

Catholic Archives

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Introductory Notes

Traditionally this page has been entitled 'Editorial notes'. Unfortunately the Editor has been unable to see **Catholic Archives 2002** to completion - hence 'Introductory Notes'.

Last year, Father Foster pointed out that he was presenting the first part of Father Joseph Fleming's study on archival theory and standards and promised the second part this year. This has been held over once again, this time not for reasons of space but for reasons of time. With the Editor unavailable, it was not possible for others to edit in such a way as to synchronise with the first part before sending the draft journal to the printers.

Catholic Archives 2002 offers T. E. Muir's wide-ranging article on the archival evidence for English Catholic Music, a topic covered with detailed knowledge and infectious enthusiasm. The reports on particular archives are extended by the inclusion of Fr John Sharp's contribution on the Birmingham Archdiocesan Archives and by the second part of Robin Gard's contribution on the archives of lay societies. Four more congregations of religious sisters have responded to the Editor's appeal for reports no matter how brief, and no matter how modest their holdings. May their example be followed by yet others. The text of Fr Peter Phillip's address delivered at Hornby to mark the sesqui-centenary of John Lingard's death is offered here to a wider readership.

The book review section owes much to the kindness of the Catholic Family History Society which readily gave permission for some pieces deemed to be of interest to CAS members to be reproduced here.

Finally, while thanking the contributors, and offering the customary invitation to others who may feel they have something to offer, Catholic Archives Society thanks especially those members who have rallied to ensure the production of **Catholic Archives 2002** and wishes the regular Editor a speedy return to health.

Mary Campion McCarren fcj

Publications Co-ordinator

Margaret Harcourt Williams

CAS Secretary

NEW CAS PATRONS

Following the deaths of Cardinal Hume and Bishop Foley, for so long the Patron and President of the Society respectively, Council approached Cardinal Murphy O'Connor and Archbishop Marchisano inviting them to become joint Patrons and Abbot Geoffrey Scott OSB was invited to become President. All three accepted. We produce here the letters of acceptance from the new Patrons.

ARCHBISHOP'S HOUSE,
WESTMINSTER, LONDON SW1P 1QJ

3 May 2001

G76130

Dear Chris,

Many thanks for your letter. It was good to hear from you and I hope all is well with you. Goodness me, how the years have passed from our happy days at the College! But I am pleased to know that you are Chairman of the Catholic Archives Society and, of course, would want to help in any way that I can.

It is kind of you to ask me to be a Patron and I will be very pleased to accept. I am also delighted that you have asked Archbishop Marchisano who is a friend of mine and I hope he too is able to accept.

Anyway, Chris, give my good wishes to all those at your conference at the end of May and the assurance of my support and my prayers.

With kind wishes

Yours ever in Christ,
+ *Cormac*
Archbishop of Westminster

Vatican, November 7, 2000

PONTIFICIA COMMISSIO
DE BONIS CULTURALIBUS ECCLESIAE

528/94/83

PROT.N.
(Hic numerus in responsiones referatur)

Dear Father,

I was extremely pleased to receive your kind and gracious letter of October 10th along with the Autumn 2000 edition of the CAS "Bulletin", but also surprisingly and greatly honored by your request to become a Co-Patron of your Society. Surprised because I do not know if I'm the right person since I do not hold a specialized degree in archive science per se, even if from the time of my training at the Pontifical Biblical Institute in Rome years ago I was able to cultivate a very special appreciation of paleographical studies and archival research.

If my nomination to this position, as the description you have included of this post seems to indicate, would mean openly expressing my full support and that of this Pontifical Commission to the wonderful work carried out by your Society and helping it further in some productive way to achieve its praise-worthy endeavours, I graciously accept. I'm also honored that I would share this post with a very dear friend and brother in Christ, Archbishop Murphy O'Connor.

If you and the members of the Society are ready to accept my limits but at the same time my complete willingness to assist your work the best I can, I will gladly take on this responsibility.

Again, I wish to renew my sentiments of deep gratitude to you and to all the members for your kind thoughtfulness as well as for the good work carried out last year as reported in your excellent Conference held last summer.

May the good Lord continue to bless and guide your important initiatives with His Wisdom and Love, and keep each one of you in His loving care and protection. Looking forward to cooperate more closely in the near future, I gladly take this opportunity to renew my prayerful and most cordial wishes, as I remain

Yours Sincerely in Jesus Christ,
Archbishop Francesco Marchisano
President

John Sharp

Twenty years ago, in the first issue of **Catholic Archives**, Fr Denis McEville wrote about the Birmingham Diocesan Archives. He explained how the archives had been formed and the methods used in sorting and classifying material. As the first archivist of the archdiocese, Fr McEville was a pioneer in the field of diocesan archives and applied methods to his task which have now become commonplace. Unfortunately, he died in the same year as his article and, inevitably, some of his pioneering methods have been superseded; he himself acknowledged, for instance, that circumstances had dictated an unsatisfactory method of classification of documents.

It is, however, his great achievement to have gathered into the archives a number of older parish registers and to have provided calendars of the historical documents, the so-called 'A', 'B', 'C' and 'R Series', which form part of the National Register of Archives Report 8219. They have been widely used by scholars and quoted in their publications and are firmly established in English Catholic historiography. A major disadvantage is that, with the exception of the 'A Series', none of the Series was indexed, so that researchers must trawl through the calendars to find what they want. As Fr McEville also noted in his overview of the archives, he had begun to arrange material from the twentieth century in the same manner to form a 'D' Series, although little progress was made with this beyond putting it into a strict chronological order and producing a rudimentary calendar for the years 1900-11.

In the years that followed 1981 the sheer volume of material deposited overwhelmed the resources of the archdiocesan archives in every way. Although a move was made to more spacious accommodation within Cathedral House in the hope that it would house the growing collections, it left inadequate room for researchers.

The parochial responsibilities of the archivists, combined with an ever-growing number of researchers and genealogical enquiries, meant that much energy was spent in dealing with these to the detriment of proper sorting and cataloguing. Despite heroic efforts on the part of the archivists and voluntary helpers, and given the lack of finance and of staff, it is difficult to see how more could have been done.

By 1997 Archbishop Couve de Murville was anxious that the archival facilities and services of the archdiocese should be improved, in line with the recommendations of the recently-published Circular Letter of the Pontifical Commission for the Cultural Heritage of the Church, 'The Pastoral Function of Church Archives'. A large space in the crypt of St Chad's Cathedral was made available as a possible new store, and a visit was made by the Director of Advisory Services of the Royal Commission on Historical Manuscripts to advise on possible developments. In the light of his recommendations, the area in the crypt was cleared of rubbish, some remedial work was undertaken to the fabric, and a dehumidifier and a hygrothermograph were installed. The area was then left vacant for over a year, its relative humidity and temperature being monitored on a constant basis to assess its suitability as an archives store. Over a twelve-month period the humidity and temperature were found to be fairly constant and within acceptable levels. An intruder alarm and sophisticated smoke-detection system were then installed and the store was equipped with a combination of fixed and mobile shelving.

During the eighteen-month period that the store was being prepared, a concerted effort was made to sort and classify the large amount of archival material that lay, unsorted, in boxes piled one on top of another. This was a relentless and time-consuming exercise, but the material was organised into different collections. The integrity of deposited collections was maintained. Thus, for example, the large archives of Sedgley Park School and Cotton College and of Besford Court School were treated as distinct collections within the larger archival collection. The same was true of the Papers of Archbishop Grimshaw and of Archbishop Dwyer. In some cases papers from more than one source were integrated to form a single, coherent collection; 'Archbishop's Papers 1929-1965' became one such collection. The provenance of many papers, however, was unknown since no accessions register had been kept. The result was that new, sometimes artificial, collections had to be made; for instance, 'Diocesan Papers' and 'Education Papers' became collections of material that did not fit anywhere else. As the papers were sorted and filed, they were boxed and given reference numbers. To help in the work, computers were purchased, together with an archives software programme, with the intention that nothing would go into the archives store unless it had a reference number which would make possible its retrieval for research-

ers.

The process of sorting threw up many curios and anomalies, not least the large number of medieval charters relating to Erdington, the records of the Court Leet of the Manor of Birmingham, and deeds and related documents relating to the Coyne family, which had probably come to the archdiocesan archives from Oscott and had been catalogued as part of the 'C Series' with the reference numbers CD 1a-443. The decision was taken, with the permission of the Diocesan Trustees, to transfer these documents to the Birmingham City Archives on permanent loan. Some other papers which had no intrinsic connection or relevance were similarly donated or loaned to other specialist collections in the country. Fr McEvelly had initiated such a process in 1974 when he had transferred a collection of documents relating to the Priestley Riots of 1791 from the 'C Series' to the Birmingham Central Library.

The time arrived to move the archives to the new store, and to facilitate this, the archdiocesan archives closed to the public for seven months (June-December 1999). The existing archives room was refurbished and converted into a search room with accommodation for 12 people to work comfortably and with access to the reference library and the catalogues (either on computer or hard copy) and to a microfilm and microfiche reader. Security measures were put in place similar to those in public record offices.

We opened again to the public in January 2000. Two open days for clergy were held that month and elicited a single visit from a solitary priest looking for information about his parish! An official launch in March was a little more successful and attracted 57 invited guests, ranging from local academics to locally-based archivists from record offices in the West Midlands. They included the Director of Advisory Services of the R.C.H.M. who commented favourably on 'the transformation of the facilities since my last visit in 1997'.

The investment of the archdiocese in the archives during the period has been enormous, and the allocation of an annual budget to be spent on equipment, materials, conservation and repair is testimony to its continued commitment. We have facilities and equipment of which Fr McEvelly could only have dreamt! Of course, much remains to be done and improvements made, but the initiative of Archbishop Couve de Murville has borne substantial fruit.

In the course of 2000 the archdiocesan archives were visited by 333 people, the majority researching their family history, but also research students and academics. We are open to the public by appointment only on three days of the week from 11 am until 6 pm. Whenever possible, all written and e-mail enquiries are dealt with on the day of receipt, but we have a strict policy of not undertaking any genealogical research; those who cannot come to research in person are put in touch with local members of the Catholic Family History Society.

Although the archdiocesan archives is the only designated repository for the registers and other archival material from the parishes of the archdiocese, our parish collections are relatively poor. A beginning has been made in the task of encouraging parishes to care for their archives and think about their longer-term storage in the archdiocesan archives. A leaflet on Parish Archives was sent to all the priests of the archdiocese, and it is hoped that the system of parish visitation will bring in more material. In the meantime, there is a continuing programme of rebinding and repairing parish registers that have already been deposited and are in need of attention. To date nearly 200 registers have been rebound, the work being greatly boosted by a generous grant from the Marc Fitch Fund.

Only now is it possible to return to the series of early twentieth-century papers which Fr McEvelly intended to form the 'D Series'. A start has been made to the long and slow process of cataloguing them individually. When completed, it is hoped to put the other early series on to computer so that the search engine will make light work of finding whatever a researcher wants. Although this should be the first priority of the work of the archives, it tends to be crowded out by other concerns. But over the last four years great strides and improvements have been made and, if the archdiocese continues to invest in its archival service, much will be achieved in the years to come.

FROM SIGHT TO SOUND: ARCHIVAL EVIDENCE FOR ENGLISH CATHOLIC MUSIC

T.E. Muir

1829-1962.

In general Catholic historians, especially for the post recusant period, have paid little attention to music.¹ Yet the single factor that defines Catholicism - apart from loyalty to the Pope - is its liturgy, especially the Mass; and here, apart from the text, the greatest influence is exerted by music, as official documents have frequently acknowledged.² Music, as Pius X explained, is a vehicle for conveying text; it sets the mood of the service; and at the lowest level it advertises the faith.³ Moreover as a language it can be 'read' like any other form of evidence, often with multiple layers of meaning. For example the Tower Music Room at Downside has a copy of *The Ecclesiastical Choir Book: Selections from the Great Masters of the Sixteenth Century*.⁴ Published in 1848 it was dedicated to Nicholas Wiseman, the future Cardinal of Westminster, who had strong Ultramontane leanings. Renaissance Polyphony then was an instrument in the campaign to impose 'Roman' order on a wayward English church. Yet the same collection also has copies of Richard Terry's *Downside Motets* published some fifty years later. Here some of the same pieces are found alongside works by English Renaissance polyphonists. So, as Terry explained in the preface to Volume V, the object was to show that Roman uniformity was compatible with a native English tradition.⁵

This is not to deny though that in all periods people have written about Catholic music; but often such views are really polemical instruction by interested parties. Terry for example in the preface to *The Westminster Hymnal* under the heading 'The Need for Uniformity' declares that in the matter of hymn performance 'each Congregation is a law unto itself' giving numerous instances of mutilated hymn tunes, but without supplying objective statistical evidence of this happening in particular parishes. He is simply expressing an opinion based on inchoate surface impressions.⁶ This sort of thing is excellent historical evidence for what people *thought* was happening, or ought to be happening; but it does not tell us what was *actually* happening. Moreover there has been no concept of *English* Catholic Music. The assumption has always been that it is, at best, part of an international Catholic scene. The consequences become clear for example when

looking at developments in plainchant from the 1880s onwards. The achievements of Solesmes are well known; but there is almost nothing about how, why and to what extent its style spread in England, even though much of the material is readily available.⁷

The aim of my research is to put this right. First, through the study of the collections, publishers' catalogues, diocesan lists and advertisements on the back of sheet music, the basic repertoire will be defined, initially for the years 1903-62 but inevitably, by way of comparison, spreading to periods before and after it. It will then be possible to measure statistically such issues as the impact of particular composers, the relative musical importance attached to different parts of the liturgy and the proportion of music written in particular styles at any one time. Secondly through case studies based on particular collections a start can be made to find out what was happening 'on the ground'. Music may have been written; but that does not necessarily mean it was performed. This can be supplemented by looking at monthly programmes published in parish or school magazines; and in a more general way by a sampling of visitation returns. This is because dioceses sometimes asked how often there was a sung mass and how much money was spent on the choir.⁸ Thirdly the statistical data, when combined with such evidence as official instructions, polemical articles in magazines and private letters, makes it possible to measure the dynamics of change. For example to ask why, in what ways and how successfully there was a revival of plainchant or Renaissance Polyphony after 1850. Inevitably there will be several gaps; and here there is only space to describe the contents of some collections. Nonetheless the matters examined so far do give a good idea of what is there; and for this I am already greatly indebted to the kind help given to me by the keepers of these collections.

THE COLLECTIONS.

AMPLEFORTH ABBEY LIBRARY AND ARCHIVES, NR. YORK YO62 4EN.

Musically this is strong in two areas: first there is a large collection of hymnals going back to the mid nineteenth century; secondly there are the surviving papers of Dom Laurence Bévénat, one of the most important Catholic composers in the Twentieth Century, especially after the Second Vatican Council (it is unfortunate that he

burnt so many of his earlier works). Not only do these contain some 300 separate manuscript and published works, they also supply invaluable details about his life, family background and interests. The secondary supporting material, such as biographical outlines and supplementary articles, is very well organised.

DOWNSIDE ABBEY: STRATTON ON THE FOSSE, NR. BATH, SOMERSET BA3 4RH.

In the Twentieth Century Downside's best known musician was Dom Anthony Gregory Murray (1905-92); and the bulk of his boxed papers are stored in the archives. These give first hand evidence of his life, training and multifarious interests. Drafts and printed versions of his articles show how his thinking evolved; for example from being an active promoter of plainchant to arguing that it was too difficult for congregations to manage. There are also a very large number of manuscript and printed versions of his compositions and arrangements (especially for Organ and Recorders). Amongst other things these demonstrate his crucial importance - along with Bèvenot (see Ampleforth) - in popularising Gelineau Psalmody during the 1960s and in the development of simple four part harmony settings of the Ordinary, beginning with *The People's Mass* of 1950.

The picture can be amplified further from the contents of the Tower Music Room. In addition to a large generalised collection of recordings, there is a mass of variegated material that mainly belonged to him - including several cassette recordings. Most of the sheet music (which is uncatalogued) covers the period c1900-90, the religious elements in particular exposing his early interest in Renaissance Polyphony (following his mentor Richard Terry) as well as his activities after the Second Vatican Council.

Other papers relating to Downside musicians are also held in the archives. In particular C.T. Gatty's papers, assembled in 1925, throw detailed light on the researches and other business preparations behind the production of the *Arundel Hymnal*.⁹ In the library there is a fair sized music section with, for example, Murray's own 1932 edition of the *Westminster Hymnal* annotated in Terry's own hand for the revised version of 1940. Its liturgy section is also well worth close study, as there are numerous editions of Graduales, Antiphonales and other plainchant volumes. These can usefully be read in conjunction with the musical provisions of the numerous 'rules' and decrees for different

religious orders stored in the vicinity. Scattered throughout the library are numerous, and in many cases comparatively rare, pamphlets and articles, often of primary importance. For example there is a copy of Clifford Howell's translation of *An Instruction by the Sacred Congregation of Rites on Sacred Music and Liturgy*.¹⁰ Together these materials demonstrate the prime importance of Downside as a shaper of twentieth century Catholic Music.

DOUAI ABBEY, UPPER WOOLHAMPTON, READING, BERKS RG7 5TQ.

Here the relevant musical material can be found in three places. The library has a limited stock of music, but it is of the highest quality. For example there is a complete edition of *Palestrina's Werke*, published by Brietkopf and Hartel under the direction of F.X. Haberl between 1875-85 in nine double volumes. Secondly the archives contain the papers of Bishop Austin O'Neill (1841-1911) including his correspondence with Bishop Hedley (another musician) and the nuns of Stanbrook Abbey.¹¹ These demonstrate the close connection between developments in the revival of plainchant (especially by Solesmes) and the movement within the English Benedictine Congregation to create virtually autonomous houses concentrating on a monastic life rather than missionary work. There are also some compositions by O'Neill himself and a valuable volume of 'Motets used in St Edmund's Chapel, Douai' associated with O'Neill's music teacher Dom Cuthbert Murphy (1826-91). Thirdly there are well organised stocks of music in the Choir Office, belonging to John Rowntree. This is a practical working collection and should not be viewed as an archive. Nonetheless it has several important historical items rescued at the closure of the school. These include two large volumes marked 'Messés et Antiennes' containing numerous early nineteenth century works. Although these are French publications the balance of material is surprisingly similar to that found in Vincent Novello's publications at about the same time.

ST MARY'S ABBEY, STANBROOK, CALLOW END, WORCESTER WR2 4TD.

This is an enclosed house so an outsider cannot have direct access to the library. Nonetheless the nuns are exceptionally helpful

and, as at Ampleforth, can give exceptionally good additional backup in the form of summaries and basic biographical details of key figures in the musical history of the community. It is thus possible to produce some sort of picture of the musical material that is available.

First there is the complete range of Stanbrook's plainchant publications - vital for anyone studying the evolution of plainchant in England after 1890. The real strength of the archives though lies in its voluminous manuscript papers. Of particular importance is the correspondence between Dom Laurence Shepherd (chaplain between 1863-85) and Abbot Prosper Guéranger of Solesmes. There are also the letters exchanged between Laurentia MacLachan (1866-1953) and André Mocquereau, Henry Beverunge (a plainchant and Renaissance Polyphony expert of Maynooth seminary, Ireland) and numerous other important figures, including Anglican plainchant experts and collectors of valuable medieval music manuscripts. Some of these match up with letters held elsewhere, such as the O'Neill papers at Douai; and as at Douai they demonstrate the close connection between developments in plainchant research and the drive towards autonomous abbeys in the English Benedictine Congregation. The Beverunge letters also throw important light on the writing of *The Grammar of Plainsong*, arguably the most influential plainchant training manual in England before the introduction of *Plainsong for Schools*¹², as well as on the violent controversies concerning plainchant performance and the editorial work surrounding the production of the Vatican and Solesmes Editions after 1905. Taken together these papers demonstrate that Stanbrook was a principal conduit through which Solesmes style chant came to dominate the English plainchant scene in the Twentieth century. In addition through discussion of MacLachan's work on the Worcester Antiphoner, they show how a peculiarly English dimension was given in places to these developments.¹³ This though is not the whole story; for like many abbeys after the Second Vatican Council the nuns worked energetically to compose new music for the liturgy - especially the Office; and much of this can be easily found not only in the chant books used in the chapel but also in modern publications and recordings.

**LONG CRENDON: PRESBYTERY FOR THE CHURCH OF 'OUR LADY OF LIGHT':
BUCKINGHAMSHIRE HP18 9BS.**

This very large collection, containing some 10,000 by and large

unsorted items, belonged to the now defunct Church Music Association. Beginning as an offshoot from the Society of St Gregory after the War the CMA enjoyed a largely separate identity until re-amalgamation with its parent in the late 1970s. Its collection was then stored in the basement of the St Thomas More Centre in London from whence it was rescued by Mary Pethicka and brought to Long Crendon.

The CMA had its own magazine, *Church Music*, so its reviews can be profitably studied in conjunction with publishers' specimen copies in the collection. Unfortunately there are not many issues of this at Long Crendon.¹⁴ The evidence of signatures shows that much other music was given by members. This, together with the publishers' tendency to reprint old editions, accounts for the presence of a significant body of older music dating back to the 1900s. There is also a file of music manuscript material relating to the activities of the Society of St John Chrysostom (studying the music of the Orthodox church) in the 1920s and 1930s. A particular feature of the CMA was its ecumenical character - with a strong Anglican wing. So at least half the music - much of it published by the Oxford University Press - belongs to this tradition. It is thus possible to compare Anglican and Catholic repertoires and assess their influence on one another. This is especially important for the period during and immediately after the Second Vatican Council when English Catholics looked closely at Anglican musical approaches to a vernacular liturgy. For earlier periods comparisons between editorial methods - and therefore performance styles - for the same pieces published for the two traditions may prove especially fruitful.

The collection also shows very well how professionally trained Catholic composers, and the major Catholic publishing house - L.J. Cary and Co. - responded to the challenges of the 1960s. Moreover the CMA had its own publishing outlet - St Martins Publications; and its output can be compared with the efforts by the Royal School of Church Music to modernise the Anglican music and liturgy at that time, for which there is substantial material. The long term failure of these responses, in the face of fierce competition from Folk musicians and the St Thomas More group of composers, constitutes one of the most important chapters of recent English Catholic musical history.

STONYHURST COLLEGE, NR. BLACKBURN, LANCS. BB7 9QD.

Here most of the musical material is stored in the Music

Basement. At different times in the College's history it has been subject to considerable reorganisation; so the present picture, from the historical perspective, is somewhat unclear. Basically there are three divisions. First there is a recently rediscovered consignment of about forty volumes of early-mid nineteenth century music stored in a cupboard in the piano master's room. This shows that at that time Stonyhurst enthusiastically performed a repertoire of Masses by composers like Haydn and Mozart on a grand scale. Secondly there is a considerable quantity of material from the late nineteenth century onwards stored in the room formerly belonging to the Director of Music. This includes organ notebooks listing everything that was done in St Peter's Church from 1964 till about 1980 along with various full editions of the *Stonyhurst Cationale* and other publications specially prepared for Jesuit Colleges by John Driscoll in the 1920s and 1930s¹⁵. These are of inestimable value. Thirdly all the material - secular as well as religious - currently used by the music department is stored in a separate room dedicated for that purpose.

The Arundell Library itself is, at first sight, rather disappointing. However there is a very early version of John Wade's *Adeste Fideles* and a remarkable set of huge eighteenth century plainchant volumes formerly belonging to the Royal Chapel in Grenada, Spain. More mundanely, there is much ephemeral material - such as concert programmes and service sheets for great occasions. In addition the Arundell Library Annexe has a selection of old hymnals and musical manuals, together with a considerable quantity of liturgical books - so the music can be placed in its proper context. It will be apparent then that much music has been lost; especially that of a more ephemeral nature - such as the music used in the Sodalities or - for the 1960s, 1970s and 1980s - in Playroom Masses (Stonyhurst is organised 'horizontally' into year groups known as 'Playrooms'). However material keeps turning up in the most unexpected places, underlining the vast influence exerted by the College within and outside the English Jesuit world. For example the diary of the nonconformist Moses Heap at Rossendale Public Library contains a remarkable account of the Whitsunday celebrations for 1850.¹⁶ Moreover, for the early nineteenth century a useful point of entry are the contents of chapels owned by Old Stonyhurst, Liege and St Omers pupils, such as those at Lulworth (the Weld family), Wardour Castle (the Arundell family) and Everingham

(the Maxwell family). These demonstrate the influence exerted by the college on their minds at a formative stage in their upbringing.¹⁷

THE BAR CONVENT, BLOSSOM ST, YORK YO24 1AQ.

[A] THE EVERINGHAM COLLECTION.

Everingham is a large country house mid way between York and Hull. In the grounds there is a large chapel built by William Marmaduke Constable Maxwell, Tenth Lord Herries, which was consecrated in 1839. The Maxwells were keen musicians; and under their patronage an enormous collection of some 3,000 items was accumulated, mainly for the period up to the First World War, but running up till the sale of the house in the late 1970s. At that point the collection was rescued by John Rowntree, sorted in a rudimentary fashion and brought for safe keeping to the Bar Convent.

The material shows very clearly the threefold division into which most nineteenth century Catholic music falls. Beginning with a 1785 publication of Samuel Webbe the Elder's compositions,¹⁸ there is a substantial amount of early nineteenth century engraved music, much of it edited and published by Vincent Novello. Here the predominance of the Classical 'Viennese' style is very apparent. Next, for the mid-nineteenth century there are several Octavo editions published by J.A. Novello together with an almost complete set of manuscript part books. There are also a few original compositions specially dedicated to the Maxwell family. Finally, for the period c.1890-1914 there are numerous sets of mainly Cary editions of Renaissance Polyphonic and original works characteristic of that period. Relatively little material survives for subsequent periods apart from clear evidence for the adoption of Solesmes style chant in the 1930s.

In addition there is a considerable quantity of liturgical books. Vespéral books for the early-mid nineteenth century are particularly important, as they confirm the more widespread use of English suggested by the evidence at St Cuthbert's church, Durham (see below). Moreover there is a volume of 60 Anglican chants composed by Dr Camidge, the eighteenth century organist at York Minister¹⁹. As in Durham then with Vespers there seems to have been a considerable seepage of material from the Anglican tradition, something that was to be eradicated in later decades.

Many of the Maxwells went to Stonyhurst; so, not surprisingly,

there is a Jesuit tinge to the collection. For example there is a copy of *Saint Winifrid's Hymn Book*²⁰ compiled by Seminarians of St Buenos and a mid nineteenth century set of Litany chants used at Farm St. Church, London published by John Lambert. However there is also evidence, in the form of compositions by W. Schulthes and an edition of W. Pitts' *Oratory Litanies*, of influence from the London Oratory.²¹ More significantly though the collection shows English Catholic music at a cross-roads between what was provided in a chapel like Lulworth or Wardour Castle and that in an urban parish like St Cuthbert's, Durham. The Welds and Arundells received their Continental Catholic musical education direct from Jesuit schools on the Continent; but the Maxwells got theirs indirectly via Stonyhurst. This was supplemented by what they picked up in London - but not so much from the embassy chapels, as had formerly been the case - and from Continental tours. For example some music, especially compositions by Louis Lambillotte, was purchased direct from shops in Paris.²² Everingham then is perhaps one of the last of a small group of Catholic household chapels with a really strong musical tradition reaching right back to the Petre household at Ingatestone in the early seventeenth century, where William Byrd had worked.

[B] THE BAR CONVENT COLLECTION.

This moderate sized collection, stored in a cupboard on the chapel gallery landing, contains 58 separate published volumes and a further 112 distinct pieces loosely stored in folders or manuscript books. Much of the music comes in multiple copies or has been duplicated. It covers the period c1890-1980 and reflects the needs of the girl's school and of the IBVM as a religious community of women. Consequently the principal focus is on plainchant, hymnody - including carol collections, and material suitable for Benediction. The plainchant mainly relates to the 1920s; but there is a Pustet publication of 1895. Most of the Benediction material belongs to the period 1890-1910; but at least half of this was copied out after the Second World War. In addition there is a little music arranged or composed by Sister Mary Champion IBVM, but the bulk of her surviving output has been transferred to the IBVM community at St Mary's, Ascott, Berks SL5 9LL.

For the period immediately following the Second Vatican Council there is a fair amount of music which includes some rare and

interesting material. For example there are copies of adaptations of Latin chant for the English Mass from St Mary's, Knaresborough and Anthony Milner's *Chants of the Ordinary of the Mass* specially composed for Catholics at Eton College.²³

THE TALBOT LIBRARY, ST WALBURGHE'S CHURCH, WESTON ST, PRESTON, LANCS. PR2 2QE.

The Talbot Library owes its existence to the remarkable vision and initiative displayed by Bishop John Brewer of Lancaster and Fr Robert Canavan. With a skeleton budget, by the simple expedient of encouraging Parish priests and convents to clear out the contents of their presbyteries and houses an enormous ragbag collection of books and music has been quickly built up and continues to be added to at a hectic pace. For the researcher it is one of the most exciting places to visit. There is always something new to discover as contributions are sorted by its devoted volunteer staff.

Essentially the musical material falls into seven categories. First there is a substantial collection of plainchant volumes dating from all periods beginning with a rare Pustet *Graduale* of 1875. Secondly there is a large number of Catholic and other denominational hymnals from about 1880 onwards. Thirdly there are fourteen boxes containing sets of some 44 Masses, 50 Motets and a dozen other miscellaneous items of church music. Church stamps and signatures show that at least half (about 25 Masses, 17 motets and 3 miscellaneous items) had been obtained by Bolton le Sands church, Near Carnforth, Lancs. between its consecration in 1884 and the First World War. The number of copies suggests that at its peak it had a choir of about 20 in a church with an estimated seating capacity of 200. This gives an excellent snapshot of what a small congregation could achieve with effective leadership.

Fourthly there are about 400 separate publications of sheet music, some of it in duplicate copies. These are evenly divided between the mid nineteenth century, c.1890-1914 and from the late 1960s and 1970s. With the latter there is a predominance of Gestedner and photocopied material, much of which came from the former convents of Wigton, Cumbria and the Sisters of the Apostles, Leigh. Ephemeral material of this sort is as at a premium for anyone wanting to get an understanding of what was happening immediately after the Second

Vatican Council. To the mid-nineteenth century belong some precious manuscript volumes and printed collections from St. Augustine's, Preston and a 'Miss Oldfield' of St Cuthbert's, Bradford and St Ignatius, Preston.

Fifthly and sixthly there is some theoretical religious music reading - such as Chester Walker's *The Plainsong Reason Why*²⁴ - and a good deal of secondary backup in the form of back issues of for example *The Westminster Cathedral Chronicle* (1949 onwards), *Liturgy and Music* (known as *Liturgy* till the 1970s), *The Rambler*, and *The Orthodox Journal*. The contents of the latter two are being computer catalogued.

Finally, scattered in boxes and steel cabinets there are large unsorted consignments of old cassettes, LPs and 78 rpm records. Most of these are non religious; and as such they reveal a good deal about the listening habits of Catholic priests! Some though have considerable interest for the historian of church music.²⁵ Of these the most ephemeral could prove to be the 200 or so cassettes dating from the 1970s and 1980s. These are precious evidence of how music from that period actually - according to their publishers - was meant to sound. As with other forms of evidence such music is at its most vulnerable when it immediately falls out of use.

USHAW COLLEGE, CO. DURHAM DH7 9RH.

Although now divided into two parts the Ushaw music collection is really a single entity; one section of it only recently having been removed from the old music room to the dormitories. By and large it is unsorted; but a list of contents is being prepared. The collection contains several thousand items; but many of these are multiple copies. Nonetheless in terms of size, and given the dominant role of Ushaw as the principal Northern seminary, the collection must surely be one of the most important in the country. This is shown by the connections between the Seminary and the parishes served by its alumni, as illustrated by the contents of the collection at St Cuthbert's, Durham (see below) and by the sizeable file of material in the dormitories formerly belonging to the church of Our Lady and St Oswin, Tynemouth. Although, as befitted a Seminary, there is a lot of music for Tenors and Basses, as Ushaw also had a school the majority was composed for mixed voices.

The collection seems to have been assembled in three great bursts of activity. The first of these - between the 1830s and 1860s - is associated with the Presidency of Charles Newsham, a prolific composer whose *Collection of Music Suitable for the Rite of Benediction*²⁶ was the standard work before A.E. Tozer's 1898 publication.²⁷ So, apart from a considerable quantity of music by Haydn and his contemporaries - much of it still in use in the 1880s - there are several manuscript arrangements and original compositions.

The second great burst of activity occurred in the 1900s. It is dominated by Fr Edward Bonney. There is a large collection of organ music belonging to him in the dormitories; and in the Music Room there are several specially bound volumes containing over a hundred Masses by members of the St Cecilia Society from the 1860s onwards. However, since most of them survive as single copies, there is some doubt about how many were actually performed. Nonetheless they do betoken a strong interest in Renaissance Polyphony; a point reinforced by other specially bound volumes of Charles Bordes' *Anthologies*, produced in the 1890s.²⁸ It is noticeable that most of this occurred before Terry began his allegedly pioneering work in this field at Westminster Cathedral! By contrast, apart from a couple of issues of *Paléographie Musicale*, evidence for interest in plainchant is meagre²⁹

The third great period - the 1950s-1970s - coincides with the arrival of the Gestedner machine and is associated with another major figure, Fr Laurence Hollis, choirmaster and Vice President up till 1967. Accordingly multiple copies of old Renaissance polyphonic works, small scale Cecilian motets, and Perosi masses were duplicated in the 1950s; and alongside them appeared several locally composed items. This evidence shows that, beneath the placid surface of the 1950s, strong movements for change were developing that do much to explain the explosion of activity after the Second Vatican Council. In the 1960s and 1970s, paralleling the example set by the Church Music Association, numerous Anglican publications were bought, along with numerous new works by Catholic composers including early efforts by members of the St Thomas More Group.

Liturgical music constitutes only part of the Ushaw collection. In the dormitories there are numerous Negro Spiritual and semi-religious settings; several of which were obtained from Robertson Publications in Wendover, Buckinghamshire. There is also evidence here for the large scale performance of oratorios. In the Music Room

there are about a hundred settings of music for amateur dramatics, as well as much orchestral and instrumental music - most of which relates to the nineteenth century. This should not be regarded as distinct from the liturgical material. At that time on great occasions Mass settings were accompanied by small orchestras, for which there are even a few sets of parts at Ushaw. Moreover, as the future bishops Cuthbert Hedley and Austin O'Neill recognised at Ampleforth and Douai, musical amateur dramatics was one way of training suitable voices for the choir.

ST CUTHBERT'S CHURCH, OLD ELVET DURHAM DH1 3HL.

The value of the collection is twofold. First it gives an excellent example of the full repertory of a well established Victorian parish (the church was built in 1827). Secondly it reveals the strong influence of Ushaw. Most of its senior priests were trained there; and all of them displayed strong musical interests. This is especially true of Canon William Brown (parish priest between 1887-1924) who, as well as being a composer in his own right, was the most active of the copyists. His Oboe tutor still survives in the Ushaw Music Room.

The Victorian music is stored in a chest of drawers up in the choir loft. It consists of 16 printed and 8 manuscript volumes, 6 of which are part books, the earliest of which were copied in the 1850s. For the period 1920-62 only seven printed volumes survive. Thus, if the hymn books are excluded, this gives a potential nineteenth century repertoire of over 1,000 pieces, 455 of which were copied into the part books and thus, presumably performed. Curiously though the part books contain many pieces that do not appear in the printed volumes. This suggests that either St Cuthbert's had more volumes which have subsequently been lost or the works were copied from materials held at Ushaw. The collection should be studied in conjunction with J.M. Tweedie's parish history *Popish Elvet*³⁰ which supplies a useful chapter on the music and benefits from access to documents (such as the choir rule book drafted in the 1840s) that no longer seem to be available.

A notable feature is the enormous number of Litanies (64), O Salutaris (28), Tantum Ergo (29) and Psalm Settings (131). The latter use Anglican psalmody, and there is some evidence to suggest that they were sung to English words long after the ban imposed by the Vicars Apostolic in 1838. 76 of the chants are by identifiable Anglican composers; and of these 31 are by Francis Lingard, a Durham Cathedral lay

clerk. This is clear evidence of the considerable crossover between Anglican and Catholic church music in the 1850s for certain sorts of music; something that was to be increasingly frowned upon by the hierarchy later in the century.

OTHER MATERIALS.

In addition to what has been described so far, a number of other sources deserve mention. University libraries often hold interesting material. For example the Pratt Green collection in the University of Durham contains several old hymnals transferred from Ushaw College's main library. In the Westminster Diocesan Archives (W8 6AF) some of the minutes of the bishops' Low Week meetings deserve careful scrutiny - especially as regards preparations for the *Westminster Hymnal* from 1905 onwards and responses to the Second Vatican Council, on which further documentation can be obtained from the offices of the Bishops Conference (SW1V 1BX).³¹ The Westminster archives also have a complete set of the *Westminster Cathedral Chronicle* virtually every issue of which after 1949 (and many before that date) gives a complete programme of the main service music. Similar evidence can be found for certain periods at least in many parish magazines.³² Similar lists can also be found in journals like the *Stonyhurst Magazine*. Even where this does not happen they often contain invaluable articles of a historical nature or giving 'the state of play' as it were; excellent examples being *The Ampleforth Journal*, the *Downside Review* and the *Ushaw Magazine*. Letters and articles in the Catholic press are also important, as the bitter controversy over plainchant in *The Tablet* for the 1900s demonstrates. Reference should also be made to the invaluable contents of *Music and Liturgy*, the periodical organ of the Society of St Gregory.³³ Finally one should not neglect the value of aural evidence, especially from older members of stable religious communities.

It should thus be apparent that the amount of available material is vast; too vast to be fully described in an article like this. Nonetheless it shows that English Catholic music - as a social experience if nothing else - played a vital role in the history of that community in the nineteenth and twentieth centuries.

Notes:

¹ See for example Hastings, A: *A History of English Christianity 1920-85*. London: Collins. 1986. This is an excellent general account; but says virtually nothing about

the music in period covered. Two notable exceptions however are Zon, B: *The English Plainchant Revival*. Oxford: Clarendon Press:1999 and Olleson, P: 'The London Roman Catholic Embassy Chapels and their Music in the Eighteenth and Early Nineteenth Centuries' in Jones, D.Wyn: *Music in Eighteenth Century Britain*. Aldershot: Ashgate. 2000.

- ² For examples see Hayburn, R.F. *Papal Legislation on Sacred Music 95AD to 1977AD. Collegetville, Minnesota: The Liturgical Press. 1979.*
- ³ Pius X in his Motu Proprio decree 'Tra Le Sollecutudini' of 1903, translated by Terry, R. In *Music of the Roman Rite*. London: Burns Oates and Washbourne Ltd. 1931. Appendix B p.255.
- ⁴ Ed. Anon.: *The Ecclesiastical Choir Book...* London: James Burns: 1848. This copy formerly belonged to Charles Gatty, editor of the *Arundel Hymnal*. London: Boosey and Co. 1898/1901/1905.
- ⁵ *Downside Motets*: Vols. IV, V, VI. Downside Abbey: 1898 (Vol IV) and 1901 (Vols. V and VI).
- ⁶ Ed. Terry, R: *The Westminster Hymnal* London: R and T Washbourne. 1912. Preface: V.
- ⁷ However the role played by Stanbrook Abbey in this development is adequately covered by Corrigan, F.K: *In A Great Tradition: A Tribute to Dame Laurentia MacLachan*. London: John Murray. 1956. Unfortunately this book is now difficult to get. For a good modern survey of developments at Solesmes see Bergeron, Katherine: *Decadent Enchantments: The Revival of Gregorian Chant at Solesmes*. Berkeley, Los Angeles, London: University of California Press. 1998.
- ⁸ See for example the Visitation returns for many parishes stored in the archives of the Diocese of Hexham and Newcastle for 1926-76 (questionnaires) and 1921-33 (for money spent on the choirs).
- ⁹ Boxes 1267-9 and 1264-5.
- ¹⁰ London: Herder. 1959
- ¹¹ Most of Bishop Hedley's papers are stored at Aberystwyth Record Office. See especially Nos. 42, 43, 47, 66, 72, 96 and 98 in the file.
- ¹² *The Grammar of Plainsong in two parts by the Benedictines of Stanbrook*. Worcester: Stanbrook. 1905. *Plainsong for Schools*. Liverpool: Rushworth and Dreaper. 1934/1937.
- ¹³ See for example the almost exclusive use of English medieval sources in the Stanbrook *Hymnale* (1963).
- ¹⁴ The most complete set can be found in the Divines' Library at Ushaw College.
- ¹⁵ Ed. Driscoll, J.: *The Stonyhurst Cationale*. London: Manresa Press. 1936.
- ¹⁶ I owe this information to the kindness of Sally Drage.
- ¹⁷ Stonyhurst began life as a school on the Continent: based at St Omers (1593-1762), Bruges (1762-1773) and Liege (1773-94)
- ¹⁸ Webbe, S. (the elder): *A Collection of Sacred Music as used in the chapel of the King of Sardinia in London*. No publication details but from other sources thought to date from 1785.
- ¹⁹ *New and Corrected edition of Dr Camidge's Chants as used in York Cathedral*.

- London and Preston. N.d.
- ²⁰ St Buenos students: *Saint Winifrid's Hymn Book*. London: Richard Butler. N.d.
- ²¹ Ed. Pitts, W.: *One Hundred and Thirteen Oratory Litanies*. London: Novello and Co. A note states that this was bought for Angela, Lady Herries in 1887 from a shop in South Kensington by 'H.J.H'
- ²² For example Lambillotte, Louis: *Messe à 3 voix égales* and *Salut pour le jour de L'Immaculée Conception*. Paris: M.M. Nicou-Choron. N.d.
- ²³ Published by Basil Ramsey, Eastwood, Essex. 1976.
- ²⁴ Publ. London: Novello, Ewer and Co. 1875.
- ²⁵ See for example the recording of Vittoria's *Tenebrae* sung by the Sistine Choir under the direction of Lorenzo Perosi and Antonio Rella. HMV DB1572 32-2316.
- ²⁶ London: Burns and Lambert. N.d. But dedication to Cardinal Wiseman in the revised edition by John Richardson suggests a post 1850 date.
- ²⁷ Ed. Tozer, A.E.: *Complete Benediction Manual*. London: Cary and Co. 1898.
- ²⁸ Répertoire de Chanteurs de Saint-Gervais: *Anthologie de Maîtres Religieux Primitifs des Quinzième, Sizième et Dix-Septième Siècles*. 'Edition Populaire à l'usage des maîtrises et des amateurs par Charles Bordes. Paris; Schola Cantorum. N.d. The volume in which these appear is stamped 'Anthologie Bordes. Deuxième Année. E. Bonney'.
- ²⁹ Mocquereau, Andre: *Paléographie Musicale Vol. VII and IX*: Tournai, Paris, Rome: Desclée, Lefèbre and Co. 1906 (vol VII), n.d. for Vol. IX (cover missing).
- ³⁰ 2 vols. Durham: Private publication.
- ³¹ See also the Bourne Papers (Bo 1/33 and Bo 1/87) for further details about *The Westminster Hymnal* and the production of diocesan lists of approved music from 1904 onwards.
- ³² See for example the *Farm Street Journal* for the 1920s onwards (Church of the Immaculate Conception, London WIY 6AH) and *St Dominic's Parish Bulletin* (Newcastle, NE1 2TP) for the 1930s. The latter are stored in the Dominican Community Library there.
- ³³ For certain periods this was published as *Liturgy* and should not be confused with a completely separate - though also at times useful - journal with the same title.

THE ARCHIVES OF THE CATHOLIC LAY SOCIETIES

Robin Gard

Catholic Archives 2001 contained Part I of this article and dealt with the archives of St Joan's International Alliance.

THE GUILD OF OUR LADY OF RANSOM

The Guild possesses very few archives in the conventional form of minute books, correspondence, accounts, and the various papers which exist for many similar national bodies of like antiquity. Superficially, this would seem strange for such a high profile organisation devoted to the ambitious objective of the conversion of England with a numerous membership throughout the country and engaged in well advertised pilgrimages, lectures, weekly parish appeals, and a well established periodical, The Ransomer, activities which it would be thought would generate many varied records. Their absence is not, however, so surprising when one considers that The Guild, despite its national appeal, has always been directed personally by its Master who from the outset and to this day has been aided by the minimum of secretarial support or national organisation. Thus, such records as have been created over the years have been largely the private papers of its four successive Masters, each of whom has led a missionary life, with limited opportunities of, and indeed little need for, letter writing, arranging meetings, conducting negotiations, making corporate decisions, reporting actions, and the like, which in other organisations create records and archives. While each Master will have corresponded with many notable figures in the Church establishment, as well as with Guild activists and members, very little of such papers have survived, each Master retaining only such papers as he deemed of current use, and it is known that one Master disposed of papers before his time. Even so, the achievements of The Guild since its foundation on 17 November 1887 are probably better recorded than those of many lay societies of like age, and this is because its activities have been thoroughly documented in its publications begun by its first Master, Fr Philip Fletcher, in 1886 and continued in one form or another to the present day.

The early history of The Guild and an account of its publications

are given in two articles in The Ransomer, Vol. 26, No.6 [1977] and Vol. 33, No.7 (Easter 1996). Briefly, Fr Philip Fletcher (1848-1928), Oxford graduate and convert clergyman, devoted his whole life to the conversion of England, in which cause he had been inspired by the heroic missionary work of Fr Ignatius Spencer (1799-1864) in his Apostolate of Prayer for the same cause a generation earlier. When parish priest at Uckfield he started in July 1886 a monthly magazine, Faith of Our Fathers, and after the foundation of The Guild in November 1887 this became its periodical. Fr Fletcher funded it himself, edited and indeed wrote most of its contents throughout its twenty or so years until in 1900 it was acquired by Cardinal Vaughan and published under the title of St Peter's Net recording the rescue work of the dioceses of Westminster and Brentwood. As well as being a zealous missionary, Fr Fletcher was a keen historian, with an omnibus mind, a facile pen, and a gift for writing plain and simple language popular with the ordinary reader. Faith of Our Fathers included articles on the lives of martyrs, notes on historic shrines, responses to Protestant objections to Catholic beliefs, catechetical instructions, stories of heroism and conversion, even a series, A to Z, of the causes of lapsing from the faith, a children's corner, and various entertainments. Fr Fletcher lived in an age which was largely unsympathetic, even hostile, to Catholics, who were regarded as a peculiar, alien, people, and whose proselytizing mission was vigorously opposed. The Church had in Fr Fletcher a doughty champion who promoted and defended Catholic beliefs, rebutted Protestant criticisms, informed Catholics of their historic traditions, gave them pride in their faith, the courage to live it, and zeal to proclaim it.

Fr Fletcher also contributed Ransom notes to The Catholic Register and The Catholic News, and when the latter ceased to publish his weekly column in 1893 he started his own weekly magazine, The Ransomer, ambitiously sub-titling it A Weekly Organ of Ransom Work All over the World. This continued until 1897, when it was absorbed into The Catholic Standard, subsequently The Monitor, and later The Monitor and New Era, until 1915, although Fr Fletcher's input ceased around 1900, when he suffered ill health. Recovering, he started yet another periodical, The Second Spring: A Magazine for Ransomers, with much the same mixture of contents as before, and this continued until 1929, when in the year after Fr Fletcher's death, it was renamed The Ransomer and is still published, thrice-yearly, today. In all these publications and in Fr Fletcher's columns in the Catholic papers of the

day, including The Universe from 1905, the work of The Guild is well recorded and, additionally, Fr Fletcher's own reminiscences were published in 1928 in Recollections of a Ransomer. Fr Fletcher and the co-founder of The Guild, Lister Drummond, its secretary for many years, C.F. Emery, its treasurer, Charles Rock, its magazine distributor, George Elliot Anstruther, who succeeded Drummond as secretary, W. Vance Packman, J.P.L. Wharton Hewison, F.W. Chambers, and W.J. Blyton, successive editors, were also active in The Catholic Truth Society, The Catholic Evidence Guild, St Anselm's Society for the circulation of Catholic literature, the Historical Research Society, and the Catholic Record Society, so that information on these and other lay societies may be found in The Guild's publications.

Fr Fletcher was succeeded as Master by Mgr John F. Filmer (1928-1951, d. 1959), likewise a convert clergyman, and he was followed by The Guild's third convert priest, Mgr Laurence Goulder (1951-1968), and thereafter by the present Master, Mgr Anthony G. Stark, K.H.S., who has maintained and extended the traditional work of The Guild, notably the Tyburn Walk, the London and regional pilgrimages and excursions, the annual novena and Walsingham Walk, now in its fiftieth year, and of course the Master's weekly parish appeals. To the original aims of The Guild, the conversion of England, the forgotten dead, and the return of lapsed Catholics, have been added prayers for vocations, for priests and religious, greater devotion to Our Lady, increased loyalty to the Pope, the canonisation of the Ven. John Henry Newman, and others. Funds raised by The Guild are almost wholly given to the Bishops for the support of poor parishes.

The Guild is not entirely devoid of archives, and among the records held at its office in Wimbledon are minute books of the annual general meeting (under a new constitution of 1925), 1925-1997; minute books of the executive committee, from 1937; annual reports (bound and loose), from 1925; and some twenty or so spring-back folders of historical notes prepared by Mgr Goulder and Mgr Stark on the history of the Church in England, for pilgrimages to historic places of Catholic interest in London and elsewhere, for Ransom lectures, sermons on appeals, and the like. Mgr Goulder published a series of Pilgrimage Pamphlets on the Medieval Church, the Monasteries, London, Winchester, Norwich, Canterbury, Westminster, and the Universities. Finally, the Guild holds copies of Faith of Our Fathers, The Second Spring, and The Ransomer, other copies of which will of course also be

available in The British Library.

Despite its remarkable achievements during its long life, The Guild's missionary work is even more needed today in an increasingly secular world. Readers seeking membership or further information are encouraged to write to The Very Rev. Mgr Anthony G. Stark, KHS, Master of The Guild of Our Lady of Ransom, 51 Southdown Road, Wimbledon, London, SW20 8QJ

THE CATHOLIC SOCIAL GUILD

Leo XIII's encyclical Rerum Novarum [The Workers' Charter] of 1891, which had been inspired by examples of practical social action on the continent, prompted many people of social conscience to seek reforms based on Christian principles. In England several priests and lay men and women met in Manchester in 1909 and founded the Catholic Social Guild. Its primary objectives were to facilitate contacts between students and workers, to apply Catholic teaching in actual social conditions, and to cultivate public interest in social questions. Fr Charles Plater, a young Jesuit priest, was the visionary among the group, Mgr Henry Parkinson, rector of Oscott, its chairman, G.C.King, its secretary, Leslie Toke, a Fabian socialist, its treasurer, and Fr J. Lomax and Mrs Virginia Crawford, the respective organising secretaries of its northern and southern committees. Other founding members included James Britten, founder of the Catholic Truth Society in 1884, George Eliot Anstruther, president of the Catholic Young Men's Society, Margaret Fletcher, founder of the Catholic Women's League, and Mrs Philip Gibbs.

At first the Guild sought to promote its objectives through publishing, circulating pamphlets and leaflets, lending books for study, establishing branches, training tutors, forming study groups, and enlisting influential support. With the encouragement of the bishops, notably Bishop Casartelli of Salford, and with the co-operation of established Catholic lay organisations, such as the Society of St Vincent De Paul, the Catholic Young Men's Society, the Ladies of Charity, the Catholic Federations, the Catholic Women's League, the Catholic Truth Society, as well as The British Institute of Social Service, the Guild soon spread throughout the country. Immediate publicity was obtained through an article by Fr Plater in the November 1909 edition of The Month on 'A Catholic Society of Social Study' and a CTS

pamphlet on Catholics and Social Study.

Once established, the Guild soon embarked on several substantial publications. Its first Catholic Social Year Book appeared in 1910, and there followed a series of study manuals, text books, CTS pamphlets on contemporary social problems (23 were issued before 1914), and group study course notes, such as Mgr Parkinson's Primer of Social Science (1913). Spiritual retreats, 'the basis for social work', were also arranged for members. Programmes for Guild action were proposed in such fields as suffrage and representation, old age pensions, worker's compensation, reform of the Poor Law, family health, better housing, a living wage, employment prospects, and training for social work. Among early text books were Ideals of Charity (1908) and The Church and The Worker (1916) by Mrs Crawford, First Notions of Social Science (1913) by Mrs Philip Gibbs, The Gospel and the Citizen (1917) by Fr Martindale, and The Christian Family (1921) by Margaret Fletcher. The year books were transformed in 1916 from collections of essays into volumes devoted to single subjects: National Reconstruction (1916), Catholics in England: Their Needs and Opportunities (1917), A Christian Crusade (1918), A Handbook for Social Study (1923), A Code of Social Principles (1929), and Catholic Social Action 1891-1931 (1933), while the 1931 papal encyclical Quadragesimo Anno was given maximum coverage. The Guild also published a Quarterly Bulletin and in 1921 launched a monthly periodical The Christian Democrat, and from 1935 to 1959 published The Catholic Worker.

Such were some of the early endeavours of The Guild which between the Wars was one of the most active Catholic lay societies engaging thousands of Catholic students, workers and ordinary parishioners learning in formal college education, diocesan and local study groups, and in parish discussions about Catholic social teaching and how it could be applied in actual living and working conditions. But Fr Plater, as early as 1909, had another vision, that of a Catholic college where working men and women could study the Church's teaching at an academic level so that they could return home and provide leadership in their workplaces and in local movements for social reform. The Guild moved its offices from London to Oxford in 1919, Fr Plater died in 1921, and his memorial was the foundation of The Catholic Workers College, which began in October 1921 with Fr Leo O'Hea SJ as principal and three students. From 1922 it occupied houses in Walton Well Road,

Oxford, but in 1953 moved to Boars Hill and was renamed Plater Hall. Finally, in 1975 it transferred to its present well-designed buildings and campus at Headington and flourishes as Plater College.

Under Fr O'Hea's guidance (1921-1953), the College developed good relations with Oxford University, allowing its students access to lectures and diploma examinations, and in 1925 it was recognised by the Board of Education. Its students were then mostly working class men and women sponsored by Catholic societies, dioceses, firms, and a mixture of private and parish funds, and many later played a significant role in local Catholic public life, Pat Bartley (1909-1959) being elected MP for Chester le Street in 1950. The annual Summer Schools were popular occasions for re-unions, lectures by leading Catholics, study sessions, and valuable meetings of Guild members throughout the country. Fr O'Hea was also active in fostering international contacts with leaders of Catholic social action in Europe, supporting League of Nations and other initiatives for peace, and combatting Fascism and Communism.

Fr O'Hea was followed as principal in 1953 by Fr Charles Pridgeon SJ (1953-1958), and then by Fr Charles Waterhouse SJ, Denis Chiles, Joe Kirwan and Michael Blades, the present principal, the last two having both been students of the College.

Among notable Guild activists and supporters during the inter-Wars and post-War years were Maurice Leahy, its secretary, Joseph Thorman, Bishop of Hexham and Newcastle, its president in the 1930s, Fr Lewis Watts SJ, Fr Vincent McNabb OP, Barbara Ward, Dr Letitia Fairfield, Margaret Leys, principal of St Anne's College, Oxford, Fr Andrew Gordon SJ, Professor Michael Fogarty, and Fr Paul Crane SJ, who transformed The Christian Democrat into a lively journal.

With the inauguration of the Welfare State after the 1939-1945 War, many of the reforms for which the Guild had campaigned seemed to have been, or were likely to be, achieved, and there were divided opinions as to the Guild's attitude to issues which had become heavily politicised. The purpose of the Guild came to be questioned and after much heart searching the hierarchy decided in 1959 to reconstitute it on diocesan lines. The Guild has since ceased to exist. However, many perennial social problems persist and new ones have emerged and in the absence of a national organisation like the Guild these are being countered by determined Church and inter-Church initiatives. The

history of the Guild is well recorded in Catholic Social Action in Britain 1909-1959: A History of the Catholic Social Guild, by J.M.Cleary, published by the Guild in 1961.

When the Guild came to an end Plater College adjusted well to the changed circumstances, broadened its courses, and came to attract a wider range of students. Even so, it continues to fulfil the fundamental objectives of the Guild's founders by providing men and women from all walks of life with the opportunity of understanding the problems of contemporary society through academic study of the social sciences and the application and development of the Church's social teaching.

The surviving records of the Catholic Social Guild and The Catholic Workers College are held at Plater College, Oxford. They are presently being listed but may be inspected by qualified researchers on application to The Principal, Plater College, Pullens Lane, Oxford, OX3 ODT. The following is a select summary of their contents, as arranged at the moment.

- A. Government: minute books of the executive committee, 1910-1966, and of the education committees, 1926-1967; miscellaneous papers, including early leaflets, articles, principal's reports, papers re scholarships, women students, the presidency, College prospectuses, appeals, etc., c.1909-1970s.
- B. Property: correspondence and papers re 1, 3 and 5 Walton Well Road, Oxford, c.1922-1955; Boar's Hill, c.1954-1966; Headington, 1960s onwards.
- C. Officers and Staff: few, but including biographical notices of Mgr Henry Parkinson, Henry Somerville, Leslie Toke; papers re pensions, applications for staff appointments.
- D. Students: lists of, and reports on, students, 1921-1952; students register, 1961-1972; papers re scholarships, grants, funding, etc., c.1925-1970.
- E. Correspondence: letters (2) of Fr Charles Plater, 1907, 1915; Mgr

Henry Parkinson, c.1912-1920; Sidney Webb (2) to Mrs Crawford (secretary), 1910; various correspondents, 1922-1924; correspondence of Fr L. O'Hea on numerous topics and with various persons, including Cardinal Bourne and Cardinal Hinsley, and re the League of Nations, Christian Action, Young Christian Workers (France), Germany, 1950s; and extensive correspondence (unlisted), c.1925-1966.

F. Accounts: ledger, 1922-1927; financial statements, 1946-1953; various accounts, 1959-1968. Further accounts unlisted.

G. Summer Schools: programmes, 1921-1966; correspondence, c.1960s-1970s.

H. Clubs and Associations: minute books of the Plater Study Circle, Oxford, 1924-1929; the Quadragesimo Club, 1929-1939; the Plater Dining Club, 1932-1942; and The Platernian Association, 1934-1938; minutes and papers of The Platernian Associations and The Platernian periodical.

J. Special Topics: Mostly correspondence and papers of Fr L. O'Hea on various topics in which the Catholic Social Guild was concerned or he himself personally interested, including the 'living wage', women in industry, workmen's compensation, strikes, War aims, post War reconstruction, etc., c. 1920s-1950s

K. Conferences: Humanism conference, Zurich, 1975.

L. Lecture Notes: mostly of J.R. Kirwan, c. 1950s-1970s

M. Other Organisations: minute book of the Oxford League of Natural Life, 1935-1936; correspondence and papers re the Association of Catholic Trade Unionists, 1947, and the Federation of the same, 1970-1976.

N. Miscellaneous Publications: publications of the Guild and of

other organisations, c. 1910-1970; the Tyneside Papers, Nos. 1-10, 1926-1927. Note: The College Library contains copies of all Guild publications.

O. Newspapers: various loose copies, including The Catholic Worker, 1950s; newspaper cuttings (unclassified), 1960s-1970s.

P. Plater College: annual reports, 1948-1985.

Q. Papers of W.C. Ainsley: mostly 1970s-1990s.

S. Photographs: albums (2) of annual groups of students, 1921-1963.

T. The Platernian: copies of the College periodical, c.1952-1994.

DOMINICAN CONGREGATION OF ST. CATHERINE OF SIENA
OF NEWCASTLE NATAL S AFRICA

Sister Eleanora Murphy O.P

ORIGIN:

Our roots go back to Augsburg, Bavaria, to the convent of St Ursula. St Ursula's was founded as a Beguinage in 1335 and affiliated to the Dominican Order in 1349. In spite of attempts to make the Sisters apostatise at the Reformation and forcing them to leave their convent they regrouped later and assisted in the restoration of other Dominican convents in Germany. On the 14th of September 1877 a pioneer group left Augsburg for South Africa and reached King William's Town, Cape Province on the 22nd of October 1877. It was at this convent that Agnes Niland, our Foundress, sought admission in August 1880 and was professed on the 25th of January 1882 having been given the name Sr M Rose

Sr M Rose was a great asset to the German speaking King William's Town community being fluent in English, French and Afrikaans. She taught Music and Art, was appointed Novice Mistress and sent to East London and then to the Transvaal to Potchefstroom to a new venture where a school was established. That convent was under the jurisdiction of the King William's Town foundation. Sr M Rose was then asked to establish a hospital at Klerksdorp. Problems of communication and the obtaining of permission for everything hindered the work. The situation worsened and after praying and taking advice Sr Rose decided to seek a transfer. She was warmly welcomed by the Oakford Congregation, an autonomous offshoot of King William's Town. The Oakford Congregation made a foundation in Newcastle Natal in 1891 and Sr M Rose was assigned there but by 1896 the school was in financial difficulties as the expected development of the coal industry had not materialised and a decision was taken to close the school. Bishop Jolivet of Natal knew that would be a retrograde step preventing the growth of the Catholic Church in an area where it had but a tenuous hold. Bishop Jolivet and Mother Gabriel of Oakford went to Newcastle on the 30th of January 1896 and the Bishop records in his

Journal:

"I arrived at Newcastle at about 9a.m. (I held) canonical visitation of the community. The separation of the house of Newcastle from that of Oakford was decided and Mother Rose was elected Prioress of Newcastle."

and so our Congregation was born.

The sisters were asked individually whether they wished to return to Oakford or remain in Newcastle as members of an independent Congregation under Bishop Jolivet. Five sisters chose to remain and three returned to Oakford. It was on the 31st of January 1896 that the new Congregation of Saint Catherine of Siena of Newcastle Natal was launched. Mother Rose was installed as Prioress and the community of six accepted responsibility for the development of the new foundation in Newcastle and for the debts it carried.

Subsequently Mother Rose went to Europe to seek for helpers, financial assistance and contact with the Dominican Brethren in Rome. Postulants came, the work expanded but the outbreak of the Boer War saw the Sisters and children dispersed as refugees. Education was the principal apostolate and subsequently schools were built in the Transvaal and Natal. Mission stations were set up, medical aid given, the kraals visited and catechesis given. The Sisters provided education in South Africa from pre-school to Teacher Training until the Bantu Education Act of 1953 finally led to withdrawal from zoned areas. The loss of grants for the Mission Schools in the Apartheid years curtailed the work and led to closure. Some convents were handed over to congregations of African Sisters that the work might continue.

There was expansion to England, Canada and the United States. Diminishing numbers of Sisters, in the eighties, meant rationalisation of resources and a moving away from previous major involvements. All schools in England were handed over to the local Diocese who became the trustees of what was formerly Congregation property. Alert to the changing needs of Church and people the Sisters in Europe and South Africa have entered into diversified collaborative ministries.

The Congregation has never been large numerically; the total at the close of 1999 was 151 sisters. We are fortunate to have as much as we have in our Archives since Rosary Priory received a direct hit during the bombing in 1940 and our South African Mother House was destroyed in the Boer War.

ARCHIVES: The Archives are housed in the Generalate at Rosary Priory, Elstree Road, Bushey, Watford, Herts WD23 4EE. There is a Heritage Room in Boksburg, Gauteng, South Africa and in the Niland Centre, at Rosary Priory, Bushey containing artifacts and memorabilia.

CONTENTS: The contents of the Archives are housed in steel cabinets and wooden chests and box files in a long bright room which was at one time the oratory. The Inventory is divided into Sections and Sub Headings.

SECTIONS:

- I MOTHER (a) Mother Foundress' letters, diaries and letters
 FOUNDRESS from sisters
 (b) Mother Monica's diaries
- II HISTORY Short history of the Congregation by Sr Xavier Dunphy
 'The Mustard Seed' by Sr Columbanus
 Memoirs written by Sr Gregory Coffey
 Memoirs of the Mission Stations written by Sr
 Crescentia
 Correspondence re the amalgamation from the West
 Grinstead Sisters, Sussex
 Mother Rose Niland, Follower of St Dominic 1860-
 1947 by Sr Shelagh Maher,
 Record of plans and Title Deeds of Convents &
 School
- III GOVERNMENT Information of General Chapters from 1925
 Directories, Constitutions, Liturgy
 Prioress Generals' Official letters ,
 Circulars Annals and Visitation Reports,
 General Council books,

Congregational Meetings, Minutes and Reports,
Prioresses' Reports, Inventories and School Reports,
Election of Prioresses, Sub Prioresses, Novice Mistresses,
House Councillors, Resignations,
Letters of appointments for various offices,
Information Booklets... Schools Vocation Promotion

IV CORRESPONDENCE

CHURCH Pope and Cardinals

Master General and Dominican Order

Archbishops, Bishops

Apostolic Delegates

Sacred Congregation for Religious

Vicar General

Major Religious Superiors, USIG

Parish Priests Salvatorian Fathers

IV EDUCATION & LEGAL AUTHORITIES

Lawyers

Education Authorities

Loans 1913-1932

Cemeteries

V SISTERS' RECORDS

VI NOVITIATE

VII PHOTOS & SLIDES

VIII ENGLISH & SOUTH AFRICAN CONVENTS

IX ENGLISH & SOUTH AFRICAN SCHOOLS

XI FORMER ENGLISH CONVENTS & SCHOOLS

XII FORMER SOUTH AFRICAN CONVENTS & SCHOOLS

XIII FORMER MISSIONS Blerik Holland, Edmonton Canada, U.S.A.

ACCESS TO THE ARCHIVES. Researchers and others are welcome to visit the Archives providing application is made in writing to the Archivist. The permission of the Archivist must be obtained before any extract from the Archives or reference to their content is published. The laws of copyright must be observed.

OAKFORD DOMINICANS IN ENGLAND

Sr Carmen Brokamp OP

The Congregation of the Dominican Sisters of Oakford was founded in South Africa in March 1889, at the request of Bishop Charles Jolivet, O.M.I. from Natal, when eight sisters from the Dominican Sisters at King Williams Town arrived in Oakford.

On May 30, 1890 these sisters were declared independent of King Williams Town. Thus was begun the CONGREGATION OF THE DOMINICAN SISTERS OF ST CATHERINE OF SIENA OF OAKFORD, NATAL.

At the first General Chapter of the Congregation in March 1919, the opening of a House in England or Ireland was decided on. It was to serve as a probation House for postulants offering themselves for the religious life in our Congregation.

In 1919 a property had been advertised for sale at Wimborne, Plymouth Diocese, in the south of England. Refugee Nuns from France, who had bought it during the war years, now wished to return home. Mother Joseph Ryan, the Prioress General of Oakford, accompanied by Sr Angela Clare, left in May to inspect the property, but it was found to be unsuitable. As there was nothing else viewed in that Diocese as being suitable, the two travellers left for Ireland. When they alighted from the train in Dublin, Sister Angela was approached by a priest who was on leave from England. He wanted to know all about them, who they were, and why they had come from South Africa. This priest happened to be lodging at the same place as Mgr O'Grady, the Vicar General of the Brentwood Diocese, and as the Priest discussed over dinner table that night his meeting with the two South African Dominicans, Mgr O'Grady pricked up his ears. He was in Ireland for the expressed purpose of seeking a Community who would open a school in a Parish he was planning to form in the small village of Chingford. The next morning he made an appointment to meet our two travellers. That was the remote introduction to Chingford. In a few days time the Sisters returned to England, and when Mgr O'Grady showed them the house in Forest View, he said to Mother Joseph, "this house was made for you, Mother Joseph". The price asked was £4,000 (four thousand pounds). Negotiations began at once with Oakford. It took a few

months, the money was not available, until Bishop Delalle O.M.I. from Durban came to England to inspect the house. He cabled to Durban, that the money needed to be raised and sent.

The first four sisters, Mother Joseph Ryan and Sr Angela Clare as well as Srs Francis Xavier Cullen and Declan Hannigan, who had come from South Africa to be the first teachers in the school, took possession of the house in January 1921. The house was dedicated to Our Lady of the Holy Rosary.

CHINGFORD

In 1921, Chingford was founded as a Probation House for applicants for the Novitiate. Permission to open a Novitiate was granted in 1924. By order of the Apostolic Delegate for South Africa, Archbishop Gylswijk OP, it was to be a joint Novitiate for the three Dominican Congregations, Oakford, King Williams Town and Salisbury. Mother Margaret Mary Murphy was sent from Oakford to Chingford as Novice Mistress. This joint Novitiate lasted only for three years.

In 1921 the Convent School was opened, classes with the first eight pupils were held in the Church, as there was no Parish Priest assigned. In 1928 a priest took up his residence and wanted to reserve the Blessed Sacrament in the Church, therefore, the school could no longer be in the Church. The sisters, overnight, removed the furniture to the convent and the 40 pupils were transferred there. The school, known as "St Dominic's Convent School", soon blossomed. In 1929 the Elementary School, known as "St Mary's School", was opened.

During World War II the school buildings were taken over by the military, but they vacated it as unsuitable a fortnight later. But meanwhile the sisters at the Elementary School were evacuated with their pupils to Chelmsford as Chingford was considered very much in the War Zone. Parents of the Convent School Pupils also begged that their children would be evacuated under the care of the Sisters. Eventually a house was secured for their accommodation at Stinchcombe, near Dursley in Gloucestershire. It was the home of Evelyn Waugh, the convert author.

In 1940 a second evacuation took place at Wolverhampton with Sisters and pupils from the Elementary school, but the Convent school carried on at St Dominic's and was miraculously protected from the

bombings and raids. On May 7 the announcement was made that the Second World War had come to an end and after that the sisters and pupils eventually could return to Chingford.

In July 1959, St Dominic's Convent School was closed, after it had been open for 37 years. The building was taken over by the diocese, temporarily, and known as St Paul's Modern Secondary School, however, some of our sisters were still teaching there until the new school site was blessed at Woodford in 1964.

1963 marks the beginning of Youth work when Father Brennan brought nine young girls for a five days' Craft and Cooking course. In October 35 young ladies attended a retreat given at the Convent. This was all in the interest of Vocation work for which many prayers were being said at the Convent. In 1964 the former St Dominic's was converted into a Retreat House, known as Walsingham House. On April 2, 1965, Walsingham House was officially opened as a

DIOCESAN CENTRE FOR YOUTH CLUBS AND RETREAT HOUSE,
by Bishop Wall of Brentwood. Youth work began in earnest and without stop, for in no time the whole year was booked.

In 1983 the community at Chingford moved into Walsingham House and the convent was sold.

In 1985 St Joseph's was sold and Walsingham leased to the Diocese for ten years. In 1996 Walsingham was sold to the Diocese.

In April 1986 the community of sisters left Chingford after 65 years of service to the people in the diocese and moved to Burghwallis.

CHIPPING NORTON

In 1949 our sisters took over the parish school of Chipping Norton, Oxfordshire, from the Notre Dame Sisters. It was considered, that there was much opportunity for this kind of work in the poorer districts of England. The sisters served in this district for 11 years. On July 29, 1960 our sisters were withdrawn from Chipping Norton.

KESWICK

On January 2, 1968 four Sisters left Chingford for Keswick, Cumberland, to take up Youth Work in that district, in Lakeside House. They had responded to the invitation of Fr O'Dea. In 1970 the diocese

bought the Hotel "Castlerigg Manor" and this became the Youth Centre. The gate lodge became the convent for the sisters. For a good twelve years the sisters were engaged in the work at the Youth Centre and taking care of the house. On May 23, 1980 our sisters were withdrawn from Keswick.

PRESTON

In 1971 our sisters were invited to come to Preston, to assist in serving the new Youth Centre in Preston and teach in the Bl. Cuthbert Mayne School. They first lived with the Little Sisters of the Poor until they were able, in December, to move into a semi-detached rented house in St Joseph's Parish. Soon the sisters were also involved in the Parish work and visiting.

In 1974 the sisters moved into the newly built convent at 150 Fletcher Road. There our sisters are still today, involved in the parish, teaching and nursing.

ASHURST

In 1980 seven sisters requested to separate from the congregation and form their own independent congregation. They moved into the lodge at Chingford, being on "leave of absence".

In December 1981, after many negotiations, the sisters in the lodge were given permission for the establishment of an "experiential community" for some years. With that five sisters moved to Ashurst, to begin their new life. They ran a retreat centre there, belonging to the Montfort Fathers. In 1987 a house was bought at Ashurst, as convent for the sisters there.

After the experiential time, the sisters officially asked for separation, which was granted by Rome in 1994. We wish them well and God's blessing in their new endeavour.

PINNER

In 1983 a house was bought in Pinner and four sisters moved into it. The apostolate was parish work, training of catechists and visiting the people in the parish. A community is still living in 34 Love Lane, Pinner, involved in ecumenical programmes and parish work.

ST ANNES'S REST HOME, BURGHWALLIS

In 1985 it was decided to purchase St Anne's in Burghwallis. St Anne's was a rest home for the elderly and our sisters took over the management and care of the people. The place was also used for retreats, diocesan meetings and prayer meetings of various groups.

In 1993 A Board of Trustees was formed of which the Hallam Caring Services were part.

In 1997 it became clear that we were no longer able to continue our work at St Anne's Rest Home at Burghwallis. It was sold to the Rt Rev Bishop John Rawsthorne of the Diocese of Hallam. On March 6, 1998, a solemn handing over of the keys of St Anne's to the Diocese took place. There are still some of our sisters in the home as residents and/or care-giver. We are very grateful to have this haven of care for our elderly sisters.

A REGISTER OF THE ARCHIVES AS KEPT IN THE GENERALATE OF THE OAKFORD DOMINICAN SISTERS IN BEDFORDVIEW, SOUTH AFRICA

MEMBERSHIP

- * Personal files of members
- * Personal files of deceased members
- * Personal files of members who have left
- * Vow Formulas
- * Wills

PROPERTY

- * Title Deeds of same
- * Documents and correspondence re purchase and sale
- * Building Plans

GENERAL ADMINISTRATION

- * Council Meetings,

- * International Meetings
- * General Chapters
- * Constitutions,
- * Minutes of various Meetings
- * Documentation of Legal Matters

FINANCES

- * Financial Documents
- * Investment Policies
- * Minutes of Finance Meetings
- * Financial Statements

PUBLICATIONS

- * Printed Documents
- * Journals
- * Newsletters

HISTORICAL DATA

- * History of Institutions and Convents
- * Historical essays from the early beginnings
- * Annals,
- * Newspaper cuttings from historical events
- * Photographs

CORRESPONDENCE

- * Correspondence with Local Bishops
- * Correspondence with Rome
- * Correspondence with Governments
- * Correspondence with Individual Sisters
- * Correspondence with Lawyers, Civil and Canon Lawyers

REGIONAL MATTERS

- * Copies of Regional Council Meetings
- * Documents of Regional Events

ADDITIONAL INFORMATION

The General Administration of the Congregation is situated in Johannesburg, here in South Africa. Here we have details of and documentation of our Congregation.

At present the Secretary of the Congregation is in charge of the archives in the Generalate.

There are other well kept Archives in Germany in our Provincial House in Neustadt / Main.

There are no archives kept in England, except for personal documents of members in the English District, Minutes of Council Meetings, Financial Statements and Title Deeds of our properties.

Another place where historical data, photographs and exhibits are kept is in our Motherhouse at Oakford in Kwa-Zulu Natal in South Africa. This is kept more in a Museum Style.

Our Archives are by no means complete. We would like to have had more time and energy to spend on the project. So any request for possible access for research would have to go via the Secretary of the Congregation at Bedfordview. P.O. Box 48, Bedfordview, Transvaal, 2008, Republic of South Africa

THE CONGREGATION OF THE SISTERS OF ST ANNE

Sister Ethel Hudson S.S.A.

1. Diocesan Congregation
2. Founded January 1927 in the Pontificate of Pope Pius XI
3. Name of Foundress

Secular Name: Florence Grace Gordon-Smith

Religious Name: Sister Mary Agnes. 1st Vows 26/7/27

Born: August 21 1881. Died September 4 1961

4. Second Approbation with Perpetual Vows granted by Pope Pius XII in 1947.

EARLY WORK OF MISS F.G.GORDON-SMITH

In 1905 Miss Gordon-Smith worked as a volunteer social worker and nurse in Hoxton, N.London. (She had previously trained as a nurse in order to fulfil her longing to help those more unfortunate than herself who lived in deprivation and poverty all round her.) She had recently become a Catholic. In 1911 she moved to St. Anne's Parish, Vauxhall and was introduced to Bishop Brown of Pella, Auxiliary Bishop of Southwark, who was also parish priest of St. Anne's. With his permission and under the Patronage of Bishop Brown, she, with some companions around her (trained nurses, social workers and one teacher), brought St. Anne's Settlement into being.

This comprised an Infant Welfare and Children's Clinic, Home Visiting, and Nursing, and a Catholic Women's Guild. A free Refugee Hostel was also opened for needy girls which eventually ran for ten

years, in which 2,000 girls were assisted. The work continued until 1927. A suggestion had been made to Miss Gordon-Smith that this work should be made permanent by the formation of a Religious Congregation. Previous to this Sister Smith had tried her vocation twice with existing Congregations but had left, convinced that this was not where she was intended to be. After much soul searching and prayer, and with the assistance of Fr. Steuart S.J., letters of introduction were given to Miss Gordon-Smith, and she and a companion went to Rome. They were received by Pope Pius XI, and the first Approbation for the new Congregation was given, and the name of Agnes given to Sister Gordon-Smith on 21st January 1927, the Feast of St. Agnes. Some others joined them from time to time and numbers increased. The work of the few (now religious) Sisters was continued in conjunction with St. Anne's Catholic Settlement, and the infant Congregation nurtured and sustained by Fr Steuart. This is evident from the numbers of Spiritual Conferences he gave and his wise advice to Mother Agnes in drawing up The Rule and Constitutions.

In 1928 a new Convent was opened at Union Rd, Rotherhithe, at the invitation of Fr Leahy, who knew M. Agnes at Vauxhall. In 1929 Fr Steuart S.J. arranged for M. Agnes to meet M.M. Visitation, a Good Shepherd nun from Finchley. This resulted in M.M. Visitation becoming the Congregation's first Novice Mistress in Harleyford Rd on September 30th 1930.

In January 1932 a House was rented in Lingfield Road Wimbledon to accommodate aspirants to the Congregation. As numbers increased No.14 The Downs at Wimbledon was purchased for them. Plans were considered to extend No.14 and in 1938 permission from Rome was required and given to borrow £2,000. No. 12 The Downs came on the market then and was bought by the Congregation. This House became St. Teresa's Home which was opened in October 1938 to accommodate people of small means suffering from terminal cancer and heart disease. In 1941 a Children's Ward was added there to relieve London Hospitals during the War. In 1948 changes in the NHS resulted in the Home being converted to a Maternity Hospital with 23 beds. Extensions to the (now) Hospital were carried out bringing the number of beds to 70, until in 1967 the NHS terminated their contract with the Hospital on opening their own unit in Roehampton. During its life time St. Teresa's had recognised courses in obstetric training and Pupil

Midwives Part 2 Certificate. In 1986 due to financial problems the Hospital closed. 36,945 babies had been born there.

His Holiness Pope John Paul 11 visited Southwark in 1982. He encouraged the Religious 'not to neglect your sick and elderly'

In 1987 The Congregation opened St Teresa's Home for the Elderly in Lansdowne Rd Wimbledon. This house was converted from what was a Formation House. This was moved to 14a The Downs.

A foundation was made in Plymouth in 1932 at the request of Dr Barrett, Bishop of Plymouth. The Sisters started work in six Parishes, and still continue but are limited by lack of personnel.

In 1954 Bishop Cowderoy gave permission for the Sisters to take on a Hospital in the N.R. of Ghana. This was run successfully and became a well equipped 100 bedded unit. Extensive Clinics in Damongo with a forty mile radius were carried out, and the conversion of the people to Christianity followed the good work. The Hospital was transferred to the Sisters of the Holy Spirit in 1976.

A Convent was opened in Menevia Diocese in Wales in 1963, and the Sisters worked on the Travelling Mission. A Convent was opened in Eglwysfach, moved to Machynlleth in 1964, then to Tywyn. A convent at Pontlanfraith was forced to close, and work in Wales sadly ceased in 1986 due to lack of Vocations.

In 1938 the Spanish Recollects at Honiton made an urgent request for the Sisters to open a school, there being no Catholic School in the area. The Sisters opened a small school in Ottery St Mary in 1938, and, as teaching is not a permanent part of their work, handed over the school to the Marist Sisters in 1942, with sixty pupils on the roll.

REVISION OF THE RULE, CONSTITUTIONS AND DIRECTORY.

In 1980 this Revision was delivered to the Archbishop for his approbation. In January 1986 all was received from the printers.

INSPIRATION AND DEDICATION OF THE CONGREGATION

Mother Mary Agnes Gordon-Smith was inspired by Our Lord's own words from the Cross SITIO - I Thirst - a thirst for souls. "Lord, give me souls and take all else" was constantly on her lips.

Conscious of her mission as "being sent" and of her desire to live

the spirit of Christ, she wished that those who joined her should, like herself, spend themselves in seeking and helping the poor and suffering, whether this poverty and suffering be of the body or of the soul. This apostolate was to be carried out mainly in the Parish context since the Parish is the nucleus of the Church. But she wished her Sisters to be 'Sisters of the Hour', mindful of changing times, and ever open to the immediate needs of the Church since, as our original Rule says: "The aim of the Congregation is to be broad and adaptable."

We honour St. Anne as our special Patron, and ask her to look upon us as her children, and from her place in Heaven to be mindful of us and help us as on earth she minded and helped her daughter Mary, the Immaculate Virgin Mother of God.

As active apostolic religious, we live in community and take vows of consecrated chastity, obedience and poverty, observing them in the way defined in our Constitutions. As Sisters of St. Anne we seek to understand and grow in the spirit which our Foundress wished to see in those who joined her:

GENEROSITY-

The constant theme of her Conferences from the earliest—"Let us be a very generous Congregation, generous in prayer, generous in the entire gift of ourselves" (1.6.29) to "Gold, the gift of self, to be as great and unreserved as we have the grace to make it" (Epiphany 1960).

GRATITUDE-

This generosity was to find its source in an intense spirit of gratitude. "Quid retribuam?" How shall I repay the Lord for his goodness to me?" was often on her lips, and equally often Julian of Norwich's saying "Love is repaid by love alone."

SIMPLICITY-

Her ideal Sister of St. Anne was to make "simplicity her aim in all things, extending to simplicity in her Convent, Convent Chapel, Habit and way of life"(undated Conference). She declared that "the works the Sisters are doing will only succeed when their lives are seen to be simple" (letter to a Sister 1938); and she left as her final recommendation "Simplicity to be the key and watchword of our dear Congregation".

ATTITUDE TO OUR APOSTOLATE-

She stressed from the beginning that "we have bound ourselves to a life of service, the way of suffering with those who suffer, mourning with those who mourn . We are to do all in our power to fit ourselves to be of real assistance". But first and foremost we are to remember that "if we would wish to bring souls to Christ we must be prepared to follow in His footsteps and grow more like Him, bearing the Cross with and for Him". (All quotations from Conference of 3.8.28). She summed up the ideal we must set before us in the lines:

"May I so fashioned to His likeness be

That men in me my Saviour's image see" (Quoted in Conference of 24/7/53)

CONGREGATION OF THE SISTERS OF ST. ANNE

When engaged in apostolic work and on formal liturgical occasions we wear a habit, uniform in general appearance and a veil "by which we show that we are totally given to Christ the Lord, and dedicated to the service of the Church. Habit and Veil are blue. A uniform silver crucifix is always worn. CONST.22

The Archives of our Congregation are kept at St Anne's Convent 14 The Downs, SW20 8HS. They are in my custody. The relevant Authorisations are at Bishop's House, St. George's Rd, Southwark.

CONTENTS OF ARCHIVES ARE AS FOLLOWS:

1. Chapter Minutes and Daily Analysis Books. Reports. General Council Minutes.
2. Copies of Original Rules. Present Rules and Constitutions and Authorisations.
Dispensations of Sisters. Personal Files. Sisters personal Vows.
3. Annals. Fr Steuart's Conferences. M.M.Agnes Conferences and personal Notes. Historical Background.
4. Correspondence and files re foundations. St. Teresa's Hospital memorabilia Slides, Press Cuttings.
5. Photographs
6. Personal Letters, documents. M. M. Agnes etc.

THE ARCHIVES OF HOLY CROSS ABBEY, WHITLAND, SA34 0GX,
WALES , CISTERCIAN NUNS

Sister Jacqueline Moor OSCO

The community of Cistercian Nuns transferred to Whitland in 1988, having been at Stapehill since 1802. They are happy to provide the following list of their holdings but stress that the papers are private and not for public perusal.

A GENERAL SUMMARY OF WHAT WE HAVE IN OUR ARCHIVES

THE ARCHIVES INCLUDE:

- Registers of the community from the beginning to the present day
- Some Chapter conferences of our M. Foundress, Mme. de Chabannes
- Visitation Cards from the beginning to the present day
- Book of the Acts of the Chapter
- Account Books from the beginning to the present day
- Business papers and documents regarding financial matters, taxes, etc. from the beginning to the present day
- Business papers and documents regarding repairs and improvements to the property of Stapehill during our time there
- Various maps of the district around Stapehill, and plans of the monastery
- Various letters to Superiors from bishops, abbots and others
 - Letters to the Community from Superiors away at Chapters or meetings
 - Personal papers, notebooks and letters of some sisters
 - Photographs of the community and of single members and friends
 - Letters & papers relating to members of the community, from the beginning to the present day
 - All old papers concerning the running of our Farm at Stapehill

Notes and 3 vol. unpublished MS, history of the Cistercian monastery of Holy Trinity and St. Susan at Lulworth, by a member of the Community

Schedules of Vows

Wills made by the Sisters

Death certificates

3 Folio volumes of Latin Choir Books: Psalter, Antiphonal 1 & 2.

Holy Cross Abbey, Whitland, Wales. Cistercian Nuns, transferred from Stapehill, where we were 1802-1988

HOMILY DELIVERED AT HORNBY, JULY 15TH 2001,
ON THE OCCASION OF THE 150 ANNIVERSARY
OF THE DEATH OF JOHN LINGARD.

Peter Phillips, Shrewsbury.

John Lingard walked for the last time here in his garden on Easter Sunday 1851, looking at the saplings he had planted out from acorns provided by his oak, itself once an acorn picked up by Lingard on the shores of Lake Trasimene. It has grown hale and hearty in the last hundred and fifty years, as has the community it might be thought to represent. It belongs: it flourishes in the place, in pace with the highs and lows of our British seasons. He would have been glad.

The following day he took to his bed. His last years had been dogged by illness which brought considerable pain, and cataract which made reading in anything but the brightest light more and more difficult. It was met with a characteristic lack of self-pity and a humour marked with what we might now consider an overly brash and Georgian delight in the vagaries of our internal systems. Increasing difficulty in breathing made it more convenient to spend those last days and nights propped up on the sofa in his library and there, amidst his books, he died just before midnight on July 17th 1851. He had been missionary in this parish for forty years and, to the end, he had reflected on Catholic life in this country with a gentle and probing irony. In the months before his final illness, he witnessed the restoration of the hierarchy, and his pupil Nicholas Wiseman - now a Cardinal and Archbishop of Westminster - with wry humour. 'I always thought it ridiculous myself because Westminster was a bishopric created by Henry VIII, and to make it an archbishopric for Catholics would be strange.'

But Westminster and its See is now a familiar part of Catholic, and not only Catholic, life in the country, a result, in some ways, of Lingard's contribution to a subtle redefinition of what it means to be English and a Catholic. The whole course of Lingard's life marked a period of transition for the Catholic community and Lingard himself had played a major part in this. He was born in Winchester on February 5th 1771 before the first Penal Laws had been struck from the Statute Book, and during a summer break from Douai had joined his father in signing the required oath of loyalty to George III in 1791. He was a few

years short of fifty before the process was complete and he could write to congratulate Charles Butler on the part he had played in bringing about Catholic emancipation in 1829.

John Lingard had entered the English College, Douai, as a schoolboy of eleven, to escape for home in 1793 amidst the turmoil of the French Revolution and War. He was a key figure in the gathering of the northern exiles from Douai and in the difficult journey towards the setting up of a new English seminary at Crook Hall and Ushaw, the seminary which still contributes so much to the Church in the North. A visit to Rome in 1817 meant that he was at hand to play a part in the reopening of the Venerabile after the ravages of the French occupation of Rome. It was at Crook that he was ordained deacon, but he travelled down to the Bar Convent in York for ordination as priest in April 1795.

At Crook, Lingard wrote his first book, a study of the Anglo-Saxon Church, in which he is at pains to show how Christianity brings culture and civilisation together with its promise of salvation, and is as keen, quietly and subtly to undermine an aggressive approach to the English Church on the part of Rome, as he was to indicate England's long-standing links with the See of Peter. Lingard always preferred to work in the wings than to strut in the lime-light. He found a home and good neighbours in Hornby. He did his most important work here. The quiet daily round of service to his flock and the life of scholarship he found congenial: for this he turned down bishoprics and academic appointments. He was a valued advisor to the bishops as well as to laity, a forthright controversialist, and a warm friend. If he had been prepared to give up Hornby for Rome in 1826, I think there is little doubt that Leo XII would have made him a Cardinal. Whether he became a Cardinal *in petto*, who knows, he certainly enjoyed sharing the tale in the more expansive mood of old age.

He it was who built the Chapel here, out of the profits of the first volumes of his *History*. 'Henry VIII's chapel', he joked, because his study of that king had paid the bills. He shared what he had earned generously. He preferred liturgy to be intelligible and attractive both to the Catholic community and to Protestant visitors, disliking repetitious litanies and flowery metaphor. He wanted his congregation to understand and follow the celebration of Mass. There is little doubt that he would have approved the liturgical changes of Vatican II. He sought simplicity, disdaining both the mediaevalism of Pugin's Gothic Revival

and the unwarranted pomp that often accompanied the opening of churches, the church being 'turned into an opera house' and the bishop performing as the first dancer in the ballet'. Perhaps he might have approved of this Mass in English, here in his beloved garden. Of course, it is to him we owe one of the most beloved of English hymns, his translation of the Ave Maris Stella, *Hail Queen of Heaven*, which has survived into our modern repertory of hymns while many a Victorian contribution has been quietly laid to rest.

A public controversialist, an historian who sought to include, rather than exclude, the Catholic in the pattern of our English history, an ironic observer of all types and conditions of people, the most unclerical of clerics. Though he bore not fools gladly, he approached others always with a delicate respect, numbering non-Catholics among friends and correspondents. Both Henry Brougham, who became Lord Chancellor in the Whig administration which saw the Reform Bill through Parliament, and the Tory, James Scarlett, Lord Chief Baron of the Exchequer looked forward to the chance of sharing Lingard's table when they were travelling North. It is interesting to compare his support for the convert Mary Sanders in her difficulties with her family with his letters to Hannah Joyce, a Liverpool Unitarian: there is no attempt to convert Miss Joyce, though there is a little gentle teasing of her as a heretic. He liked nothing more than a quiet evening with the Anglican priest across the road, who on his death bequeathed his pets into Lingard's care. Hornby has one of the few Anglican churches where there is a monument to the local Catholic priest and it attests his ecumenical sensitivity. At the end of one of his early works, he wrote: 'Did I want an epitaph on my tomb, it would be. *'Here lies an advocate for the union of Christians'* although we must confess that this remark might not be quite what it seems.

As we stand at the foot of this great oak, we give thanks together for the stock whence we have sprung and it is well done. Because of such a one as John Lingard we can acknowledge deep roots. Sure of our past, we have the courage to embrace our future with prayerful confidence.

BOOK REVIEWS

Madeleine Sophie Barat (1779-1865): A Life, Phil Kilroy, Cork University Press, 550pp , £30, ISBN 1-85918-114-7

This biography of Sophie Barat is to be recommended on many levels.

Drawing on the rich archival resources of the Society of the Sacred Heart, the public archives of France and Italy, the archives of the Archdiocese of Paris and the Diocese of Amiens, the Society of Jesus and the Vatican, *Madeleine Sophie Barat: A Life* is well documented throughout and this historical material serves as springboard for modern psychological insight and discussion of Sophie Barat's painful spiritual journey and mode of governance.

In terms of the historical period there is not only the struggle between Ultramontanism and Gallicanism, but insights into the problems facing the Society of Jesus who feared for themselves if those associated with them fell foul of public opinion, whilst those associated with them feared lest that association damn them too. Most interesting of all is the picture which emerges of the influence on women religious of the Camaldolite monk, Pope Gregory XVI who never concealed his desire to impose papal cloister.

Phil Kilroy's account of the tensions, rivalries and betrayals within the Society of the Sacred Heart in the early years is given in some detail, and the primary sources for the most part speak for themselves. The struggle between Eugénie de Gramont and Archbishop de Quelen on the one hand and Sophie Barat on the other, between P. Rozaven SJ and a group of General Councillors on the one hand and Sophie Barat on the other, are such that reading it for the first time one can only marvel at Sophie Barat's perseverance. The schism plotted by Rozaven and Elizabeth Galitzine moves along inexorably until the death of the latter, a death of such anguish, pain and desolation that its effect on the imagination is well nigh unbearable.

Sophie Barat's journey from a harsh, narrow Jansenism to the warm loving presence of the Sacred Heart of Jesus was not straightforward. The early formation given her by her brother Louis left its mark to such an extent that, although her Constitutions 'contained beautiful sections on the love of God revealed in the Heart of Christ, these had

yet to be experienced by Sophie herself in her own life.' (P.215) For a long time she struggled to undo the image of God and herself which had been inculcated.

There is much here for the student of educational philosophy and methodology; much for the student of models of religious governance; much too for others whose Congregations were founded in the early nineteenth century, for names such as Varin, Rozaven, Roothan and Affre abound.

Mary Campion McCarren fcj

Diocese of Paisley 1947-1997, Rev. Bernard J. Canning FSA Scot. 291pp. 88 photographs £12 (plus p&p) St Paul's Multimedia shop, 5A-7 Royal Exchange Square, Glasgow, G1 3AH

This book, published in 2000, marks the Golden Jubilee of the Diocese of Paisley, and contains a wealth of information and interesting detail, both historical and biographical. The Foreword refers to the work as telling the story of how (the Church's) '*mission and ministry have been carried on in a particular place in the course of about 1400 years.*' Clearly modern times are treated in more detail than earlier ones and in addition to the overall sweep there are chapters on the three Bishops of Paisley and sections on each parish in the Diocese; there is too a brief biography of every priest who has served in the last fifty years, and a section on each of the various Religious Congregations.

The Appendices no less than the main text make interesting reading with their sections on Statistical Returns (including Condon's Statistics: 1808-1868), Episcopal Arms, brief tributes to individuals based on the Catholic Directory for Scotland, and a synopsis of some of the Pastoral Letters of the present bishop, Bishop John Mone. The photographs are varied including individuals (clerical and lay), events, celebrations at home and abroad. The Index is a more than ordinarily useful tool since it includes all Colleges, Parishes, relevant Popes, Priests, Religious Orders and Schools.

The bibliography and 'Other Sources' are valuable signposts for others wishing to research this area. The Vatican Archives, the Roman archives of Colleges and Congregations, Glasgow Archdiocesan records (though strangely there is no reference to Paisley Diocesan records),

Corporation of Paisley Minutes are only some of the references given.

'*Criticism*', writes the author in his Preface, 'is usually negative and often from small minds.' Such a statement scarcely emboldens one to write. Nonetheless, the lack of uniformity in the size and font of chapter headings is confusing and a plethora of abbreviations does not make for 'smooth' reading. Only on Page 255 is the mystery of 'Gr'ork' solved. 'Pais', given the title of the book, is perhaps more obvious but it does detract from the overall effect.

Mary Campion McCarren fcj

The Reviews which follow are re-printed by courtesy of *Catholic Ancestor*.

Echoes in the Playground - a history of St Peter's Catholic School in Doncaster. Anne Whitehead, Exeter: Bogdanovic Books, 2000

The history of St Peter's School starts with the founding of a Catholic mission in Doncaster, followed closely by the school. The author then relates in detail the history of the school, its teachers, the epidemics, the establishment of the industries which led to a demand for more school places and the further development of Doncaster. The period covered is from 1833 to 1999 when the school celebrated its 125 years within the state education system.

The author was herself a pupil of the school and her mother was a teacher for a time before her marriage. The author was able to visit a number of ex-pupils and brings to the history, in the final chapter, a series of 'recollections' which adds another dimension to this extremely interesting book. It is well-written and illustrated and is useful not only as a history of the school but of the town and the Catholic community as well.

The book has a soft cover, 191 pages and 66 illustrations, is indexed and includes ten appendices and 91 notes and references. It is available from Anne Bogdanovic, 113 Okehampton Road, St Thomas, Exeter, Devon EX4 1 EP, and costs £5 plus £1.80 UK postage and packing. (AGB)

The Story of 'Ince Blundell Hall - a short history of the house and the Weld-Blundell family, Canonesses of St Augustine Hospitallers of the Mercy of Jesus, Privately published, [2001]

This booklet gives a brief history of Ince Blundell Hall which, after centuries in the possession of one family, is now a nursing home for retired priests and laity. The first part gives a description of the various rooms and the modifications which have been made since its purchase by the Augustinian Sisters. There runs through this section the names of the various members of the family and details about them. The second part of the booklet gives a detailed family history of Thomas Weld-Blundell (1808-1887) and his twelve children.

The booklet is forty pages long and has both coloured and black and white photographs. It is available from Sister Laura, Ince Blundell Hall, Back O'Th'Town Lane, Liverpool L38 6JL. It costs £3.44 which includes UK postage; cheques should be made payable to Ince Blundell Hall. (AGB)

Biography of The English Benedictines. Athanasius Allanson OSB, Ampleforth Abbey Library. ISBN 0 9518173 4 5 pp xv + 476. Price £32 or \$50. Postage £4.00 (Britain) £7.00 or \$12.00 (abroad)

Some years ago the Abbey Library started a small series of pamphlets (The Saint Laurence Papers) to enable them to publish various texts which existed in their archives, or in connection with them, with a view to making them more accessible, and also protecting them to some extent from too much use. They have now added to this series a much larger work, Allanson's *Biography*, a manuscript dating from the 1850s, which gives an account of all the English Benedictine monks known between the revival of English monasticism (about 1600) and the nineteenth century. It forms a valuable resource for historians and there is much quotation of original documents.

Almost nine hundred monks are included, covering a large tract of English Catholic history. Among them are Feckenham, last Abbot of Westminster, Walmesley, who consecrated John Carroll, the first US Bishop, in 1790, Chandler, perhaps the first American Benedictine (1705), Bride, who wanted to work in Virginia, Brewer, top First in the University of Paris in 1774, Slater, first Vicar Apostolic in South Africa (and theoretically Australia), Marsh, the Prior who swam the Moselle

at midnight and escaped right through the French revolutionary army, Stapylton, the poet buried in Westminster Abbey, Davis, who died in a duel, Meutisse who shot a German farmer in a dispute over rents, various monks who formed the royal monastery in St James' Palace under James II, and the confrontation between President Brewer ("Weak government is no government") and Heatley the 'irresponsible' Abbot of Lamspringe, while Europe rocked under Napoleon.

By about 1615 there were over a hundred English Benedictine monks working as Catholic missionaries in England. By the middle of the nineteenth century there had been many more, and they felt a need for someone to write the history of their enterprise.

In 1842 the General Chapter of the English monks agreed to such a proposal and commissioned Fr Athanasius Allanson, a monk of Ampleforth, to undertake the work. It took him fifteen years to write thirteen manuscript volumes; they are now in the archives at Ampleforth, a second copy being kept at Downside. Two of these volumes consist of the *Biography*, lives of the monks who died between 1585 (Abbot Feckenham of Westminster) and 1850 (President Luke Barber).

The introduction, by the Librarian of Ampleforth, explains the origins and background of the Modern English Benedictines, with a convenient outline of their history. In an appendix are a number of additional or variant texts, an alphabetical list of all the written works which Allanson says these monks composed or published, and sixty columns of index.

Barefoot and Pregnant? Irish famine orphans in Australia, Trevor McClaughlin, Melbourne: The Genealogical Society of Victoria Inc, 1991 (reprinted 1999)

The primary readership of this book will be Australians tracing their Irish ancestry; there is not much of specific interest to a British researcher. However, so much detail is given about so many governmental records, both British and Australian, that anyone might find a sibling of one of their established Irish lines. Altogether this book makes very interesting reading about one aspect of Irish emigration.

The young women who landed at Adelaide, Melbourne and Sydney (over 3,500 in all) were victims of the Great Famine and had been selected from amongst the inmates of Irish workhouses by government officials. They came from as far afield as Belfast, Armagh and

Enniskillen in the north, Tipperary, Cashel and Clonmel, Rathkeale, Skibbereen and Limerick, Ballina, Loughrea and Dublin in the south, east and west. Their reception in Australia was not as warm as they would have wished. Single female immigrants were too often looked down upon by religious leaders and members of the upper- and middle-class public for much of the nineteenth century. The young women landing in Adelaide were described as 'dirty brutes'. It was as if the language used by the ships' captains and surgeons about the female paupers in their charge became the accepted way of saying things. In Sydney, as in Melbourne and Adelaide, the arrival of the immigrants was a signal for anti-Irish and anti-Roman Catholic elements in the community to give free rein to their prejudices. Not all the orphans were Catholic but the vast majority were.

This is a very interesting book full of listings of the orphans' names, ages, places of origin, parents' names (if given) and religious affiliation. Where known, details of employers, marriage, children and dates of death are also given and many of these details have been supplied by descendants of the girls.

Details are also given of the ships, the ports and dates of arrival and there is a full index to all the names involved. Of great interest also are the copies of letters from various officials, both governmental and non-governmental, religious and lay who were involved with the organisation, settlement and welfare of the girls. Five pages of photographs, one showing four generations, put the final touch to this very valuable piece of research.

Available from The Genealogical Society of Victoria Inc, 179 Queen Street, Melbourne, 3000, Australia

(e-mail :gsv@alphalink.com.au). price Aust\$ 30.00 plus postage to the UK at Aust\$ 12.00 for airmail and Aust\$7.00 for seamount. Payment can be facilitated by using Visa or Mastercard, or a cheque or International Bank Draft can be used.

The Blessed Roger Wrennall: The Chorley Catholic Martyr, Tom Arkwright. Chorley Civic Society, 2000.

Roger Wrennall, a secular priest who had studied at Seville, was executed at Lancaster in 1616. He was from Chorley in Lancashire and this booklet, published by the Chorley Civic Society, is a straightforward account aimed at local people who may not have heard of him at

all. The facts contained in the main Catholic sources are supported and developed by research into the Wrennall family in general, including material from the 18th and 19th centuries. A booklet of this size (24 pages) could not include a detailed genealogy and, if Mr Arkwright has compiled one, this magazine would be pleased to publish it.

It is good to see the Catholic witness in Lancashire made known to a wider field. The booklet itself is readable and informative, supported by a number of useful maps, though they are all from the 19th century.

A valuable exercise and a useful addition to the martyrs' bookshelf. Available from The Hon Secretary, Hazel Yates, 22 Grove Crescent, Adlington, Chorley, Lancashire PR6 9RJ. price £3.00 + 50p p+p.

CONFERENCE 2001

The 2001 Conference was held in Douai Abbey, Berkshire in May by the kind invitation of the Abbot, the Society's President, Abbot Geoffrey Scott. About 50 members attended, including several newcomers. The Conference had an historical theme and began with a talk by Abbot Geoffrey, on the historian and one time Benedictine monk J.C.H. Aveling (1917-93). Many of Mr Aveling's books are now classics of Catholic history and in the 1970s he broke new ground by writing regional rather than national Catholic history and by studying previously underused sources.

Michael Hodgetts then gave an illustrated talk on priests' holes. Although some were easily discovered, others provided secure hiding places and Mr Hodgetts is sure that some have not yet been discovered. In some houses the visual evidence for a hiding place is clear but others have been found using details from Quarter Sessions or family records.

In preparation for the Society's visit to Douai in Northern France in the autumn the third talk, by Father David Milburn of Ushaw College, consisted of slides of places there with English Catholic connections. Douai was the site both of a seminary for training and sending missionary priests to England in the 16th and 17th centuries and of schools where English Catholics could send their children. It developed into an industrial town and like similar towns in England was extensively damaged in the two World Wars and declined until some restoration began in the 1980s. Much of the information on whereabouts of sites came from archives that were confiscated during the French revolution and are now in the town hall.

Finally, Richard Williams, the archivist at Mapledurham House, gave a wide-ranging and informative survey of the archives there. These range from letters written by Alexander Pope to accounts of English religious communities overseas and include manuscripts of the Blount, Strickland, Tichbourne and Woolfe families.

The outings were to Mapledurham House and to Ufton House, both of which have priests' holes. At Mapledurham, Dr Williams and the owner, Mr Eyson, provided an extensive and interesting display of documents and artefacts. The party who visited Ufton House also went to the Berkshire Record Office, where there was a display of records of Catholic interest, for example entries in quarter sessions records relat-

ing to recusants and in parish records recording their burials. The tour of the Office included the strong rooms and conservation rooms and the use of up to date technology for lighting and humidity control was particularly noted.

At the AGM, Father Chris Smith, the retiring chairman, announced that Cardinal Cormac Murphy O'Connor, Archbishop of Westminster, and Archbishop Marchisano of the Commission for the Goods and Cultural Heritage of the Church in Rome had agreed to be the Society's Patrons and that Abbot Geoffrey Scott had agreed to be President. Father Chris outlined his plans for the survey of Catholic archives and proposals for extending contacts with similar organisations overseas and for future training days were also discussed.

A full account of the Conference has appeared in CAS Bulletin Number 23. Conference 2002 is at Ditchingham in Suffolk at the end of May.