a Jesuit priest and placed his immense experience at the service of the Church.

The journal continues with its customary selection of articles descriptive of particular archives, and in this edition we are happy to publish a report on the Scottish Catholic Archives by Dr Christine Johnson and Margaret Osborne's contribution on the Northampton Diocesan Archives. Likewise, and in response to the Editor's appeal to the many congregations of religious sisters hitherto unrepresented in these pages, we are delighted to publish the article by Sister Mary Derbyshire on the archives of the Canonesses of St Augustine at Boarbank Hall and that of Cindy Swanson on the holdings of the United States Province of the Bon Secours Sisters. It is the Editor's hope that a greater number of religious archivists (male and female) will consider putting pen to paper, even (and one might say especially) if their holdings are quite modest. There is a real danger in these days of closures and amalgamations that the contents and whereabouts of archival collections will disappear for good. The Catholic Archives Society exists to ensure that such a tragedy is averted. We are also fortunate in being able to publish Sister Dominic Savio Hamer's enlightening insight into the archival preparations for the beatification of Father Dominic Barberi in 1963 and the first part of another contribution from

Robin Gard on the archives of lay societies, this time St Joan's International Alliance.

*Finally, this edition of **Catholic Archives** contains a lengthy book review section, since it is the Editor's opinion that those involved in Catholic archives should be aware of the ever increasing literature which makes direct use of the Church's archival heritage. We are also grateful to Robin Gard for his report on the Society's latest Conference. To all our contributors the Catholic Archives Society extends its thanks, and to future contributors offers its encouragement to begin writing.*

Father Stewart Foster

ARCHIVAL THEORY AND STANDARDS IN ECCLESIASTICAL ARCHIVES: PART I

Rev. Joseph Fleming

INTRODUCTION

Ever since Sir Hillary Jenkinson put forward the twin theories of the moral (1) and physical (2) defence of the archive, it has been seen that an archive must be regulated in order for it to function adequately. This regulation flows from the inherent needs of the archive, both from the general needs of all archives and the specialised needs of individual archives. Again, the needs can relate to the physical preservation and conservation of the records and also to their intellectual control and management. These archival needs can best be expressed as standards which affect and are applicable to the various branches or areas of archival science.

The archival standard should be descriptive rather than prescriptive. It should follow on the reflections of sound archival practice. It should aim to gather up that practice and synthesise it into a clear code. As a professional standard, it should be the academic abstraction of a concrete process which in turn is capable of being applied to the process, the archival practice with the goal of refining it and rendering it more effective.

Without wishing to reduce everything to the simplicity of intellectual and physical control, I wish to examine the various fields of archival administration which must be taken into account when trying to postulate relevant and effective archival standards: viz. listing and arrangement policies, the role of information technology and collections policies. In each case, having put forward the case for standards in these areas, and having looked at some of the more current solutions which are available, I shall (in Part 2 of this article) consider the replies which have been obtained in a questionnaire sent to three particular archives.

Before that, however, I will examine the more physical specifications of archival building and construction, both in the building of new sites and the adaptation of existing constructions, taking into account the practical considerations of the installation of the archive and the relevant industrial and professional norms that apply, as well as the issues of staff training and levels of public access. I will also look at

the legal issues involved in dealing mainly with the consequences of Freedom of Information legislation and especially as it applies to Great Britain and the European Community. Given the ecclesiastical nature of the archives, I shall review the innovations in canon law, and with special regard to the archive of the cathedral of Santiago de Compostela, I will attempt to set out some of the more recent Spanish legislation at both national and autonomous level. In the case of the archive of the World Council of Churches, I shall comment on its ecumenical and international nature.

A little background information is required about the three archives studied:

a) *The archive of the cathedral of Santiago de Compostela* has material which dates from 829 (3), but the date of its actual foundation is unknown. Physically, it is situated in the Chapter House attached to the cathedral. It is subject to the Dean and Chapter and is run by the Canon Archivist. The archivist is a canon, a full member of the Chapter, and thus like all canons must be an ordained priest. Under the 1983 Code of Canon Law all canonries are filled by the bishop. However, the present archivist obtained his post under the previous procedure by public examination (4) which had been advertised nationally. The scope of the archive's collecting policy falls naturally on those records which relate to the functions of the cathedral. However, given the time span and the large number of benefices held by the Chapter, the fonds are particularly rich and important as a primary source for Galician history. It must also be added that there are other ecclesiastical archives which exist within the diocese (5). The principal among these is the diocesan archive which has its own function and staff. The archive of the cathedral of Santiago de Compostela has published an **Indice de Legajos** (6) and has a brief list of fonds on line on the internet (7).

(b) *The World Council of Churches* was founded on 23 August 1948 by the fusion of two movements, Life and Work and Faith and Order. It is an ecumenical movement which comprises member churches of both the Orthodox and Protestant traditions, with the Catholic Church as an official observer which participates in consultations. It is based in Geneva, but its activities take place all over the world. The Council has its own press and publishes documents in various languages, principally English, French, German and other languages appropriate to the individual publication. There is a library and archive

attached to the institution, as well as on-line search and ordering facilities which are shared with the Bossey Ecumenical Institute. The World Council of Churches describes its library as containing '...more than 100,000 books, periodicals and pamphlets pertaining to the 20th century ecumenical movement, the Ecumenical Centre and the Bossey Ecumenical Institute Libraries house the largest such collection in the world' (8). The extent of the holdings includes '...practically every document ever issued by an ecumenical organisation or movement during the 20th century [e.g. Faith and Order, Life and Work, International Missionary Council, World Student Christian Federation, to name a few]. Researchers have access to most archives and can rely on the archivist's help. Archival documents do not circulate outside the Library, but photocopies can be made of most documents, with the librarian's permission (9). The archive is thus institutional, of an ecumenical and international nature, and is an especially good example of one that is facing up to the challenges of information and communication technology. There is one archivist on the staff.

(c) *The Liverpool Archdiocesan Archive* is a relatively new creation and the current archivist is the first to have worked at Upholland (10). A decision was made to separate the archives from the direct responsibility of the Chancellor (11), and to appoint a professional archivist, Dr Meg Whittle, to arrange the bishops' papers, principally those of the late Archbishop Worlock, with the intention of aiding historical research. The archive is situated in part of St Joseph's College, Upholland, the former seminary built in the nineteenth century. As regards the scope and function as a diocesan archive, it comes the nearest to the outline of an institutional ecclesiastical archive given by Cox (12) and also has an official relationship to the Liverpool and Lancashire County Record Offices regarding the deposit and cataloguing of parish registers (13).

INTELLECTUAL CONTROL IN ARCHIVAL PRACTICE

From the time of Sir Hillary Jenkinson the problem of listing records has been one of the major issues in the field of the intellectual control of archives. However, Jenkinson was rather more concerned with physical preservation since his view of the archivist's duties excluded all concept of appraisal, but consisted in the continuation of the chain of custody and the preservation of all the records entrusted by the creating body (14).

Although there has been a great increase in the volume of records, especially since the Second World War, due to the expansion in facilities for making copies through electronic printing media, which has brought with it the need to appraise records and to be selective as to which are to be preserved permanently, yet we may note that none of the three archives in question has an appraisal policy. It would seem rather that they view their duty as having to preserve all the records they receive from their creating bodies, thus leaving the selection of records to be preserved to the latter and remaining content to preserve and list their fonds.

In order to gain intellectual control over its deposits, each archive will wish to maintain the original order of its fonds in as far as this is possible. Original order is one aspect of metadata - that data beyond data, other than the explicit content of the record - which gives the reader more information about the record and helps to put it in a wider context. Thus the names of the creator and recipient, the date and place of creation, type of document and original medium are all examples of metadata which should be included in good archival description. But it is the original order that gives an overall picture and intellectual control of the deposits.

The German archival tradition has the theory of *Registraturprinzip*. In the various government ministries there would be a registry which ordered the records created and received. These records would be sent to the archive as an ordered series or fonds, and it was the duty of the archivist to respect and preserve the registry's ordering. Within the British tradition, and following the principle of original order, is the theory of provenance (15). When ordering deposits, account is taken of the body or department which has created them, and preference is given to the provenance over apparent similarity of type. Naturally, so as to arrange the records effectively, and with due regard for original order and provenance, a system of ordering and description that respects the hierarchical nature of archives must be devised. This system must reflect the function or organization of the creating body and also allow the researcher the opportunity to approach the material in a systematic way. In America archivists have tended to adapt library standards to the archival situation. This is principally illustrated by MARC (Machine Readable Code) which also aims at providing an electronic format that will be acceptable internationally. However, the great disadvantage in trying to adapt library standards for archival use

lies in the fact that books are discrete items whereas records naturally form hierarchical groups, and this must be reflected in their description.

In 1994 the International Council on Archives published the General Standard Archival Description ISAD (G). It reflects the hierarchical nature of archival collections and proposes five levels of description: fonds, subfonds, series, sub-series, file and item. Provision is made for adequate description to be given at the appropriate level so that all relevant metadata is included but not repeated.

As a means to creating find aids, in 1996 the same organization published the International Standard Archival Authority Record for Corporate Bodies, Persons and Families ISAAR (CPF) with the aim of standardising indices and guides by the uniformity of description of access points. The National Council on Archives also published its own **Rules for the Construction of Personal Place and Corporate Names** (1997).

To return to ISAD (G), two principle benefits from the proposed standard may be deduced, which indeed should be contingent on any useful standard. Firstly, each archive should have greater effective intellectual control over its deposits since the norms of ISAD (G) lead to a clearer and uniform description and hierarchical organisation of the deposits. Secondly, if a uniform system is implemented, communication and collaboration between individual archives will be fostered and facilitated. Both these considerations bring noticeable benefits to researchers and other users.

As well as facilitating archival description at a mechanical level, the principles of ISAD (G) are adaptable to electronic use and can benefit from EAD (Electronic Archival Description) which uses SGML format and can be put on to the internet. There are now software programmes, e.g. Calm 2000, which use EAD and are compliant with the norms of ISAD (G).

The Pontifical Commission for the Cultural Heritage of the Church, in its circular letter **The Pastoral Function of Church Archives**, reminds ecclesiastical archivists of the need to pay attention to the methodology used in archival organisation and description, taking into account the latest technologies (16). The same letter favours close collaboration with state and other archives (17) and argues for professional standardisation.

The archive of the cathedral of Santiago de Compostela uses the principle of provenance in listing material. It also uses a functional system which ties into provenance if function is identified with the activity of a concrete body or department within a body. This archive also takes account of national and autonomous legal norms (18). Thus far it has published four catalogues. The **Indice de Legajos** (Index of Bundles) reveals that the bundles are listed in one series that runs from 1 to 1250. Each bundle is described and dated, and there is the possibility of noting observations. However, the bundles are not described in a hierarchical manner but rather in one continuous series. Nevertheless, within the list several bundles form part of their own series, e.g. *Fundaciones de capelánias* nos. 1-5, which correspond to bundles 129 to 133 respectively. So within the list there is the possibility, since the collection is physically organised by provenance, to restructure the list to reflect this. Indeed, if we compare this to the brief catalogue given on the diocesan web page we can see that a more hierarchical structure has been set out which bodes well for future developments. The archive is in the process of creating electronic catalogues that will form part of a Galician cultural database with internet access. The national norms set out by the Spanish Ministry of Education and Culture and the Galician authorities are being followed both in the creation of catalogues and finding aids and in the technical specifications of putting these into electronic format and on to the worldwide web. As regards its collecting policy, it must be remembered that the archive is that of a cathedral and its material deals with matters arising from the functions of the cathedral chapter. However, remembering the many benefices that were once appropriated by it, as well as temporal endowments and legacies, and considering its continuity of more than one thousand years and the importance of the chapter in Galician history, its fonds are particularly rich and of prime historical importance.

The archive of the World Council of Churches did not give any information about its listing policies. However, it has on deposit some four million documents, 20% of which have been indexed and catalogued electronically and may be ordered via the internet. This is the only one among the three archives which is part of a library, and so it may be supposed that listing is carried out according to library standards. What is certain is that the internet service supports MARC and is oriented towards a bibliographical service. With regard to a collections policy, records are transferred to the archive after ten years. It might be

assumed, therefore, that appraisal is carried out by the departments before the records reach the archive.

The Liverpool Archdiocesan Archive uses the scheme of classification for diocesan records devised by the Catholic Archives Society. This scheme is organised hierarchically and is of course oriented towards diocesan records. At the highest level it has seven divisions, each of which is subdivided into as many as eleven subdivisions. The great weakness of the system is that since it intends to be all-embracing, any documents that are not typical of a diocesan fond have no category (19). As regards electronic sources, the archivist could not justify the expense of an EAD programme. However, the deposit has been catalogued on a word processing programme and is available in printed format. In its collection policy the archive gives priority to episcopal papers, which in practice includes much of the material emanating from the diocesan curia. The archive also houses Mr O'Byrne's art collection, Mr Murphy's photographic collection of Lourdes, and the **Catholic Pictorial's** audio-visual archive. Until now parishes in the archdiocese within Liverpool deposit material in the Liverpool City Archive, while those outside the city do so at the Lancashire Record Office at Preston. The Liverpool Archdiocesan Archive is committed 'to collate a central record of archdiocesan archive material held elsewhere' and 'to inform parish clergy that all future parish archives should be deposited in the Archdiocesan Archive.'

All three archives are thus aware of the need for archival standards. It is to be hoped that, especially since the use of computers makes consultation easier and ISAAD (G) becomes better known, the growth in interarchival collaboration will foster the acceptance of national and international standards. Thus, if listing and archival description become at least more uniform, it will assist the sharing of information and lead to uniformity of finding aids, which in turn will benefit researchers and other users of the archives.

PHYSICAL CONTROL AND CONDITIONS IN ARCHIVAL PRACTICE

Standards in the physical aspect of archival conservation are not mere academic abstracts, but rather the distillation of sound archival practice. In the physical preservation of archives the nature and composition of the media that support the document must be addressed: the climatic conditions; the possibility of regulating the atmosphere; the adaptation of buildings; the health and safety of staff and the public; and

the question of public access. These are among the points that need to be carefully considered if an archive is to function as it ought.

In Britain we have BS 5454, which contains recommendations for the storage and exhibition of archival documents, and there exists a Standard for Record Repositories produced by the Royal Commission on Historical Manuscripts (HMC). There is also a new standard promoted by the International Organisation for Standardisation, Draft International Standard ISO/DIS 11799, which is still at the consultation stage. Dating from 1998, it consists of nine chapters with three annexes. The introduction sets out the aims and needs of archives and libraries and places the standard in its international context. Chapter 1 gives the scope of the draft and warns that certain areas are to be left to local or national standardisations, e.g. security. Chapter 2 refers to another relevant standard, viz. ISO 9706/1994 and Chapter 3 defines its terms. Chapter 4 lists the dangers to be avoided in choosing a site for the building, while Chapter 5 refers to some of the characteristics of the building: it should be self-contained, fire resistant, and possess climatic inertia. The structure should be strong enough to support the weight of records and be divided so as to retard fire. Nor should it attract dust.

Chapter 6 deals with the installation and equipping of the archive. The plant should be in a separate building and supply pipes should be away from the repository. All monitors and systems controls should be connected to the plant room. There should be a fire safety system which is capable of detecting both heat and smoke, as well as manual fire extinguishers located at strategic points. The detection systems should activate local alarms, shut down air conditioning and heating, alert the fire service and sound the alarm throughout the building. The control panel should be located at a point accessible to both staff and the fire brigade. National fire and safety regulations may also apply. It also recommends the installation of an automatic fire extinguisher system designed to minimise damage to library and archive material either by fire or its own use, and such a system is to be maintained at regular intervals. A water mist system is preferred to sprinklers, and each area or compartment of the building must be made waterproof and have rapid drainage. Gas systems may be utilised in small areas, but Halon systems are no longer used, nor should carbon dioxide be used where people may be endangered. Where there is no automatic system, and even when there is, as an extra precaution it is recommended that nowhere is more than 6 metres from the end of an

extended hose, and that there are fire hydrants at all strategic points. There should always be an adequate supply of manual fire extinguishers and the staff should be trained to use them. Water should not be used on electrical fires.

The same chapter then recommends the installation of a monitored intruder alarm and advises the use of such lighting as minimises damage to the deposits. Only as much lighting as is needed for the retrieval of documents should be provided. Daylight is to be excluded and older buildings, reading rooms and other places where documents will be handled should be adapted accordingly. Suitable lighting can be provided by fluorescent lamps with diffusers, incandescent lamps with heat-absorbing filters (as long as they are 5 metres from the documents) and fibre optic lighting placed well away.

The next section of Chapter 6 considers ventilation and air quality. The building should allow air circulation and avoid the concentration of high relative humidity. The air should also be able to circulate all around the shelving and the entire repository should be kept free of dust and pollution. A special warning is given about the dangers to photographic and electronic media. The air should be regularly monitored and seasonal changes should be noted. If there is a filter system, this must not damage the documents and should be well maintained. Climatic inertia is recommended and appropriate relative humidity levels, avoiding fluctuations, while temperature and humidity should be consistently monitored by instruments that are both maintained and calibrated. All material which is kept in cold storage must be completely acclimatised before it can be handled.

The final section of this chapter considers furniture, and recommends that only those furnishings and fittings needed to store and handle the records be kept in the repository. No furniture should have sharp edges or be potentially harmful to the records, nor should it be combustible, emit harmful gases in case of fire, or attract dust. Furniture should be kept away from the walls so as to favour climatic inertia, and shelving should support the weight of the records and be deep enough to contain them, allowing the material to be placed upright.

Chapter 7 concludes the standard with a few general recommendations: there should be no smoking, eating or drinking in the repository, nor any irrelevant activity; all rooms should have an intercom or telephone fitted; cleanliness is essential, but cleaning agents must not

harm deposits; new acquisitions might need to be disinfected. Documents should be protected in suitable boxes or containers which meet the appropriate standards and must be acid-free. Books must be stood upright, but if they are large they may be stored flat, taking into account the pressure on them. Finally, care must be taken if large sheets have to be stored in a rolled-up position.

Chapter 8 reminds the reader of the need to draw up a disaster control plan (the details of which are given in Annex C). Chapter 9 deals very briefly with the care needed in mounting exhibitions and recommends that facsimile copies be made for this purpose. Annex A gives the maximum tolerated limits for air pollutants, while Annex B details the ideal temperature and relative humidity for the storage of various media.

Although any institution that is compliant with BS 5454 will find little that is new in this standard, nevertheless it aims to establish a basic model that all countries can adopt, while being susceptible to additions in individual countries.

If we return to the original principle that standards should effect sound archival practice and should aim to codify it so that it can be applied universally, it can be deduced that those which relate to the physical conservation of records must take into account the scientific analysis of the media on deposit, the atmospheric conditions, the health and safety of the staff, and the question of security and public access. Parchment, paper, photographic paper and negatives, microfilm, electronic disks, compact discs etc. all have different chemical compositions, some organic and others inorganic. They each have an ideal range of temperatures and relative humidity: e.g. photographic material should be kept slightly cooler than paper. The repository building should thus possess thermal inertia and be equipped to regulate, or at the very least monitor, heat and relative humidity. Geographical location is also important: e.g. an archive in Northern Europe would face very different climatic issues compared with one situated in the tropics. The European archive might need to take care with heating, while the tropical one would need to monitor air conditioning.

Once again there are many issues of health and safety, both for staff and the preservation of the records themselves: e.g. lighting should not be harmful to the records; and the circulation of air should dispel humidity and must be controllable, since the repository and the areas

where people work will have different requirements. If areas are to be separated, e.g. a paper repository, photographic storeroom and staff office, then they should each possess an intercom in case of emergency.

The problems relating to the location of the archive should also be discussed if a new building is to be used. Areas susceptible to natural disasters, those near storage sites of dangerous materials, or places at risk from military action or civil disorder must all be avoided. On the other hand, it is advisable to be near good means of communication and travel facilities.

In planning the fire alarm and extinguisher systems thought must be given not only to the preservation of records but also the safety of staff and public. The time taken for the emergency services to arrive, if required, and the possibility of connecting the alarm systems to them directly must also be investigated. The staff must be well trained in fire drill and a disaster plan should be drawn up and staff acquainted with it.

With regard to access, a balance must be struck between ease of access for the public and the security of the records. The public will not normally have access to the repository area, but access to the building for the disabled should be of prime importance in its planning. It should also be remembered that the staff will require adequate working and recreational facilities.

These are some of the conditions which may be deduced from good archival practice and represent the physical requirements of record preservation which should be present in any professional standard for this field. But how do the three archives under consideration meet such standards?

The archive of the cathedral of Santiago de Compostela is situated in the stone-built Chapter House. The climate is typically Atlantic, i.e. damp. The age of the building precludes the application of modern norms, although it has withstood siege in earlier times. However, no environmental dangers are seen to affect it. The whole cathedral complex has its own security service – there has been a trend to stage protest sit-ins in the cathedral itself - and there is night surveillance. The police station is situated on the opposite side of the Plaza del Obradoiro, while the fire and ambulance services are less than 1 kilometre away. The cathedral often has a first aid post. Although no standard has been quoted, the electrical installation is up to date, and

it is also interesting to note that the lighting circuits are independent in each section of the archive and that daylight halogen lighting has been installed to favour preservation. The upper storeys and reading room have small windows, but it would be difficult to alter them since the entire building is part of UNESCO's World Heritage Site. Most of the shelving is fitted and wooden, but in some areas it is metal. The wooden shelving is in contact with the wall, and this could lead to problems of circulation. The outer walls are so thick that damp cannot easily penetrate. There is also a strong room for special deposits. Climatic control is achieved through the thermal inertia of the building and dehumidifiers are used to keep the relative humidity at a suitable level. There are gas and smoke alarms which are connected to the fire station and a sprinkler system has been installed. There is also a security alarm system which is connected to a security firm and the police station. The staff comprises the Canon Archivist (who has his own office) and three assistants housed in two offices. The archive is open to researchers on recommendation and there is a reading room which can be invigilated by closed circuit television. It might also be added that there are public lavatories situated next to the archive in the cloister, and that since the cathedral is located in the centre of the city, public access is easy and most facilities are on hand.

The reply from the World Council of Churches was somewhat briefer. Nevertheless, it can be ascertained that no construction norms have been used in the building and that there are some unstated environmental dangers. There is no contact with the emergency services in the town. The electrical installation complies with Swiss norms. No details were given about shelving and lighting, but the temperature is kept at 22 degrees centigrade. The relative humidity is monitored, but cannot be controlled, and is naturally at between 50% and 65%. The fire alarm system is described as basic and the fire brigade must be contacted manually. There are no burglar alarms. The staff consists of the archivist alone and he has no office. The archive is open to all researchers and documents may be ordered electronically. We might add that this archive would benefit from considering the state of its security, undertaking a thorough survey and drawing up a disaster plan.

The first point to be noted about the Liverpool Archdiocesan Archive is that the preparation of a disaster plan forms part of its mission statement. Again we are faced with an old (nineteenth-century) building, part of which has been adapted for archival use. The building

is of stone and there are no natural dangers. The archive is situated on the third floor of the west wing and the repository faces east and west. The central administration of the college is responsible for liaising with the emergency services and also provides security. There are manual fire extinguishers and alarms. The extinguishers are regularly maintained and the general staff practice fire drill. The conservator from the Lancashire County Record Office advises on health and safety issues. The electrical installation is up to date and lighting is fluorescent. All the windows in the repository are fitted with ultra-violet filters. Metal shelving is used and is situated away from the wall. The temperature and other conditions are considered ideal, but although they are monitored, there is no way of controlling them. The archive is connected to the main central heating system and individual radiators can be turned off. The staff consists of the archivist and volunteers, and the latter must sign an agreement to respect the confidentiality of the archive. There is an office, lavatory and tea-making facilities for their use. The archive is open to the public and its use is actively encouraged. However, there is seldom more than one reader at a time. There is a reading room and readers' bags may be searched.

Thus it may be seen that at the international level there is an attempt to lay down a basic standard to which all countries can subscribe. This would give room for each country to legislate for its own specific climatic, administrative and economic conditions. It may also be noted that these standards should emanate from, and in turn foster, sound archival practice based on professionalism and scientific observation. Issues concerning the physical environment of archives are dealt with by the three repositories surveyed. Common principles of atmospheric control, electrical safety and fire prevention can be observed, as well as the need to provide a service to the public while taking into consideration issues of public safety and institutional security.

To be concluded

EDITORIAL NOTE

This article is a slightly edited version of a dissertation submitted in 1999 and is reproduced with the permission of the Liverpool University Centre for Archive Studies at the University of Liverpool.

NOTES

1. H. Jenkinson, **A Manual of Archive Administration** (London, 1965), p.83.
2. Ibidem p.44.
3. The Tumbo A, cf Archivo, legajo 1.
4. 'Oposicion'
5. See **Archivium** vol.28 (1982) for a list of all Spanish ecclesiastical archives.
6. This is the *Index of Bundles*. NB. although some authors prefer to leave 'legajo' untranslated, it is perfectly adequate to translate it as 'bundle' since the concept and terms are the same in the respective languages, at least in archival usage.
7. <http://www3.planalfa.es/arzsantiago/archivo%20Ca.htm>
8. <http://www.wcccoec.org/wcc/english.html>
9. ibidem.
10. Since this study was completed Upholland College has been sold and the Liverpool Archdiocesan Archives have been relocated in the crypt of the Metropolitan Cathedral.
11. Cf. Code of Canon Law c.482.
12. R.J.Cox, **Managing Institutional Archives** (New York, 1992), esp. pp.17, 238-54.
13. For a description of the archive see M. Whittle, 'Liverpool Archdiocesan Archive' in **Catholic Archives** 19, pp.18-23.
14. Jenkinson, op.cit., pp. 32, 38, 83.
15. Ibidem p.97.
16. **Church Archives: The Pastoral Function of Church Archives & Archives in Canon Law** (Catholic Archives Society, London, 1997), p.21.
17. Ibidem p.22.
18. The Spanish provinces are grouped into autonomous regions, each of which has its own government 'junta', 'Xunta' or 'generalitat'
19. E.g. the **Catholic Pictorial** photographic archive held at the Liverpool Archdiocesan Archive.

DISTANCE NO OBJECT: STUDYING FOR THE SOCIETY OF ARCHIVISTS' DIPLOMA IN ARCHIVE ADMINISTRATION

Lynda Crawford

Ask any archivist employed in Britain today how they qualified for their chosen profession and the majority will give you the same response: a first degree followed by a postgraduate qualification taken at University College London, University of Wales (Aberystwyth), University of Wales (Bangor) or the University of Liverpool. This is the 'accepted' and, indeed, best publicised route into the profession. A number of archivists, however, will give you a different answer and will tell you that they achieved their professional training on the job, by distance learning, having studied for the Society of Archivists' Diploma in Archives Administration. This in-service scheme, which provides a professional qualification equivalent in standard to those awarded by the universities, has operated since 1979, but still tends to be little known outside the Society itself.

The Diploma Course is open to anyone who is a personal member of the Society of Archivists or who works in an organisation which has institutional membership. Applicants must be graduates (or hold an accepted equivalent qualification) and must have at least one year's experience in archives or records management. In addition, they must be currently employed in an establishment which can provide an appropriate range of experience. Those working in specialist repositories, however, should not be put off by the latter criterion. Usually, if it is felt that a student's employing institution cannot offer the breadth of experience required, arrangements can be made to supplement this with the assistance of other institutions.

The range of students enrolled on the course is diverse: their employers include local government, universities, national repositories, businesses and specialist repositories such as Canterbury Cathedral or the British Antarctic Survey; their geographical spread covers the whole of the British Isles. Numbers fluctuate, but there can be up to fifty students enrolled on the course at any given time. Their reasons for studying can be equally varied. Some may always have intended to become archivists but, for one reason or another, were unable to attend one of the universities for full or part-time postgraduate study; others may have been employed in a repository in an alternative role - perhaps

clerical or administrative – and decided the time is ripe for a change of career; still others may inadvertently have found themselves responsible for archives in their employment, and may wish to formalise their position and their training. The beauty of the Society's Diploma, then, is that it provides a route into the profession for all such people, for whom the traditional pathway is either impractical or inappropriate.

Before the Diploma can be awarded, students must complete three specific elements: coursework, a dissertation and final exams. The coursework, which is based on a comprehensive training manual commissioned by the Society is divided into several different modules. Three of these are compulsory and cover the core subjects considered to be essential knowledge for any practising archivist. They are 'Archive Administration', 'Arrangement and Description' and 'Records Management'. Students are expected to complete a further two study modules from a choice of options such as 'Estate Archives', 'Business Archives', 'Ecclesiastical Records', 'Palaeography and Diplomatic', 'Records of Central and Local Government', 'Scottish Law, Government and Records' – even 'Audio-Visual Archives'! With such variety, students can select modules of direct relevance to their own working environment. Alternatively, they may opt to study something completely different in order to broaden their archival experience. In total, the coursework element of the Diploma involves the submission of around 28 written assignments, undertaken at the student's own pace, and in his or her chosen order. The course manual contains all of the teaching materials required for each unit, together with well-constructed reading lists. Many of the assignments are of a theoretical nature, though several do require more practical activity.

The second element of the Diploma, the dissertation, involves the completion of a 5000-word study on a subject suggested by the student and approved by the course director. The dissertation may be practical in nature, or may concentrate on more theoretical issues. Whatever the case, it is intended to allow students to place their particular learning and experience in a wider professional context.

The final examinations conclude the Diploma and are usually held in February. Students must have completed all other elements before being allowed to sit the exams. There are three written papers to be tackled, each lasting three hours, and covering the nature, use and management of records and archives. Exams are usually held in London, though alternative arrangements can be made if necessary.

Having looked at the structure of the course, then, perhaps it is time to consider the 'study experience' itself?. What are the practicalities for those students undertaking the Diploma? What level of commitment is required? What is the impact on working life? What are the ups and downs of distance learning?

Completing the course is certainly hard work. Whilst the Diploma is said to be undertaken at the student's own pace, in practice this means a minimum of two and a maximum of four years' study. Obviously, the sooner the course is completed, the more time pressure a student has to work under. Thus the reality of a two-year completion is one of near continuous study, with an average of one assignment needing to be submitted every three weeks in order to allow sufficient time for the dissertation and exam revision. This is a punishing schedule, demanding a consistently high level of commitment. A two-year timetable does have its advantages, however. The course is soon completed, students are quickly 'on a roll' with their assignments and exams are taken while the information is still very fresh in the mind. With a three or four-year completion there is inevitably less time pressure. Assignments can be completed at longer intervals and it may even be possible to take a significant break from study. On the minus side, however, the gaps between assignments can mean it is a battle to get back into the studying frame of mind, and by the time the exams come around students may be returning to topics which are little more than a distant memory. Weighing all of this up, each individual will have his or her own preferred approach and the flexibility offered is one of the real attractions of studying in this way. The course can be tailored to fit around work, family or any other commitments the student may have. Except in very particular circumstances (for example if an individual is employed on a fixed-term contract) students set their own agenda, and simply inform the course director when they intend to sit the exams. This usually occurs in June, when dissertation proposals are submitted. The only other demand made upon them is that they complete a minimum of eight coursework assignments for every year they are enrolled on the course.

Organisational skills come very much to the fore for all Diploma students. Since they are required to study independently, it is vital that they establish a clear timetable for themselves – and that they are disciplined enough to stick to it in the absence of specific deadlines. In addition, they must continually be thinking ahead in terms of securing

the reading material they require. They may be working in an institution without an extensive library of archival literature, and so will have to rely on the Society's library, inter-library loans, or on obtaining books from other students. This demands considerable forward planning, to ensure that materials are available as and when required. The organisational aspect of the Diploma, then, is a challenge in itself!

It is difficult to generalise about the impact of the course on working life, since every student has a different employer and so will have a different experience. Employers are asked to make a basic commitment of support. This involves the provision of study time during the working day, and the standard requirement is one morning or afternoon per week. In practice, students and employers may settle on an alternative arrangement, depending on circumstances – perhaps more concentrated periods of study leave, or allowing the student to undertake practical assignments during normal working hours. Whatever the case, the importance of employer support should not be underestimated. My own employer was very sympathetic, even organising visits to other repositories and encouraging me to attend relevant training courses and events. This certainly added to my learning experience and made me feel much more positive about my employer's attitude towards my studies.

On a more general level, distance learning can be an isolating experience, and this feeling of isolation is a drawback of the Diploma Course – especially for those employed in small repositories, or perhaps even working on their own. There are no peers on hand to offer advice and support, with whom to compare notes, or against whom to gauge one's progress. The Board of Studies is very aware of this, and so has devised a number of schemes to help improve personal contact. All students have a supervisor assigned to them for the duration of their studies. There is an annual 'start-up seminar' for all those new to the course, which provides an opportunity to meet and form contacts with fellow students, and also to obtain advice from course tutors and people who have recently completed their studies. Furthermore, it is a requirement of the Diploma that all students attend at least one seminar or residential course per year, throughout the period of their enrolment. Such arrangements provide an opportunity to learn from others, exchange information, compare experiences and gain some much-needed moral support. Distance learning can be lonely, and any contact with others is a welcome boost.

The student body itself has taken steps to improve and enhance personal contact. Some groups of students arrange occasional 'regional' meetings, where they can get together and discuss things informally. In addition, an electronic mailbase has been established as a general forum for students. Many of the messages posted to this are of a practical nature – requests for reading material or for advice on a particular aspect of an assignment. Others are simply messages of support and encouragement.

A survey of the mailbase messages can provide an interesting insight into how students view the course. The nature of distance learning, particularly that undertaken on the job, means that one person's experience is very different from another's. Aspects which some will find straightforward, perhaps due to the environment they work in or the resources they have available, may prove problematical to others. On the other hand, many of the concerns are remarkably uniform. Students are anxious about the varying expectations of different course tutors, or about perceived discrepancies in their marking systems. The turnaround times for the marking of assignments is sometimes a cause for comment, though of course there is recognition that tutors have other commitments. The dissertation is highlighted as an area for possible re-structuring, with some students feeling it is submitted too close to the exams, and some questioning whether a detailed study can realistically be achieved within a limit of 5000 words.

Raising such concerns is not intended to be negative; they are highlighted here simply because they cast an interesting light on the reality of distance learning. In fact, the experience of studying for the Diploma is really very positive. Of course it is hard work, it can be lonely, and there are times when the student feels as if he or she is on a treadmill. That said, it is an extremely stimulating and challenging experience, there is much to be learned and a good deal to be enjoyed. Those who complete the Diploma will find themselves well prepared for life as a professional archivist. Take the words of one student: 'I have learnt a lot and I do feel that the course has given me much more confidence to deal with issues at a professional level. For example, much to my surprise, the unit on archival ethics had a practical application almost as soon as I had finished the assignment'. This is surely a sound recommendation? But, at the end of the day, the proof of the pudding is in the eating ...

Anyone wishing to obtain further details on the Society of Archivists' Diploma in Archive Administration should contact the Course Director, Susan Healy, care of the Public Record Office, Kew, Richmond, Surrey TW9 4DU.



DIPLOMA STUDENTS' SEMINAR

Sister Mary Coke RSCJ

Just before Easter 2000 there was a meeting of the archivists of the Religious of the Sacred Heart in France, at the birthplace of our foundress. Nineteen countries were represented and every continent, so there was a great richness of culture to be shared as best we could, in spite of language differences. We all lamented the dearth of material resources and the increasing lack of records as we move into the twenty-first century, and though we in Europe suffer less, perhaps, from four- and six-legged friends determined to feast on our precious documents than our sisters in Africa, we found we all had our problems, and it was good to be able to share them. Some of the newer provinces have fewer records in any case, but I think we were all filled with fresh enthusiasm and a renewed realisation that 'The archives focus the richness of our heritage and energize us for apostolic life in today's world' (Canadian Province).

More importantly we found ourselves at one in our concern for *people* and the importance of our documents in preserving their story. Furthermore, there was much serious discussion on the whole question of *confidentiality*. How many people are lost to living memory yet made their worthwhile contribution to the life of our congregation and the Church, and if we dig down a little in our documents, we may find their story and bring them back, as it were, into memory. We owe it to them that they are not forgotten.

The following example may be helpful. Sorting out some papers belonging to deceased sisters one day, I came upon two grubby little envelopes which contained a few letters and receipts all written in French. They were from a home for the mentally ill and concerned a Sister Madeleine who had been confined there. Our records showed that she was a Breton and had been sent to England after her religious profession. There followed a curt statement; two years later that she had left the congregation. This was not so. Digging deeper I found that they had decided to send her to a home in France as they thought she would be happier there than in England. But the receipts showed that she was still in the charge of the English Province. Each year the bills came, followed by the receipts, and enclosed with them a little note on the sister's general well-being. After nearly thirty years in the home she was

well enough to return to a community and for the next six years she is recorded as having rendered humble service helping in the kitchen in one of our French convents before she became ill and died shortly after. A brief life of this sister appears in our Annual Letters, as is customary for all our deceased members. The bare bones of the record card which would 'write her off' did not reveal the whole story of that person.

Some may wonder if this matters; I think it does. The example I have given is not an isolated one. We are members of the same religious family and surely we wish to establish the full truth. We all receive requests from people researching their family history who need our help. Are we to be less zealous in preserving our own family history and the memory of its members ? Each person is unique and our family history is made up of the stories of all those unique persons. And neither should we forget that they all belonged to a natural family which may also be seeking to fill in the gaps in their own knowledge.

As religious archivists we are *preservers of the history of our order*. There are different levels of time and place in the documents we receive:

a) Time Past - what relates to the foundation and beyond, perhaps up until the post-Vatican II era.

b) Time Present - recent and current happenings.

In the past we had a rich vein to draw upon: journals, annals, circular letters from Superiors General, lives of the dead, account books, letters of superiors and individuals. There is a certain 'knock-on effect' of the Second Vatican Council whereby many of these things were abolished when changes were introduced. Nowadays we have weekly or occasional news sheets, faxes, e-mails and other papers of various kinds, mostly ephemeral. But this is practically all we have. We also need to keep our eyes open for occasional newspaper or magazine articles which may supplement our meagre holdings. If we fail to collect these, who will ? In most small communities much of this material will find its way to the dustbin after a month or two, and for this reason the archives are the only reliable source of back numbers. So much business is conducted over the telephone, and all the added pleasantries and pieces of news that used to be included in letters are now largely absent. That is why we must collect, date-stamp, and file these papers chronologically. We must also remember that *today's document is tomorrow's history*, and hope that our successors will be able to learn from them something

of the kind of life we live today, so different for many of us from that carefully recounted in the old journals. When houses close we may be able to lay hands upon a few diaries and cash books, when people die there are personal papers and perhaps letters, and when superiors reach the end of their term of office we can encourage them to deposit papers, floppy discs etc. under seals marked by *them* as to when such material may be opened, even though the discs will be unreadable by then and the computers obsolete. I would borrow Father Stewart Foster's remark in his article 'The Priest and Archives' (*Catholic Archives* no.20, p.50) and say that the *archivist* is a figure of continuity.

Levels of *place* may include the following: Mother House (international); Provincial House (national); Institution (local community); or Individual (personal). However, all of these levels may not exist in every case. Each level is mainly concerned with its own archive but must necessarily relate to the others, and may need to be concerned with all lower levels according to circumstances. The provincial archive, for example, need not collect papers emanating from the Mother House, as the latter has its own archive, but it is convenient to do so since it saves having to contact the central archive if some reference is sought. It also provides a useful and immediate source of such documents. If there is no local archive or archivist, then the provincial archive is responsible for institutional and individual ones. It is possible to take positive steps towards creating archival material, e.g. by encouraging the compilation of a Year Book where each community or even individual within the community writes a short account of their collective or personal ministry during the previous years.

There is a wealth of social and family history to be discovered in the papers of our deceased members and much light to be thrown on an individual's spirituality – and by extension on that of the congregation at a given period – through a study of their individual notebooks and retreat notes. An interesting study could be made of the development in the spirituality of our congregations since their foundation by using these papers. It is worthwhile to encourage people to write their memories of the deceased as soon as possible after death. Another positive step is to get the elderly to write their autobiographies or record them on tape or as an interview. We have only to think of what has happened during the lifetime of one of our centenarians, spanning the whole of the twentieth century. A card index of every member kept up-to-date with her changes of work and house is an essential reference.

It is for these reasons that I consider our archive as the collective *memory* of the congregation, storing anything from the decisions of the last chapter to the current changes in our telephone numbers. Keeping it up-to-date is important since I frequently receive requests from someone or other who needs to refer to a document they have lost – not that I have ever given them the document in question, but rather a photocopy. Within this memory I keep that of those who have left the congregation. Their index cards are retained together with any other information we have about them. This is important as I have more than once been asked to attest to the period a person spent with us for pension purposes. As one may see from the case of Sister Madeleine described above, it was fortunate that papers were kept.

I also consider the archive as a *resource centre* at the service of members of the congregation and researchers. Where else would one expect to find different editions of rule and custom books, lives and letters of the founder and members of the congregation, decrees of the chapters etc.? There are kept books written by members and background reference books, e.g. the Code of Canon Law, dictionaries, the documents of the Second Vatican Council, and a selected library of spirituality. With the proliferation of small convents such material is not always easily available.

As a result there may be a problem of *space*, so one needs to distinguish the essential from the non-essential. Some of the points I have suggested as useful may not find room in some archives, e.g. papers emanating from outside sources and background reference material. However, one needs to be wary of casting aside such items as birth certificates of individuals, which in theory may be obtained elsewhere, but in practice may have been among the many records destroyed during the Second World War. Moreover, papers of foreign nationals are virtually unobtainable and discrepancies often occur.

At the beginning of this paper I mentioned the subject of *confidentiality*. The question was raised by an archivist at the conference I attended: should we keep or destroy the remarks made about individuals in letters from local to major superiors? The archivist in question thought such material should be destroyed on the grounds of damaging someone's character. I note that Sister Helen Forshaw's article on the Womersley archives (*Catholic Archives* no.20, p.53) states that 'confidential material concerned with the assessment of students for ordination' is reserved but kept. The two things seem to me to be in

the same category, and I believe such material should be kept under seal until well past the lifetime of the individuals concerned or that of anyone who may have known them. But the archivist who raised the point was of the opinion that the remarks might cause grave offence in a family which came to learn about them much later, and so perhaps one should recommend that the material be kept under seal indefinitely. I have come across similar cases in school registers where remarks were made about pupils on their leaving school. A recent case concerned a well-known person, a former pupil of one of our schools, whose biography is being written and where the entry in the school register was requested. I knew the way in which this girl had behaved while at school, and sure enough there was a pretty damning remark about her in the last column of the register. I felt that such a remark could be taken up in the wrong way, and thus did not allow the register to be seen. I photocopied the first (factual) part, and gave that to the researcher. It may have been a case of 'not the whole truth', or of being economical with the truth, but I believe it was justified. Our archives are private, we are not funded by the state, and we have the right to refuse access. We are all aware of the abuses of trust suffered by at least one of our members from a television company, and we are wise to be very wary in what we give them. Once we have handed over the material and signed the paper they send us, we have no further control over it. Incidentally, it is always wise to ask for a letter of introduction for researchers who wish to use our archives and to check up on them if we have any reason to doubt that they are bona fide.

Another question that has been raised is that of the *deposit* of all or some of our archives in public record offices. I have reservations about encouraging deposits of this kind, and I believe that the advantages and disadvantages should be spelt out very clearly. Deposits should not be made without careful consideration. I am no longer as enthusiastic as I once was, even though I have deposited certain documents. There are obvious advantages: security; controlled atmosphere; upkeep and repair; insurance; cost of photocopying etc. But these advantages would seem to be outweighed by the disadvantages in the kind of scenario depicted in two articles in the current issue of **Archives de l'Eglise de France**, where grave reservations are expressed owing to stringent conditions imposed, including limitation of access and possible breaches of confidentiality by the employees of the record office.

I do not wish to dampen enthusiasm nor to be a prophet of doom, but I have had some experience in these matters. When I first deposited documents, the archivist was a Catholic, knowledgeable and interested. This particular archivist's successor was not, and when I wanted to have the deposited documents out on display in connection with a lecture I was giving to the local historical society, the new archivist did not seem to think there was anything of interest. I was able to give the exact serial numbers of the documents I wanted, and all was well. But what will happen when I have moved on or died ? It seems to me that carefully-worded contracts are a minimum requirement. I think this potential situation could be used as a strong argument in favour of a central depot for English Catholic archives. The French have one, and their membership is only 500.

In conclusion, I recognise that I am expressing my personal views, and that it is in some sense heretical to the professional archivist. Like many religious archivists I have no professional training but had to learn on the job, from books, from colleagues and from the Catholic Archives Society and other archival organizations. Undoubtedly training is very important, but so too are other things such as knowledge of languages, or at least that of the founder. How can one classify what one cannot read ? For many of us French is important, for others Latin or German. We may need to be more familiar with the system of classification used in our own congregation rather than in Catholic Archives Society publications. We are often landed with other jobs which may restrict the time we can give to the archives, but for all of us the grace of our vocation, the love of our order and the inner knowledge we have through living the life go far to make up for our lack of professional skills.

EDITORIAL NOTE

This article was first given as a paper at the conference of the Catholic Archives Society at Hinsley Hall, Leeds, on 30 May 2000.

Rev. T.G. Holt SJ

The name of Joseph Stevenson may not be remembered today outside a limited circle but in his life of eighty-nine years he contributed much to studies in British history. Born in Berwick-upon-Tweed on 27 November 1806, he died in London on 8 February 1895. It was a life of many changes and of enormous industry.

His father was Robert, a surgeon, and his mother Elizabeth (Wilson). He was christened in the Church of England in Berwick. His education was at Witton-le-Wear and at the grammar school attached to Durham Cathedral. Looking back on the early years of his life he could recall seeing a Highland regiment being reviewed on its return from Waterloo. He did not, it seems, do particularly well at school but he did acquire the beginnings of an interest in antiquity and especially in the lives of St Cuthbert and other early saints. He proceeded to Glasgow University but there is no evidence to show that he took a degree. In 1829 he returned to Berwick with the intention of entering the Presbyterian ministry and resided there long enough to qualify for service as a Licentiate in the Kirk, but was already showing signs that he wished to follow a literary career. He began an edition of Chaucer (which he soon abandoned) and a glossary of old English words which was later published by subscription. His father having died some years before, Joseph decided that he must try to obtain a situation which would enable him to help his mother and her younger children. In 1831 he moved to London.

At first he found employment working among the public records which were then kept in St John's Chapel in the Tower of London but soon obtained an appointment in the manuscript department at the British Museum. He was fortunate in that he had a letter of recommendation to Mr Madden, then Keeper of the manuscripts, and in the fact that the museum had just purchased the Arundel manuscripts from the Royal Society and extra assistance was needed to put the papers in order. After a week's trial he was given a permanent post in the summer of 1831. In September he married in Glasgow Mary Ann Craig and in August 1832 their eldest child, Robert, was born.

By this time Stevenson was becoming known in London and Edinburgh. His post at the British Museum led to his being acquainted

with those historians and students of antiquity who were regarded as leaders in the country and to his becoming a member of learned societies. In 1834 he was appointed a Subcommissioner of the Public Records and began to work on a proposed new edition of Rymer's **Foedera**. It has been mentioned that he had been a Licentiate of the Kirk before coming to London, but his children were baptised in the Church of England, and Stevenson's gradual abandonment of the Kirk caused displeasure in Scotland. At the time of the death from cerebral palsy of his son Robert in 1839, which was a cause of great grief, Stevenson retired from London, resigned his post on the Record Commission, and returned to Durham to take Anglican orders. In 1841 he became Keeper of the Records and Librarian and Archivist to the Dean and Chapter of Durham. For seven years he catalogued the charters and deeds in the cathedral treasury, and was awarded an honorary M.A. by the University of Durham.

Joseph Stevenson's studies were bringing him closer to Catholicism, though he does not seem to have had any contact with the High Church movement in the Church of England or with the Tractarians. The vicar of the church in which he held a curacy believed that the pope should be converted from popery and went to Rome to make an attempt to bring that about.

In order to support his growing family Stevenson had to look for preferment. Disregarding the views of those who thought he could do better by looking for it at Durham, he accepted in 1849 the living of Leighton Buzzard in Bedfordshire, which was in fact poor. The vicarage is said to have been almost uninhabitable. Stevenson and his family were there for thirteen years, during which time he built the vicarage, repaired the church after it had been struck by lightning, and obtained an extra curate. He continued the work of research and editing of records for the learned societies – for the Bannantyne, Roxburghe and Maitland Clubs, and for the Surtees and English Historical Societies – some twenty-five volumes in all which he had begun in earlier years. He also began a series – **The Church Historians of England** – of which eight volumes were published between 1853 and 1857.

In 1856, in response to the views of many including Stevenson, the government began to publish the national records. The first volume in the Rolls Series of which Stevenson was editor appeared in 1857 and the second, also edited by him, in 1858. The research involved led him to travel on the Continent visiting archives especially in France, where

he and his family made contact with Catholicism. At about the same time he came to see that he could not do the demanding work of a parish and work in the Public Record Office, where he had undertaken the calendaring of the Tudor records. In 1862 he resigned from the living of Leighton Buzzard. He was becoming more and more attracted to the Catholic Church and on 24 June 1863 was received by Father Peter Gallwey at the Jesuit church in Farm Street, London. His wife was received into the Catholic Church in 1865 by the Dominicans at Haverstock Hill. Stevenson's superiors and some of his colleagues at the Public Record Office did not hide their disapproval, so he resigned as a calendarer but kept his post as an editor on the Rolls Series. From London he moved to Birmingham and lodged in the priest's house at Selly Park, his wife boarding at the convent of the Sisters of Charity of St Paul. Here in Birmingham Stevenson continued editing the volumes of the Rolls Series and worked on two volumes of documents of the history of Scotland. He also began working for the Historical Manuscripts Commission reporting on private collections and those of corporations.

When his wife died in 1869 Stevenson decided to become a priest, moving to Oscott for his studies, and he was ordained by Bishop Ullathorne in 1872 at the age of sixty-six. At this time the government was desirous of sending a representative to the Vatican Archives to try to obtain transcripts of documents bearing on British history. Some ill-advised approaches failed to achieve anything and so Stevenson was asked to go to Rome. He had been given a pension in recognition of his valuable services to historical studies. After some difficulty, and with the assistance of Archbishop Stonor who resided at Rome, Stevenson was able to obtain permission to work in the Vatican Archives which were not then open to scholars. He brought back to England four years later thirteen folio volumes of transcripts for the Public Record Office. Moreover, when in England in the summer of 1874 he began work on the cause of the English Martyrs.

Stevenson had been thinking while in Rome that he would like to join a religious order and had applied to the Franciscans. He was told that at the age of seventy-one he was too old to undertake the life. He then tried the Society of Jesus, but with the same result. On his return to England in 1877 he met and asked the help of Father John Morris, the Jesuit historian who was giving a retreat at Oscott, with the result that he was able to join the Jesuit novitiate at Rochampton a month later. For

much of his noviceship Stevenson was allowed to work in the library of the house, and on completing it he was sent first to 111 Mount Street (the presbytery for Farm Street Church), then to St Aloysius, Oxford, and finally back to London in 1881, to the house of writers at 31 Farm Street, Berkeley Square. There he remained for the rest of his life.

During the next fifteen years Father Joseph Stevenson continued to write, as the list of his published works shows (see Bibliography below). Notable among these were two volumes on the life of Mary Stuart, **Scotland and Rome**, his edition of the **Life of St Cuthbert by the Venerable Bede**, and his **Life of Jane Dormer, Duchess of Feria**. Many articles on the sixteenth and seventeenth centuries were published in the Jesuit periodical **The Month**. In 1885 there appeared Stevenson's Supplemental Report on the manuscripts at Stonyhurst College in the Historical Manuscripts Commission's Tenth Report (Appendix 4). He had already (1872) produced two Reports on these manuscripts (in Reports 2 and 3). At the age of eighty-five Stevenson took part in a pilgrimage to Lindisfarne in honour of St Cuthbert. In the following year he received an honorary degree of Doctor of Laws from the University of St Andrews. When he died he had not long finished his last task – identifying in the Bodleian Library a series of despatches of the French ambassador which threw fresh light on the early years of the reign of Elizabeth I. He was arranging these for publication. Joseph Stevenson died at 31 Farm Street on 8 February 1895. As his entry in the **Dictionary of National Biography** stated, 'From 1831 for sixty years his pen was never idle.' Papers left by Father Stevenson and now in the British Jesuit Province Archives at 114 Mount Street, London W1 include the following: notebooks, diaries, miscellaneous notes, transcripts, a scrap book, newspaper cuttings, pamphlets and correspondence (general, foreign, with the Record Commission, bishops, religious and clergy).

AUTHOR'S NOTE

Acknowledgement is made to Francis Edwards SJ's 'A Traveller in Faith: Joseph Stevenson' in **Contemporary Review**, October 1994 and 'Converted by History' and 'A Septuagenarian Novice' by J.H. Pollen SJ in **The Month**, March & April 1895.

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Christine Johnson

In my last article for this journal (**Catholic Archives** 15), I reported on the work of the Scottish Catholic Archives during the years 1993 and 1994. In particular, I indicated the way in which a variety of deposits from different sources had begun to build up an overall picture of the Catholic Church in Scotland. Over the past six years further new deposits have both broadened the scope of this picture and filled in many more details.

DIOCESAN DEPOSITS

The Diocese of Argyll and the Isles added two categories of archives. The additional nineteenth-century correspondence contained a wealth of detail on the daily life of missionaries in the Highlands and Islands. Bishop MacPherson's files (1969-90) related mainly to legal and financial business, and to modern diocesan administration through such bodies as the College of Consultors and the Council of Priests. The Archdiocese of St Andrews and Edinburgh and the Dioceses of Dunkeld and Galloway also added more modern files to their previous deposits. Those of the Archdiocese demonstrated the change over from one Auxiliary Bishop to a number of Episcopal Vicars responsible for specific areas of administration (Communications, Education, Justice and Peace etc.). The Diocese of Motherwell, which was not created until 1947, unexpectedly deposited early nineteenth-century papers on the Scots foundations in Napoleonic France.

PARISH DEPOSITS

Six years' experience has shown that parish archives run a high risk of being lost or destroyed. In 1995 the parish priest of Galashiels handed in a large suitcase full of parish archives dating from 1852 to 1950. He had discovered the material at the back of a cupboard, where dampness had eaten into the base of the suitcase. The papers inside were, in the main, unaffected. Another few years in that cupboard would probably have seen them damaged beyond recovery. St Patrick's parish, Edinburgh, was served by secular priests until 1988, when the retiring parish priest was replaced by a Franciscan community. The incoming Guardian deposited several deed boxes which he had discovered in an attic. These contained not only further old parish records, but also the correspondence of a former Vicar General of the Archdiocese.

The last secular priest at St Patrick's retired to a bungalow and then to Nazareth House, where he later died. On checking the contents of his bungalow for any books or papers of possible interest before it was cleared and sold, I discovered a quantity of parish papers. They proved mainly to be from St Patrick's, but with a sprinkling of material from the priest's previous parishes. Furthermore, I discovered a large volume of correspondence pertaining to the priest's long held appointment as Archdiocesan Treasurer. A few choice items from St Patrick's later came to light in Nazareth House.

LOSSES

The archives of Galashiels and St Patrick's, Edinburgh, escaped destruction. Others have been less fortunate. The picture built up by the accumulation of archives has areas of blank canvas. In some instances there is documentary evidence of actual destruction; in others such a fate can only be presumed. The following are some examples of missing archives:

Pre-1878

1. The archives of the Vicars Apostolic of the Highland District, 1732-1827.
2. The archives of the Highland District seminaries, 1732-1829.
3. The archives of Bishop John MacDonald, Vicar Apostolic of the Northern District, 1869-78.

Post-1878

1. The archives of the Bishops of Aberdeen, 1878-1950.
2. The archives of Bishop Francis Thomson of Motherwell, 1965-83.
3. The archives of Langbank Seminary, 1961-78 (seemingly damaged by mice and subsequently destroyed).
4. The early archives of Drygrange College, 1953-c.1967.
5. The archives of St Mungo's Academy (opened 1858), destroyed when the building caught fire in 1975.

ST BENEDICT'S ABBEY, FORT AUGUSTUS

Thankfully, no such loss occurred when the Benedictine Abbey at Fort Augustus closed in 1998 and the buildings reverted to Lord Lovat. The contents of the archive room were despatched to the Scottish Catholic Archives and have now been sorted and catalogued. A decision is awaited from the Archivist of the English Benedictine Congregation

as to which, if any, should be transferred to the Congregation's own archive. The Fort Augustus archives are extensive and contain much of specifically Scottish interest. They cover the foundation of the monastery in 1878, its elevation to the status of an abbey and its subsequent development, and document the nationality and background of the monks who joined the community, as well as the rule under which they lived and worked. The archives shed light on the impact made on the adjacent village by Fort Augustus Abbey, whether in supplying shops and houses with electricity from its own generator, or putting on cinema shows open to the general public. The Abbey conducted its own boarding school for boys of secondary age, including a number whose parents were living and working abroad. In 1926 a dependent priory was established in Edinburgh, to which was attached a preparatory school. It moved to North Berwick in 1945 and closed in 1977. Thanks to a generous benefactor, Fort Augustus also founded a small priory at Buckie in Banffshire. The benefactor had hoped that this foundation would ultimately develop into an abbey, but this was never practicable. Fort Augustus did, however, establish two daughter houses in the United States: Portsmouth Priory, Rhode Island, which conducted a large and successful school for boys; and St Anselm's Priory, Washington DC, which was affiliated to the Catholic University of America. Both American houses became independent of Fort Augustus in 1949 and are now fully constituted abbeys of the English Benedictine Congregation. All of the daughter houses of Fort Augustus, with their schools etc., are documented in the abbey's archives. So too are the lives and personal interests of individual monks, a surprisingly large number of whom served as military chaplains in the two World Wars. Abbot Oswald Hunter-Blair spent three periods working in a Benedictine house in Brazil, while Dom Cyril Dieckhoff, a Russian by birth, researched and published a pronouncing Gaelic dictionary. Dom Andrew MacDonell was a key figure in the Scottish Immigrant Aid Society, promoting settlement in Canada.

THE FUTURE

Although the Scottish Catholic Archives should continue to receive additions to existing deposits, it seems unlikely that it will receive another major historical collection on the scale of the Fort Augustus deposit. But there is always the possibility that a treasure trove of missing archives may one day be discovered in some forgotten trunk to fill in another section of the picture.

EDITORIAL NOTE

Dr Christine Johnson is the Keeper of the Scottish Catholic Archives, and may be contacted at Columba House, 16 Drummond Place, Edinburgh EH3 6PL.

THE NORTHAMPTON DIOCESAN ARCHIVES

Margaret Osborne

EARLY YEARS

In 1983 when I was asked to look up some information in Bishop's House, my experience as an archivist was similar to that described by Sister Dominic Savio Hamer CP in her article 'The Whole Story ?' (*Catholic Archives* 16, p.30). I too was led '...down the cellar steps... ushered through a creaky door into a room resplendent with cobwebs, dusty cardboard boxes, and rusty iron cases.' I too was invited to help myself. As I had time on my hands, I returned the following week and asked if I could help sort, list and clean the papers, even though I had limited knowledge of the work.

The first task was to preserve and list the papers which had been deposited in the cellar over the past one hundred years. At first glance there seemed to be no logic as to what had been kept; for example, there were cardboard boxes of empty cheque stubbs from the 1880s and yet no pastoral letters (these were later found stored in a cupboard upstairs). Over the years further collections of papers have come to light, from hidden cupboards, the library, old filing cabinets and unused cellar rooms – the recent opening of one such room led to the discovery of some Victorian photographs.

Basic guidelines on the sorting and catalogue systems were acquired from the Catholic Archives Society meetings in 1984 and 1985. The County Archivist from the Northamptonshire Record Office paid two visits to Bishop's House and not only gave advice on the conditions for storage of the papers but also provided acid-free boxes, as well as giving tips on how to set out the catalogue books to ensure easy cross-referencing.

CHANGES IN THE ARCHIVE ROOMS

Following the advice received from the County Archivist, the cellar rooms have been checked for temperature and humidity and have been passed as satisfactory, although not perfect as a storage place for archives. Strip lighting has been installed and the rooms cleaned and painted. The slate shelves, though not ideal, are adequate for placing boxes, and the iron fire-proof door with extinguishers placed outside acts as a protection. The papers are being cleaned where necessary and

copies have been made of some which are in poor condition (especially fading photocopies). The papers are stored flat in boxes and newspaper cuttings and photographs are usually wrapped in stout manila paper. Paper clips and staples have been removed.

Each box has been given a number and the papers recorded in a catalogue book set out thus:

Box no.	Page no.	Subject	Place	Person	Notes
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From these books place, person and subject indices have been compiled for all the pre-1940 papers. The catalogue system is open-ended and material is being accessioned and added to it continually.

ORGANIZATION OF RECORDS

Some collections of papers were found covering the years of some or all of the Vicars Apostolic of the Eastern District and Bishops of Northampton since 1840. It was decided to keep these collections intact and to list them in the order in which they were found:

A Finance Papers: includes bills, correspondence, minute books. 26 boxes.

B Parish Returns: pastoral statistics etc. 6 boxes.

C Convent and Education Papers: statistics, Schools Commission etc.

D Printed Diocesan Papers: Encyclicals, Synods, Pastorals, Ad Clerum, Chapter etc.

E Clergy Records and Papers.

G First and Second Vatican Councils.

H Diocesan Children's Home. 4 boxes.

Parish Records 1 - 121: miscellaneous collections referring to parochial business. The files for parishes in the Diocese of East Anglia were transferred to Norwich in 1991.

Parish Registers: for a few parishes pre-1900.

The remaining letters have been sorted chronologically and divided into nine broad sections for convenience:

F.i Pre-1850: Provost Husenbeth Papers, Father Ignatius Spencer, Notes on early missions, registers etc. 6 boxes.

F.ii 1850-1858: Bishop Wareing's Papers, a notebook, 'History of Early Missions' 1 box.

F.iii 1858-1879: Bishop Amherst's Papers and Biography. 2 boxes.

F.iv 1880-1907: Bishop Riddell's Papers, including the Pastoral Letters of all the Bishops of England and Wales, Roman Encyclicals, Northampton Diocesan Record, Education papers. 19 boxes.

F.v 1908-1921: Bishop Keating. 6 boxes.

F.vi 1921-1932: Bishop Cary-Elwes. 2 boxes.

F.vii 1933-1939: Bishop Youens. 1/2 box.

Diocesan Magazines: there is an indexed and cross-referenced collection of these (place and person, but not subject). They date from 1865 to 1975, with only a few gaps between editions.

Photographs: these have been sorted into place, persons, groups and events, as well as boxes of unlabelled mysteries. An attempt has been made to match these with named prints in magazines etc. They have been boxed and numbered but are not preserved adequately.

The papers covering the period from 1940 to 1967 have been boxed correctly and catalogued, but not cross-referenced. Those post-1967 have simply been listed.

WORK IN PROGRESS

Father Gerard Collins's extensive collection of papers and books on the history of the Midland District and the Diocese of Northampton (including the present Diocese of East Anglia) is in the process of being catalogued, boxed and cross-referenced. So far the following work has been completed:

A.1-2 Clergy Records: including many obituaries

A.3-4a Father Collins's MSS on Bishop Wareing and the Eastern District and Diocese of Northampton, 1840-1858.

b Chronological collection of papers (from newspapers, archives and books) on diocesan progress, 1840-1858.

A.5a Father Collins's MSS on Bishop Amherst and the diocese, 1858-1879. 2 boxes.

b Chronological collection on diocesan progress, 1858-1879.

A.6a Biographical details of Bishop Riddell. 2 boxes.

b Chronological collection of papers, 1880-1907.

A.7-8a Biographical details of Bishops Keating and Cary-Elwes.

b Chronological collection of papers, 1908-1932.

A.9-10a Biographical details of later Bishops of Northampton

b Chronological collection of papers, 1933-1940.

B.1 MSS and collected papers and time lines re-town of Northampton.

B.2 MSS re-Northamptonshire missions (& Banbury).

B.3 Chronological papers and time lines re-Northamptonshire missions (& Banbury).

B.4a MSS re-Buckinghamshire missions.

b Chronological collection of papers on Buckinghamshire missions (& Tring).

c Datelines re-Buckinghamshire missions.

d Buckinghamshire martyrs and recusants.

B.5a MSS re-Sheffield and Biggleswade.

b Chronological collection of papers on Bedfordshire missions (& St Albans).

c Datelines of Bedfordshire missions.

The boxes still to be tackled include those of Norwich, Norfolk, Suffolk, Huntingdonshire and Cambridgeshire, material on the Midland District, other counties, martyrs, religious orders and general papers.

Access: As a private archive access is restricted and all information is available at the discretion of the Bishop's Chaplain. In general pre-1940 papers may be consulted and likewise post-1940 published papers. There is no reading room and any visits have to be arranged directly with the Bishop's Chaplain. There has been an increase in the number of enquiries both from within the diocese and from private researchers, and as a result a fee has had to be charged for non-diocesan work.

EDITORIAL NOTE

The diocesan archivist, Mrs Margaret Osborne, is in attendance at the archives on Monday, Wednesday and Thursday, and may be contacted at: Bishop's House, Marriott Street, Northampton NN2 6AW.

THE ARCHIVES OF THE CANONESSES OF SAINT AUGUSTINE,
BOARBANK HALL, GRANGE-OVER-SANDS

Sister Mary P. Darbyshire CSA

INTRODUCTION

The communities of the Augustinian Canonesses of the Mercy of Jesus, although united in a Federation, remain autonomous. The archives of each house thus have a distinctively 'family' character, and, according to the date of foundation, are comparatively modest. At least for a community such as that of the Convent of Our Lady of Lourdes at Boarbank Hall, Grange-over-Sands, founded in 1921, that is the case.

However, great importance has always been attached to the preservation of the archives. In the Constitutions approved in 1666 it was stipulated: 'In each house there will be a place set apart for the keeping of the archives. The Superior will have one key of it and the Bursar another. In this place there will be a safe where the important papers of the Monastery will be kept. It will be locked by three keys, one of which shall be kept by the Superior, and the two others by the Mother Assistant and the Bursar respectively.' At Boarbank it was the foundress herself, Mother Saint André, who for many years took charge of all that concerned the archives. More recently it was the late Sister Aloysius Byrne who, after attending the conference of the Catholic Archives Society at Ushaw in 1995, began the task of classifying the rich and varied material which had accumulated. Unfortunately, Sister Aloysius died in 1998, and at present I find myself, a veritable novice in the craft, trying to carry on her work. If I talk about classification, storage, preservation etc., it is more in the *hope* that one day this will be achieved, in a way not unworthy of the material in hand. Last year's session for beginners conducted at the Bar Convent, York, by Sister Gregory Kirkus has given stimulus and encouragement for the task. However, before describing the contents and the classification I hope to follow, a little historical background is necessary.

THE AUGUSTINIAN CANONESSES

The Augustinian Canonesses of the Mercy of Jesus belong to a branch of the ancient Augustinian Order which more than seven hundred years ago began serving the needy and distressed in the expanding French fishing port of Dieppe. In the Hôtel-Dieu, working alongside the Hermits of St Augustine and following the same Rule,

they cared for the victims of scurvy, plague, leprosy and fevers of all sorts which were prevalent in the overcrowded town. The Canonesses were also well known in Dieppe itself, visiting and caring for the destitute in their miserable hovels, even those who had lodged in the troglodyte dwellings hollowed from the cliff face. Incidentally, it was within these same cliffs that sisters from the Dieppe community worked in the underground hospital ('La Biomarine') during the Second World War, where thousands of French and Allied soldiers were treated in maximum security.

Following the tradition of the deaconesses of the early centuries, the Canonesses were dedicated to the faithful maintenance of the prayer of the Church, as well as all the activities of Christian charity. They took a vow to serve the poor and lived in community, summing up their ideal in the simple phrase: 'The same Saviour who is adored, hidden under the species of Bread, is served and honoured hidden in the Person of the Poor.' In the fifteenth century the sisters were given complete charge of the Hôtel-Dieu and drew up Constitutions based on the Rule of St Augustine. It was in the seventeenth century that, following the Council of Trent, they began a new era, with fresh Constitutions drawn up in 1631. Many ardent young women, eager to serve others, joined them. Thereafter they were called upon to undertake the care of hospitals in other towns: a foundation was made at Vannes in 1635, while in 1639 three sisters set sail for the new French colony of Quebec. It is interesting to note that these three sisters took with them a heavy wooden chest with a triple lock to house their archives. The chest may still be seen in the museum of the Hôtel-Dieu de Quebec.

One of the first foundations made by the reinvigorated community at Dieppe was at Quimper in Brittany, where a small group of sisters were sent to take charge of the hospital in 1644. This soon became an autonomous house. Ten years later the community at Quimper answered a call for help and established a house attached to the hospital at Tréguier, while in 1664 Tréguier itself founded a community at Guincamp. Meanwhile, other foundations were being made in Normandy and Brittany, each becoming an autonomous monastery but following the Rule of St Augustine and the Dieppe Constitutions (approved by Rome in 1666) with exact fidelity. Although the communities were now enclosed, the links between them were exceptionally close and were maintained by frequent correspondence and practical

assistance. During the French Revolution many sisters were imprisoned and one, Sister Marie Monique of the community at Château-Gontier in Mayenne, was guillotined. She was beatified in 1955.

FOUNDATIONS IN ENGLAND

At the end of the nineteenth century, threatened with expulsion from their hospital by the anti-clerical laws of the time, the community at Guincamp began to seek a possible refuge abroad. Thus came to be rounded, in 1902, the community of Our Lady of Hope at Waterloo, Liverpool. The threat of expulsion, however, was never to be put into effect, and the Guincamp community exists to this day. Meanwhile, the seed sown in Liverpool took root, and the small group of pioneers was established as an independent community, serenely carrying on the traditions of their forebears in an English context. They built a hospital where, during the First World War, the military were nursed. Several sisters were decorated for their devoted services. After the war the hospital was closed, but it was later re-opened under the name of Waterloo District General Hospital. The community was subsequently to develop greatly, both numerically and in the field of nursing. Two further foundations would be made in England (Grange-over-Sands and Ince Blundell Hall) as well as a flourishing mission in Nigeria.

It was in 1920 that Archbishop Whiteside of Liverpool was approached by a Mr Wilfrid Rigby from Warrington, Secretary of the Catholic Friendly Society, with a request for a convalescent home for Catholic workers to be opened in the north of England. The Archbishop put the request to Mother Saint André, the foundress who had brought the sisters from Guincamp and who was at that time Superior of the community at Waterloo. The property in Liverpool was too confined to provide the invigorating air and atmosphere required for convalescence, and so the community expressed its willingness to undertake the work provided that a suitable place could be found. Mr Rigby and his associates began their search and Boarbank Hall, Grange-over-Sands, was discovered.

The Convent of Our Lady of Lourdes, Boarbank Hall, was founded on the initiative of the Catholic Friendly Society. Established in 1823, the Society originally had the title of 'The Warrington Catholic Philanthropic Society' At that time the persecution and conviction of Catholics for non-attendance at Anglican services had ceased forty years earlier, but many disabilities still remained. No marriage was

recognised as legal unless it took place in the Established Church. No Catholic could keep or teach in any school, nor practise his religion outside a licensed building. Six years before the Catholic Emancipation Act of 1829, the Catholics of Warrington decided to establish a Friendly Society with three objectives: spiritual welfare; education; and the alleviation of material need. The Society was founded on 7 August 1823, in the reign of George IV and thirteen days before the death of Pope Pius VII. Bishop Milner, Vicar Apostolic of the Midland District, was still alive, and Bishop Thomas Smith was Vicar Apostolic of the Northern District. Fifty-nine names were inscribed on the first list of members, together with their chief occupations, which included those of priest, clerk, lawyer, scrivener, farmer, pickermaker, chairmaker, farm servant, colourer, shoemaker, hawker, ostler, blacksmith, cotton spinner, engineer, basketmaker, file-cutter and fustian-cutter. The first Secretary and Treasurer was apparently the Rev Dr Molyneux. The ideal of the Society was 'All according to their ability, to each according to his needs.' There was to be an annual Mass, sermon and feast. Help was to be provided for members in sickness and in times of bereavement and also for Catholic schools. This continued until 1911, when the National Insurance Bill was introduced. Under the inspiration of Mr Wilfrid Rigby, the General Secretary at the time of the foundation of the convalescent home at Boarbank Hall, great work was also done for the founding of the State Section of the Society.

The property discovered and thought eminently suitable by Mr Rigby and his fellow helpers was ideally situated, commanding uninterrupted views over Morecambe Bay, on land which had once belonged to Cartmel Priory, founded by the Augustinian Canons in the twelfth century. It was an encouraging augury. By another happy omen, Boarbank Hall, which was to become the home of the Augustinian Canonesses, had had as one of its first owners a Miss Mary Lambert, a wealthy Anglican lady who was noted for her generosity to the poor and who had provided both the church and the school for the local village of Allithwaite. Boarbank had been prepared already for its role of hospitality and care.

It was on 21 September 1921 that, after Mass and the installation of the Blessed Sacrament, the community was blessed and the Augustinian Canonesses officially took up residence in the new foundation. Of the eight sisters who formed the new community, four were of the original group from Guincamp. On the feast of St Michael, 29 September,

the convalescent home was officially opened and the first five patients received.

In spite of its poverty, acute at times, the community prospered. In 1928 a separate convent to accommodate the sisters was established through the generosity of the Catholic Friendly Society and numerous benefactors. This provided greater facilities for the spiritual training of the group of young sisters in the novitiate, while giving more comfort and space to the patients. In 1929 the then superior, Mother Mary of Mercy Couloigner, eager to respond to the ideals of the Church and the reiterated papal appeals for a dignified and meaningful liturgy, obtained the help of an English pupil of Dom Mocquereau of Solesmes in order to form the choir in the traditions of the Gregorian Chant. Miss Vilma Little, who had formerly been a professor at Oxford University and who had renounced her career to devote herself to teaching the Chant, until her death in 1968 spent many months each year training and conducting the choir. Thanks to her dedication and excellent tuition, even after the introduction of the present-day vernacular, the liturgical offices have always played a great part in the life and apostolate of the community.

During the eighty years since the foundation, the sisters have widened the scope of their hospitality and the original house has been extended to provide further accommodation both for patients and guests. A large chapel built in 1961 was in 1994 're-ordered' to meet the needs of the many sick clergy and patients in wheelchairs who participate in the Mass and Divine Office with the community.

In the history of the order there have also been important changes. Under the inspiration of the deeply spiritual and dynamic superior of the community at Maestroit, Mother Marie-Yvonne-Aimée de Jésus Beauvais, a project of federation between the monasteries was mooted before the Second World War, and was finally approved by Rome in 1946. Although still retaining their autonomy, the union between the different communities has intensified and, with the enclosure no longer existing, frequent meetings between the sisters are possible. A General Chapter every four years, an annual Assembly of Prioresses, shared formation sessions etc. are the order of the day. All this, in addition to the renewal following the Second Vatican Council, has significantly changed the face of the small community which arrived at Boarbank Hall nearly eighty years ago.

THE ARCHIVES

These different strands of historical development have led to the classification of the archives in the following manner:

A) The Foundation of the Convent of Our Lady of Lourdes

- 1) Annals
- 2) Correspondence between the Catholic Friendly Society and the community of the Convent of Our Lady of Hope, Waterloo, Liverpool.
- 3) Capitular proceedings.
- 4) Documents regarding the purchase of the property of Boarbank Hall.
- 5) Election of the Superior, Assistant and Council, and nomination of the sisters for the new foundation.
- 6) Financial agreements between the communities of Waterloo and Grange-over-Sands.
- 7) Annals, arrival of the sisters, opening ceremonies, documentation, photographs.

B) History of the Order

- 1) Documents, books etc. relating the history of the Canonesses of Saint Augustine of the Mercy of Jesus.
- 2) Ancient copies of Constitutions, Ceremonials, Regulations.
- 3) Documents relating to the Catholic Friendly Society.
- 4) Documents and books regarding the Canons of Saint Augustine and Cartmel Priory.
- 5) Deeds and documents relating to the property of Boarbank Hall and its former owners, especially Miss Mary Lambert.

C Development of the Community

- 1) Evolution of hospitality and nursing care; extension of the buildings.
- 2) Records of Sisters' entries, professions, deaths, obituaries.
- 3) Sisters' personal files.
- 4) Capitular and Council proceedings, elections, nomination of Sisters to help other communities.
- 5) Parish involvement, catechetics, instruction of converts.
- 6) Aggregation to the Order of Saint Augustine.
- 7) Ecumenical activities.
- 8) Records and copies of the **Boarbank Beacon**, a former publication circulated among ex-patients and friends.
- 9) Correspondence with Rome, decrees, permissions, dispensations.

- 10) Diocesan correspondence.
- 11) Correspondence with the UISG, Conference of Major Religious Superiors of England and Wales, other religious, friends and benefactors.
- 12) Liturgical documents; formation of the choir.

D) The Federation

- 1) History and development.
- 2) Documentation relating to Mere Yvonne-Aimée, the first Superior General.
- 3) Records of General Chapters, General Councils, Assemblies of Prioresses; correspondence with the Superior General.
- 4) Correspondence with sister communities: (a) Europe; (b) Canada; (c) Africa; (d) South America.
- 5) Documentation concerning the renewed Constitutions approved in 1983.

E) Miscellaneous

- 1) Copies of documents relating to the re-establishment of several communities in France after the Revolution.
- 2) Copy of **Les Religieuses Augustines de l'Hôtel-Dieu de Reims** (a community which joined our Congregation in 1934, but which traces its origins to the fifth century).
- 3) Photocopies of documents relating to houses of the Order in Paris closed after the Revolution.
- 4) Accounts of the beatification of Blessed Marie Monique l'Huillier of Château-Gontier, France, martyred during the Revolution and of Blessed Marie Catherine de Longprey, who is considered one of the co-foundresses of the Church in Quebec.
- 5) Photographs, press cuttings, recordings, videos of community events.
- 6) Relics.
- 7) Souvenirs of the various stages of the development of the community.

PRESERVATION AND STORAGE

Although the archives are preserved in a very small room, it is well fitted with Metabolt steel shelving, metal filing cabinet and wooden cupboards, where the above material is safely housed and in good order in IBS box files. Much work remains to be done in compiling an index; there is also the formidable task of translation. All the early

documentation of the foundation, annals etc. are in French. Photographs, videos, recordings etc. remain to be sorted and classified. The archives thus provide a challenge and are of enormous interest, and of course they are constantly growing. Space is always a problem. In the meantime various publications and periodicals have to be stored in the library. However, books of historic interest regarding the Order, the different communities and the Federation, as well as those relating to the locality, are kept in the archive cupboards (Sister Imelda Gorman).

CONCLUSION

The archives at Boarbank are indeed small, – ‘family size’ – but they have been lovingly preserved by our predecessors. In due course it is hoped that they will measure up to present day conditions for storage. In witnessing to the fashion in which, through vastly differing times and climates, our charism of common life, personal prayer, liturgy with the People of God, and hospitality in its various aspects have been lived through the last seven centuries, they stimulate new initiatives for the future. Further information may be obtained from: The Prioress, Boarbank Hall, Grange-over-Sands, Cumbria, LA11 7NH. Tel. 015395 32288.

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P. Labutte, **Yvonne-Aimée de Jésus: 'Ma Mere selon l'Esprit' (1997).**

R. Laurentin, **Un Amour Extraordinaire: Yvonne-Aimée de Malestroit (1985).**

G-M. Oury (transl. A.Otto), **The Spiritual Journey of Catherine de Saint Augustin (1995).**

R. Piacentini, **Les Chanoinesses Regulieres, Hospitalieres de Malestroit 1635-1935 (1935).**

Origines et Evolution de l'Hospitalisation: Les

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T. West, **The Antiquities of Furness (1818, first published 1774).**

THE SISTERS OF BON SECOURS: THE HISTORY AND ARCHIVES OF
THE UNITED STATES PROVINCE (INCLUDING BRITISH AND IRISH
HOLDINGS)

Cindy Swanson

HISTORY

The Sisters of Bon Secours were founded in Paris in 1824, a little over a quarter of a century after the French Revolution. The sisters were not cloistered religious but were engaged in nursing the sick in their own homes, often staying with them for weeks at a time. 'Bon Secours' means 'good help', and the sisters' purpose was and is to bring compassionate care to the sick and dying.

The Sisters of Bon Secours were willing to serve wherever a need was present. In 1827 they were recognised by the civil government of France, and in 1830 they expanded beyond Paris to other French cities. By 1861 a Bon Secours ministry had been established in Dublin. In 1870 the congregation founded a house in London (and expanded their mission to include Scotland in 1948). On their fiftieth anniversary in 1874 the Sisters of Bon Secours received papal approbation.

In 1881 three sisters arrived in Baltimore, Maryland, in the United States, at the invitation of Archbishop (later Cardinal) Gibbons, and immediately began to nurse the sick. The congregation opened its first novitiate in the United States in 1912, its first hospital in 1919, and a School of Nursing in Baltimore in 1921. Throughout the twentieth century the Sisters of Bon Secours expanded their apostolate through a variety of health agencies, hospices, and nursing homes. They expanded geographically to Michigan, New York, New Jersey, Maryland, Pennsylvania, Virginia, South Carolina and Florida. Today the growth of Bon Secours health facilities continues, and compassionate delivery of health care, especially to people in need, remains the priority.

In 1958 the Sisters of Bon Secours in the United States became a separate province. Today, with their headquarters in Paris, members of the congregation minister to the sick and suffering in France, Ireland, Great Britain, the United States and Peru. The sisters also have missions in Ecuador, Zaire and Rome.

THE UNITED STATES PROVINCIAL ARCHIVES

Description: The archives function as a repository for all materials relevant to the Sisters of Bon Secours in the United States. They contain

material on the founding history, spirit and growth of the congregation in the United States. The bulk of the material dates from 1881 to the present day. Contents include founding documents, provincial administrative records and documents (vow registers, constitutions, prayer manuals, published and unpublished histories, provincial chapters and general assemblies, goals and objectives, annual reports, task forces, programmes, publications etc.), financial and property records, records of provincial houses and convents, formation, vocation, Associates, jubilees and anniversaries (sisters, provincial, Generalate), records of the Bon Secours Health System and missions and apostolates throughout the United States and Ecuador, and clipping files, as well as photographs, slides, audio cassettes, videos and artefacts (habits, memorabilia, awards etc.).

Some material is also collected about Bon Secours convents in other countries (Peru, France, Ireland, Great Britain). The archive has published histories, such as **History of the Congregation of Bon Secours of Paris** (includes information on the foundation of the provinces in Ireland and England) and **Bon Secours Sisters in Ireland**, a history of the Irish Province. Unpublished materials include various General Chapter and Enlarged General Council records, correspondence with the provinces in Ireland and England, Generalate annual reports and newsletters (including information on Bon Secours convents and facilities and sisters in Ireland and Great Britain), some Irish provincial planning documents, reports and newsletters, a memoir by an Irish sister, some English provincial reports, miscellaneous documents/ephemera from the Irish and English Provinces, and photographs of Irish and British sisters and/or meetings held in those countries. With the exception of published histories, most of the aforementioned material dates from the mid- to late-twentieth century, with the bulk of it being from the 1980s onwards.

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Archives Internet Home Page: The archive does not have its own home page yet, but historical and current information about the Sisters



MOTHER ST FERDINAND, FIRST SUPERIOR OF THE SISTERS OF BON SECOURS IN BALTIMORE



THE ORIGINAL BON SECOURS HOSPITAL IN BALTIMORE

of Bon Secours can be found at the International Bon Secours master site: www.bonsecours.org. Through this address internet users can access the webpages for all provinces, including Great Britain, Ireland, Peru, France and the United States.

Hours of operation: By appointment only.

Programme Description: Closed stacks. Reference room open to researchers by appointment only. The use of certain documents may be restricted. Duplication services available (at cost). United States copyright laws apply to all duplication of materials.

EDITORIAL NOTE

The author, who is Archivist for the Sisters of Bon Secours in the United States, kindly sent the Editor a copy of a most informative 300-page history of the congregation in America. **The Sisters of Bon Secours in the United States 1881-1981: A Century of Caring** by Sister Mary Cecilia O'Sullivan CBS, is a scholarly record of the North American foundation.

THE WORK BEHIND THE SCENES

Sister Dominic Savio Hamer CP

On 27 October 1963, the feast of Christ the King in St Peter's Basilica in Rome and during the Second Vatican Council, Pope Paul VI beatified the Passionist, Dominic (Barberi) of the Mother of God. Whilst there are many wonderful archives in England, there are not many that house the documents pertaining to a *beatus*. The Passionist Archives of St Joseph's Province, however, have that rare privilege in holding records of both the life of Blessed Dominic and the Process for his Beatification. Moreover, these documents are currently held on the same site as his shrine, where his remains are venerated, in the Church of St Anne and Blessed Dominic in Sutton, St Helens, Lancashire. These Barberi Papers consist of originals or copies of Blessed Dominic's letters and of letters sent to him, such as by J.H. Newman, J.D. Dalgairns and others from Oxford, by Ambrose Philipps and by the Passionist Superior General, most of which, indeed, have already been published; originals or copies of some of his spiritual writings; writings about him, such as in articles and newspapers; copies of sermons about him; relevant pictures and photographs; and the massive documentation of the different stages in the Process culminating in the Decree of Beatification in 1963. It is this documentation that records the work behind the scenes in the Beatification Process and that, coupled with the more narrative Platea, or House Records, of St Anne's Retreat, affords a rich, comprehensive picture of all that comprised a beatification process before the changes made by the Second Vatican Council.

The Cause for the ultimate Canonisation of Father Dominic Barberi was introduced in 1889 with the initiation of the Informative Process in all the dioceses in which he had lived and worked. In a letter to Cardinal L.M. Parocchi, Vicar of Rome, on 2 October 1889 Cardinal John Henry Newman formally testified, 'Father Dominic of the Mother of God was a most striking missionary and preacher and he had a great part in my own conversion and in that of others. His very look had a holy aspect which most singularly affected me as soon as I saw him and his remarkable good humour in the midst of his sanctity was in itself a really holy preaching. No wonder, then, that I became his convert and penitent. He was a great lover of England. His sudden death filled me with grief. I hoped, and still hope, that Rome will crown him with the aureole of the saints.' That Informative Process ended in 1893. Five

years later, in 1898, Father Pius Devine CP published his **Life of the Very Reverend Father Dominic of the Mother of God (Barberi), Passionist**, which he had had in manuscript form since 1883 and which was based both on oral history, not always accurate, and on letters in the archives.

The Process *Non-Cultu*, held in 1911, satisfied Rome that no public acts of veneration or anything savouring of superstition concerning Father Dominic had ever taken place and so on 14 June of the same year Pope St Pius X declared him 'Venerable'. What was called the *Processus Inchoativus* was then opened. The Barberi Papers record the setting up of the Birmingham Process in 1912 and contain eleven letters, written in 1912-13, from the Passionist Father General in Rome to Father Urban Young CP, the Vice-Postulator of the Cause in England. The outbreak of the First World War in 1914 inevitably affected these proceedings but after 1918 they were continued in various diocesan courts in Italy, Belgium and England. The Barberi Papers contain twelve letters which Father Urban received from the Superior General in 1921, another twelve in 1922, twenty-two in 1923 and thirty-four he received between 1924 and 1926. In the meantime, as recorded in the Platea of St Anne's Retreat, in 1922 Frederick William Keating, the new Archbishop of Liverpool attended a Catholic meeting in St Helens. In the course of his address he said, 'There is still another link which has always been of the deepest interest to me personally, and I am sure to all English Catholics at large, the parish of Sutton. It contains two men's bones who may yet be canonised saints in the near future, two men who sounded the trumpet which announced the birth of a new and better day for Catholics; who were the apostles and the first labourers in the glorious work of the reconversion of England to the Catholic Faith. I am sure I need not mention their names to this audience, Father Dominic and Father Ignatius Spencer. Both these names were household names to me when I was only a child, for I had the happiness of living where they lived and constantly meeting people who had heard and knew their voices and had witnessed their splendid lives. And now to think that so near their bones are resting in honour and that I may before long have the joy of kneeling at their tombs and asking their prayers and blessing upon the great work that has been entrusted to me. Many here present may live to see the name of Father Dominic and I hope also the name of Father Ignatius Spencer upon the roll of the Church's saints. Oh! That that privilege might also be mine! Then I should willingly say my *Nunc Dimittis*, but I see in the near future those shrines frequented by

multitudes of pilgrims from the whole English-speaking Catholic world as the first saints to be canonised, of our blood, apart from the Martyrs, since England was lost to the Faith.' The spark lit by Archbishop Keating quickly caught fire. From 19-27 August 1923 a novena of Masses was made in St Anne's, Sutton for the Cause of Venerable Father Dominic and the Conversion of England. A notification of this novena was made in the Catholic Press and requests made for petitions to be placed at Father Dominic's tomb. The response was remarkable. Intentions, still preserved in the Barberi Papers, poured in from all over England, Ireland, Holland, Belgium, France, Italy and America. In October 1923 a group of fifty people from the Sacred Heart Parish in Darwen made a pilgrimage to Venerable Dominic's tomb. On 24 February 1924 another group of forty from the Catholic Evidence Guild in Liverpool also came on pilgrimage. On 6 April a pilgrimage of five hundred Knights of St Columba came from many parts of West Lancashire. Father Cyril Barker CP preached a sermon, which was followed by a Blessed Sacrament Procession round the grounds. On Ascension Thursday, 29 May another group of fifty came from Thatto Heath. In the same year, 1924, other pilgrimages came from the Sacred Heart, Darwen; from Blackburn; from St Ethelbert's, Bolton; and from SS Peter and Paul's, Bolton, as well as priests and students from Oscott, Upholland and Ushaw. The present practice of setting aside a special pilgrimage day in honour of Venerable Dominic was started on 23 August 1925. The Archbishop gave permission for a Procession of the Blessed Sacrament and teas were provided for 580 people. In fact 2,500 people came, including a band and 325 from St Alphonsus's parish, Liverpool; 80 from St Ethelbert's, Bolton; 60 from St Gregory's, Farnworth; 110 Knights of St Columba; and 60 from St Mary's, Widnes. Eighteen large charabancs came to Sutton that day and St Edward's Orphanage Band played the music. On 27 September 1925 220 pilgrims came from St Mary's, Mulberry Street, Manchester; and on 8 November the children came from the convent at Blackbrook. On 29 August 1926 as many as 2,000 pilgrims came from Liverpool, Farnworth, Bolton, Warrington and St Helens. It was against this background that when the English court closed in 1926, Father Urban Young published his book, **Life and Letters of the Venerable Father Dominic (Barberi) CP, Founder of the Passionists in Belgium and England**, in which he presented valuable material from the Processes as well as printed copies of a large number of additional letters, preserved in the Barberi Papers and in the Archives of Colwich

Benedictine Abbey. During the next few years a number of further letters came to light, with the result that in 1935 Father Urban Young published **Dominic Barberi in England, A New Series Of Letters**. Since these letters, however, were mainly from Father Dominic to the Passionist Superior General, the originals are mainly in the Passionist General Archives or the Postulation Archives in Rome.

Some of the more fascinating documents in the Barberi Papers are those that record the various examinations of the remains of Father Dominic, one of which was held in November 1936 in the presence of Archbishop Richard Downey of Liverpool. A newspaper cutting from **The Universe** for 2 September 1938 records the first public pilgrimage to the place of Father Dominic's death, the Duke of Edinburgh Hotel in Reading, known in 1849 as the 'Railway Tavern'. Given the powerful impetus in demonstrations of devotion to Father Dominic at this time, his Cause might have proceeded rapidly but for the outbreak of the Second World War in 1939. In the years that followed, however, a great deal of work was going on behind the scenes, especially in Rome in examining two miracles attributed to his intercession. As a result, after a long period of little to report in these English archives, in 1962 there was suddenly an explosion of documentation that culminated in the Beatification in 1963. What emerges from these English archives in this period is the nitty-gritty of planning what would have to happen in England, and in Sutton in particular where Venerable Dominic's remains then lay in the crypt, if he were beatified; and how it was all going to be organised.

On 21 March 1962, according to a copy held in the Barberi Papers, the Passionist Father Provincial wrote a letter to Cardinal William Godfrey of Westminster, informing him that on 27 February 1962 the Medical Commission of the Sacred Congregation had approved the two miracles. This letter was followed by another, on 27 April 1962, enclosing a copy of a Memorandum, issued on 10 April 1962 by the Passionist Postulator General, detailing the history of the Cause from 1936. The next stage was to present this evidence to the Sacred Congregation of Rites. Thus in Rome the Process continued according to the time-honoured procedures of the Holy See. On 23 November 1962 the Passionist Superior General sent out a circular letter telling the Passionist Congregation that on 18 December 1962 an important meeting would take place at the Vatican regarding the possible Beatification of Venerable Father Dominic, and stipulating prayers for its

success. Thereafter there was silence. The Barberi Papers contain copies of the letters that went to and fro between the Father Provincial of St Joseph's Province and his 'men' in Rome, all intensely exciting for the correspondents but unknown to anyone else. By the end of March 1963 this 'secret' correspondence had become extremely practical: there was a good Italian firm that made medals; a *beatus* would require a better chapel than the crypt; and a new *life* would have to be written.

Once again the Records of St Anne's Retreat flesh out the brevity and formality of the letters. On 30 January 1963 the Passionist Provincial in England had appointed a committee to discuss and arrange all sorts of details in the event of Venerable Dominic's being beatified in 1963-4. The Rector in Sutton went to Dublin to see Mr Gerard Earley at the Ecclesiastical Studios. He came, examined and measured the chapel of St Paul of the Cross and designed a new shrine of marble and mosaic. In April the parishioners were invited to make a novena to St Paul of the Cross as usual and a novena of prayer for the Beatification of Venerable Dominic. The death of Pope John XXIII on 3 June 1963 sent a ripple through the proceedings. Would that cause a delay? It was with relief that, on 19 July 1963, the Passionists heard unofficially that on 24 September Pope Paul VI would probably preside over the General Congregation finally responsible for beatifications and that Venerable Dominic would probably be beatified on 27 October. 'It seems incredible', wrote the annalist, 'that the prayers of scores of years and thousands of pilgrims are being heard this very year.' One of the problems, however, was that the people could not be told of these possibilities, or even probabilities, and yet it was essential to start booking accommodation in Rome for those who would wish to go to the Beatification. The committee, therefore, decided to organise a Passionist pilgrimage to Rome for 27 October, without mentioning the possible Beatification. That was one problem solved but what about the possible *recognitio* and the preparation of a new shrine? How could a new shrine be prepared without the people's cognisance? As it happened, St Anne's church was suffering acute damage from mining subsidence. The alabaster altar in the Chapel of St Paul of the Cross was already broken in several places and so, under the apparent pretext of necessary repairs, this chapel was prepared to become the shrine of the new *beatus*. Early in August 1963 word came from Rome that the Archbishop of Liverpool could proceed with the exhumation and *recognitio* and also that the General Congregation would definitely meet on 24 September.

Throughout August and September, as recorded in the Barberi Papers, the committee discussed publicity, a new full *life*, a pamphlet *life*, articles in newspapers and periodicals, the pilgrimage to Rome, tickets in St Peter's for pilgrims, local celebrations, TV and radio coverage, medals, pictures, statues, a national celebration with the Hierarchy and, by no means least, finance. The Father Provincial and the Rector of Sutton went to see Archbishop John Carmel Heenan of Liverpool about the exhumation and *recognitio*. He willingly accepted the task but left the arrangements to the Passionists. Their most formidable problem was how to obtain permission from the Home Office to exhume Father Dominic's remains; to rebury them in a new sarcophagus and shrine; and to extract a number of bones to be taken to Rome as relics. As recorded in the Platea, however, with the willing, joyful and invaluable help of Monsignor Derek Worlock, then Secretary in Westminster, this task was eventually happily and successfully fulfilled. Moreover, as Cardinal Godfrey had died in January 1963, in September Archbishop Heenan was translated to Westminster and Monsignor J.O. Bennett, who was appointed Vicar Capitular for the Archdiocese of Liverpool, then took over all the business concerning the *recognitio*, even engaging the eminent surgeons who were to assist at it. In the meantime, the committee had been busy, secretly 'shopping' for the many items required: scissors, ribbons, basins, towels, parchment, pens etc., as well as a coffin, a new Habit with Sign, Beads and Girdle, the new sarcophagus and the chapel. Since the whole process had still to remain strictly secret, the area around the chapel and tomb was partitioned off. During September and October Earley's men from Dublin were working almost round the clock to have the chapel ready, not an easy task when no wall was perpendicular and no floor level.

On Sunday, 22 September 1963 there was Exposition of the Blessed Sacrament from 4 p.m. to pray for a favourable outcome of the General Congregation's meeting in Rome on the 24th, the feast of Our Lady of Ransom, or Our Lady of England. 'During the days that followed', wrote the annalist, '25, 26 and 27 September, priests and people waited breathlessly, anxiously, hopefully - for the NEWS.' At last at 2.30 p.m. on 28 September 1963 it came. The Holy Father had ratified the findings of the Sacred Congregation of Religious; the miracles of Venerable Dominic were approved; and he would be beatified on the feast of Christ the King, 27 October. It was then possible to reveal openly that the pilgrimage to Rome was a pilgrimage to the



THE BEATIFICATION OF FATHER DOMINIC BARBERI CP, 27 OCTOBER 1963

Beatification and, at last, with only a month to go, the Beatification Committee launched into full publicity.

The *recognitio*, of course, had still to be carried out in the strictest secrecy and this was done from 9 a.m. on Monday, 14 October 1963. Otherwise, sixty men and thirty women from the parish formed a committee to organise the celebrations that would take place in Sutton itself. Posters were printed and distributed, leaflets given out and notices put in the newspapers. Contacts were made with radio and television; a press conference was held; and a giant marquee was hired to shelter the pilgrims. In St Anne's church itself, the whole sanctuary was draped in gold satin, whilst drapes in the Papal Colours stretched above the arches and down the nave. Across the entrance of what was to be known as the Chapel of Blessed Dominic a curtain was drawn which would be opened at the Solemn Blessing of the shrine. On Friday 25 October about twenty parishioners left for London to meet all the other pilgrims from Passionist parishes en route for Rome.

Finally, in addition to the numerous *Positiones* detailing the Cause for the Beatification, the Archives of St Joseph's Province hold a copy of the Solemn Decree pronounced by Pope Paul VI in the splendour of St Peter's, Rome on that feast of Christ the King, Sunday, 27 October 1963 and containing those momentous words: 'We grant by virtue of these letters and Our apostolic authority, that the Venerable Servant of God, Dominic of the Mother of Cod, priest, may henceforth be styled *Blessed*.'

Now these same Archives await the documentation of his Canonisation and, if God so wills, of his being declared a Doctor of the Church.

THE ARCHIVES OF CATHOLIC LAY SOCIETIES: I ST JOAN'S INTERNATIONAL ALLIANCE

Robin Gard

INTRODUCTION

A preliminary list of Catholic lay societies was published in **Catholic Archives** 10 (1990), following which a survey of the records of one hundred or so selected societies was undertaken by volunteers. As reported in **Catholic Archives** 14 (1994), this survey discovered much useful information concerning the whereabouts and nature of these records, and this is still held on file. To a modest extent, interest in the subject was sustained by the publication in **Catholic Archives** 16 (1996) of a report on the records of certain lay societies deposited in the Westminster Diocesan Archives. The Society is presently engaged, by whatever means it can mobilise, in a comprehensive survey of all Catholic archives, and a new initiative to identify the archives of lay societies is intended as part of this survey. In the meanwhile, in order to show the importance of these records in the life of the Church during the last two centuries, brief histories and summaries of the archives of a number of lay societies are offered. In this issue of **Catholic Archives** the records of St Joan's International Alliance are considered.

ST JOAN'S INTERNATIONAL ALLIANCE: A BRIEF HISTORY

In 1911 Gabrielle Jeffrey and a number of other women in London founded the Catholic Women's Suffrage Society 'to band together Catholics of both sexes to secure for women the Parliamentary vote on the same terms as it is or may be granted to men.' Hitherto the movement for women's suffrage had been secular, political, and at times militant, and the new society sought to present the Catholic viewpoint. In 1918 the Representation of the People Act enfranchised women aged over thirty who were occupiers or wives of occupiers of property. In response to this the C.W.S.S. resolved to campaign not merely for an equal franchise with men, but also for political, social and economic equality, and generally 'to further the work and usefulness of Catholic women as citizens.' The Society publicised its views through a monthly periodical entitled **The Catholic Suffragist**, which first appeared in 1915. After the 1918 Act the publication was renamed **The Catholic Citizen**, and had an English edition and one in French (**L'Alliance**).

In 1923 the C.W.S.S. expanded its activities to cover all aspects of women's rights and renamed itself 'St Joan's Social and Political Alliance', adopting St Joan of Arc as its patroness. The Alliance soon established international links with members in twenty-four countries, and is now a worldwide organisation called St Joan's International Alliance. Its broad objective is 'to enable interested Catholics to work for equal rights and opportunities for men and women in all fields.' As early as 1924 the Alliance became a founder member of the Liaison Committee of the International Organisations of Women, and later obtained consultative status on the Economic and Social Council of the United Nations. It is officially recognised by the International Labour Organisation, and is represented at UNESCO as a non-governmental organisation.

In the western world the Alliance has sought to secure and advance women's rights in education, working conditions and career opportunities, ownership of property, marital and divorce rights, indeed in all areas of actual or potential sexual discrimination. In Africa, Asia, and elsewhere it has campaigned vigorously for the provision of services for women's health and social needs, and against slavery, prostitution, ritual mutilation and the like, and participates fully with the United Nations and other international agencies where combined action is possible.

The Alliance, through its current periodicals, **The Catholic Citizen**, **L'Alliance** (France), **L'Alleanza** (Italy), and **Terres des Femmes** (Belgium), states its views forcibly, but while occasionally critical of the Church, it remains constitutionally loyal to the Pope and to the Church's apostolic authority. Although the membership of the Alliance is not restricted to women, it proffers mainly feminist views on many issues on the domestic front, and has in recent years presented, officially and privately, to bishops and to Rome, the claims of women in the ecclesiastical domain, including the question of the ordination of women.

As in most organisations, the work of the Alliance has been sustained and its policies developed to meet changing needs by the commitment of many individuals. In the United Kingdom Section these include Gabrielle Jeffrey, Nancy Stewart Parnell, Dr Fede Shattock, Phillis Challoner, Christine Spender, Vera Laughton Matthews, Florence Batty (who was awarded the honour 'Pro Ecclesia et Pontifice' for her work), Professor Ursula King, Sister Rita Hannon LSU, Sister Kira

Solhdoost, and Helen Stewart (editor of **The Catholic Citizen**). But the Alliance is truly international. Its current President, C. Virginia Finn, and its Secretary, Bernice McNeela, are from the United States, and its Vice-President, Gisele Bwangi-Pirard, its Treasurer, Claude Cury, and its International Agent, Anne-Marie Pelzer (also editor of **Terre des Femmes**) are from Belgium. Among others who have held office or who have been prominent internationally are the following: Mme Leroy Boy (Belgium); Tira Govaart-Malkes (Holland); Catherine Capell, Maryvonne Stephan, Therese Royer (editor of **L'Alliance**), and Marie Lenoel (France); Dr Gertrud Heinzelmann (Switzerland); Ida Raming and Dr Josepha Theresia Munch (Germany); Carla Ricci (editor of **L'Alleanza**) and Francesca Marangelli (Italy); Mother Anna Dengel and Dr Agnes McLaren (India); Pat Fogarty (Australia); and Frances McGillicuddy, Dorothy Awes-Haaland and Frances Sawyer (U.S.A.).

THE ARCHIVES

The archives of the Alliance are deposited in The Fawcett Library, housed in the London Guildhall University Library, and are as complete, and certainly as extensive, as those of any Catholic lay society. They have been listed professionally and may be consulted freely under the Library's usual conditions, although copyright rules apply and permission needs to be obtained for publication of any research or extracts in articles in journals or otherwise. The following is a summary of the detailed list available in the Library.

- A. *St Joan's Social and Political Alliance* (Catholic Women's Suffrage Society, 1911-22; later Great Britain and Northern Ireland Section of St Joan's International Alliance): minutes, agendas, reports, accounts, membership lists, biographical notices, articles, booklets, newsletters, publicity material, and other papers of annual general meetings, committees etc., 1911-90.
- B. *St Joan's International Alliance*: minutes, reports, programmes, correspondence, accounts, papers etc. of meetings of the Council in Europe and America, and of executive and other committees, 1965-91.
- C. *Correspondence Files*: correspondence and files of Lydia Halsey (United Kingdom President, International Treasurer), 1969-81; Agnes Maguire (United Kingdom Treasurer, International Treasurer from 1980), 1971-83; Kathleen Gabb (United Kingdom President), 1972-82; Helen Stewart (International President from 1980), 1976-83; Sister Kira Solhdoost (United Kingdom President from 1982), 1976-87;

- Doreen Barker (United Kingdom Secretary), 1978-83; and Yvonne Sowerbutts, c.1948-77.
- D. *Florence Batty* (Secretary, United Kingdom Section, 1912-62; Secretary, International Alliance, 1931-62; died 1965): correspondence and papers, autograph volumes, commemorative booklet (1934), papers re-St Joan's Quincentenary (1930-31), awards etc., 1911-62; **The Way of Florence Barry** by Nancy Stewart Parnell (1973).
- E. *Joan Morris* (1901-88, writer and film producer): publications, articles, lectures, typescripts, research notes, correspondence, press cuttings, autobiographical notes, and other papers mostly on the role of women in the Church, including **The Hidden History of Women, Pope John VIII: An English Woman, The Pentecost, Dual Cathedrals in the Middle Ages, The History of the Role of Women in Church Government, Women Doctors in the Church, Eucharistic Celebration by Women, The True Tradition of Women in the Church, Women in Male Disguises**, the Siena Lectures, Damascene Pictures (leaflets), c.1965-88.
- F. *Subject Files*: on the ordination of women, women in the Church, the revision of the Code of Canon Law, liturgical language, Women's Action Day (1980), International Women's Day, sex equality etc., c.1960-90.
- G. *Publications*: **Bulletin** (of the Great Britain and Northern Ireland Section), 1984-90; correspondence, reports, texts, mailing lists etc., 1977-91; NB. Copies of **The Catholic Suffragist and The Catholic Citizen** are held in the Library.
- H. *Other Sections*: Belgium; France (including **Revue de L'Alliance de Sainte Jeanne D'Arc**, 1931-39, and **L'Alliance**, 1973-87); Canada, United States.
- J. *United Nations*: correspondence and papers re-participation in United Nations commissions, conferences etc., 1969-85, including the United Nations Association U.K., 1970-86; Conference of Non-Governmental Organisations, 1962, 1976-79; International Women's Year (1975); Commission of the Status of Women, 1980; reports and papers on other issues, 1979-82.
- K. Photographs: of groups, individuals, conferences etc., c.1905-1970s.
- L. *Press Cuttings*: volumes of newspaper cuttings, 1911-60.

- M. *Other Organisations (Religious)*: publications, newsletters, reports, articles, notices of meetings etc., including Roman Catholic Feminists and the Dorcas Group, Newman Association, Catholic Renewal Movement, Catholic Information Services, World Union of Catholic Women's Organisations, Society for the Ministry of Women in the Church, Movement for the Ordination of Women, Christian Parity Movement, Ecumenical Feminist Trust etc.: mostly 1970s-1980s.
- N. *Other Organisations (Secular)*: minutes, reports, newsletters, papers etc. re-Status of Women Committee, Women's National Commission, Fawcett Society, Josephine Butler Society and other organisations, including National Council of Women, Women's Rights Campaign, Women Against Rape, Commonwealth Countries League, English Collective of Prostitutes, Anti-Slavery Society: all mostly c.1970s-1980s.
- P. *Periodicals/Printed Papers (Non-St Joan's Alliance)*: single issues of periodicals, including **Catholic World**, **Catholic Worker**, **Diakonos**, **The Ecumenist**, **Das Thema**, 1971-81; leaflets, including orders of service, works of Alice Stephen, leaflet of The Guild of the Pope's Peace (1915), c.1912-80; conference papers, including conferences at Wood Hall Centre, Wetherby Reports, conferences of secular priests (1970), 1967-70; International Catholic Organisations, 1977; National Pastoral Congress, 1980; Bishops' Conference reports etc., 1982-85.

Artefacts: Catholic Women's Suffrage Society badges; signed menu card, 1918; medals of Popes Leo XIII and Paul VI; medal with royal coat-of-arms and head of St Joan of Arc; another of St Joan of Arc on horseback, undated.

Reader's wishing to obtain further information about St Joan's International Alliance are encouraged to write to: Bernice McNeela, International Secretary, 557 McHenry Road, 407 Wheeling, Illinois 60090-9209, U.S.A., or to Ianthe Pratt, Co-Ordinator Great Britain Section, 36 Court Lane, London SE21 YDR. Enquiries concerning the archives should be directed to: The Librarian, The Fawcett Library, London Guildhall University Library, Calcutta House, Old Castle Street, London E1 7NT.

BOOK REVIEWS

The past year or so has witnessed the appearance of a host of studies which draw heavily upon material from Catholic archival holdings in Britain and Ireland or which touch upon aspects of the Catholic history of these islands. The following are among the publications which have come to our attention, each with a special interest to those concerned with the archival heritage of the Church.

A Tudor Journal: The Diary of a Priest in the Tower 1580-1585 by Brian A. Harrison (St Paul's, 2000, pp. 240: £29.99) is a carefully researched and well illustrated monograph which sheds new light on a journal (written in Latin) kept by a priest imprisoned in the Tower of London during the reign of Elizabeth I. The Latin text is given as well as an annotated translation, and its author is identified not as Edward Rishton, as previously supposed, but John Hart, a convert to Catholicism while studying at Oxford. Hart was ordained at Cambrai in 1578 and arrested at Dover in 1580 as he entered the English mission. He would have suffered martyrdom with Campion in 1581 but pleaded for his life. He later recanted, was sentenced again, but instead was exiled to the Continent and died in Poland in 1586. Brian Harrison, a former Yeoman Warder and Honorary Archivist, has made extensive use of archival material from the Tower, assisted by Sarah Barter-Bailey, historian and Keeper of the Royal Armouries Library. The book is a model of how to produce a critical edition of an original document.

An equally scholarly production is to be found in **The Letters of Dr John Lingard to Mrs Thomas Lomax (1835-51)** edited by John Trappes-Lomax (Catholic Record Society, 2000, pp.243). Volume 77 in the Record Series of the Catholic Record Society, this is a painstaking edition of ninety-nine previously unpublished letters written by the priest-historian John Lingard to Mary Frances Sanders (later Mrs Thomas Lomax), a convert to Catholicism in 1834. The letters have been in the possession of the Trappes-Lomax family ever since they were written. The editor makes judicious use of Lingard's works and other printed material in his copious notes, and among the archivists and historians acknowledged for their assistance are the following: Mr Leo Warren; Father David Lannon (Salford); Father Peter Phillips (Ushaw); Father F. J. Turner (Stonyhurst); Brother Jonathan Gell (Mount St Bernard Abbey); Mrs Rodger (Arundel Castle Archives); Mrs Jo Ann Haien (Diocese of Jackson, U.S.A.); and Father Payne and Mrs Margaret Osborne (Northampton). It is again gratifying for the Catholic Archives

Society to see so many of its members involved in helping such an important volume to see the light of day.

The international reputation of Lingard as an historian forms the centrepiece of Edwin Jones' ground-breaking and controversial study of the concept of nationhood in **The English Nation: The Great Myth** (Sutton Publishing, 2000, pp.xx + 332: £12.99). A Welsh Catholic and a former pupil of the great Professor Butterfield at Cambridge, Jones argues that from the Reformation onwards English historiography has divorced the study of the country's past from its natural European (and Catholic) milieu in the interests of subscribing to a false view of England as a nation state. John Lingard emerges as the one historian who, until very recent times, was able to situate English history in its rightful context. Jones has made extensive use of manuscript sources in the Bodleian, Cambridge University and British Museum Libraries, and particularly the Lingard Papers at Ushaw College. For an analysis of Lingard to appear so prominently in such a general work can only be welcomed by Catholic historians and archivists.

Another historian of international repute – although of surprisingly slender published output – is the subject of Roland Hill's **Lord Acton** (Yale University Press, 2000, pp.xxiv + 548: £25.00). Acton, Regius Professor of History at Cambridge from 1895 until his death in 1902, was one of the leading lay Catholics of the Victorian era, indeed arguably the most prominent, but as a critical historian of the papacy and the protégé of Dollinger, Acton's relationship with the Church was anything but straightforward. Hill has produced a very full biography which situates Acton within the various contexts of his life: aristocratic English and European Catholicism; continental scholarship in the age of debate over Papal Infallibility; and the historical tradition of Cambridge University. During the First Vatican Council Acton remained in Rome in order to galvanize the opposition to Pius IX's eventual declaration of Infallibility. A diplomat, courtier and politician earlier in life, Acton did not become a professional historian until 1895, by which time he was 61; but he was always a great advocate of the use of archives in the writing of history and was himself one of the most prodigious collectors of books: by the time of his death more than 70,000 graced his private library at the Acton country seat at Aldenham, Shropshire. Acton read profusely and made detailed notes. His biographer has followed a similar path in that he has spent many years working in archival collections and reading a vast array of secondary literature.

Hill's bibliographical section, which gives detailed descriptions of the archival sources consulted, reveals the use made of several collections familiar to readers of this journal, including the following: the Archivio Segreto of the Vatican (correspondence and also much material on Dollinger); Brompton Oratory Archives (letters of Newman and Faber); Propaganda Fide Archives (correspondence of English bishops with the Vatican); Shrewsbury Diocesan Archives (the Acton seat at Aldenham was in Shropshire); Westminster Diocesan Archives (some Manning papers). The Cambridge University Library, which houses Acton's personal library, is now also the repository for his private papers, which hitherto were housed by the Woodruff family (the late Hon. Mia Woodruff, widow of Douglass Woodruff, Editor of *The Tablet*, was the grand-daughter of Lord Acton). Among the many archivists mentioned are Monsignor Charles Burns (Vatican), Canon John Marmion (Shrewsbury), Miss Elisabeth Poyser and her successor Father Ian Dickie (Westminster). This is a very well written book and is to be much recommended, especially to students of English historiography.

By contrast to Acton the published output of the polyglot liturgical scholar and ecclesiastical historian Father Adrian Fortescue (1874-1923) was immense: 14 books, 15 pamphlets and countless articles. *The Wisdom of Adrian Fortescue* compiled and edited by Michael Davies (Roman Catholic Books, 1999, pp. 421) is a collection of articles by Doctor Fortescue (as he was always known) on aspects of the liturgy, preceded by a biographical essay, bibliography and illustrations. Although Davies recognises that a full-scale study of this remarkable priest-scholar is still to appear, nevertheless this volume goes some way to fill the void. Davies has consulted a number of archival collections, including those of the Westminster Diocese (correspondence) and Downside Abbey (Fortescue Papers). The latter include Fortescue's diaries written in several languages in his own superb calligraphic script. In 1908 Adrian Fortescue became the first resident priest in England's first garden city at Letchworth, Hertfordshire, and he contributed a great deal to the cultural life of a town which was very much part of the Arts and Craft tradition.

Maria McClelland, a past contributor to this journal (*Catholic Archives* 16), has recently published *The Sisters of Mercy, Popular Politics and the Growth of the Roman Catholic Community in Hull, 1855-1930* (The Edwin Mellen Press, 2000, pp.xvii + 347). A small group of Mercy nuns was sent from Dublin to Clifford, Yorkshire, in 1855 and

two years later established a convent in Hull. It was from here that the 'Great Convent Case' of 1869 took place, legal proceedings which did much to reinforce the negative image of 'nunneries' in mid-Victorian England. Maria McClelland traces the development of the Hull Mercy nuns during the first seventy-five years of their existence, illustrating the way in which their struggle to establish a system of Catholic education in the city often took place against the backdrop of suspicion from the civil (and sometimes ecclesiastical) authorities. This study makes use of a rich array of archival material: that of the Sisters of Mercy at Hull and Baggot Street, Dublin; the diocesan archives at Leeds and Middlesbrough; the Hull Local History Archives and those of St Charles' Catholic Church, Hull; and the Catholic Education Council Archives. Mention is made too of help given by the archivists of the Holy Child and Visitation congregations, as well as the assistance of the Public Record Office, Kew. Moreover, it is a joy to find a bibliography which gives *detailed* archival information.

Education is very much the theme of a book using archival material of a different kind. **The Buildings of St Edmund's College** by David J. S. Kay (St Edmund's College, Ware, 2000, pp.128: £10) is a very well produced (and inexpensive) photographic record of the development of one of England's historic Catholic establishments – successor (with Ushaw) to the English College at Douay and for many years the seminary of the Archdiocese of Westminster as well as a school for lay pupils. Although the seminarians have long since departed, the flourishing independent school retains strong links with the traditions of the earlier phases of Edmundian history. This book, which draws upon dozens of photographs from the college archives and is accompanied by a brief history of St Edmund's by Duncan Gallie, the College Archivist, provides a pictorial overview which will be of interest to historians, students of architecture, and all those associated with the college. It serves as a model of what can be done to bring an important photographic collection into the public domain.

The Holy Year and Jubilee of 2000 has done much to stimulate the publication of diocesan histories. **Shrewsbury: Millennium Essays for a Catholic Diocese** (Downside Abbey Books, 2000, pp.viii + 264) is edited by Canon John Marmion, the Diocesan Archivist. It is a scholarly volume which encompasses aspects of the history and development of diocesan life against the background of the revival of Catholicism in Shropshire and Cheshire from the end of Penal Times. Contributors

include a number of members of the Catholic Archives Society: Sister Mary Campion McCarren (women religious); Dom Aidan Bellenger (Acton Burnell, where the Benedictines of St Gregory's, Douai, settled en route to Downside); and Canon Marmion (historical introduction and education). Needless to say, the diocesan archives and the collections of religious houses and parishes in the Diocese of Shrewsbury have been very effectively utilised in the production of this volume.

There are several ways in which a diocesan history may be written. A different style has been adopted by Michael Morris and Leo Gooch, who have collaborated to produce **Down Your Aisles: The Diocese of Hexham & Newcastle 1850-2000** (Northern Cross, 2000, pp.288). This lavishly illustrated record of the diocese (which covers Northumberland and Durham) falls into two parts: Dr Gooch's outline of the history of the Diocese of Hexham and Newcastle; and Michael Morris' collection of articles on the parishes published in the diocesan newspaper (**Northern Cross**) between 1983 and 1999. This is a book which will appeal to both historians and a more popular readership on account of its blend of diocesan and local information. Among the many archivists and librarians acknowledged is Robin Gard, the founding Editor of **Catholic Archives** and currently Diocesan Archivist of Hexham and Newcastle.

Another diocesan archivist who has been busy in the production of a diocesan history is Father Michael Clifton. **A History of the Archdiocese of Southwark** (St Austin Press, 2000, pp.95: £5) is a compact volume which seeks to give a general overview of the principal developments over 150 years of this important see. The book is divided into ten chapters which chronicle the episcopates of the eight Bishops and Archbishops of Southwark and cover topics such as education, seminaries, diocesan societies, benefactors and religious orders. The study concludes with a synopsis of each deanery. The advantage of such a book is that it is brief enough not to deter the more general reader, but nevertheless provides a commendable introduction to the history of the diocese written by an archivist who is also an historian.

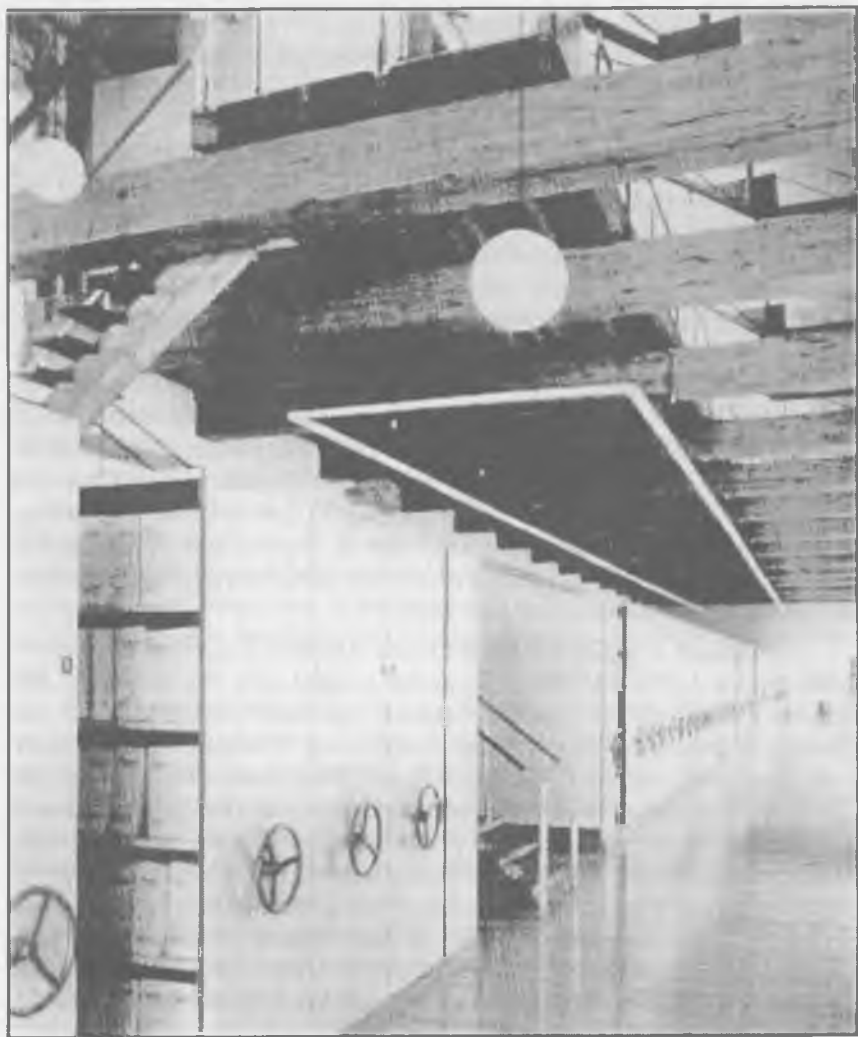
The same is true of a much longer publication by Father J. A. Harding, Archivist of the Diocese of Clifton. **The Diocese of Clifton, 1850-2000** (Clifton Catholic Diocesan Trustees, 1999, pp.294 £7.60 incl. p&p, from Finance Office, St Nicholas House, Lawford's Gate, Bristol BS5 0RE) is a scholarly yet again very readable account of one of the original Restoration dioceses. Dr Harding uses his expertise as

Diocesan Archivist to draw upon a great many resources in telling the story of the Catholic community in Somerset, Gloucestershire and Wiltshire.

The Returning Tide: Northampton Diocese 1850-2000 by Father Derek Lance (Diocese of Northampton, 2000, pp.xviii + 86, £8.95) is a large-format and well illustrated chronicle of yet another of the original (1850) dioceses. Incorporating the whole of East Anglia (until a separate diocese of that name was erected in 1976) as well as Northamptonshire, Bedfordshire and Buckinghamshire, this diocese was confronted with developing a system of parishes and schools in the least Catholic part of England. Father Lance has succeeded in presenting an account of the history of the diocese which will appeal to the general reader, but which is nevertheless based on careful scholarship. Among those credited with assisting the author is Mrs Margaret Osborne, Diocesan Archivist, whose own article on the Northampton Diocesan Archives appears elsewhere in this journal. Together with the Shrewsbury, Southwark, Clifton and Hexham & Newcastle volumes, the publication of this book is ample proof that the past year has been most fruitful in terms of diocesan histories.

Clifford Longley's **The Worlock Archive** (Geoffrey Chapman, 2000, pp.xii + 388: £19.99) is a candid insight into the thoughts and actions of one of the leading English Catholic churchmen of the twentieth century. Based around Archbishop Worlock's hitherto unpublished papers and his 'Vatican II Diary', this study sheds much light not only on the character of its protagonist, but on the development of the Church in the post-Vatican II era. Longley's introduction gives a history of the Worlock papers and their removal to Upholland under the archival care of Dr Meg Whittle, to whom generous tribute is paid on account of her assistance to the author. Whatever one's views on Clifford Longley's interpretation of the Worlock years, this book is essential reading for students of contemporary English Catholicism.

A most interesting study of Scotland's eighteenth-century clandestine seminary is provided by John Watts in **Scalan: The Forbidden College, 1716-1799** (Tuckwell Press, 1999, pp.xi + 276: £14.99). The foundation and development of this remarkable institution is charted, and so too are the personalities and conflicts within the Church in Scotland during this phase of the Penal Times. The author has left no archival source untapped in this detailed survey, and once again it is most useful to have a breakdown of archival material. In addition to the



Document storage in the Santiago de Compostela Archdiocesan Archives

Scottish Catholic Archives and the Archives of the Scots College, Rome, Dr Watts has worked in many national and local repositories: Scottish Record Office, National Library of Scotland, Elgin City Library (which houses some local Catholic records), and Edinburgh University's School of Scottish Studies. It is particularly interesting to see mention made of the 'Status Animarum' from 1814 kept at the Catholic Church at Tomintoul, and even more so that the publication of this book has been assisted by the Hierarchy of Scotland.

Trystan Owain Hughes of the School of Theology and Religious Studies in the University of Wales at Bangor has published a very informative study of twentieth-century Welsh Catholicism. **Winds of Change: The Roman Catholic Church and Society in Wales 1916-1962** (University of Wales Press, 1999, pp.xii + 291: £25) considers the period from the formation of the Welsh Province to beginning of the Second Vatican Council, and the author is particularly adept in his analysis of the reaction to the growth of Catholicism in a predominantly Nonconformist society. The diocesan archives of Menevia, Wrexham and Westminster are the chief ecclesiastical sources used, while the archives at Caernarfon, Cardiff Library, the National Library of Wales, Newport Library, Swansea Library and the University of Wales at Bangor were also consulted. There is an interesting comment made in the Preface (p.ix): 'Although access to the archives of the archdiocese of Cardiff was denied, the abundance of material from other sources, both manuscript and printed, has meant that the balance of the work has not been seriously affected. Correspondence with officials of the Venerable (English) College at Rome revealed that its records contain nothing relating to Wales or the Welsh bishops, while the Vatican archives only allowed material prior to 1908 to be consulted.'

The English College is very much at the heart of Judith Champ's **The English Pilgrimage to Rome: A Dwelling for the Soul** (Gracewing, 2000, pp.xii+230). The author traces the development of the English presence in Rome from Saxon times to the twentieth century, and draws heavily upon the archives of the Venerabile, as well as material from Oscott College, the Jesuits at Farm Street, the Dominicans at Edinburgh, and the Thomas Cook Travel Archive, Peterborough. This is a particularly pleasing publication for the Holy Year.

Finally, the Hispanic world is represented by two very different types of publications. Elisardo Temperan Villaverde and Antonio Cepeda Fandino are the compilers of **Arquivo Historico Diocesano: Fondo**

General (Mosteiro de San Martin Pinaro, 2000, pp.248). This beautifully printed and illustrated introduction to and inventory of the historic archives of the Diocese of Santiago de Compostela begins with a quotation from the Vatican document **The Pastoral Function of Church Archives** and is an excellent example of what it is possible to do in order to make the contents of an important archival collection more widely known. The second publication is the work of the Archbishop Emeritus of Birmingham: **The Man Who Founded California: The Life of Blessed Junipero Serra** (Ignatius Press, 2000, pp.240) by M. N. L. Couve de Murville is a lavishly illustrated account of the life of the Franciscan friar from Majorca who established Catholic missions in Mexico and California in the eighteenth century. The author has worked in the Los Angeles Diocesan Archives and in Palina, Majorca, the Carmelite Monastery, Carmel, California, the Santa Barbara Mission Archive Library, and libraries at Canterbury, Oxford and San Francisco. The result is a scholarly investigation presented in a very readable fashion.

S.F.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 2000

The twenty-first annual conference, held at Hinsley Hall, the Leeds Diocesan Pastoral Centre, on 29-31 May, was attended by some 55 members, including three from Ireland.

The conference was opened on Monday afternoon by Father Chris Smith, Chairman, who welcomed members and then introduced the first speakers, Mgr George Bradley and Mr Robert Finnigan, Archivist and Assistant Archivist of the Diocese of Leeds, who described the history, present situation and future prospects of and for the archives, currently well housed in the Centre. After supper, Michael Gandy, in a stimulating and occasionally provocative talk on 'The reconstituted archive: external sources and collection development', recommended many public and other sources which congregational archivists could explore to supplement the information in their archives.

In the first of the morning talks on 30 May, Sister Mary Coke RSCJ, speaking on 'Reflections of a Religious Archivist: a view from within' (reproduced in this edition of Catholic Archives), sought to extend the conventional role of the congregational archivist as simply a keeper of records by suggesting how certain records could be created, e.g. by keeping a log book, recording the memories of older members, and by tracing former members of their congregation. She felt that the commitment of most religious archivists made up for their lack of formal training. Patricia Harcastle of the Catholic Media Office spoke next on 'Dealing with the Media', and urged Catholic archivists to cultivate contacts with the media, and to make good use of every opportunity and media outlet - not least with the diocesan and local public newspapers - to spread the Gospel, adopting where possible 'media speak' in any news items provided.

During the afternoon Sister Mary Gregory Kirkus kindly guided some twenty or so members on a visit to the Bar Convent chapel, library and archives, while those who remained at Hinsley Hall were taken in small groups by Mgr Bradley and Mr Finnigan to see the Leeds Diocesan Archives. After supper the conference divided into four interest groups: Disaster Planning; Parish Records; Millennium Projects; and the services which the Catholic Archives Society provides for new members.

The final morning began with Mass for the repose of the souls of our deceased Patron (Cardinal Hume) and President (Bishop Foley), celebrated by Bishop David Konstant of Leeds, with our priest members

concelebrating. Reports from the interest groups and other topics occupied much of the Open Forum. This was followed by the Annual General Meeting. Father Smith reviewed the Society's work and activities during the previous year, thanked the Officers and Council, particularly Margaret Harcourt Williams (Secretary) and Brother Damian Roe FSC (Treasurer), for their efficient work. He congratulated Sister Mary Campion McCarren FCJ, representing the Publications Sub-Committee, and Father Joseph Fleming for the publication of the long-awaited **Archive Principles and Practice**, as well as Father Stewart Foster for **Catholic Archives** no. 20 and Sandre Jackson, Editor of **CAS Bulletin**. The Officers were duly re-elected and three Council vacancies filled. Abbot Geoffrey Scott spoke briefly on the arrangements for the conference in 2001, to be held at Douai Abbey, near Reading, from 28 to 30 May. Proceedings concluded with generous applause for Anselm Nye, Vice-Chairman, for organising the conference, and with thanks to Hinsley Hall for its warm hospitality. A full account of the conference is to be found in **CAS Bulletin** 22.

Robin Gard