

Catholic Archives

2004

Number 24

THE JOURNAL OF

The Catholic Archives Society

CATHOLIC ARCHIVES

NO 24	CONTENTS	2004
Editorial Notes		2
The Catholic Archives Society, 1979-2003	A. DOLAN	4
What do Historians want from Archivists? (And Vice-Versa)	A. BURNS	23
Archival Theory and Standards in Ecclesiastical Archives: Part 3	J. FLEMING	27
Resources for the Study of Catholic History at Hull University Brynmor Jones Library	H. ROBERTS	36
The Archives of the Adorers of the Sacred Heart of Monmartre (Tyburn Nuns)	M. CLAUDIA OSB	41
The Archives of St Mary's Abbey, Colwich	B. ROWELL OSB	47
The Archives of the Franciscan Missionaries of the Divine Motherhood	V. BATCHELOR FMDM	52
Down Among the Dead Men: Or a Day in the Life of the Archives	J. HODKINSON SJ	56
Book Reviews		58
The Catholic Archives Society Conference, 2002		64

Illustrations:

Illus. 1 Mother Mary of St Peter	43
Illus. 2 Perpetual Adoration at Tyburn Convent	43
Illus. 3 St Mary's Abbey, Colwich	48
Illus. 4 FMDM Pioneers in Africa	54
Illus. 5 First Edition of Letters and Notices (1863)	56

EDITORIAL NOTES

Although no longer *President of the Pontifical Commission for the Cultural Heritage of the Church*, our co-Patron Cardinal Francesco Marchisano, is very much the inspiration behind these few introductory notes. The Catholic Archives Society congratulates His Eminence on his elevation to the Sacred College in October 2003. He has been a constant source of encouragement to the Society and its Officers – not least to the Editor and his predecessor – and it was with great pleasure that the participants at the CAS Conference at Osterley last May welcomed him (then still an Archbishop) and our other Patron, Cardinal Murphy-O'Connor, Archbishop of Westminster. I know that I speak for the whole Society in paying tribute to Cardinal Marchisano for his support, and we are delighted that he remains a co-Patron.

The present edition of the journal ushers in the Silver Jubilee of the Society, and Canon Dolan's reflections are a most informative guide to the past twenty-five years. Arthur Burns and the late Father Joseph Fleming provide articles of a more technical archival nature, while it is with equal gratitude that the Editor is able to publish a number of contributions descriptive of particular collections: viz. the Brynmor Jones Library at Hull University, the archives of two Benedictine houses (Colwich and Tyburn), the archives of the Franciscan Missionaries of the Divine Motherhood, and Brother James Hodgkinson's 'Day in the Life' of the British Jesuit Archives.

By way of information, and not criticism, I venture to mention the fact that during the past twelve months I have written to quite a few archivists of dioceses and religious congregations requesting a contribution to **Catholic Archives**. Those who have responded positively will recognise their offerings in the present edition, and to them and to all our contributors I am most grateful. However, I have received a significant number of replies declining my invitation, and this for a variety of reasons: 'the archives are at present inaccessible'; 'I have only recently been appointed archivist'; 'our archives are quite modest in size and I do not think there is much to write about...' Every

member of the Society will recognise the difficulties involved in developing and sustaining a working archive, but it is precisely for this reason that we should remind ourselves that **no archival collection is insignificant**, and thus I reiterate my invitation for contributions. By far the most common compliment paid to this journal is its consistent publication of descriptions of individual collections, and particularly the encouragement such articles provide to fledgling archivists.

Father Stewart Foster

Canon Anthony Dolan

On a wet, cold Saturday afternoon in March this year, having printed off the parish newsletter and uttered a prayer of gratitude for my bishop, who had been kind enough to issue a pastoral letter to mark the beginning of Lent, thereby relieving his priests – for one weekend at least – of the responsible but time-consuming task of preparing a sermon, I cleared a space of about one square metre on the dining-room table. I wondered why on earth I had allowed myself to be seduced into agreeing to give the opening talk at this year's Catholic Archives Society Conference. Was it, I thought, because I had been bold enough to point out to Council that this year does not mark the Silver Jubilee of CAS since the Society was, according to the information printed in every issue of the journal, 'founded in 1979.' Even a non-mathematician like myself was able to work out that 1979 is only twenty-four and not twenty-five years ago! Had I been chosen, I mused, because it was I who, on the occasion of the Beatification of the Eighty-Five Martyrs in 1987, had drawn the Pope's attention to the existence of the Catholic Archives Society by presenting him (on behalf of the Society) with the first seven issues of **Catholic Archives**, reading matter which he obviously found so absorbing that, eleven months later, he had still not handed over to the Vatican Archives?

After I had scribbled down all this rubbish, the probable real reason for my being asked to give this talk dawned on me. By custom, the first talk of any conference, especially if participants have a long journey behind them, should be fairly light. Some of you will recall the opening talk of the 1982 Conference given by Father Francis Edwards SJ. It was entitled 'In the Footsteps of Bishop Challoner' and consisted of a series of slides illustrating the pastoral journeys of that great apostle of Penal Times. The speaker had taken all the slides. When one particular slide came onto the screen, Father Edwards commented, 'Challoner never visited this place, couldn't possibly have visited it; but I included this slide because I rather liked it!' I hope that not too many paragraphs of my talk this evening will be as irrelevant as that slide!

The Catholic Archives Society was founded to meet the needs of people like myself who, in the 1970s (possibly even in the 1960s and 1980s, and maybe even in the 1990s) were asked (ordered?) by their

provincials, abbots/abbesses or bishops to look after the provincial (community, diocesan) archives. This was usually in addition to several other responsibilities such as provincial bursar, abbot's secretary or parish priest. This was certainly true in Britain and Ireland. On the continent things may have been different; but perhaps the only example I can adduce is not typical. When I visited the Archives of the Diocese of Brugge in February 1986, the Archivist, Canon Boudewijn Janssens de Bisthoven, expressed genuine surprise on learning that I, although a diocesan archivist, (a) did anything apart from archive work and (b) was not a canon. It took a change of diocesan bishop to remedy the second of these defects; and the passage of time should deal with the first one!

In my own case, the manner of my appointment was even more bizarre than for most religious archivists. In the late 1970s, the then Archivist of the Diocese of Nottingham, Canon G. D. Sweeney, felt he needed some help as his health was beginning to decline. The bishop suggested Father X. But Canon Sweeney didn't want Father X, so he suggested me. Having a bit of interest in history but no knowledge whatsoever of archives, I agreed to help. I was duly appointed to assist the Canon. In the few months between then and his untimely death (June 1979), Canon Sweeney took me no more than three times to the diocesan archives. These were housed in several cardboard boxes in a spare bedroom (which doubled up as a linen room) on the first floor of Cathedral House, Nottingham.

And so I was pitched in – like so many of you. But I was blessed in a number of ways, one of which was that the Catholic Archives Society had been set up several months earlier.

The first gathering of Catholic archivists in England and Wales had taken place at Spode House, Staffordshire, from 18-20 July 1978. (Spode House was the first Catholic conference centre to be established in the United Kingdom. It made a tremendous impact on the life of the Church in this country). It was the response of Father Conrad Pepler OP (Warden of Spode, 1953-81) to a cry for help from a nun in Dublin. She, Sister Dorothy McCluskey, had wanted to know whether Spode House 'offered courses to help religious sisters who, without any training for the work, found themselves in charge of their Congregation's archives.' Father Conrad knew of no such course but thought it might not be a bad idea to plan one. This he did.

The response to the 1978 meeting was so encouraging that Dr

David Rogers of the Bodleian Library, one of the speakers at that gathering, addressed a meeting of Religious Superiors in January 1979 on the need for archives. In his address, he set out the aim of the conference planned for March 1979. This was to offer a training course for archivists of religious orders, dioceses and parishes.

At the Conference held at Spode from 21-25 March 1979, the Catholic Archives Society came into being. If one were to write out a birth certificate, it might look something like this:

Name: Catholic Archives Society.

Date of Birth: 25 March 1979.

Place of Birth: Spode House, Rugeley, Staffordshire.

Parents: this is a little more difficult, but Father Conrad (1908-1993) certainly had a great influence. He could be classed as the hospital administrator.

Godparents: this is much easier, viz. the members of the Steering Committee set up in March 1979.

Midwives/husbands: the speakers at the 1978 and 1979 Meetis/s.

With the March 1979 meeting, the baby was born, the chick (or it could have been a turtle) had broken out of its shell, the plane had taxied out onto the runway. The next stage was to teach it to walk (swim) or get into the air. This was done, initially, by a Steering Committee under Dr Leslie Parker, at that time County Archivist for Leicestershire. He was to become the first Chairman of the Catholic Archives Society.

The *Draft Statement of Policy* prepared by this Steering Committee was submitted, for approval, to the next meeting or conference of Catholic archivists held, again at Spode, in April 1980. It is well to look at this Statement which, along with Dr Parker's **Archive Principles and Practice** (consisting of the substance of the address he gave at the 1978 meeting), must be regarded as a foundation document of the Catholic Archives Society.

A couple of things strike me as I re-read it. There is already a looking outwards. '... records [we read] ... are the heritage ... also of the wider communities of which Catholics formed an integral part and in which they lived, worked and worshipped.' In other words, Catholic records (including archives) are not just for Catholics. I wonder could

this statement be seen as being in the same line of thought as **The Pastoral Function of Church Archives** from the Pontifical Commission for the Cultural Heritage of the Church which appeared seventeen years later? It is certainly in the line of thought of Vatican II and the latter's key document *Gaudium et Spes*. There is another point as well. The 'Purpose and Object' are, I would have thought, fairly standard for any archive. They remind us that archives serve the institution which generated them (their administrative use) and are to be 'accessible for academic research and other cultural purposes.' The *Draft Statement of Policy* goes on to propose ways in which this purpose and this object might be achieved. At the July 1980 Conference, the *Draft Statement of Policy* was formally adopted; the first Annual General Meeting of the Society was held; a Council was elected, and a Constitution was approved. As part of its remit, the Executive Committee proposed three types of publication for internal and wider circulation. I shall say more about this later. By the summer of 1980, the Catholic Archives Society had forty paid-up members.

So much for the founding of the Catholic Archives Society. We must now put the question: To what extent has the CAS achieved the objectives it set itself more than twenty years ago? One might phrase the question in a more general way: How different is the Catholic Church in these islands – but especially in England and Wales – as a result, direct or indirect, of the work of the Catholic Archives Society and/or of its members? What influence has the Society had on the life of the Church here?

One might begin to answer this question by checking the 1979 edition of the **Catholic Directory for England and Wales** and comparing it with the 2003 edition (this would work only for dioceses). How many dioceses had officially appointed archivists then, and how many have them now? Unfortunately, this would be a useless exercise since not all dioceses would have listed their archivists in the Catholic Directory – some still don't! I imagine the same is true for religious orders. Perhaps a more fruitful line of approach would be to see how many dioceses/religious congregations are to be found in the membership list of the Catholic Archives Society or in the **Directory of Catholic Archives**. One might ask how many diocesan/congregational archivists have attended CAS Conferences or CAS-sponsored training days of which there have been about a dozen.

Although not very many diocesan/congregational archivists do this as a full-time or even principal job, and even fewer have the qualifications which would be required in someone seeking employment at a county record office, very many more dioceses/congregations than was the case in 1979 have at least a 'named' archivist. Most of these have received some form of training not least through attending CAS Conferences and following up what they have learned by putting it into practice as well as by seeking further help from their local record offices, the Society of Archivists, or those professional archivists who have always been key members of this Society. It is perhaps appropriate, at this juncture, to express – on behalf of my fellow amateur archivists – sincere gratitude to Leslie Parker, Robin Gard, Judith Smeaton, Michael Cook and others who were in at the beginning, for the great amount of out-of-hours time and effort they have devoted to helping those among us who have not had much formal training or who do our archive work as one among many jobs. The late Dr David Rogers of the Bodleian Library although not a professional archivist, lent weight and stature to the early stages of our enterprise.

It has always seemed to me that one of the key roles of the Catholic Archives Society, as an institution and in and through its members, has been to raise awareness of the existence and importance of archives as 'a record of God's grace in action in the local community'. (The expression comes from Father David Lannon and, while it specifically refers to parish registers, it could be applied to other archival material also). One also has to dispel a certain degree of ignorance. Nowadays, thanks to many factors including the work of the Catholic Archives Society, very few if any bishops, provincials, abbots, abbesses or even parish priests would give to the question 'What is an archivist?' the kind of answer Dr Kate Thompson, in the talk she gave at the 1996 Conference, quoted as being given by a group of primary school children when confronted with this question. They said (she said): 'An archivist is probably a person who has something to do with making arches, or who guards beehives, or is somebody who is a very special kind of soldier with a bow and arrow.' They were bright children, but they were all very wrong! Some church officials, including a few known to me personally, still regard archives as 'a load of old rubbish'. It follows from this that we archivists are rubbish collectors or cleansing operatives. But then some people regard ecumenism in the same way!

The more positive attitude towards archives and archivists than

there was twenty years ago is, of course, due to many factors. I am convinced that the work of the Catholic Archives Society and its members is one of these factors, and a not unimportant one at that. Whether we are laity, religious or diocesan priests, we have had the task and responsibility of convincing other people – parishioners, parish priests, bishops and religious superiors – of the importance of archives. We have button-holed bishops whenever we got the chance – at a funeral, a college reunion, in the colonnade of St Peter's Basilica (I've done all this personally). For several years now, thanks to the unremitting efforts of people like Sister Mary Campion wearing one of her other veils as a way of gaining entrance, we have had a display at the annual meeting of the Conference of Religious at Swanwick. There Major Superiors have had the opportunity to learn about something which they probably do not have time to deal with personally but which they may be able to delegate to someone else once they themselves have realised the importance of it.

In 1987 the Bishops' Conference of England and Wales asked the Catholic Archives Society for advice on what to do about parish registers and other records. The suggestions we made were adopted by the bishops at their meeting in November 1988 and became part of their official policy. The Society has subsequently been consulted by the hierarchy on other issues.

One founder member of the Catholic Archives Society must be mentioned by name because of the unique influence he has had on its development. From his days as a curate in Essex before the Second World War to his death in December 1999, in the closing days of the second millennium, **Bishop Brian Charles Foley** took an unwavering and profound interest in historical matters. An indefatigable and sensitive researcher, he alerted many people, including his fellow bishops, to the importance of keeping, caring for and making available to others the documents and artefacts through which we learn about our Catholic past, receive inspiration for the present, and are helped to plan for the future. It was entirely fitting that Bishop Foley should be chosen as the first President of the Society. Many of us will have our own memories of this quiet, self-effacing, courteous, gentle pastor and scholar.

I have spoken of how the Catholic Archives Society, as an institution and through its members, has had an influence on the life of the Catholic Church in these islands through personal contacts; and I

have listed some of the ways in which these contacts have taken place. An equally, if not more, significant impact has been made by the written word emanating from this body. Publishing, i.e. making information available to others, was one of the principal ways in which the Society envisaged carrying out its declared purpose and object. From the beginning, the Editor was one of the Officers. Three distinct types of publication were envisaged. We will consider them in turn:

1. The **Newsletter** (since the fifteenth edition called the **Bulletin**) first appeared in Spring 1980. The September 2002 issue is described as the twenty-fourth. Due to a mistake in numbering, it is at least the twenty-fifth issue; and there have been 'special' non-numbered issues reporting the trips to Rome (1995) and Ireland (1997). The **Bulletin** has been an important medium for communicating events within the Society. At various stages and under several editors, it has contained reports on conferences and training days, requests for information, book reviews and chairman's reports to the AGM. The style has varied according to the personality of the particular editor, and the length according to what news was available. The latter has been one factor determining the frequency of its appearance. Another has been the time available to the particular editor.
2. Occasional Publications: The first of these was Dr Leslie Parker's **Archives Principles and Practice: Notes to assist Custodians of Private Archives with special reference to Church Archives**. First published in 1978, it was reprinted nine years later. However, developments in archival theory and practice, new legislation on matters such as data protection, the 1983 Code of Canon Law, documents issued by the Pontifical Commission for the Cultural Heritage of the Church – the list is not exhaustive – led the CAS Council to request Father Joseph Fleming of the Archdiocese of Santiago de Compostela to produce an updated version of this key work. This was published in 2000 along with Dr Parker's original document. It is interesting to compare the two and to see how archival theory and practice have developed in the last quarter of the twentieth century. In order to be able to communicate with fellow archivists, actual or potential members of the Society, it was felt useful to know who and where they were. For this reason, a 'pilot edition' of the **Directory of Catholic Archives** was pub-

lished in 1983. The First Edition followed a year later. Clearly, a publication of this nature has to be frequently updated. So far, there have been five editions, the most recent of which appeared in 2002. One of the most fundamental concerns of any archivist, newly-appointed and confronted with boxes, carrier bags or cupboards of documents, is how to put them in some sort of order. It was partly to address this issue that, after a lot of hard work, **Guidelines for the Classification of Diocesan and Religious Archives**, a compilation of three documents previously published separately in **Catholic Archives**, saw the light of day in 1988. Towards the end of the 1990s, Council decided upon the production of what are described as **Archive Advice Leaflets** on the theme 'Establishing an Archive.' So far, three of these have appeared. The document **The Pastoral Function of Church Archives**, emanating from the Pontifical Commission for the Cultural Heritage of the Church, was published by the Catholic Archives Society in April 1997 along with excerpts from the Canon Law Society of Great Britain's Commentary on the 1983 Code of Canon Law. (A second edition of this booklet appeared in 2001.) A further document from the Pontifical Commission, **The Pastoral Function of Ecclesiastical Museums**, was published by the Society in 2002 as was **Reflections on Catholic Archives: Essays on the character and value of Catholic archives from various professional perspectives**.

3. **Catholic Archives:** In its proposals of publications for internal and wider circulation, the Executive Committee of the Society, having mentioned the **Newsletter/Bulletin** and occasional information leaflets, went on to speak of 'a yearly or half-yearly booklet containing articles describing the character, content, arrangement and use of Catholic archives within the United kingdom and Eire.' The Committee referred to this as 'our most ambitious project.' 'Ambitious' is an understatement. At the time this was announced, the Catholic Archives Society had only sixty-two paid-up members! Who would read such a booklet? We soon found out. The first issue of **Catholic Archives** (the Journal of the Catholic Archives Society), all forty-eight pages of it, saw the light of day in 1981. This, and the following fourteen issues, were edited by Robin Gard. The Society, and the Catholic Church in general, owes an un-

repayable debt to Robin for the relentless hard work he has put into this project. Many of us have been on the receiving end of his gentle but persistent gnawing away at our resistance until we have come up with a version (which had to meet his very exacting standards) of the article he had persuaded us to promise him! He has been one of the best advertisements for the Catholic Archives Society of the United Kingdom and Ireland, and it is entirely fitting that he was appointed, in 1997, a Consultant to the Pontifical Commission for the Cultural Heritage of the Church. Robin's successor as editor of the journal, Father Stewart Foster, is keeping up his high standards. I firmly believe that **Catholic Archives** is one of the most important and influential contributions to the dissemination of knowledge about our Christian and specifically (but not exclusively) Catholic heritage which the CAS has made. Copies of the journal are currently sent to individuals or institutions across the globe. I am sure I am not the only person to have been told how highly it is rated in archival circles around the world. Long may this publication, quiet and unassuming like its first and current editors, continue! The list of contents in the first issue of **Catholic Archives** is instructive. The articles were confined, as the original declaration of intent had stated, to 'Catholic archives within the United Kingdom and Eire.' This was not to last long. Already in the second issue we find articles on Catholic Archives in the USA and the Association of Archivists of the Church of France. No wonder that this number was sixteen pages longer than the first one! Since those early days, the content of the journal has expanded even further to include articles of other traditions: Church House, Westminster (no. 6); the Church Missionary Society (no. 12); and the Methodist Archives and Research Centre in Manchester (no. 14) are a few examples of this expansion.

Our organisation has been called, from the beginning, the Catholic Archives Society. Its remit has always been 'To promote the care and preservation of the archives of the Roman Catholic Church in the United Kingdom and Eire (now re-phrased to 'Ireland').' But, as we have seen, it has never been exclusive. In addition to articles in **Catholic Archives** from other countries and other Christian traditions, very valuable contributions to the work of the Society have been made by

people like Elisabeth Poyser, Brenda Hough, Sister Marguerite Eamon (all Anglicans) and, more recently, Paul Shaw. In 1983, Sister Isabel Joy, of the Wantage community, became the first Anglican religious to join the CAS. But as long ago as 1980, Father Francis Edwards (at that time Vice-Chairman of the Society) suggested that we might bring in (I think he meant to the Catholic Archives Society rather than to the Church) 'non-Catholic archivists, perhaps especially Nonconformists. The Anglicans (he noted) are well-organised.' It is not for me to hazard a guess as to whether Anglicans would agree with that statement!

The CAS and its members have had (or made) contacts with professional bodies, especially the Society of Archivists. Several talks at our annual conferences have been given by members (and in more than one instance, officers) of this body. Some members of the CAS have become members of the Society of Archivists; and of course the reverse is true. Many of our members have regular contact with, and receive valuable support and advice from, their local record offices. In the course of our annual conferences, visits have been made to several county record offices.

The Catholic Archives Society had a significant involvement in the establishment, in 1989, of the Religious Archives Group (a tributary, so to speak, of the Specialist Repositories Group of the Society of Archivists). The name 'Religious' Archives Group was a little confusing since roughly a third of those who came to the first meeting were under the (wrong) impression that it was meant primarily for members of religious congregations! So far, as far as I am aware, no one has thought of a more appropriate name! The fruitful links between the CAS and the RAG have continued; and Sister Margaret Lonergan is our representative at the present time.

Those diocesan archivists who have attended CAS conferences (not as many as I, for one, might have wished) came to feel that their specific needs could usefully be addressed by having a distinct organisation linked to the Catholic Archives Society. Thus it was that, in 1992, the Association of Diocesan Archivists was formally established. Under the chairmanship of Father Francis Isherwood and, more recently, Father David Lannon, it has proved to be very useful. It is the first child of a single parent, the Catholic Archives Society, although the Northern and Midland Diocesan Archivists Group (dating from the early 1980s) might claim grand-parenthood.

We have seen how the Catholic Archives Society and its members have had contact with:

- other professional organisations
- other Christian traditions and
- other Catholic organisations in the UK and Eire.

But it is the *Catholic Archives Society*; and it has, therefore, an international dimension. As mentioned earlier, the journal included articles about overseas archives in its second issue (1982). There have been contacts with Catholic archivists and archival organisations since at least that time. The most longstanding of these is with the *Société des Archivistes de L'Eglise de France*. Following a meeting in London with Father Charles Molette, Secretary of that society, Dr Parker was invited to its annual conference in 1981. Other members of the CAS have attended conferences, most recently Sister Mary Coke in 2001. In September 2002 Father Stewart Foster represented the CAS at the Italian Ecclesiastical Archivists' Conference held in Trento (Trent). The Irish connection is especially significant. Although they now have their own organisation, archivists from Ireland have played an important role in the life and work of the CAS.

Over the years contact has been established with archives and archival organisations in various parts of the world. I am sure I am not the only member of the Society to have made a point of visiting archives in foreign parts. I have already mentioned Brugge; but I have also been to the archives of the Diocese of Basle at Solothurn, of Ghent and of Mechelen (Malines), as well Innsbruck, where the archivist just happens to be called Dr Frankenstein. The *CAS Bulletin* for 2001 contains several pages on 'News from archives around the World.'

It was in the context of broadening our awareness of archival holdings and practices beyond the British mainland, as well as enjoying travel to distant or not so distant parts, that a series of foreign trips has taken place: Rome (1995); Ireland (1997); Spain (2000); Douai (2001). As you know, a further trip – to Belgium – is planned for November this year.

Of particular importance, of course, has been the contact with Rome and the Vatican. There is a very long tradition of conserving and – to a greater degree than many people imagine – of making available to outsiders the cultural and historical records of the central administration of the Church. A note in the *Annuario Pontificio* for each year gives

a brief history of this; and there is a list of references to relevant documents in Footnote n. 1 in **The Pastoral Function of Church Archives**. But it was Pope John Paul II who, in 1988, established the Pontifical Commission for the Conservation of the Historic and Artistic Heritage of the Church, a body subsequently renamed the Pontifical Commission for the Cultural Heritage of the Church. This Commission's circular letter to the bishops of the Catholic world (February 1997) has given sound pastoral, doctrinal and scientific guidelines for the conservation and use of church archives. Last year's circular letter has performed the same function for museums. I think it is true to say both that these documents were written *after* episcopal conferences throughout the world had been consulted and that many of the responses to the questionnaires (including points made by the CAS) were incorporated into them.

The Catholic Archives Society has responded to these documents and to the 1983 Code of Canon Law as well as to the requirements and recommendations of various secular authorities (on matters such as data protection for example) and professional bodies (archive-quality boxes no longer have to have holes in them.) The Catholic Archives Society has tried to respond to recommendations and requirements of church and state, and to the expressed needs of church archivists, by the various working parties it has set up and through the training days it has organised.

For a variety of reasons, one of the key aspects of the life of the Catholic Archives Society has been its annual conferences. The present conference is the twenty-fifth. On the basis of the twenty-three of these conferences which I have attended, I can attest to the wonderful atmosphere which has characterised them. The serious work that is done is carried out in a relaxed atmosphere. There is much fellowship and fun as well as stimulating discussion and mutual encouragement. Participants do not feel threatened or overwhelmed because they soon come to realise that, however long we have been archivists, we are all still learners. In recent years, the liturgy (i.e. the Mass – the only liturgy we normally have during conference) has taken on greater prominence. There have been a couple of occasions when no bar was available. But this social disaster is normally able to be averted. (I suspect that among the questions conference organisers have to ask before they make a firm booking of a particular venue is: Are bar facilities available?). In the gaps between talks, and in the evenings, people usually find their own entertainment. Fortunately, we do not have the tradition (I hope we

never will) of putting on a 'show' on the last night. Imagine who would win if we had an eyelash-fluttering competition!

The first seven conferences took place at Spode House. When it was decided, to the regret of many people, to close this centre, the Society had to look for alternative venues. The first of these (in 1986) was Swanwick, Derbyshire. We have been back there on two further occasions. Upholland and Ushaw have also housed us on three occasions; High Leigh and London Colney twice each, and Damascus House, Ditchingham, Douai Abbey, Hinsley Hall, Leeds, and Osterley once each. Over the years a total of eighty-one speakers (or eighty-three, since two half-talks were given) have addressed the conference, eight of these twice and two three times. The talks (I do not include workshops or interest groups as these are difficult to categorise) have been practical, informative, exhortatory, challenging and, in one case, threatening. A key part of the conference has nearly always been a visit to some place of interest in the vicinity of the conference centre. Six archives of religious communities, three diocesan archives, five colleges, three cathedrals and seven record offices have welcomed us, as well as several places, e.g. Bede's World, which do not fit neatly into any particular category.

The remainder of this talk will consist of a series of oddments picked up from here and there, such as **Bulletins**, Chairmen's Reports, correspondence and recollections. The aim will be to give some kind of flavour of what life in the CAS has been like.

The Summer **1981 Newsletter** noted that: 'Dr Parker (Chairman) explained that there could be no representative from Ireland this year. Father James Murphy CM, who had been with us on two other occasions and was booked to come this year, had been murdered on his way to Mass that very morning.' From the same newsletter we learn that Father Denis McEvelly, appointed Archivist of the Archdiocese of Birmingham in 1957 and hence – I think – doyen of diocesan archivists in this country, died in February 1981. On a lighter note, we learn that at the Conference of that year, Miss Judith Close 'gave us a cheerful and instructive practical session, for which she brought visual aids ... (she communicated much of her own enthusiasm to us.'

The following year (**1982**) it was noted that 'Miss Kate Topping gave an admirably condensed lecture ...' It was not stated – and may not have been implied – that this contrasted with the previous lecture,

which was given by the present speaker. Father Justin McLoughlin told us how one friar of the English Franciscan Province had annotated a baptism register with a 'Cure for ye rheumatism (sic)'. In 1982, the Society had 152 members. Rail strikes, according to the editor of the newsletter, seem to have been a bit of a problem in the early 1980s. In 1982, 'only about four people had to cancel at the last moment on account of adverse travel conditions.' The following year, 'With the General Election over and trains running fairly normally there were no major national events to impede the gathering of the CAS Conference this year.'

By **1983**, the Society had 170 members. Five talks were given at the Conference, the only time this has happened. Sister Marguerite Greene, the first Secretary/Treasurer of the Society, was made an honorary life member. In October, a Working Party discussed 'Draft Clauses for the guidance of dioceses or religious congregations in the administration of its archives.'

The Code of Canon Law published in 1983 had some important things to say about archives. These issues were addressed in one of the talks given at the **1984** Conference. In his Chairman's Report to this Conference, Father Francis Edwards SJ stated: 'A Working Party under Ruth Vyse of Oxford University has been appointed to examine the vexed question of listing archives. ... Miss Vyse is prepared to provide more information on the Data Standard for those asking for it. The offer is primarily to members of the Society of Archivists but it is unlikely that anyone seeking a little of her bread would be sent empty away.'

For the **1985** Conference, 'Dom Geoffrey Scott (was) released from teaching at Douai for only one day'; and we were informed that 'the Salford Diocese, where Father Lannon is archivist, has a *COMPUTER!* Things were beginning to look up especially since, in addition to all this, the Constitution of the Society was approved at the AGM [it was printed in **Catholic Archives** 1987, pp.62ff].

Because of the closure of Spode House, the Society had to look elsewhere for a venue for its annual conferences. As mentioned earlier, the Hayes Conference Centre at Swanwick in Derbyshire was, in **1986**, the first of such venues. Bishop McGuinness of Nottingham, in whose diocese Swanwick lies, paid us a visit. As far as I am aware, he was the first diocesan bishop to do so – as a diocesan bishop. 'In the name of his fellow bishops, he thanked the Society for its work, which goes on

unnoticed and often in difficult conditions.' He also 'commented on the presence of younger people.' Even then I was not sure to whom he might have been referring. Miss Mary Finch, formerly of the Lincolnshire Archives, pointed out something that perhaps we religious and mainly amateur archivists may not always realise. County Record Offices, she said, may seem to be established and successful, but frequently legislation and finance are inadequate. Many of us found this observation encouraging! The 1986 Conference was notable also in that our President, Bishop Foley, gave one of the talks.

In 1987, the Working Party on the microfilming of parish records and the making available of these to others completed its work and presented recommendations on such matters to the Bishops' Conference of England and Wales. In November of that year, on the occasion of the beatification of the Eighty-Five Martyrs, Pope John Paul II had his first direct contact with the Society when I, as Vice-Chairman, presented him with a boxed set of our journal.

1988 was important for CAS in that, at their November meeting, our bishops formally endorsed the recommendations about parish records made the previous year.

Now that they were aware – through the good offices of their colleagues, especially Bishops Foley and McGuinness, of the existence of the Catholic Archives Society, the Bishops of England and Wales passed to us – at the 1989 Conference – a questionnaire from the recently-formed Pontifical Commission for Preserving the Patrimony of Art and History. The bishops wanted to know our views on what initiatives they might take in response to the questionnaire from the Holy See. 'Father David Lannon urged that the vision of the hierarchy be stimulated ...', while Dr Judith Champ 'pointed out that the preservation of art and history was not specifically the concern of the bishops only ... the new commission [which they were being asked by Rome to set up] should therefore reflect the shared vision of clergy and laity.' On 12 October there took place the first meeting of the Religious Archives Group. This meeting, to which reference was made earlier, 'was called to help redress the isolation in which religious archivists work.'

Several members of CAS attended, in a very hot week of July 1990, a Summer School on 'Archives and Historical Method' organised by the Institute of Historical Research in London. The Chairman was able to report at the Annual Conference that we now had 254 members.

In the autumn the Society sent out a circular to Major Religious Superiors seeking information about various aspects of archives and archival holdings under their authority.

The Secretary of the Society reported, at the **1991** Conference, the 'dismal results' from this circular: only five congregations of men and eleven of women had returned the forms. But 1991 was not entirely an *annus horribilis* for the Society. Some twenty contemplative nuns representing about a dozen communities assembled at Prinknash Abbey for a Seminar for Monastic Archivists. This seminar was sponsored by the Society and was very successful as well as being thoroughly enjoyed by those who took part. The Chairman observed that 'growth in membership of the Society together with the variety of groups and individuals present at the annual conference (1991) was a reflection of the influence our modest work is beginning to have.'

Training Days, of which there were quite a few in the earliest days of the Society, seemed to have been put on the back burner for several years. For it was noted that the Training Day held in London in September **1992** was the first for five years. The attempt to get the Conference of Major Religious Superiors (now called the Conference of Religious) more interested in archival matters was not given up, despite the setbacks and disappointments of the previous year. As a result of much effort, principally by Sister Mary Campion, the CAS put on a display of its wares at the CMRS Conference in January. In his Report to the AGM of the Society on 27 May 1992, the Chairman noted that 1991-92 had not been a good year for many members of the Council of the Society. Three priest members of Council had been ill and, hence, out of action for varying periods of time. Two religious (Sisters Mary Campion and Marguerite-Andrée) had moved house 'with all the attendant time-consuming upheaval' this entailed. One lay member (Elisabeth Poyser) had been unavailable for CAS work. The burden of the year's work had been carried out by only three members of Council. He observed that, in spite of this, the work of the Society had gone on steadily. He found this most encouraging and it reminded him of Gamaliel's observation in the Acts of the Apostles (5:38f) that whatever is the work of God will go on. This was true, he concluded, even when some members of the Council of the Catholic Archives Society are unable to function at full strength.

1993 saw the setting-up of the Editorial Board, which later

evolved into the Publications Committee (I owe this piece of information to Sister Mary Campion). Independently of this Board, but with the involvement of at least two members of the CAS Council, the Commission for the Economics of the Contemplative Life produced a **Handbook for Monastic Archivists**. This was in response to requests made at the Seminar for Monastic Archivists held at Prinknash in 1991. In her Chairman's Report to the Annual General Meeting at the 1993 Conference, Sister Mary Campion welcomed the fact that links between the CAS and the Religious Archives Group had been strengthened. But she wished to register disappointment at having heard only on the grapevine about the development of the Bishops' Sub-Committee for Church Art/Architecture and Heritage. Representation had been made (she noted) since in the initial stages of planning we were very much involved and [were] led to believe that we would be further involved once the committee was established.

When Sister Mary Campion presented her Chairman's Report for 1993-94 at the **1994** Annual Conference, she noted that the Society now had 277 members. She pointed out that some ten years earlier the emphasis in the CAS had been on the sorting and collecting of archives. Gradually, however, in the intervening years, the focal point had shifted more towards the preservation and development of the archives 'as they came out from under the bed (so to speak).' The range of topics on which the Society is consulted is quite wide, the Report continued. It has included things such as: 'Where does one find a list of Catholic cemeteries in the United Kingdom?' 'Are there statistics on conversions, Mass attendance and Ordinations in England and Wales?' 'Could we help a television company research an old Catholic building in Northamptonshire?' 'Can we suggest good quality visual material for illustrations in a book entitled **Saints: the chosen few**? How, if at all, these questions were answered, I have no idea. It was in 1994 that, after a lot of hard effort by – principally – Sister St Mildred, Saint Bede was adopted as the (heavenly) Patron of the Catholic Archives Society.

The **1995** Conference, held at Ushaw, will be remembered by some of us for the diversion during the opening talk (by George MacKenzie of the Scottish Record Office) as Melvyn Draycott and I crawled round the floor trying to set up the video recorder. I hadn't a clue where various plugs were supposed to fit; and Melvyn – who had – couldn't see the plugs anyway! It was like a scene from a Morecambe and Wise show. But 1995 was particularly important because of the

Society's Rome Trip and the first meeting (16 October) with Archbishop Marchisano and Dr Carlo -Stella. Four days earlier, Pope John Paul II had given an important talk to members of the Pontifical Commission for the Cultural Heritage of the Church. The text of this talk is to be found in **Catholic Archives** 16 (1996), pages 4-7.

1997 saw the publication of **The Pastoral Function of Church Archives**, a document described by one of our most dedicated members, Dr Brenda Hough, as being 'welcome as the sunbeams from heaven. Its words shine with light.' Several months later, we were pleased and honoured to welcome its author, Archbishop Marchisano, as a speaker at our annual conference.

In **1998**, the annual conference took a definite theme: 'Looking Forward.' For the first time, I think, all the speakers were professionally-trained archivists. At the end of October, the Council decided to conduct a 'Survey of Catholic archives in England and Wales'; and an appropriate questionnaire was sent out to members early in 1999. (The fifth edition of the **Directory of Catholic Archives**, published in 2002, was closely linked to this survey.) In November 1998 a member of the Council of the Society, Dom Geoffrey Scott, was elected and blessed as Abbot of Douai.

1999 was a sad year for the Society in that it mourned the deaths of its Patron, Cardinal Hume, on 17 June, and of its President, Bishop Foley, on 23 December. Could we include them as 'heavenly' patrons in addition to St Bede?

The annual conference in **2000** was held at Hinsley Hall, Leeds. The bulletin editor noted as being of significance that the Leeds Diocesan Archives (which have travelled around a bit) 'are now housed, indeed integrated into, the diocesan Pastoral Centre.' Whatever the reason for this arrangement, one has to agree that this development follows the line of thinking of the present Holy Father and the Pontifical Commission for the Cultural Heritage of the Church which he founded. At the conference, Michael Gandy (of the Catholic Family History Society) gave a rather rousing talk. At the conclusion of the talk, Sister Mary Campion thanked him for 'his torrent of ideas and his ability to disturb us.'

In **2001** the Pontifical Commission for the Cultural Heritage of the Church published **The Pastoral Function of Ecclesiastical Museums**, a sequel to the 1997 document on church archives. To everyone's

delight, the Chairman was able to announce at the annual conference that Cardinal Murphy-O'Connor and Archbishop Marchisano had agreed to become Co-Patrons of the Catholic Archives Society, and that Abbot Geoffrey Scott had agreed to become its President. Not to be outdone, in November the Bishop of Nottingham appointed his archivist an honorary canon of the diocese! Sister St Mildred's report of the Open Forum at the annual conference included the following. 'Father David Lannon told us that six people went on the pilgrimage to Santiago de Compostela last October. He also showed a stiff board for use on brown paper parcels.' I have spent a lot of time trying out what, if any, connection there is between these two statements!

I have talked for too long. I will let Blessed Pope John XXIII speak the almost final words. In his inaugural address to the Second Vatican Council on 11 October 1962 he said (in immediate reference to the Church's doctrine, but I believe the same ideas could be applied to the Church's archival heritage): 'Our duty is not only to guard this precious treasure as if we were concerned only with the past, but to dedicate ourselves with an earnest will and without fear to that work which our era demands of us, pursuing thus the path which the Church has followed for twenty centuries.'

That great Catholic layman, Kevin Muir (died 2000), best remembered for his work with the Young Christian Workers, joined the Catholic Archives Society in 1988 and attended his first annual conference five years later. He wrote: 'The discovery of the Catholic Archives Society has been a great boon.' I think every one of us here could and would echo those sentiments.

Arthur Burns

In a provocative article entitled 'Discriminating between readers: the case for a policy of flexibility' published in the **Journal of the Society of Archivists** (Vol. 23, no. 1, April 2002), Ian Mortimer questioned whether archives (and indeed archivists) were taking sufficient account of the particular needs of their academic users as they strove to respond to pressures to increase wider public access and usage. This article provided a starting-point for discussion among the sixty or so representatives of both the archival and historical professions who gathered for the 2003 Gerald Aylmer Seminar convened under the joint auspices of the Royal Historical Society and what we must learn to call TNA (The National Archives), formerly the PRO (Public Record Office).

A further point of departure was offered by two short papers delivered at the seminar. The historian Victor Morgan welcomed developments such as A2A (Access to Archives) that promote knowledge of archive collections, but he saw few potential benefits to historians from the current drive towards regionalisation, since the significance of many archives and collections transcended local and regional boundaries. He worried that archives and special collections libraries were becoming unnecessarily noisy, as custodians fearful of appearing unwelcoming to the wider constituency of 'recreational' users failed to enforce the conditions without which the concentration and reflection integral to 'studious' research became impossible. The scholarly community, whether or not professional academics, was a minority whose right to such conditions should be respected. It should unashamedly assert that the admirable and politically inescapable objective of widening access need not entail a patronising dilution of the conditions on which access to collections was granted. The archivist Norman Reid then offered a critique of Mortimer's argument for a 'two-tier service' in which the particular needs of professional researchers (including historians) should be recognised in the provision of privileged access to both documents and facilities such as photocopying. Such a policy, Reid suggested, was not only politically impossible when such researchers constituted as little as three per cent of the constituency using the archives, but that in a context in which many archives were suffering severe cuts in funding (and thus in staffing) it was

practically impossible as well. The interests of all users, including historians, would be better served if, rather than questioning the consequences of the high profile that access to archives had achieved in public policy, historians were to join other interested parties in a determined effort to ensure that archival issues retained sufficient political importance to have a chance of securing the additional public funding without which little could be achieved.

The papers provoked a wide-ranging and fruitful discussion. Two points rapidly saw a consensus emerge. First, it was agreed that it was difficult to draw workable distinctions between different categories of researchers as a basis for differential access arrangements. Mortimer himself now argued that any such policy needed to attend to the nature of the research rather than of the researcher. However, both historians and archivists were nervous of any suggestion that archivists were in a position to make effective judgements even of this nature, particularly as much genealogical and locally-oriented research conducted by 'recreational' users had real scholarly value. It was generally agreed that the key to facilitating academic historical research in the archive was flexibility, when it came to search-room rules. It might be inappropriate to institutionalize this along the lines that Mortimer had suggested in his original article. But there was some feeling among historians that a nationally agreed statement on what kind and level of flexibility might reasonably be expected from institutions of a particular kind or scale would nevertheless provide a useful starting-point for case-by-case negotiation.

Secondly, the importance of creating an atmosphere conducive to 'studious' research was universally acknowledged, and seen as a demand which would receive support far beyond the academic community among archive users. Representatives of the major national repositories outlined the steps actively being taken to create 'quiet zones' within their reading rooms, while also stressing the need to provide settings in which archives could be discussed by users engaged in collaborative research. However, it was accepted that a busy (and therefore financially secure?) archive would inevitably rarely be entirely peaceful, especially in institutions with less space to play with and fewer staff to deploy than TNA. Some historians were nevertheless concerned that the layout of reading rooms in some recently opened county archive offices implied that the issue had not received sufficient attention in the design process.

Michael Winstanley suggested that historians were perhaps too slow to acknowledge the great benefits that had accrued to academic researchers from the time and effort archivists had devoted to making catalogues and search aids available online. Moreover, with schools making regular use of record office resources, perhaps the most under-represented constituency of potential users in the archives were history undergraduates. For this, those teaching in Higher Education institutions should take some responsibility. Both historians and archivists agreed that, if time and resources permitted, an effort should be made to give students more targeted and informative teaching about the nature and usefulness of archives and the aims and methods of record offices.

For many historians present the most instructive aspect of the seminar was a discussion of changing career structures and developments in professional training for archivists. Of greatest concern was the impact of such changes on the tradition of the 'scholar-archivist', that often indispensable ally in forays into archives. The picture that emerged was not a cheering one. Job mobility, short-term contracts and increasing administrative burdens exacerbated by staffing cuts would make it unlikely that future archivists would develop the intimate personal knowledge of their holdings from which historians had in the past so often profited. Moreover, representatives of institutions responsible for the professional training of archivists reported that the curriculum they delivered was becoming overcrowded, with former compulsory elements such as palaeography now becoming optional. With the future careers of many archivists now lying in the more financially rewarding work of institutional record management rather than in historical archives, such skills could appear less relevant to the students themselves. Increasing numbers of students arrived without significant knowledge of languages and in particular Latin. It was hard to avoid the conclusion that the skills most relevant to the curating of records of interest in particular to pre-modern historians were likely to become rarer among those embarking on their careers, although Continuing Professional Development courses might offer a way ahead here in future. Cutbacks in funding support for archival students were in addition contributing to a severe shortage of qualified archivists.

At the end of two hours, many important issues remained untouched, including the digitisation of primary sources and access to original documents. Chris Kitching rounded off proceedings by inviting

all present or interested in the subject to suggest further themes that might provide a focus for future seminars in the series.

CHRIS KITCHING ADDS:

Participants have e-mailed me since the meeting with many additional comments. The digitisation of archival materials is strongly favoured as the topic for next year's seminar. Archivists have pointed out that they will do their best to meet any special needs of historians provided plenty of advance warning is given. Historians can help archivists by actively supporting archives and archive services, adding their support (where relevant) to efforts to raise grants for acquisitions and preservation, putting owners of private collections who may be seeking advice in touch with TNA or an appropriate local archive service, and publicising any new archival sources that come to their attention in the course of their research. Archivists can help historians by ensuring that any microfilms they provide for public study are legible; that where microfilms exist copies are made available at other convenient service points wherever possible; and by ensuring that as much of their holdings as possible is catalogued to a sufficient standard to facilitate research.

EDITORIAL NOTE

This report first appeared in the Autumn 2003 Newsletter of the Royal Historical Society and is reproduced with permission. To contribute further to this discussion please e-mail:

chris.kitching@nationalarchives.gov.uk

ARCHIVAL THEORY AND STANDARDS IN ECCLESIASTICAL ARCHIVES: PART III

Rev. Joseph Fleming

CONCLUSIONS

In the third and final part of this article I will begin by summarising the main lines of argument from the previous parts (see **Catholic Archives** 21, pp.4-17 and 23, pp.38-46). Firstly, sound archival theory must be founded on practice which reflects the best and most efficient aspects of archival practice. It is not enough to formulate academic theories which have no practical applicability to the profession. Archival theory must be rooted in sound practice and the standards that are formulated from it must reflect this and must aim to foster the highest professional competence.

Secondly, we have seen that standards are employed in the intellectual control of archives, where the principles of provenance and original order lead to a hierarchical view of archive description. We have seen this principle manifested in ISAAD(G), but we have also seen that other listing standards are being employed. With the increase in the possibilities for communication and especially the advances in Information and Communications Technology, we find that the uniformity that was once necessary at the level of the individual archive is highly desirable at all levels. This will facilitate, in the first instance, the exchange of information between archives and so assist researchers by standardising finding aids.

Thirdly, it has been noticed that records required storage in certain conditions in order to be adequately preserved. These conditions may vary according to the media supporting the records and geographical location of the archive. Moreover, contingent on this is the state of the archive building itself. We have seen that ISO/DIS 11799 aims to provide a universal standard for archive storage to which all countries can subscribe and which leaves open the possibility for each country to add its own specific standards. We have also seen that each of the three archives surveyed (viz. Santiago de Compostela Cathedral Archives, Liverpool Archdiocesan Archives, and the Archive of the World Council of Churches) is concerned with implementing and maintaining storage and preservation standards in its own archive.

There was then a brief consideration of some of the legal issues facing archives: the whole question of freedom of information is a major point of law which requires careful consideration by archivists. Throughout the European Union there is a tendency to harmonise national legislation on this matter. Moreover, the relevant canons on archives from the Code of Canon Law were considered, as well as the latest directives from Rome. An overview of the three archives under examination was then given, paying special attention to their strengths and how the archivists envisaged and applied archival standards.

Finally, it may be said that archival standards are necessary to the profession of the archivist. But good standards flow from sound practice and are not a mere abstraction. A good archival standard aims to promote not only professional uniformity but also professional efficiency. Both these aspects are essential in coming to terms with the improvements in communication that arise from advances in computer and information technology.

Ecclesiastical archives, although they have their own specific nature, need to strive to achieve and maintain the highest professional levels and offer the best service possible to their creating bodies and to researchers. To that end they need to be aware of standards at all levels and in all fields of archival practice, and to implement them. It is in this way that the archive will best function and offer the highest standard of service. The three archives which were kind enough to participate in this survey seem well on the way to reaching that goal.

QUESTIONNAIRE

1. Name of Archive
2. Address, Telephone, Fax, E-mail
3. Do you have a Mission Statement?
4. Do you have a Collecting Policy?
5. What archival building construction norms have been used in constructing the archive?
6. Are there any environmental dangers which threaten the archive?
7. Where are the emergency services situated and what contacts do you have with them?
8. What construction has been used for the fabric of the archive ?

9. What are the specifications of the electrical installation ?
10. What are the specifications of the lighting system?
11. What are the specifications of the archival store?
12. What are the specifications of the shelving?
13. What are the specifications of the temperature control and is it monitored?
14. What are the specifications of the control of Relative Humidity and is it monitored?
15. What are the specifications of the fire alarms and extinguishing systems?
16. What are the specifications of the flood alarms?
17. What are the specifications of the burglar alarms?
18. What is the number of staff?
19. What staff facilities are provided?
20. What is the policy on public access and use?
21. What security measures are in force?
22. What listing norms are applied to collections?
23. What catalogues have been produced and may the public consult them?
24. Are computers used in the archive? (if they are, to what extent?)
25. Do you use the Internet and electronic mail?
26. Would you like to add anything?

THE REPLY FROM THE CATHEDRAL ARCHIVE OF SANTIAGO DE COMPOSTELA.

1. Archive and Library of the Cathedral of Santiago de Compostela.
2. Plaza de Platerias S/N.
3. Yes. Canon Archivist-Librarian (which is a benefice obtained by public examination) of the Cathedral Chapter. The working of the archive is governed by the regulations of the same Chapter.
4. We follow the guidelines of the Ministry of Education (General Directory of Archives, Books and Libraries, Documental Patrimony) with the typological norms taken from AENOR and also those of the

Galician autonomous Community.

5. They contain different sections according to the nature of their original typology, which can be either by administrative reason for creation or by nature of content.
6. No.
7. The cathedral security service is located in the sacristy and there is a night service from 9.00 p.m. We have the service of the local, national and autonomous police forces which are situated in the Town Hall opposite the Cathedral
8. [No answer]
9. It has been inspected and brought up to date with non-flammable and high tolerance material.
10. The electrical system is divided into separate zones: ground floor, cellars, first and second floors. The lighting system uses daylight halogen lamps.
11. It is divided into functional shelves and shelving (both wall and self-supporting) which is used for both books and archival material.
12. The body of the shelving is wooden, although those in the cellar are metallic.
13. Given the natural qualities of the building, it possesses ideal thermal conditions.
14. In order to be between 50 and 60 % relative humidity, we use a series of dehumidifiers in the ground floor and cellar.
15. There are automatic smoke and gas detectors helped by contingency measures (sprinklers). The system is connected to the fire services.
16. [No answer.]
17. The alarms are of a standard type and are connected to the switch-board of the security service and the national police.
18. There are three members of staff whose functions are to document, computerise and deal with the public They are co-ordinated by the director.
19. They have a cataloguing, revising and expurgating room on the second floor and a cataloguing room on the ground floor.
20. The public must show their identity card and a letter of recommendation from their research director.
21. Invigilation in the research room. The records are kept securely and there is a strong room.
22. The majority of series have already been ordered, usually by

administrative function. There is the principle of provenance and we must add an insertion of the documental (alphabetical order of authors and titles) series in them, we can add to this the rules given by the Ministry of Education and Culture and also the rules of Functional Headings given by the public archives of the Autonomous Community of Galicia.

23. We are implementing the systematic reference catalogues of the Vow of St James, the general collection of bundles, the Confraternity of the Immaculate Conception and notarial cases.
24. Computers are used for cataloguing according to the cataloguing rules of the Ministry of Education and Culture. This applies both to monographs, published series and special material. We also follow the list of material headings which contain the aims and procedures of GALA (Glosario ALA de bibliografía y ciencias de la información), IFLA/FIAB (International Federations of Library Associations and Institutions/Federacion Internacional de Asociaciones de Bibliotecarios), ISBD (International Standard Bibliographic Description), ISBD (A): for ancient publications, ISBD(CM): for cartographic material, ISBD (G): General, ISBD (M): Monographs, ISBD (NBM): for non-bibliographical material, ISBD (PM): for printed music, ISBD (S): for published series, ISDS and CDU. We also apply the ordering of data bases and adapting of series to the autonomous community's own network; we use programme MEIGA 3 for library and document series, which is the first step towards an integral document management system which is on line at the autonomous and national level.
25. We are expecting to adapt the bibliographic-documental series (with direct access) so as to be able to join the Galician information network via the super-computation centre of Galicia which will give us access to the net at autonomous and world-wide level.
26. We mention that the effort in computerising the collections, creating their own catalogues, indexes and formularies for reference and consultation are the way for the later adapting and achieving the establishment of the Centre for Jacobean Documentation, a project which concerns only the library/archive sphere; but which would also house a daily library, sound library, multimedia centre and a consultable reference section.

THE REPLY FROM THE ARCHIVE OF THE WORLD COUNCIL OF CHURCHES

1. World Council of Churches, Archives.
2. P.O. Box 2100 CH 1211 Geneva 2. +41 22 7916272. Fax +4122 7102425. E-mail pb@wcc-coe.org
3. No.
4. After 10 years within the departments, Archives are sent to the library where they are kept permanently.
5. None.
6. Yes.
7. In town, no contacts.
8. [No answer.]
9. Normal in Switzerland.
10. None.
11. None.
12. None.
13. 22 degrees C.
14. Between 50 and 65 % Monitored! But we can't do anything about it when it goes wrong.
15. Very basic. Phone to the fire service.
16. The same.
17. None.
18. One person.
19. Office, computer, etc.
20. Open to all interested researchers.
21. None
22. [No answer.]
23. 20 % of the 4 million documents are indexed and catalogued in the computer. Available on Internet www.wcc-coe.org
24. See above.
25. Yes.
26. [No answer.]

THE REPLY FROM THE LIVERPOOL RC ARCHDIOCESAN ARCHIVES

NB The Archive has since been relocated to the crypt of Liverpool Metropolitan Cathedral.

1. Liverpool RC Archdiocesan Archives.
2. St Joseph's College, Upholland, Skelmersdale, Lancs, WN8 0PZ. Tel: 01695 625255. Fax: 01695 627269. Dr Meg Whittle, Archdiocesan Archivist.
3. Duties and Responsibilities.
 - i To sort and box the holdings at the College with priority given to the Worlock Papers.
 - ii To devise and implement a workable catalogue system and enter onto computer.
 - iii To sort and box any Archdiocesan material lodged at the College.
 - iv To establish an acquisition register of documents lodged.
 - v To collate a central record of Archdiocesan archive material held elsewhere.
 - vi To inform Parish Clergy that all future Parish Archives should be deposited at the College.
 - vii To establish a policy for access and retrieval in collaboration with the Director.
 - viii To answer all correspondence queries etc.
 - ix To undertake researches for enquirers.
 - x To train and manage assistants and volunteers after a probationary period.
 - xi Purchases to be made through the College Administration Office. Any large expenditure to be cleared with the Director.
 - xii To prepare a system of outreach for educational purposes.
 - xiii To prepare a disaster plan,
4. See points i, iii and vi above. The archive also holds the O'Byrne art collection, the audio visual archive of the **Catholic Pictorial**, the Murphy Lourdes photographic collection and a gramophone collection.
5. The building was constructed in the nineteenth century, no present

norms apply.

6. The archive is situated on the third floor, in the west wing. There are no natural dangers.
7. The College Administrator liaises with the emergency services. The College complies with all health and safety regulations. The conservator of the Lancashire Record Office advises on health and safety in the archive.
8. Grey stone.
9. A new circuit was installed in 1997 which complies with relevant standards. Sockets are provided throughout the archive.
10. The light is day fluorescent and the windows of the repository are covered with LTV filters. They face east and west.
11. The repository is a single room, situated on the third floor. It is equipped with a fire alarm and has two manual extinguishers. It has a central corridor with shelving on either side. It has daylight fluorescent lighting and natural lighting from east and west. The windows are covered with a UV filter. It is heated by the College central heating system.
12. The shelving is made of metal and is static. The floor is strong enough to take the weight.
13. The temperature of the repository is monitored. The levels are within the guidelines but there is no way of controlling them.
14. The relative humidity of the repository is monitored. The levels are within the guidelines but there is no way of controlling them.
15. There are fire alarms around the College, these are not linked to the fire services. There are manual extinguishers situated around the building. All extinguishers are checked regularly and fire drill is practised.
16. There are no flood alarms.
17. The college is patrolled by the security service and is secured at night.
18. The staff comprises of the Archivist and volunteers.
19. There is a staff lavatory and tea making facilities.
20. The archive applies a thirty-year rule. Otherwise archives are open to the public. A prior appointment is needed and there is a research room.

21. Readers' bags are searched on entry and exit.
22. The records are listed hierarchically according to the Scheme of Classification for Diocesan Archives drawn up by the Catholic Archives Society.
23. Catalogues of records have been printed out and may be consulted by readers.
24. Computers are used to produce catalogues which are then printed out. There is no facility for on-line consultation.
25. The College Administration has access to the internet and electronic mail. The archive does answer messages sent by electronic mail.
26. There is a confidentiality protocol which volunteers must sign. The readers have no access to confidential material and confidential searches are kept under lock and key. The archive is cleaned monthly by the College cleaners and more regularly by the Archivist. There is a conservation room.

RESOURCES FOR THE STUDY OF CATHOLIC HISTORY AT HULL
UNIVERSITY BRYNMOR JONES LIBRARY

Helen Roberts

The University of Hull has been collecting archives since 1929. Its holdings span a range of different areas, from modern political papers, pressure group archives and modern English literary manuscripts, to landed family and estate papers, business archives and South East Asian manuscripts. There are well over 200 individual archive collections held in total, housed in the Brynmor Jones Library.

The Brynmor Jones Library is not a diocesan record office either for the Church of England or the Roman Catholic Church. In terms of religious bodies, its principal holdings are the archives of the Religious Society of Friends (or Quakers) in the East and North Ridings of Yorkshire, and archives of Marrick Priory and Selby Abbey.

Sources for the study of Catholic history are to be found mainly amongst the papers of some of the major landed families in the East Riding, including the Stapleton family of Carlton, the Constable Maxwell family of Everingham, and Caerlaverock and Terregles in Scotland, and the Langdale family of Houghton. These families remained Catholic after the Reformation. There are also personal and political papers of individual Catholics, including for the nineteenth century Sir Charles (1795-1847) and Lady Mary Barbara Chichester (1801-1876), and for the twentieth century Kevin McNamara MP (1934-), Sir Mark Sykes (1879-1919), and Sir Patrick Wall MP (1916-1998). A pamphlet on religious archives at the Brynmor Jones Library is available on the archives website at www.acsweb.hull.ac.uk/arc/collection/subjectguides.html; this includes a section on Catholicism. This overview covers three of the more significant of these collections and attempts to give a flavour of the sources available.

ARCHIVE OF THE STAPLETON FAMILY, LORDS BEAUMONT, OF CARLTON
TOWERS [DDCA]

A branch of the Stapleton family settled in Carlton in the West Riding around the tenth century. In the late fifteenth century the Stapletons became, through marriage, heirs to the barony of Beaumont (although the title was not claimed for over three hundred years). The family upheld the Catholic faith after the Reformation and worshipped in the chantry chapel at Carlton church until this was discovered in

1611. A private chapel was then used at the family home, Carlton Towers. During the seventeenth century the family suffered heavily from recusancy fines, and Miles Stapleton (b. 1626) was tried for complicity in the Popish Plot, but was acquitted by a jury composed of Yorkshire gentry.

The archive comprises not only estate and family papers, but also archives of Marrick Priory, whose lands passed to the Crown after dissolution in 1539, and later fell into private hands [DDCA(2)129]. The Marrick Priory archives include an early set of charters and other title deeds dating from the mid-twelfth century onwards, as well as rentals and a rare account roll compiled by the bursar, sacristan and granger for 1415-1416. Accounts of recusancy fines levied on the estates of Gilbert Stapleton (d. 1636) and his second wife Helen Gascoigne have survived for the years 1616-1649 and 1654 [DDCA/29/1 & 4]. The correspondence of the eighth Lord Beaumont, Miles Thomas Stapleton (1778-1854), and of the ninth Lord Beaumont, Henry Stapleton (1848-1892) and his wife Lady Violet Isaacson includes various letters on Catholic affairs; there is also a letter from Cardinal Wiseman concerning the education of the children of the eighth Lord Beaumont into the Catholic faith [DDCA(2)/52/7-9, 23].

ARCHIVE OF THE CONSTABLE MAXWELL FAMILY OF EVERINGHAM AND CAERLAVEROCK [DDEV]

This archive involves two large landed families – the Constables of Everingham in Yorkshire and collateral lines of the Maxwell family in Scotland – and one small landed family, the Sherburnes of Stonyhurst, Lancashire (who married into the Constable family in the mid-seventeenth century). This is one of the largest landed estate archives held by the University. It comprises around 25,000 items, documenting the history of the estates and the family's own history. The Constables were settled in the East Riding in the early sixteenth century, but due to the persecution experienced on account of their faith, it was not until the mid-eighteenth century, under William Haggerston Constable (1734-1801), that the family estates were consolidated. It was at this point that the family was joined in marriage with the Maxwells through William's wife, Lady Winifred Maxwell. The Maxwells were settled in Caerlaverlock by the early thirteenth century.

Beginning with the seventeenth century, there is a set of recusancy records for Sir Philip Constable (d. 1664) and his son

Marmaduke (1619-1680), including inquisitions and valuations of sequestered estates, lists of debts, certificates of delinquency, petitions and correspondence [DDEV/52/12-14; 60/1-10; 68/248]. These date back to Philip Constable's conviction for recusancy in 1632 and the family's subsequent experiences during the Civil War and the Commonwealth, and following the Restoration. DDEV/68/248 is an especially significant volume compiled c.1855 and containing over one hundred original documents. Examples include the royal licence issued by Charles I to Philip Constable in 1632/33, allowing him to travel more than five miles from his home, and the letter of protection granted by Sir Thomas Fairfax to Philip Constable, dating from April 1649 and protecting his family and goods at Everingham.

A series of family correspondence for both the Constable and Maxwell branches spans the eighteenth and nineteenth centuries and is a good source of information on Catholic affairs in England and Scotland [DDEV/60]. In particular, the correspondence and diaries of William Constable Maxwell (1804-1876), tenth Lord Herries, and his brother Marmaduke Constable Maxwell, cover topics such as the building of the Italianate Catholic chapel at Everingham in the late 1830s in celebration of Catholic Emancipation, the building of the Catholic school at Dumfries c.1866, the dispute over the Lenten Pastoral of Bishop Baines which arose in 1840, and various journeys to Rome [DDEV/60/29-31; 61/17, 22-23, 41]. In the next generation, the correspondence of Marmaduke Francis Constable Maxwell (1837-1908), eleventh Lord Herries, covers such topics as the Royal Declaration Bill and the accession oath [DDEV/60/36].

There is also a separate series of Roman Catholic manuscripts collected by the family over the centuries, the most notable being Rev. J. Knaresborough's 'The sufferings of the Catholicicks' [DDEV/67/1-4]. This work comprises some five manuscript volumes compiled c.1720, containing lists of martyrs, Catholic prisoners, banished priests and delinquents whose estates were forfeited, for the period 1558 to 1654. There are also two bound collections of documents and working papers of Rev. Knaresborough, including lists of recusants in twelve English counties. Other material includes a register of baptisms, marriages and burials, possibly performed by a Catholic priest at Everingham, for the years 1771 to 1801, and 'A collection of letters and scatter'd papers found in Bishop (Bonaventure) Gifford's closet dating from the period 1694 to 1715 [DDEV/67/130; 60/83].

Patrick Wall (1916-1998) served as Conservative MP for Haltemprice (later Beverley and Haltemprice) from 1954 to 1987. He was brought up as a Catholic and educated at Downside before being commissioned in the Royal Marines in 1935. As a politician he specialised in defence issues and foreign affairs, particularly in Africa, the Mediterranean and the Middle East. He travelled widely and frequently in those areas throughout his political career. He was influential within the Conservative Party as the founder of the 92 Committee, known as Margaret Thatcher's 'Praetorian Guard' in the early 1980s, and he was knighted in 1981 for his political services. He was a leading figure in Catholic politics and his papers include a series of almost two hundred files on Catholic affairs [DPW/26].

In particular, the files document his role as the founder of the Catholic lay movement Pro Fide ['for the faith'] in 1970. There is correspondence documenting how support was gathered prior to forming the movement, and drafts of the original manifesto, 'A voice for the silent majority' [DPW/2611-7; 8]. As Chairman, Patrick Wall sat on the National Advisory Committee (later the National Council), for which there are minutes up to 1991, and he compiled both annual and progress reports [13PW/26/1214, 57; 15]. He also gave numerous speeches and wrote to the press on Catholic issues and had contacts with a wide variety of other Catholic organisations both in Britain and overseas, including the Catholic Union of Great Britain [DPW/26/18-19; 58-66; 116-121]. Extensive correspondence, including with Cardinal Basil Hume and Father J.W. Flanagan of the Catholic Priests Association, has survived, as well as a number of Pro Fide publications, focussing on its concerns with catechetics and the crisis in the Church [DPW/26/33, 37-39; 76-77]. Patrick Wall continued to be actively involved in Pro Fide until 1987, when he stood down from Parliament and gave up many of his other political responsibilities.

Catalogues for each of these collections, and indeed for other Catholic-related archives, are available online as part of our HUMAD2 [Hull University Manuscripts and Archives Database] database at www.acsweb.hull.ac.uk/arc/collecton/humad2.html. The database contains both collection descriptions (summarising the historical background and contents of each archive), and itemised catalogues for each archive. A search on the term 'Catholic' will enable the researcher to identify major collections of relevance. Searches can also be made for

named collections, or for individuals, organisations or places. The results list will commonly comprise a number of collection descriptions and the reference codes of individual document descriptions. Access to the archives is open to all bona fide researchers by appointment only. Before your first visit, you should write to the University Archivist explaining the nature of your research. Subsequent visits can be arranged by telephone or e-mail. The Archives Reading Room is open on Mondays to Thursdays only, from 9am to 1 pm and 2pm to 5pm. An introductory leaflet including a location map is available on request.

CONTACT DETAILS:

The University Archivist, Brynmor Jones Library, University of Hull, Hull, HU6 7RX Tel: 01482 465265. E-mail: archives@hull.ac.uk Web: www.acsweb.hull.ac.uk/arc/

THE ARCHIVES OF THE ADORERS OF THE SACRED HEART OF JESUS OF MONTMARTRE, OSB (THE TYBURN NUNS)

Mother M. Claudia OSB

At Tyburn Convent there are two sets of archives housed – that of the Congregation of the Adorers of the Sacred Heart of Jesus of Montmartre OSB, and that of Tyburn Convent. This article is concerned only with the Congregation archives. (Note: in our Congregation the Secretary General is usually designated archivist).

BACKGROUND: THE ARCHIVES AS AN INSPIRATION FOR THE CHURCH

Some people tend to repress a shudder when they hear the term 'archives' and are glad to leave it to someone else to deal with, so here we present some background inspiration to show that work with archives is worthwhile, extremely valuable for the Church, for every religious congregation and for society at large.

Firstly, let us examine briefly what recent popes have said about the Vatican Archives, because the archives of the Church are only a worldwide version of our Congregation (and house) archives. The archives of the Church were not open to scholars until the time of Pope Leo XIII. They are still called the Vatican Secret Archives (VSA), but with the idea of making 'the concepts of historical research and the search for truth coincide'.¹ Pope Leo opened them to researchers, saying: 'The first law of history is not to dare to say anything false; and furthermore not to pass over in silence anything true.'² Pope Paul VI said of the VSA: '... Our pieces of paper are echoes and vestiges of [the] passing of the Lord Jesus in the world. And so to have the cult of these papers, documents, archives, means indirectly to have the cult of Christ, to have the sense of the Church, to give ourselves, and those who will come, the history of the passing of this phase of the *transitus Domini* in the world.'³ Pope John Paul II has a great appreciation and regard for archives and at the inauguration of the new premises for the VSA in 1980 he said many important things concerning the VSA which can also be considered as important for us as we consider our own archives. We should '... understand the importance of the archives as an instrument and source of government, law and history; in other words, of knowledge, humanity and culture: it is not just a collection and preservation of writings, it also assumes a dynamic aspect, in its

different phases of functional, administrative and cultural good ...¹⁴ Pope John Paul II spoke again at an exhibition of documents from VSA the following year: 'The documents of the Church bear witness, in particular, to the spread of the kingdom of Christ in the world, the continual and anxious concern of the pope and of the pastors of the Church for the flock entrusted to them, as well as their desire and their efforts for the triumph of justice and peace in the world. It is a question therefore of testimonies that deserve all our respect. ... Furthermore, the high value of each document, which is at once sacred and precious, is to be considered, and the impulse they give to historical research, carried out with the highest scientific standards ... There is no doubt, therefore, that the Archives can be called *sapientiae templa* (temples of wisdom), due precisely to that wealth of information and knowledge which they contain, and the preservation, the worthy and adequate presentation of these documents, from the most humble to the most precious, becomes a service rendered to Truth. It is an act of love for Truth.'¹⁵

THE ARCHIVES AS AN INSPIRATION FOR OUR CONGREGATION.

A second source of inspiration in appreciating the value of archives is the discoveries that we have made about our own way of life and our Mother Foundress by consulting original sources from our archives. In the 'Statement on our Charism' alone there are eighteen references in the margin to documents of our Mother Foundress, and we have the joy of knowing that consultation and use of original sources commands respect from those who hear or read our papers. In using our own archives in an enlightened, careful and scholarly way, we perform a service for the whole Church, building up her vast and deep contemplative and mystical heritage.

Now let us turn to look at the Archives of our Congregation in more detail. We begin with a brief history both of the Congregation and of the archives:

BRIEF HISTORY OF THE CONGREGATION

Our Congregation was founded by Marie Adele Garnier (Mother Mary of St. Peter 1838-1924) at Montmartre, Paris, in 1898 with the approval of Cardinal Richard, Archbishop of Paris. Our foundress felt called to establish a religious family totally consecrated to the worship



Mother Mary of St. Peter
(Marie-Adele Garnier)
1838-1924

Foundress of the
Adorers of the Sacred Heart of Jesus,
of Montmartre,
Order of Saint Benedict

ILLUSTRATION 1

Park Place, on the site of the ancient Tyburn Field, where, during the Reformation and post-Reformation eras (1535-1681), 105 officially-recognised Catholic Martyrs were executed for their Faith. A Shrine in honour of these martyrs was immediately established at the new convent, and a little later perpetual adoration of the Blessed Sacrament exposed was also begun. Gradually the community at Tyburn Convent came to be known as the 'Tyburn Nuns'. There are seven other monasteries world-wide: Ireland, Australia, Peru, Scotland, New Zealand, Ecuador and Colombia. Tyburn Convent is the Mother House of the Congregation.

BRIEF HISTORY OF THE ARCHIVES

In our very first constitutions, approved by Cardinal Richard in 1898, in Chapter 15 (On Poverty), provision is made for a separate locked compartment in the 'depository,' where the archives will be kept. These are envisaged as title deeds, terms of leases, documents from the archdiocesan chancery, etc. In the first customary, approved in 1899, we find, in Chapter 21 (Of the Employments), subsection 2 (Of the Archivist), No.376: 'The archivist has care of the papers of the society: she will

and praise of the Holy Trinity principally through the Holy Mass, Divine Office and the Perpetual Adoration of the Blessed Sacrament exposed. To achieve this she chose the enclosed, contemplative, Benedictine way of life for she could find 'no better rule of life to bequeath to her spiritual daughters' (Charism 3). In 1901 the anti-religious Laws of Association caused Marie Adele Garnier and her fledgling community to leave France for England. She said, however, 'Not in exile, but on mission'. A temporary home was found at Notting Hill, London, and in 1903 a property was purchased near Marble Arch, No. 6 Hyde



ILLUSTRATION 2:
PERPETUAL ADORATION
AT TYBURN CONVENT

carefully arrange them and will put the titles and necessary indication on the wrappers, boxes, envelopes: Acts of the foundation, Letters from the archbishop, Manuscripts, Business papers, etc. No. 377: All the secretary's books will be kept in the archives except the necrology (when there is one), the address books and the current annals. Patron: St Jerome.' It is clear from these early documents that from the very beginning of our Congregation the archives were considered to be of great importance.

The 1909 and 1914 Constitutions have a brief mention of the subject. In Chapter 19 (On divers offices), No. 741 says: 'One sister will be charged with the archives'. In Chapter 6 (Of the Secretary General), we find in No. 559, 'The charge of the Secretary General is to attend to the preservation of the important acts and documents concerning the history and general administration of the Institute ...' The word 'archives' is not used but the intention is there. The 1928 Customary and Directory has half a chapter on 'the Archivist of the Convent'. By this stage of our development there were clear rules for the classification of the archives and what should be kept in them. By and large they were much the same as what is laid down for the archivist of the convent in No. 62 of our Manual today. However a certain naive trustfulness is apparent in two items: '*It is fitting* that a catalogue of the archives be kept ...' and 'When any books, packets, or important documents are given out from the archives, the archivist *is recommended, for the sake of good order, to make a note of it.*' Our present Manual shows the result of experience: 'The Archivist *will keep a catalogue* of the documents in the archives and a note of any borrowed from them' (No.62).

PHYSICAL STORAGE CONDITIONS OF THE ARCHIVES

Our archives are stored in box-files using plastic envelopes (with air-holes) to protect the documents. The box-files are labelled and stored on open shelves in the general secretariat where there is good cross-ventilation. Items are classified, accessioned and catalogued according to a simple card system. Two cards are made. One is the main entry, including added entry cards as required. These cards are arranged in alphabetical order according to the heading, and form the card index or catalogue. The other, duplicate card, is marked SL, (shelf list) and these cards are arranged in the order that the items have in their boxes and that the boxes have on the shelves, and they form a shelf list. This shelf list is essential for verifying the archives.

CONTENT OF THE ARCHIVES

The Secretary General keeps an inventory of all papers and documents in the Congregation archives. To preserve confidentiality no document may be read or removed without the permission of the Superior General. A memorandum of all documents temporarily removed from the archives is kept by the Secretary General.

The archives are classified as follows:

i	Documents from the Holy See (for Cardinal Protector)	C CP
ii	Documents from the Ordinaries	CB
iii	Acts of the General Chapters	GC
iv	Acts of the Superiors General	SG
v	Acts of the Sisters - certificates civil papers, etc.	S
vi	History	H
vii	Photographs	P
viii	Business	B
xi	Architecture	A
x	Divers	D

There are also nine Congregation registers kept by the Secretary General.

USE MADE OF OUR ARCHIVES

From about 1945 and continuing with long intervals until recently, members of a French secular institute for diocesan priests, The Society of the Heart of Jesus, have used our archives for material on the Abbé Daniel Fontaine, whom they honour as their 'restorer.' Dom Columba Marmion's letters to our Foundress were borrowed by Dom Raymond Thibaut of Maredsous for his life of Abbot Marmion. An article on our Foundress by Father S. Bezine, OP, in *La Vie Spirituelle*, September 1931, says in a note: 'This study is based on original unpublished documents', and these documents are obviously those in our archives. More recently Father Mark Tierney OSB requested access to the letters of Dom Columba Marmion in our archives. Father Tierney was researching for a book on Abbot Marmion to promote the cause for his Canonisation. We provided photocopies of all the letters we have, and Father Tierney kindly gave the community a talk on his work as

Postulator of Blessed Columba Marmion's Cause for Canonisation. The Cause for Canonisation of our own Foundress Marie Adele Garnier was opened by the late Cardinal Basil Hume in September 1995 and work is progressing on her *Positio* to present to Diocesan Officials for approval.

ACCESSIBILITY

Anyone wishing to consult our archives should communicate with the archivist in writing.

EMERGENCY PLAN

The Congregation has an emergency plan of action for the archives in case of fire or other disaster.

NOTES:

1. Pope John Paul II: Address at inauguration of new premises of VSA (18.10.1980), in *L'Osservatore Romano*, English edition, July 1978, p.1.
2. Pope Leo XIII: *Saepe numero considerantes*, Letter to Three Cardinals, of 18 August 1883, quoted by Pope John Paul II, *op.cit.*
3. Pope Paul VI: Address of 29 September 1963, quoted by Pope John Paul II in *L'Osservatore Romano* of 1 December 1980, p.16.
4. Pope John Paul II, *op.cit.* p.16.
5. Pope John Paul II: Address at exhibition of documents from VSA, in *L'Osservatore Romano* of 27 April 1981, p.7.

OTHER SOURCES

Tyburn Congregation Correspondence Course: Unit VII: Archives, Mother John Baptist (Brennan), Tyburn Convent London, c. 1985.

Adorers of the Sacred Heart of Jesus of Montmartre OSB, Manual on Government and Formation: Appendix 1, Archives, 1989.

THE ARCHIVES OF SAINT MARY'S ABBEY, COLWICH

Sister Benedict Rowell OSB

FOUNDATION AND HISTORY OF THE COMMUNITY

Saint Mary's Abbey, Colwich is a community of enclosed contemplative Benedictine nuns, and belongs to the English Benedictine Congregation (E.B.C.) It was founded by Our Lady of Consolation, Cambrai (now at Stanbrook Abbey, Worcester) in 1651 at Paris. As a result of the French Revolution, the English Benedictines of Paris came to England in 1795.

The community's title was (and still is) the Monastery of Our Lady of Good Hope. It is worth listing the community's permanent homes, because researchers may find reference to these, without realising that they all refer to one community that is still alive.

1664-1794 Paris: Champ de L'Allouette, rue des Anglaises

1795-1807 Marnhull, Dorset: Nash House

1807-1836 Cannington, Somerset: Court House

1836 - present Colwich, Stafford: The Mount, or Mount Pleasant, Saint Benedict's Priory, later Saint Mary's Abbey.

Although the community began in the E.B.C., it soon transferred to the jurisdiction of the Archbishop of Paris, and in England remained under the Vicars Apostolic/Bishops until 1928, when it returned to the E.B.C. and was raised to the rank of an Abbey. There are papers about this community in the archives of the Western and Midland Districts and the Archdiocese of Birmingham, as well as the Archives Nationales in Paris [Paris, Archives Nationales S4619].

From the beginning, the community lived a strictly enclosed Benedictine life centred on Mass and the Divine Office in choir, with mental prayer in the tradition of Father Augustine Baker, the English Benedictine mystic and spiritual guide (died 1641). In 1823 the community became England's first house of Perpetual Adoration of the Blessed Sacrament, which continued until the 1950s. There used to be choir nuns and lay sisters. The community made a foundation in 1859, St. Scholastica's Priory, Atherstone, Warwickshire, which amalgamated again with Colwich in 1967. The Atherstone archives are at Colwich. The community's involvement with schools was very small. A few

ILLUSTRATION 3



ST. BISHOP'S PRISON, SOON AFTER THE SINKING IN 1836; KNOWN TODAY AS ST. MAUR'S ADULT-CORRECTION

pupils were taken inside the enclosure for a short time at Cannington. Then there was a Poor School, under an Ursuline nun who lived with the community. The Poor School was continued for a few years at Colwich.

LOCATION AND STORAGE OF THE ARCHIVES

The archives are located inside the monastic enclosure, and only the archivist has access to them. The Abbess may give permission for the archivist to provide information by post or e-mail, or to show archival material to a researcher in the Guest Room.

There is an archives room, which is dry and well aired, at a reasonably constant temperature, and shaded from sunlight. There is no purpose-built storage, but the archives are in good condition, and the risk of fire is quite low. Recent acquisitions are stored temporarily in a fairly suitable room in the twentieth-century part of the building. Some items, such as deeds, are in a safe, which provides protection from fire and flood. Some historical financial records are also in a metal filing cabinet in the bursar's department.

CONTENT OF THE ARCHIVES MONASTERY OF OUR LADY OF GOOD HOPE

The archives of the principal community, the Monastery of Our Lady of Good Hope, are classified according to the main places where the community lived. These are listed on one card index in the order of the records, and in another card index by names and subjects. Some of these items consist of only one or two papers.

Paris: 38 envelopes, including: Constitutions in the hand of Dame Clementia Cary (1656); account of the community's experiences in the French Revolution; portrait of Mother Bridget More, first Prioress; some letters of the period; copies of material in other archives etc. referring to this period.

Marnhull: 14 envelopes, including: some death notices; letters of the period, including Bishop Sharrock, Abbe Edgworth, financial letters 1805-1828 from Dom Michael Anselm Lorymer.

Cannington: 27 envelopes, including: letters of the period, including Cardinal Weld, Bishop Baines, Abbe Premord; manuscript notes of community history from Paris to Cannington (1825); information about Court House, Cannington.

Colwich: 152 envelopes, from 1836 to the present, including: plan of Mount Pavilion; Customary of Perpetual Adoration (1890);

newspaper cuttings and papers re-Colwich nunnery case (1857-1870); many letters (names in card index); elections of Abbesses; meetings of Abbesses etc.

The material stored on shelves consists partly of boxes and partly of volumes such as constitutions, profession books etc. There is a ring folder that lists the content of each shelf, and the contents of the boxes are gradually being listed. The materials in the safe and temporary store are also listed in the folder. One shelf contains the archives from the closed daughter house, St Scholastica's Priory, Atherstone. These are listed. There would also be material about the foundation in the Birmingham Archdiocesan Archives. There is a card index by surname of professed religious of the community, choir nuns and lay sisters, including St. Scholastica's Priory, Atherstone. This is a useful starting-point for enquiries about individuals.

Although not part of the archives, there are a number of rare books and manuscripts in the care of the archivist. They are located in a small room specially constructed in the 1960s, including some fire and security precautions, but no modern technology such as climate control. There are about two thousand books and manuscripts, some of which came from the house in Paris. Dr. Rogers of the Bodleian Library was involved with their preservation. Other books came from Abbe Premord and Father Robert Eaton. There is a catalogue, in the order of shelving. The manuscripts stored in the book-room are known as the Baker Manuscripts, many of which came from Paris. There are important examples of the works of Father Augustine Baker, which have been used by Dr. John Clark in his Baker editions. There is a catalogue, in the order in which the books are stored. The Abbess may allow these books and manuscripts to be studied by researchers.

The community's website includes a section about the history of the community. Some biographies of individual nuns are given. The website should be expanded to include more information from the archives.

BIBLIOGRAPHY

The manuscript House History is dated 1695. The nineteenth-century expanded version was published in the **Ampleforth Journal** 1906-1908, nos. 11-13. This was also the basis for the first part **The Benedictines of Colwich** by Father Robert Eaton (1929). Biographies of the early nuns include **Some Particular Remarks of our Venerable**

Mother Beginners, which is about the same date as the House History. The nineteenth-century expanded version of this was published by the Catholic Record Society Vol. 9, No. 11. The Works of Father Augustine Baker, edited by Dr. John Clark, are published in **Analecta Cartusiana** 119:9, Salzburg 1999 etc.

CONTACT

For information, please apply in the first instance to: Mother Abbess, St. Mary's Abbey, Colwich, Stafford ST1 8 OUF.

Telephone: 01889 881282.

Fax: 01889 881173.

E-mail address of the archivist: benemary@btopenworld.com

Website: www.colwichabbey.org.uk

Dispersed Contemplative Communities: Additions to list in Catholic Archives 23

Date of Dispersal	Community	Location of Archives
1967	St Scholastica's, Atherstone, Warwickshire (Benedictine)	St Mary's Abbey Colwich, Stafford, ST18 OUF
1983	St Scholastica's Kilcumein, later at Holme Eden Abbey Carlisle (Benedictine)	Downside Abbey

From: Sister Benedict Rowell Archivist St Mary's Abbey Colwich Stafford ST18 OUF.

ARCHIVES OF THE FRANCISCAN MISSIONARIES OF THE DIVINE
MOTHERHOOD

Sister Victoria Batchelor FMDM

We are a smallish congregation – just over 300 of us – and our Mother House is at Ladywell, Godalming, in Surrey. It is here that we have our General Archives. There are Regional archives in Singapore, Ireland and Zambia and one is currently being set up in Australia.

In Zambia Sister Monica Orange, the Regional Archivist, is researching in the Lusaka Public Records Office and has discovered much about the early days of religious communities in that country. Most material from our Zimbabwe Region comes here at the moment as, at the time of writing, Zimbabwe is not too safe a place for it to be kept.

Our archives in Godalming give a good idea of the history of our congregation. Our first few sisters had been in temporary profession with the congregation of Mother Francis (Alice) Ingham, now the Franciscan Missionaries of St Joseph, and we have in our archives copies of relevant material from their archives. In 1884 some sisters were sent by Mother Francis Ingham to work in St Vincent's Orphanage in Holly Place, Hampstead. This was in the parish of St Mary, Holly Place, and the parish priest at the time was a Canon Arthur Dillon Purcell. Canon Purcell and Mother Francis Ingham did not see eye to eye on the question of these sisters. Mother Francis made changes in the personnel while the Canon was away on the Continent. He thought two sisters could manage the work, while she felt there needed to be three – and so on. We have copies of this correspondence, the originals being in the FMSJ archives. The result was that one sister was dismissed by Mother Francis and two did not renew their vows in her congregation. On the feast of St Francis, these three sisters set up on their own. The following year a sister who had left Mother Francis earlier, with her blood sister, joined the first three. On the first page of their Council Minutes, in the hand of Sister Mary Martha Manning, is the following entry:

Sister – Mary Martha (Margaret Jane Manning)

Sister – Mary Margaret (Mary Docherty)

Sister – Mary Patrick (Winifred Brennan)

United under the directions of the Very Rev. Cannon Purcell to

commence this branch of the Third Order of St Francis Oct 4th 1887.
Sister Mary Francis (Jane Kennie Harvey) joined the above sisters April
5th 1888.

Sister Mary Anthony (Barbara Kennie Harvey) joined the above sisters
Nov 19th 1888.

We have minutes of Council meetings from 1887 until the
present day.

More sisters joined these five and new communities were
founded, including one at Littlehampton, then in the Diocese of
Southwark, and one at Aldershot, in the Diocese of Portsmouth. The
Littlehampton community, led by Sister Patrick, one of the first five,
subsequently developed into the Franciscan Missionary Sisters of
Littlehampton and we have copies of documents from their archives
concerning the Holly Place days.

The next major drama culminated on 1 January 1912 when the
sisters and communities in the Westminster Diocese joined the
Franciscan Missionaries of Mary. Troubles in the Holly Place commu-
nity had led to this, and copies of correspondence (the originals this time
being in the FMM archives) between the FMM General of the time and
the authorities in Westminster concerning this amalgamation are in
our archives.

This left two communities outside Westminster. Mother Patrick
and the sisters in Littlehampton became, as we have said, the Franciscan
Missionary Sisters of Littlehampton and our foremothers in Aldershot
battled on alone. Bishop William Cotter was Bishop of Portsmouth at
this time and he took these sisters under his wing. Aldershot's local
Superior, Mother Francis Kennie Harvey (another of Holly Place's first
five) died and Bishop Cotter chose Mother Collette Tierney, a doughty
Scotswoman, in her place. We have correspondence between Bishop
Cotter and each of these sisters. The tone gives the impression he got
along much better with Mother Collette than with Mother Francis. The
future Mother Francis Spring joined these Aldershot sisters in Decem-
ber 1917. Five years later a two-year-old girl in St Anthony's Orphanage,
where the sisters lived and worked, died of diphtheria, whereupon the
local Medical Officer of Health advised Mother Collette to send one of
her sisters to train as a nurse. Two sisters were sent to train in St John
and St Elizabeth Hospital in London. One of these was Sister Francis

Spring, and when she returned from training, she went to work in Aldershot Hospital three afternoons a week. Here she met a Consultant Surgeon who suggested the sisters start a nursing home and thus began Mount Alvernia Hospital, Guildford, which was opened in 1935.

The Guildford doctors asked that the nursing home should take maternity patients and Mother Collette asked Archbishop Amigo of Southwark, in whose diocese Guildford then was, if sisters could train as midwives. He was quite agreeable, but back in Portsmouth, where our novitiate was still situated, Bishop Cotter was far from happy. We have correspondence documenting all this.



ILLUSTRATION 4: FMDM PIONEERS IN AFRICA (WEARING THE CUSTOMARY TOPIS OF THE TIME) MOTHER FRANCIS SPRING (CENTRE) AND HER COMPANIONS FORMED THE FIRST COMMUNITY IN KASABA, NORTHERN RHODESIA (NOW ZAMBIA) IN 1946.

In 1937 Mother Francis Spring was elected Mother General and from then on new communities were founded at a great rate – in England, then Ireland and Zambia (at that time Northern Rhodesia). Once we had our first community in Zambia and planned to go to China, Mother Francis Spring felt we should become a Papal Congregation and, after the usual to-ing and fro-ing, we did. Up until then our title had been 'The Franciscan Sisters for the Home Missions', so a change of name to 'The Franciscan Missionaries of the Divine Motherhood' took place at the same time. Together with the study of midwifery had come a deeper

appreciation of Mary's Motherhood and Fr Ethelbert Cardiff OFM contributed his knowledge of Mary as Mother in the writings of St Francis – hence Divine Motherhood in our title. Material in the archives bears witness to this.

When Mother Francis Spring came out of office in 1971, our congregation had 39 communities in 25 dioceses and we have records of the setting up of these communities including correspondence with many bishops. More recently we have records of short-term projects undertaken by sisters who worked in Ethiopia during the famine and others who went into Rwanda straight after the massacres there, and still others who went to Iraq several times from our community in Jordan to help those suffering as a result of sanctions.

What is coming into our archives today? Well, mostly minutes of meetings. Records from health care institutions are taking up more and more space. Two hospitals we have handed over to other organizations but five are still owned or administered by us and generate much paper. Photographs seem to be much in demand for various occasions and we have many which are space-consuming, especially if people put them in big fat padded albums.

We are most fortunate in having a purpose-built room for archives, which in 1971 was constructed as part of a new block built for our General Council. They have since moved elsewhere, but the archives remain. Most of our material is in boxes 105 x 270 x 375 cms. My predecessor started using boxes this size, but we were unable to discover where she got them, so we had them made last time. The larger boxes advertised by the suppliers would be too heavy for this septuagenarian. Someone is, at the time of writing, very kindly transferring our somewhat diffuse descriptive list to Excell.

DOWN AMONG THE DEAD MEN: OR A DAY IN THE LIFE OF THE ARCHIVES

Brother James Hodkinson SJ

Archives: musty, dull, full of old books and documents. You would be right in the last two, but not very musty and definitely not dull. Enquiries come to the Archives of the British Province of the Society of Jesus from all over the world, wanting to know who was where in 1890 or do we have any information on Brother so-and-so who was someone's great-uncle because a family history is being compiled. Another enquiry, just in, from a firm of architects who are renovating a college building once owned by the Jesuits requires a set of plans, as they intend to put in the original style of windows. Fortunately, we have a photograph from the 1930s and are able to send them a copy. We never send the originals, otherwise we would end up with no archive. When a house closes or a parish is handed over to a diocese, any relevant Jesuit material comes to the Province Archives, as do the papers, writings and notes of Jesuits when they die.

Quite a few people come to the Archives when they are researching for academic theses: 'Why and how did the French Jesuits come over to England when they were expelled from France, where did they carry on their studies, and are the buildings still there?' Quite a few requests for information are received concerning the English martyrs since we have a lot of material from the time of the preparation of the cause for their canonisation. Gerard Manley Hopkins is also a popular subject for a thesis. One lady came over from Australia last year to consult material on him. We even have a few letters of St Edmund Campion, although these are never on view.

Always a great help in answering queries is **Letters and Notices**, the house journal of the British Province. It was first published in 1863 and contains obitu-



ILLUSTRATION 5: FIRST EDITION OF LETTERS AND NOTICES (1863)

aries of all Jesuits of the Province as well as matters of interest from each of our houses. To date ninety-six volumes have been published.

More requests have come in today, including one from a priest who wants to see our collection of the letters of Dr John Lingard, the early nineteenth-century historian. Then there is the everyday work of the Archives. We rely on a card index which has to be updated as articles are sent in. One day we will have the money to have it computerised. Requests also arrive from other archives, Jesuit and non-Jesuit, at home and abroad. They ask about British Jesuits or houses, or any of the myriad requests they have to deal with concerning the Society of Jesus. In October 2001 there was a meeting of Jesuit archivists in Rome, the first in the history of the Society. It was attended by more than fifty archivists. The participants made some very interesting visits to the Vatican Archives and the Jesuit General Archives, and listened to a very good talk from Father Paul Molinari, who was closely involved with the canonisation of the English Martyrs. As you can see, there is never a dull moment in the Archives. It can be very busy, but always interesting.

EDITORIAL NOTE

*This is a slight adaptation of an article which first appeared in **Jesuits and Friends** 54 (Easter 2003) and is reproduced by kind permission of the Editor of that publication.*

The Construction of Martyrdom in the English Catholic Community, 1535-1603 by Anne Dillon (Ashgate, Aldershot & Burlington, 2002, pp.xxxviii+474) is a title in the St Andrews Studies in Reformation History series. It is an examination of the deaths of those Catholics who gave their lives for their faith under Henry VIII and Elizabeth. In particular the cult of martyrdom and its iconography is investigated in terms of marshalling continental support for English Catholics and strengthening resistance and resolve at home. The range of archival sources used by the author in pursuit of her argument is impressive: Peter Mowle Collection, Oscott College Archives; Cambridge University Library (Roper's Life of More); Guildhall Library, London (Charterhouse); Bar Convent Archives, York (Wigmore's Life of Mary Ward); Stonyhurst Archives (Grene's Collectanea); and Westminster Diocesan Archives (St Edmund's College: Verstegan's Descriptiones), as well as the archives of the Venerable English College, Rome. More impressive still is her familiarity with and use of contemporary printed material.

New books on Newman are always of archival interest in that the vast quarry which represents the cardinal's own papers at the Birmingham Oratory, for many years cared for with great devotion by the late Gerard Tracey, is still being tackled by scholars. However, **Pilgrim Journey: John Henry Newman 1801-1845** by Vincent Ferrer Blehl SJ (Burns & Oates, London & New York, 2001, pp.xii+452, £20), a spiritual biography of Newman's life up until and including his conversion to Catholicism, comes from the pen of a scholar who was successively an editor of the **Letters and Diaries**, Chairman of the Historical Commission and Postulator of the Cause, and for that reason alone one may approach this book with a certain reverence. Because the story of Newman's reception as a Catholic is so well known, it is especially important to realise, as the author guides us through his subject's later (post-1841) Anglican years, that to Newman himself his life at Littlemore had anything but a certain conclusion. Colin Barr, who lectures in modern European history at Maynooth, uses a variety of archival sources in **Paul Cullen, John Henry Newman, and the Catholic University of Ireland, 1845-1865** (Gracewing, Leominster, 2003, pp.xviii+288, £17.99). His aim is to present an account of the foundation and progress of this institution in a way that is not overly centred on

Newman and which takes into consideration some of the other personalities and influences involved, notably Archbishop Cullen of Armagh and then Dublin. The author has based his study almost completely upon archival material and utilises several primary sources in Ireland: Cullen, Murray and Woodlock papers in the Dublin Diocesan Archives; Catholic University papers in University College Dublin, Archives; Lucas and Monsell papers in the National Library of Ireland; Slattery and Leahy papers in Cashel Diocesan Archives (consulted on microfilm at the National Library of Ireland); Denvir Papers in Down and Connor Diocesan Archives; Dixon Papers in O Fiaich Memorial Library, Armagh; and pamphlet collections at Trinity College Library, Dublin. Outside Ireland he consulted the University of Notre Dame Archives, the Cullen and Kirby Papers at the Irish College, Rome, the Newman Papers at the Birmingham Oratory, and the Peter le Page Renouf Papers at Pembroke College, Oxford. He provides a useful commentary on his use of sources.

The period coinciding with Newman's life (and beyond) is the chronological span of Barbara Walsh's **Roman Catholic Nuns in England and Wales 1800-1937: A Social History** (Irish Academic Press, Dublin and Portland, 2002, pp.viii+248, £35.00). The book analyses the growth and development of women's religious life in all its aspects and the author bases her study on research conducted in four archives in particular: Sisters of Charity of St Paul the Apostle (Selly Park); Sisters of Notre Dame de Namur (Liverpool); Sisters of the Sacred Hearts of Jesus and Mary (Chigwell); and the Daughters of Charity of St Vincent de Paul (Blackrock, Co. Dublin). In acknowledging the assistance of the respective archivists, and in addition mentioning the assistance received from several other members of the Catholic Archives Society, the author reveals her appreciation of the trust placed in her when dealing with often sensitive material. From an archivist's viewpoint this type of recognition is always most welcome. Moreover, the bibliographical appendix lists the specific files consulted in each of the archival collections, and there are a series of very useful tables listing *inter alia* the orders and congregations which were represented in England and Wales during the period under examination.

Thomas Earp: Eminent Victorian Sculptor by Anthony and Olive Mitchell (Baron Books, Buckingham, 2002, pp. 128, £13.95) is a well-illustrated and meticulously researched book on the life and work of the Nottingham-born craftsman whose work may be seen in a

number of Catholic churches, including Farm Street and Maiden Lane in London. Earp (1828-93) learnt his craft under Pugin and Myers and also worked for the young J.F. Bentley, the future architect of Westminster Cathedral. The archival pedigree for this book is naturally architectural: Royal Institute of British Architects; Council for the Care of Churches; Architectural Section of the Historical Manuscripts Commission; as well as Lambeth Palace Library, the Public Record Office (now National Archives), Guildhall Library and Record Office, Nottinghamshire and Derbyshire County Record Offices.

Architecture forms an important part of several recently published parish histories. **Our Lady of Ransom, in Gratitude and Hope** (Eastbourne, 2001, pp.xii+197) by Joan Kennedy is a model of what a parish history should be: well researched and interestingly written, with a good use of primary source material and ample illustration. The mother parish of Eastbourne traces its roots to 1867, with the present church dating from 1901, but the author's introductory chapter sets the scene well by summarising the earlier history of Catholicism, both pre- and post-Reformation. The chief primary sources used were the Archives of the Diocese of Arundel and Brighton, convent archives, oral history, and the parish's own archives, and it is heartening to note that in the latter the author placed additional information not used in the book so that it is ready for future historians. The author and journalist Joanna Bogie has written the story of St Bede's, Clapham Park, in **One Corner of London** (Gracewing, Leominster, 2003, pp.67, £6.99). Although succinct in its method, the book nevertheless charts the origins and development of a thriving south London Catholic community and has made good use of parish records and archives in a way that is not cumbersome to the general reader. **La Chiesa Italiana di San Pietro a Londra** by Luca Matteo Stanca (Rome, 2001, pp.94), with an English translation by Michael Coffey, is the story of London's Italian Church, from the beginnings of the mission in 1844 and the completion of the church in 1863 to the present day. The section on the church building itself, as indeed the whole study, makes use of much photographic and other archival material, not only from the Italian Church but also from the Generalate Archives of the Pallottines, the religious society entrusted with the foundation of the mission and still responsible for it today. **Catholics in Cambridge** edited by Nicholas Rogers (Gracewing, Leominster, 2003, pp.xxiv+398), the final parish history under review, is in fact an account of Catholicism in one town since medieval times,

although it has as its focus the period from the foundation of the first modern mission in 1841. Moreover, as the Archbishop Emeritus of Birmingham says in his Foreword, this volume has been 'produced mostly by contributors from Cambridge parishes, with a sprinkling of academics. From the three dozen essays contained in this book an account written from a "town" viewpoint emerges'. Every possible archival source has been quarried: schools (both in Cambridge and also St Edmund's, Ware); Cambridge colleges (especially St Edmund's); dioceses (East Anglia, Northampton, Birmingham, Westminster); religious houses; Cambridgeshire Record Office; and parishes (notably Our Lady and the English Martyrs). As with Eastbourne, oral history (taped interviews) form a significant part of the primary source material.

New Norcia Studies 11 (September 2003) contains several articles of archival interest connected with the Spanish-founded Western Australian Benedictine monastery. Perhaps the most fascinating, however, is Father David Barry's account of his search for documents relating to the history of his abbey. The search took him to five European countries: Spain, Italy, France, England (Ramsgate Abbey, Public Record Office, Downside Abbey, Ampleforth Abbey) and Ireland (All Hallows College, Dublin). The project lasted from January to December 2002 and resulted in 7000 images scanned, four reels of microfilm, and several hundred pages of photocopies. Clearly the monks of New Norcia are committed to discovery of their archival roots.

Burn Holy Fire: Religion in Lewes since the Reformation by Jeremy Goring (Lutterworth Press, Cambridge, 2003, pp. 192) charts the fortunes of various religious groups in the county town of East Sussex – a town known as the setting for the burning of ten Protestant martyrs under Mary Tudor in 1557 and also for its 'No Popery' Bonfire Night celebrations. The author argues that the anti-Catholic strain in the latter dates more precisely from the so-called 'Papal Aggression' of 1850 (Restoration of the Hierarchy). The book utilises archival material from the Public Record Office and draws heavily upon both the East and West Sussex Record Offices. Although much of the book is concerned with Anglicanism and Protestant Dissenters, the author is both perceptive and generous in his analysis of the Catholic contribution to the town's more recent religious history, especially with regard to ecumenism in an environment which has not always proved conducive to that task.

In 2003 the English Benedictine community of St Edmund, founded at Paris in 1615 and transferred to Douai in 1818, celebrated the centenary of its arrival in Woolhampton, Berkshire. **Douai 1903-Woolhampton 2003: A Centenary History** (Stanbrook Abbey Press, Worcester, 2003) is edited by Abbot Geoffrey Scott, President of the Catholic Archives Society, and has been produced by the oldest private printing press in England. In fact the book, which comes with a CD containing lists, photographs and other data, traces the history of the monastery (and school, closed in 1999) from its foundation in Paris to the present day through a series of essays. The result is an informative survey of a venerable religious community which has on several occasions successfully adapted itself to changing needs and circumstances. Recourse to the monastic archive is evident in each of the contributions.

A bi-centenary celebrated in 2003 was that of the Restoration of the English (now British) Province of the Society of Jesus. **Promising Hope: Essays on the Suppression and Restoration of the English Province of the Society of the Jesus**, edited by Thomas M. McCoog SJ (Jesuit Historical Institute, Rome/British Province of the Society of Jesus, London, 2003, pp.xii+479) is a meticulously-researched and attractively-illustrated volume which has as its mainstay eight essays by Father Geoffrey Holt SJ, the doyen of scholars specialising in eighteenth-century English Jesuit history. He is ably supported by the editor's historical overview and afterword, and essays by Professor Maurice Whitehead, Father Thomas Morrissey SJ, the late Father Hubert Chadwick SJ, and Jan Graffius. As one would expect, the use of primary sources is abundant, chiefly from Jesuit archives in Rome, England (Provincial Archives, London, and the Stonyhurst Archives) and Ireland (Provincial Archives, Dublin). A series of appendices supply a wealth of documentary sources, including the texts and translations of papal documents, catalogues of the English Province during the time of Suppression, and correspondence relating to the re-establishment of the Jesuits in England. Once again the Jesuits have proved their commitment to historical research and the use of archival sources.

The year 2002 witnessed the commemoration of the bicentenary of the birth in Seville of Cardinal Wiseman. **La Sevilla de Nicolas Wiseman** (Fundacion Jose Manuel Lara, Seville, 2003, pp.166) has been edited by Antonio Garnica and contains the papers given as part of a special symposium convened to mark the occasion. Martin Murphy (on

the Irish in Seville) and Father Paul Keane of the Diocese of Brentwood and until recently student archivist at the Venerabile (on Wiseman and the English College, Rome) were the two English-speaking participants. The other contributions examine the Irish in eighteenth-century Europe, the three cities associated with Wiseman (Seville, Rome and London), Seville in Wiseman's time, the Wiseman family as seen from evidence in the parochial archives of Santa Cruz in Seville, a history of Wiseman's birthplace, and the Church in Seville at the time of the cardinal's birth. A translation into English would be most welcome.

S. F.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 2003

The twenty-fourth annual conference of the Catholic Archives Society was held at Campion House, Osterley, Middlesex, from 26 to 28 May 2003. On the opening evening Mass was celebrated by the Patrons of the Society, Cardinal Murphy-O'Connor and Archbishop (now Cardinal) Marchisano, and the after-dinner speaker was Abbot Geoffrey Scott, President of the CAS. The Archbishop, together with Dr Christina Carlo-Stella of the Pontifical Commission for the Cultural Heritage of the Church, attended the conference.

The introductory talk of the conference was Canon Anthony Dolan's 'Overview of Twenty-Five Years of the Catholic Archive Society', which proved to be a humorous as well as informative reflection of the Society's foundation, development and contribution to the life of the Church since its inception in 1979. The text of this talk is printed elsewhere in this edition of **Catholic Archives**.

On Tuesday morning Mr Paul Atterbury spoke on 'Setting up an Exhibition', recalling his own involvement in the highly successful Pugin exhibition at the Victoria and Albert Museum in 1994. In the afternoon the majority of participants travelled by coach to Kew, where they were given a guided tour of the National Archives (formerly the Public Record Office) – a visit made all the more memorable by the fact that Archbishop Marchisano and others were trapped in a lift for some minutes en route to the search rooms. A smaller number of people went to Brentford to visit the Archives of the Poor Servants of the Mother of God, where they were given a conducted tour by Paul Shaw, the archivist. The evening workshops were devoted to 'Archives in Schools', 'Writing a Parish History', and 'Writing a History of Religious Orders'.

The first part of the final morning of the conference was devoted to Archbishop Marchisano's address, in which he concentrated on the contribution made by the CAS, the importance of forging links with other archivists (especially in countries where the Church is still young), the task of making inventories, and the need for in-service training. The Open Forum and A.G.M. provided their customary useful exchange of information and ideas. A full report on the conference is to be found in **CAS Bulletin** 25 (Autumn 2003).